

Evacuation and Resettlement Study,
June 3, 1943. DST.

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview July 8, 1943 Interviewer Charles Kikuchi

1. Name Jiro Oishi 2. Sex, (M) F 3. Married stat. (M) S D W O

4. Present address 859 E. 64th St., Chicago, Illinois

5. Later addresses _____ Date April 26, 1943

6. Birthplace Nagoya, Japan 7. Birthdate Feb. 20, 1918

8. Alien or citizen Alien 9. Nisei, Kibei or Issei Issei

10. Addresses between Dec. 1, 1941 and evacuation
 (a) El Monte, Calif. Date Dec. 7, 1941
 (b) Missoula, Montana (interned) " Dec. 9, 1941
 (c) El Monte " March 1942
 (d) _____
 (e) _____

11. Assembly Center Tulare Date April 30, 1942

12. Relocation Center Gila Date Sept. 1942

13. Addresses between time of leaving Relocation Center and present
 (a) Hostel Date April 26-May 1
 (b) _____
 (c) _____

14. Persons living in household on Dec. 1, 1941. Relationship to Re-settler
 (a) Mitsugi (Tom) Oishi Father
 (b) Yoshiko Mother
 (c) Junichiro (Alfred) Brother
 (d) Self _____
 (e) Milton Brother
 (f) Fred Brother
 (g) Grace Sister
 (h) _____
 (i) _____
 (j) _____
 (k) _____
 (l) _____
 (m) _____

15. Persons living in household on evac. day (If same as 14, enter symbol, e.g. 14(a).) Relationship to Re-settler
 (a) _____
 (b) _____
 (c) _____
 (d) _____
 (e) _____
 (f) _____
 (g) _____
 (h) Samuel Nagata Friend
 (i) Mrs. S. Nagata Friend
 (j) David Nagata Friend
 (k) Mrs. Kido Friend
 (l) Miyoko Friend
 (m) Shizue Friend
 (n) Yoshito Friend
 (o) Anna (married Mar. 29, 1942) Wife

SCHEDULE FOR INDIVIDUAL RESETTLERS, page 2.

15. continued	Age	Sex	M.S.	Birthplace	Grade compl. Amer. school	Educ. in Japan	Occupation Dec. 1, 1941	Relig. Affil.
(a)	55	M	M	Japan		College	Fertilizer	Christ.
(b)	50	F	M	Japan		College	Hswife	Christ.
(c)	26	M	S	Japan	USC (4th)	--	Student	"
(d)	25	M	M	Japan	USC (3rd)	--	Student	"
(e)	21	M	S	Utah	High school		help fath.	"
(f)	17	M	S	Utah	H.S. (3rd)		Student	"
(g)	16	F	S	Utah	H.S. (2nd)		Student	"
(o) (h)	24	F	M	Calif.	high school		Veg St.	"
(i)								
(j)								
(k)								
(l)								
(m)								

16. If immediate family (parents, siblings, children or spouse) were not included in household group in 15, because of different residence or because deceased, give details regarding them)

	Name	Relationship to resettler	Residence (if deceased write "dec.")	Age (if dec. age at death)	Sex	Mar. Stat.
(a)	Negami	Brother	Dec.	1 year	M	
(b)	x	Brother	Dec.	infant	M	
(c)						
(d)						
(e)						
(f)						

16, continued -

	Birthplace	Grade compl. Amer. school	Educ. in Japan	Occupation Dec. 1, 1941 (for dec. last occupation)	Religion
(a)					
(b)					
(c)					
(d)					
(e)					
(f)					

17. What members of household and immediate family evacuated together to Assembly Center or Free Zone (give symbols used in 15 and 16). A through G in 15 and o in 15.

18. Composition of household in Assembly Center or Free Zone (Give symbols from 15 and 16; if others, give sex, age, relationship) Upon arrival: A through G in 15 and O in 15

SCHEDULE FOR INDIVIDUAL RESETTLERS, page 3.

18. continued -

Just before departure to Assembly Center or Free Zone _____

19. Composition of household in Relocation Project (Give symbols; if others, give sex, age, relationship).

Upon arrival: A through G plus 0

Just before leaving Project: _____

15D and 150 in one apartment

Rest of family in same block

20. Composition of household in Chicago at date of interview:
(Give symbols; if others, give details)

	Name	Relationship to resettler	Residence (if deceased write "dec."	Age (if dec. age at death	Sex	Mar. Stat.
(a)	Jiro				M	M
(b)	Anna	Wife			F	M
(c)						
(d)						
(e)						
(f)						

20. continued -

	Birthplace	Grade completed American school	Educ. in Japan	Occupation Dec. 1, 1941 (for dec. last occupation)	Religion
(a)					
(b)					
(c)					
(d)					
(e)					
(f)					

21. Changes in composition of Household in Chicago: Note departures by symbol and dates. Give details for new households or entries:

	Date	Name	Relation- ship to resettler	Residence (if deceased write "dec."	Age (if dec. age at death)	Sex	Mar. Stat.
(a)							
(b)							
(c)							
(d)							
(e)							
(f)							

Brother stays on furlough

SCHEDULE FOR INDIVIDUAL RESETTLERS, page 4.

21. continued -

Date	Name	Relation- ship to resettler	Residence (if deceased write "dec."	Age (if dec. age at death)	Sex	Mar. Stat.
(g)						
(h)						
(i)						
(j)						
(k)						
(l)						
(m)						

21. continued -

	Birthplace	Grade compl. Amer.school	Educ. in Japan	Occupation Dec. 1, 1941 (for dec. last occupation)	Religion
(a)	Japan	15th		student	Christian
(b)	U.S.	12th		veg. stand	"
(c)					
(d)					
(e)					
(f)					
(g)					
(h)					
(i)					
(j)					
(k)					
(l)					
(m)					

22. Educational history of resettler

Elementary schools (name and location)	Dates	Grade completed	
Grans School, Ogden, Utah	1925	3rd	
George Washington, Wyoming	1926	4th	
Grammar schools (name and location)	Dates	Grade completed	
First St. School, Los Angeles	1927	5th	
Malabar School, Los Angeles	1928	6th	
Hammel St. School, Los Angeles	1929	7th	
High schools (name and location)	Dates	Grade completed	
Belvedere Jr. High, Los Angeles	1931	8th	
El Monte high school, El Monte	1932-36	12th	
Colleges, universities and vocational schools (name and location)	Dates	Grade completed	Degree
Pasadena Junior College, Pasadena	1926-38	14th	A.A.
U.S.C., Los Angeles	1938-41	16th	
Attendance at Japanese language school, location	Dates		
San Gabriel Gakuen	1930-33		

22. Occupational history (begin with first job). Note periods of unemployment by entering dates continuously and writing "unemp" in Job column to cover such periods. Include employment in Assembly Center and Relocation Project and continue with employment since resettling.

23. Religious connections (begin with first, include assembly center and Relocation project and status after resettlement)

24. Political activities

Ineligible to vote, being an alien

2. Gila 8/22/42
3. Tulare, 5/13/42
4. 3038 Lower Azusa Rd., El Monte, Calif.
5. Oishi, Thomas Mitsui Japan-Fukuoka
Sano, Yoshi Japan-Shizuoka
- 5a. U.S. Enterpriser Abroad Minister
7. Grammar school, Columbia, El Monte 1924 to 1932
High school, El Monte, El Monte 1932 to 1936
J.C. Pasadena, 1936 to 1938
College, U. of S.C., L.A., 1938 to 1942
- 7a. Col. Banking and Finance (Specialized)
8. Japan 1918 to 1920
12. 67 140 lbs.
13. Near sighted, corrected by glasses
18. Married
19. Head
20. 2/20/18
23. Yes
24. S.C. 3
25. Speaks English, no Japanese
27. Public service work
- 27a. Social service
28. 10/5/42 Community Activities Divisional Head
Gila, Rivers (organizing clubs) \$16 mo.
5/42 to 9/42 Helen Osaka Teacher, Jr. Business \$16 mo.
Tulare, A.C. Training
- Teaches Sunday School-- Student
29. Hobby: Head, economics, philosophy, handicraft, wood & leather
30. Christian

Jiro's wife, Anna Yoshiko Oishi

2. Same
3. Same
4. Same
5. Makino, Toshio Japan-Kumamoto
Mekata, Toshiye Japan-Kumamoto
- 5a. U.S. Veg. store Abroad Student
7. Grammar school, T. Jefferson, Glendale 1925 to 1930
Junior high, Eleanor Toll, Glendale 1930 to 1932
High school, Alhambra, Alhambra, 1932 to 193 6
- 7a. None
8. Japan 9/25 to 6/26
12. 64 105 lbs.
13. No major defects
18. Married
19. Wife
20. 1/20/19
23. No
24. H.-4 P.G. 2 yrs.
25. No Japanese
27. Clerk, Gen. off. work
- 27a. Seamstress

Jiro's wife, Anna Yoshiko Oishi, continued

28. 9/29/42 High Supervisor Dietician, prepare baby food for \$16
Gila babies under 2 yrs.
- 7/29/42 to 9/20/42 Sugiyama, Dietician \$12
Supervisor, Tulare
- 1929 to 1942 Makino, Lease
Owner, Retail Clerical work, bookkeeping
Fruit and veg. answer telephone, etc.
San Marino, Calif.
29. Hobby: Needlecraft, read (anything)
O.P. Dietician
30. Christian

Notes on Junji Oyama.

Superior 2650

1. Some general characteristics:

1. Serious-minded, fairly ambitious, not aggressive, modest, a little timid.

2. One senses some basic feelings of insecurity. "Buying everything" (p. 21) is not planned for right. Cautious.

3. Romanticist. (p. 20) on garden. As if building a shrine to a memory.

2. Why, despite his mistreatment, does he still maintain his persistent desire to gain citizenship. Blames the arrests to lack of citizenship. Position different from a Nisei. With

citizenship, everything is possible.

Dep. of situation.

3. This fellow characteristically makes allowances for being inconvenienced.

(p. 33) "Because for a Jap, I must expect certain kinds of treatment while in this country" is his att.

1. But he is discouraged by his experiences. Yet, he can't reject America.

2. Making allowances a typically minority characteristic.

4. Consciousness of other's attitude toward him. Need to elevate them by gaining acceptability.

Charles Kikuchi
U. of Calif.
Evacuation and Resettlement Study.

CH-2

Junji Oyama (pseud.)
July 7, 1943

This is a case history of a young Issei who was a college student at the time war broke out. He came to this country as an infant and is Nisei in thought and actions. His greatest problem is the inconvenience caused by the lack of U.S. Citizenship.

Junji is a slender young man, about medium height, with high cheekbones. He has no physical blemishes. Junji is 25 years old at the present time. He has been married since last March 1942. He was born in Nag^aya, Japan in 1918. When Junji was two years old his father brought the family to this country. He has one older brothers, two younger brothers and a sixteen year old sister. Two other brothers died in infancy.

Junji comes of a better educated family which has always been in fairly comfortable economic circumstances. Following is the Oyama family composition:

Mitsuro Oyama	55	father
Yoshiko "	50	mother
Akiro "	26	brother
Junji "	25	
Micky "	21	brother
Frank "	17	brother
Gladys "	16	sister.

Junji and Akiro were brought over from Japan, while the rest of the children were born in Utah. Junji and his wife, Alice, 24, have now broken away from the family. Alice is a Nisei, born in Los Angeles.

Mr. Oyama arrived in this country in 1920, a few years before the restrictive immigration barriers were imposed. In Japan, he was a Christian minister in Fukuoka Ken due to his early contacts with the American missionaries who had converted him at an early age. His family had been able to send him through a Christian college where he trained for the ministry. Mr. Oyama's wife attended a women's college for two years.

Around 1920 Mr. Oyama was prevailed upon to leave Japan with his family to become a minister in a Japanese Christian Church in Seattle. He felt that this would be a good opportunity

for him to see America. He had heard much of this country through his contacts with the American missionaries. His position in the Christian church in Japan did not pay much of a salary since this religion was not too popular in that country. Mr. Oyama finally was able to gather together enough money to pay for the passage across the Pacific in a Japanese liner. He arrived in Seattle with only a few dollars.

Life in the first year was most difficult. Mr. Oyama's wife could not make adjustments easily. The oldest child had become ill on the way to America and he died soon after the family arrived in Seattle. Mr. Oyama soon discovered that a Japanese minister in America was equally as poorly paid as in Japan. He had come over partly with the idea of making a large sum of money. The opportunity to make some "big" money came when one of the big railroad companies sent a representative to the Japanese community to sign up laborers. Mr. Oyama decided to quit the church to sign up. In the Spring of 1921 he worked as a laborer along the railroads in Wyoming.

The following year a better economic opportunity developed. The Japanese around Ogden, Utah were just organizing the local Japanese Association and they were looking for an executive secretary who could speak English. Mr. Oyama fitted the qualifications since he had learned a considerable amount of English while in Japan. He took his family to Ogden, but he soon found out that the position was all prestige with little pay. He remained in this position for about a year, but finally decided to go back into the railroad work so that he could support his growing family. He received a fine position in the Railroad repair house, but he soon found out that the other caucasian workers were jealous of

him because of his better paying job. The efficiency of the workers dropped so much due to this petty feeling that the company finally transferred Mr. Oyama to Rock Springs, Wyoming. The whole family went along. Mr. Oyama felt that he was going to finally settle down. However, his wife was most dissatisfied with the small town. In Utah she had been able to mingle to a considerable degree with other Japanese families; but in Wyoming she felt isolated and cut off since there were no other Japanese in the town. She finally convinced Mr. Oyama that the small town would not be good for the growing children.

After many family discussions, Mr. Oyama decided that he would go to California. He quit his job and the family piled into a Model T Ford for the cross country trip to Los Angeles. He worked for a short time in a Japanese grocery store during 1937. That same year, Mr. Oyama obtained a position as a salesman for the Sun Fertilizer Company, a Japanese concern. During the next three years, he learned all about the fertilizing business. Since he was able to accumulate a little capital, he decided to go into business for himself.

He moved his family to El Monte, a suburb of Los Angeles, and opened his company in 1930. He studied up on the various chemical fertilizer mixtures so that he was able to develop many customers among the richer Japanese ~~families~~ farmers in Southern California. His business was successful from the beginning so that in a couple of years time, he became fairly wealthy. He purchased property in his American born son's name and built a home and several warehouses upon it. The plant began to expand so that he was employing four salesmen and a number of other workers by the time war broke out. All of his expensive machinery was gradually paid for during

the middle thirties.

At the time of evacuation, all of the merchandise was liquidated so that Mr. Oyama did not suffer any severe economic losses. All of the property is at present ~~is~~ leased out. Mr. Oyama was finally able to get established in El Monte after floating around for ten years. Junji believes that he developed his shyness from the frequent movings. He tends to be a little withdrawn according to his own story.

Junji remembers his boyhood in El Monte with pleasure since he was given many advantages. His father was quite prominent in the community. Mr. Oyama plans to return to his business after the war. All of his machinery has been stored in his large warehouse. Mr. Oyama took an active part in both the Japanese and American community. His social life among the Japanese was primarily in the Church. Among the Americans he was a popular member of the Rotary Club. He did not play a prominent part in the Japanese Association due to business reasons. ?

Mr. Oyama has been known in the Assembly and Relocation Center as one of the more liberal Issei. His activities have been primarily in Red Cross and cooperative work at Gila, while he was a Councilman at Tulare. Before the war, Mr. Oyama was quite interested in cooperatives. He organized the first Tanimoshi in El Monte. This is a sort of financial cooperative.

All of the small trades people in town (Japanese) were invited to join. A monthly contribution of from \$25.00 to \$50.00 was put in a pool. This was loaned out to Japanese in good standing who were anxious to start in business for themselves. A weekly dinner was held to discuss these loans. The interest rates were flexible and the members of the Tanimochi were often repaid at a high rate by gifts if the borrower was successful in his

business venture.

Junji feels that this Japanese influence was not harmful for him even though he resented it greatly. However, he felt that his resentment developed mostly because of his status as a "half-citizen with no standing." The family was not too strictly controlled since Mr. Oyama guided his family with "Christian tolerance." Junji does not feel that he is too close to his family at the present time. He did not get along too well with his older brother so that they early went their own way. "We even went to different churches. He had his circle of friends and I had mine. Lately we have been getting closer together, I think, but I am out of the family now because I am married."

Junji was a sort of "lone wolf" even though he lived among the Japanese. He knew a lot of people, "but I didn't know any intimately." "My brother was just the opposite. He had fewer friends, but he knew them all well. I think that the reason why we did not get along so well before was due to the fact that my parents favored me more and they respected my opinions. I was a sort of special child to them. Since my brother was older, he thought that he should get this attention."

Part of Junji's shyness was due to the frequent disruption of his school life. He went to seven elementary schools before he was able to get into high schools. During this time, he was never able to have time to make close friendships in a normal way.

Following are the schools he attended on the elementary level:

Grant School,	Ogden	1925	to 3rd grade.
Geo Washington	Wyo	1926	to 4th grade.
1st Street School,	L.A.	1927	to 5th grade
Melabar School,	L.A.	1928	to 6th grade.
Hamel School	L.A.	1929	to 7th grade.
Belvedere Jr. Hi		1931	to 8th grade.
El Monte Jr. Hi.		1932	to 9th grade.

After entering high school, Junji was able to settle down to a more normal school life. His father had taken root in the community by then with his fertilizer business. Junji attended the El Monte High School from 1932 to 1936. It was during this time that he met Alice. She was the only girl friend that he ever had and he eventually married her. At this time Junji was going around mostly with Nisei since he was "afraid to mix in more with the caucasians although I wanted to desperately." Junji limited his activities in high school to the Japanese Club which had been organized a few years before. He was also in a Nisei Scout troop and the Judo Club. His only other social activity was in the Foxworth Church League. It was in church that Junji was able to make his first American friends.

When Junji graduated from high school, his father gave him a car as a graduation present so that he could commute to the Pasadena Junior College. He graduated from there in 1938. The only club he joined while there was the "Triple J", an organization which was composed of Japanese students from Japan, Nisei from Hawaii, and the California Nisei.

After finishing the junior college, Junji did not know what to do. It had been decided long before that his older brother would eventually take over his father's business. Junji was told that he could work in with his brother, but he did not care for this arrangement since he was not getting along well with his brother at that time.

Junji decided to change his major and go into foreign commerce at U.S.C. His father agreed to finance him until he graduated. At the University, Junji was determined to mix in more with the caucasian students, but he gradually drifted into

the Nisei society. He joined the ~~Trojan~~ Trojan Club (Nisei). In a short time, Junji became very dissatisfied with the organization because of the stress placed upon social activities. Junji had one more year to go and he was becoming more and more aware that his economic plight was serious. There were several other Nisei who were also thinking about this problem seriously since they were about ready to graduate. Finally they decided to form the Nisei Businessmen's Club on the campus. The purpose of this group was to make some sort of survey and to canvass the Caucasian companies on employment possibilities. "We felt that we would have a good chance if we made an active effort to break into new fields. "

Junji's social life was devoted primarily to church functions during the semester war broke out. "I was going around with Alice rather steady by then and my problems weren't quite real to me although I was conscious of them. I didn't approve of the great social life of the college Nisei, yet I took part in a lot of them myself. I won a couple of amateur wrestling medals in the Japanese athletic union, but I don't think that I mixed too much with the Japanese. I had some sort of vague feeling which made me sort of dissatisfied, but I did not know what it was. I hated the 'segregated' association into which I had been forced into. It was largely my fault because I didn't have courage enough to break away. I withdrew into such things as model ship and airplane building. I don't think that I had too great a mental conflict about the matter at that time though. I am naturally shy.

"From Junior College on, I became more and more interested in reading. Now I read all the time. I began to read philosophy and psychology books, partly to seek an answer to my problems. I

even started a collection of philosophy books. About the time I was a high junior (fall of 1941) I became more and more interested in the problem of color. I still have that interest as you can see from the books I have around here.

"Anyway on the Sunday before Pearl Harbor, life was pretty quiet. I had problems but they were not that serious. In fact, I remember that the main thing on my mind was anticipating the big USC and UCLA football game which was to decide the Pacific Coast Rose Bowl representative. We were just like any bunch of college kids anxiously waiting for the ~~big~~ big football game on December 6th. On the night of December 1, 1941, I went to the big Nisei dance. It was the 'Big Game' dance for all of the college Nisei. We had a swell time and there were no disturbing thoughts in my mind then. I had been thinking a little more of my future about that time, and I had come to the conclusion that I would go into business for myself. Alice and I had decided to get married in a year or so in order to give me time to get settled. I didn't want to work for a Japanese because strangely enough my knowledge of Japanese is very poor. I barely understand it now in spite of the fact that I went to a Japanese school for three years. Then, boom came the war and my quiet life changed."

"I had little thought for world problems that Pearl Harbor Sunday. The finals were just starting at the university and I was cramming like anything so that I could get through in a creditable style. I was all alone at home. The radio was off. Early that morning, my parents had gone to hot springs for a drive. It was a very quiet day for me until 3:00 o'clock that afternoon. Then my parents came tearing into the house. They were all excited

and white in the face. They announced very dramatically that Japan had bombed Pearl Harbor. I just didn't believe them. It was incredible. They told me to turn on the radio so I did. I got the news right away and it was true. I can't describe the sudden fear that I had. I know that I felt weak and stunned. 'Is this real' I thought.

"It then flashed through my mind that my college professor had been anticipating the war for over three month. I remembered the article he wrote in the Trojan paper predicting war. I had gone to one of his lecture just about two weeks before. He gave a clear economic interpretation of how war would come. It happened that way, but at that time I thought that he was wrong. I went home and the whole thing slipped my mind. I didn't think of war until December 7.

"For the rest of the day I could not study. I just listened to the radio and every time they would tell about the attack, I would have a funny feeling. That night we had a joint meeting in church with a Caucasian group. There were few comments made, but I got a feeling of friendship with them that I never had before. All that our minister said was, 'In times like this, we feel closer relationships, but we hope to carry on as before.' The Nisei at the meeting were pretty excited and they got into little huddles after the meeting.

"I suppose I was like most of the Nisei then. We really did not think much of the world crisis before that day. We were all wrapped up in our selfish little world. Even the more thinking Nisei were that way. We used to get together and talk about the prospects of foreign commerce as it would affect us. There was one Issei student in the University who I knew fairly well.

He did a lot of work on the Nisei who would listen to him. Because I was an 'Issei' he worked on me a lot and tried to win me over to his way of thinking. He would always tell me to go to Japan for my future. He used to make sneering remarks about white people. He told me that Japan would eventually take Australia. Confidentially, he told me that sooner or later Japan would also take the Malay. He used to get the funniest gleam in his eyes. I thought he was a bit fanatic and I just laughed him off. Now that I think back, I can understand that this fanatic feeling had been growing in Japan for years. It was partly due to frustration and blind resentment. I don't think that this particular Issei knew of any 'plans' of attack. It must have been a general sentiment.

"There was one other Issei in the university and he was the same way. I remember he used to tell me that war was inevitable. He thought that war would last a long time when it did finally come since both countries had strong navies. It was his theory that the country that had to cross the Pacific and take the offensive would lose the war since a fleet lost two-thirds of its power by this long trip away from the home base. He thus came to the conclusion that if the United States sent its fleet over to attack Japan, it would lose.

"I did not agree with him at all although I could understand that a war could be created by economic pressures. These two pro-Japan studied day and night in order to get their degrees. They wanted to get into the Japanese diplomatic service. They got out of the country on the last boat to Japan before the war. They tried to get me to go

along, but I had made my choice. I used to argue against them, but I guess I was not realistic enough to realize the seriousness of the crisis. It just didn't occur to me that Japan would ever attack.

"That same day (December 7) I phoned up one of my friends who was in the Jacl and I offered my services in any capacity. I was an associate member. I was one of those members who criticized the Jacl a lot, but I thought that this was the time to forget all past differences and get together.

"After the church meeting, ~~thru~~ Alice and I went for a ride in my car. We were very quiet. We parked by the beach and we talked for a couple of hours. We were almost engaged and it was understood that I would marry her in a couple of years. We talked about how the going would be tougher but we would still get married when I got established. I didn't even think of getting married in the near future and I had not idea of such a thing as evacuation.

"We were pretty discouraged. We just sat there and we really didn't know what to do. It got late and I had to take a final the next day so I took Alice home and went to bed. I didn't sleep too well. I guess I felt sorry for myself. I didn't have citizenship and I wondered what would happen to me.

"The next day I was very tired. I didn't think I would pass the final, but I did not care much. As I was driving to college, I felt very self conscious. I imagined that people were staring at me and blaming me for Pearl Harbor. I felt most uneasy. I tried to act in a self assured and light mannered way, but I don't think I was very successful. The fellows at school were all ok. They never doubted the fact

that I was one of them. It was a good feeling because I finally felt that I was 'accepted.' That meant a lot to me. Some of the caucasian students asked me what I was going to do and how I felt about the whole thing. I told them that I wanted to join up. I told them that I would have more of a chance to come back alive because I could shoot the Japs first. They would not know if I were a Jap or not and I could get the first blow in while they were thinking it over. The fellows laughed at this and they accepted it in a sincere manner, I am sure.

"I knew definitely where I stood, but I was afraid that the Americans would be suspicious of me. I realized right then that I would try to get my citizenship at all costs. I envied the Nisei who took it for granted. I felt that I was a better American than a lot of them because I knew what my position was right then. In fact, I had taken a stand long before that."

On December 9, Junji had an experience which upset his world. It brought the war very close to him. He was very surprised to learn the evening before that the FBI men had been at his house and questioned his father. They were looking for a Goro Oyama. His father told the men that he did not know anybody by that name. However, they wanted to talk to Junji the next day. Junji drove to school as usual. After his classes he drove ~~to~~ over to the FBI office in Los Angeles to clear himself. He did not think anything about it since he felt that it was a routine matter.

Junji parked his car in a parking lot as he did not expect to be gone for more than an hour. He had to wait for two hours before he could see anybody. He got very restless and

uneasy thinking about the extra 35¢ he would have to pay for parking his car. He was just getting up to go park his car in the street when the secretary called him into the inner office. The FBI gave him a very severe cross examination. They insisted that he was Goro Oyama in spite of the fact that Junji did not look anything at all like the man in the picture which they had. Junji thought it was a joke and that they were trying to scare him so that he would give information which they felt he had. Junji said he did not know anything. He wanted to get out of the office so that he could get his car out of the parking lot. He told the FBI man that he had finals the next day and he wanted to go home if they were finished with the questioning.

The FBI official told Junji that he was not going anywhere. Junji then got scared. He did not know what it was all about. He was escorted to the County jail. For the next week he was held incommunicado. "It was there that I met a lot of prominent Issei who were the big shots of the Los Angeles area. I never thought I would get that close to them. There were even a couple of Koreans there. They had been mistaken for Japanese. I never saw so many worried Japanese before in my life. Nobody knew where we were. I tried to get word to my parents, but I was not allowed to do so."

After one week in the jail, Junji and a number of the other Issei were told that they were leaving for a concentration camp. "I really got scared then. In the county jail, I had worried most about my parents and about my car which was still in the parking lot at 35¢ an hour. When I was headed into the armed train, I didn't know what to do. I felt that I was being treated so unfairly. They told me that

I would have a chance to appear before the Hearing Board after I got to Montana. I thought all sort of wild things. I thought all of the Japanese were being picked up and treated in the same way. I wondered what had happened to my family and Aliee.

"We did not ride on the train far. We were all bundled in old stage coaches. For the next four days and three nights, we had to sit in those crowded stage coaches. They wouldn't let us get out at all to stretch our legs. All of the shades were pulled down and they would not let us put them up. The only time we got out was to go to the toilet. Every time the coach stopped, I told the guard that I had to go just so I could see the sunlight.

"It was a terrible experience. After I got to Missoula, my rump was sore for two weeks. I just didn't have any feeling there. On the way up, one Issei tried to commit suicide by biting his tongue. The guard had to slap him hard to make him stop. They watched us very closely. Everthing was so grim. We were all fed on the coach. The food was good, but none of us felt like eating much.

"My family did not know where I was for one month because we were not allowed to write letters at first. I did not get my hearing for two months. I was depressed for a week after I got to Missoula, but I determined to make the best of it. I felt that things would eventually turn for the better and that I would be cleared.

"We were all in the same boat. It's funny how people are drawn together when they all have a common experience. Before the war, many of those prominent Issei were at each other's throats, but in camp it was different. We were all the same.

Most of them were pro-Japan, but there were quite a few who were as innocent as I was. We didn't talk about politics much as I wanted to avoid any arguments.

"I got quite friendly with a few of the Issei. Oneman, Mr. Yamate offered me a job after the war in his business. He was very wealthy. He had a large business in frozen shrimps. I think he was one of the first to think of freezing shrimps and sending them to the markets on the coast. He used to get them from New Orleans. He later got released.

"Mr. Murata was another of the rich Issei I knew. He used to ship wholesale flowers all over the United States. His wife and family were in Japan. Mr. Murata was pro-Japan. He later repatriated to Japan and they sent him back on the Gripsholm.

"After the first month, my spirits picked up. We were allowed to organize the camp. The Issei did a good job. Most of them were smart and they were the leaders in the Japanese communities before the war. Mr. Hikida was up there. He later was released to Gila where he was very active in the camp life. He is now teaching the Navy at Boulder..

"I got a job as a sort of postman. I used to write a lot of letters for the Issei. All letters had to be written in English and they had a hard time. I was the youngest person in camp and so they would come to me and ask me to write letters of consolation to their families. I sent home for a lot of books and I kept occupied studying and reading about philosophy and economics. I followed the war very closely through the paper clippings. Everybody in camp followed the war. We didn't have much else to do. It was the middle of winter and we were snowed in. Everybody in our barracks chipped in and we bought a radio so that we could

get the news reports quicker. The papers used to come a couple of days late. It was over the radio that I first learned that evacuation was coming. I was amazed that the Nisei would have to go to. I wondered what would happen to the Japanese. Things looked pretty dark. We heard a lot of stories about sabotage over the radio. I just couldn't believe that such things were true.

"The camp was very well equipped. We were comfortable but very lonely. The kitchens were at first operated by caucasians, but the Japanese took them over and we had much better meals. Some of the Issei would not eat much until then because they were afraid that they would be poisoned. We spoke in Japanese only and I had a hard time. That's why I spent most of my spare time educating myself.

"The churches up there were the funniest thing. All of the services were held together. Everybody went. There were Buddhists and Christians all together and we got along fine. One sunday, the Italian internees who were next to us gave us a concert which we all enjoyed. We would have enjoyed any kind of an entertainment because things were so dead. It was not a very healthy atmosphere because so many of the Issei were bitter."

XFinally on March 3, 1943 Junji was given an hearing and released. He went back home. At first he had some idea that he would go back to school, but it was too late in the semester. He had to obey all of the restrictions which were placed on the Issei so that he stayed around home mostly. There was a lot of work to do in packing for evacuation. His father was busy desposing of his merchandise and equipment so that Junji took over the responsibility of storing all of the house furnishings in the warehouse which, was located on their

property. A number of their Japanese neighbors were also allowed to store their furnishings in the warehouse and it was Junji's function to supervise the storing. No insurance has been placed on the warehouse so that Mr. Oyama worried a great deal about the safety of these stored goods after he was evacuated. He felt that it was his personal responsibility. The family conversations were entirely about the coming evacuation.

Junji made no plans for the future during this period. It was a great unknown as far as he was concerned. He thought vaguely of going east to finish up his last year in college, but he did not do anything about it because he was in doubt that aliens would be allowed to enroll.

Many rumors were circulating that the Japanese were all going to be split up. Junji was in fear that he would not see Alice again for a long time. With the tightening of restrictions upon the Nisei also, the couple became extremely worried; Junji still did not consider marriage as the solution. He felt that he could not ask Alice to marry him with the future so uncertain. However, Junji's family decided otherwise. They felt that the marriage should be rushed since their children would be all scattered. A consultation was held with Alice's family and arrangements for the marriage were made. Two days before evacuation, Junji and Alice were married in a quiet ceremony. Mrs. Oyama was extremely disappointed that the traditional marriage ceremonies could not be carried out. Only the immediate family and a few friends were present at the church wedding. Alice immediately moved in with the Oyama family and prepared to evacuate with them.

During February and March 1942, Mr. Oyama had seriously been considering the possibility of opening a large cooperative farm in New Mexico. It was automatically assumed that the whole family would go along. When Junji came home from the concentration camp in early March, he did not care one way or the other. Mr. Oyama, therefore, went ahead and sounded out some of his Japanese neighbors. They thought it was a fine idea. Mr. Oyama corresponded with a large land company and he found out that they were willing to lease the land. A number of families were signed up and Mr. Oyama even purchased several trailers to transport his family and goods. About this time the Battle of the Philippines was raging. The American forces had met with serious reverses in the Battle of Bataan. A number of the American soldiers who had been killed were originally from a small town in New Mexico near the land which Mr. Oyama was planning to lease. The Land Company wrote and informed Mr. Oyama that the feeling against the Japanese was very bitter and the town people had protested against leaving any land to "Japs." A group meeting was held by Mr. Oyama with his settlers and they finally decided to call off the whole plan and evacuate along with the rest of the Japanese.

Junji did not take much interest in these proceedings. He was going through a series of mental conflicts which made him most ineffective. "I walked around automatically during those days and I was no help at all in the family plans. I thought my future was so black, and I didn't know or care what I would do. It was depressing. I was willing to do anything to help my family, but I didn't contribute any to the plans.

"My father kept his spirits up remarkably and I felt ashamed of myself. He has a good business head so that he

got out with a fairly sizeable bank roll. He had a big stock of potash on hand and he was able to sell it for a large profit when the market for this product was cut off. In this way, he was able to balance most of his other losses on merchandise. He even paid all of our life insurance policies ahead for the next three years, until 1945. He left without a single debt. The bank president of the town and the judge were good friends of his so they agreed to act as Trustees of his estate with some other Rotary Club members. My father left a large bank account behind in the town bank so that he does not have too many worries for the future. He was much better set than I was.

"I couldn't look ahead to nothing so rosy like this. It's terrible to have no security for the future. I was frustrated in feelings. I thought a lot about the fact that I was an Alien. I felt like a Nisei, yet I was marked. I had to abide by all of those alien restrictions. I thought this was most unfair. I did not feel or act like an Issei, but I could not do anything about it. It bothered me a lot because people would ask me if I were a citizen or an alien.

"I began to identify myself more and more with America and I resented the technicalities which barred me from citizenship. It was during those days that I determined more than ever to stick with America for better or worse. I did not see how I could ever fit into life in Japan. I intend to stay here at all costs. I could not adjust to the Orient, I know.

"I also resented those empty headed Nisei that I saw. It made me sick to see them crawling and feeling so sorry for themselves. Yet I was doing the same thing. But I did not

think they were justified, because they had citizenship. I felt that they should not be bitter. The thing that got me was that they were divided in feelings. This really did irritate me. Here they had citizenship~~x~~ and they did not value it. I wished that I only had a chance like that. I knew that I would not shift around like they did, but I would take a firm stand.

"My interest in social problems also developed and some of the things I took lightly in collegex became much more serious to me. I followed the New Republic and other liberal magazines closely to see what they would have to say on the evacuation. I was hoping that the whole thing would be called off at the last moment, but that was only wishful thinking. My morale was definitely*sub-normal! I tried to keep occupied in order to distract my mind from all the fears I was building up. It was an escape from reality. You know what I did the most? I put all my spare time into creating a beautiful garden. I had some sort of an idea that I would leave something of value behind even though our lives were crumbling. I spent hours in the garden. My parents thought something was wrong with me for doing this. I completely withdrew into myself and I stayed at home most of the time and didn't talk to anybody except Alice. I guess my parents thought marriage was my main problem; that's why they rushed my marriage.

"Marriage did pick up my morale. Alice and I made a long list of things to take to the Assembly Center. I thought I knew all about such things because I had spent two months in a concentration camp. We took plenty of things along, like curtains and bedspreads and other household articles. We also began to correspond with some of the people who had gone

to camp earlier. They told us of the terrible conditions so we just went out and bought everything. Strangely enough, I suddenly lost the depressed mood. I felt that I should make the best of things and as long as I had Alice, life would be bearable. I actually anticipated a vacation and a honeymoon. I had a feeling that I was going to experience something strange and new. It wasn't like me to have such light spirits. I feel now that I would have had some sort of mental breakdown if I did not have Alice to help me along at that time. I could not let her see that I was depressed. We decided to go into the thing together and get as much out of it as possible. We planned to get east as soon as possible. Alice wanted me to finish college as she did not want me to ever feel that marriage broke up my education.

"We also heard many bad rumors from the camps which dampened our spirits a bit. We heard that many of the young Nisei from Los Angeles were running wild and raping girls. In one letter we got the news that they were going around in gangs and beating up anybody they did not like and that the soldiers were having a most difficult time with them. We also heard that a lot of families were breaking up. Before evacuation, many of the Issei in the country never lived with their wives and then they had to live close together all of a sudden which caused many arguments.

"We~~x~~ heard that gambling was going on for big stakes and that many of the tough boys were going around robbing the people. I had planned to take a lot of cash in my wallet, but when I heard this I bought a money belt in order to keep my cash safer."

The evacuation was delayed so that Junji and Alice had the whole month of April, 1942 to themselves instead of two days as they thought. Junji was very happy during this month and he did not have so many moody spells. By the end of April they were fully equipped. They had even purchased a portable sewing machine to take along. In Tulare the whole family (8 members) were all placed in one room. Immediately the members got together to make the room more liveable. Wires were strung across the room, dividing it into four sections. Alice and Junji occupied one corner. They were left alone.

Junji did not even think of going to work. As soon as the hot weather came, the family purchased a cooler. Junji and Alice just took it easy and they determined to make a honeymoon out of their stay in the camp. As the summer wore on, friends finally persuaded Junji to take a position in the Education Department. He was given a class in business training in the elementary school.

For his leisure time, Junji did a lot of reading. He had bought two apple crates full of books to the center. Gradually, he expanded out into other activities. He joined the block softball team, and he learned how to play the guitar in the Music school.

A large part of his activity was in the church council. He was elected the secretary of the group. Several evenings a week, Junji went to the ministers house to plan the inter-denominational meetings for Sunday. He also helped with the evening vespers and taught a Sunday school class. Junji had no interest in the camp politics. He felt that it was useless to get involved in all the bitter feelings between the generations. He was among all of his former friends from the

Southern California area so that he did not attempt to expand. Most of his associations are in the Christian church group. He entered the social life of the group fully.

"I sort of lost contact with the outside. I thought that life was fairly pleasant for the time being. The administration was good and we did not have any serious trouble. There were soldiers stationed around, but I did not have any ill feelings towards the Army. I didn't miss the caucasian contacts too much at the beginning, because I had never gotten in with them fully as much as I wanted to. I knew a lot of church people and they came up to visit frequently.

"I just determined to get along with everybody and not get disgruntled. I knew a lot of Issei as well as the Nisei. Our whole barracks was full of friends every night and we had many parties. We even called our house 'Victory House.' The pro-Japan groups did not make a showing during the Assembly centerx days. I still felt as strongly about getting my citizenship and I did not think the U.S. could ~~win~~ lose the war. I did not read the papers as much as I should have.

"It was such a pleasant life that I almost forget my problems for a while. But after a couple of months in camp, these thoughts emerged again from the back of my mind. I decided that I would have to make a conscious effort to develop so that I would not deteriorate mentally. I knew that the Japanese were going to face hard times ahead.

"I suppose the thing that made me conscious of these problems strongly again was my class of kids. I noticed that they were changing in little ways. It wasn't their fault, but their parents. It made me said to think that these young children were getting so disillusioned. I determined to do

something about it. After that, I used to give my class short pep talks in order to raise their morale. All this time, I was uncertain of my own future. I knew where I stood, but I did not know how I would be taken. So I told my class that these hardships would develop our personalities if we were optimistic about the future and had faith. I didn't preach religion to them because my religion is more of a practical thing. I told them that a lot depended upon each individual since the Americans would judge all Japanese by what they did. I told them that they should prepare themselves so that they could go out of camp and make a good showing when the time came. I was worried that the young Nisei were getting too demoralized. I think they are more than ever that way now.

"I never doubted the value of democracy. I knew that it had many weaknesses. It was most difficult to reconcile the exploitation which went on under the guise of democracy and which was opposed to its principles. But I felt that the finer things would win out in the end since most people were essentially good. I told my class of how some Nisei in the East were making good adjustments and that sooner or later all Nisei would be given a chance. I told them that they should not feel that they were the only ones that had the feeling they were persecuted. In my last ~~exit~~ class just before relocating to the WRA center, I spent a whole ~~xx~~ period in telling my class these things."

Although Junji did give such matters as above serious consideration, he now looks back on Tulare as a sort of picnic. "I feel that it was one of the interesting times of my life. Of course, it may be due to the fact that it was a honeymoon for me too. I have pleasant memories of it as far

myself is concerned. But there were a lot others that had a most miserable time.

"My plans for the future were still vague. I just did not think about it much because I could not find any answers. I knew that we were going to be sent to Gila so we just packed up along with the rest of the people. We heard the same old rumors, only this time it was about snakes, dust and the heat. I didn't worry too much about that as I felt it would be a pretty good place.

"We had to go through all that packing once more. Gila was a mess when we got there. It was all dust and hot. The first thing we did was to get our cooler up, but there was not any water so we could not turn it on. They did not lay the pipes in for a couple of weeks. All of us ran around like the other people to get lumber to fix our place up. At first, all eight of us were in ~~xxxxxxx~~ one apartment, but after a couple of months, Alice and I got our own apartment. It was the first time that we had any real degree of privacy. It was only a small apartment, but Alice loved it. She hung up a lot of curtains and I made the furniture. We got some cardboard papers and we lined all of the walls.

"After we got fixed up, I just took it easy. I was not too interested in working. I had a slow, sluggish attitude toward the WRA. I felt that the WRA staff was not handling its responsibilities in a democratic way. Before I left there I had a big blowoff with Hoffman on policy. He was trying to make messenger boys out of us. I got into the CAS indirectly. Matt Inouye wanted some help with a drama class he was organizing and before I knew it, ~~ix~~ I was in the CAS. There just weren't enough leaders there so that the Nisei did not get anyplace. I didn't have any previous experience at all,

yet I was practically in charge of the recreational department. It was pretty much of a mess."

Junji went on to describe some of his experience in the Gila CAS. A fuller account of the Gila CAS may be obtained from the Spencer-Kikuchi notes on that project.

"At the WRA center, I first became fully aware of the degree of bitterness of both the Issei and Nisei. It was not a very pleasant discovery. The Issei started a lot of rumors around the camp and they were always griping about everything. Their purpose, of course, was to gain control since they felt that the Nisei were not dry behind the ears yet. I used to hear so many of them blowing off about Japan. They were so sure that Japan was going to come to their rescue. Remember the time when the Spanish Consul came to camp? All of the Issei in our block thought that Japan had sent him. They had faith in Japan and they took all of their problems to the Consul so that he could relay their troubles to the Japanese government. They were opposed to the WRA and they sure did strut around for a while as if they won a big victory. I heard a lot of them telling the Nisei that Japan would take care of them. It was disappointing to me that so many of the Nisei had lost so much faith in this country that they were willing to believe such things. Most of the Issei who said these things were uneducated and former farmers.

"Force seemed to be the weapon that they used the most. They thought that they could change anybody's ideas just by beating them up. Force was the idea that developed in regards to almost everything. They didn't have lumber for their furniture so they took it by force. They didn't think that they were going to be fed in the winter so they went to the

farms and just took things. In the CAS, the Kibei just got together and walked into a recreational hall and took it over for their own use. Nothing was done about it. The administration was so weak that they let them get away with it. And you know how they tried to put their political ideas over. It was only a small number of Issei and a lot of Kibei who were the trouble makers but they influenced a lot of the young people. The Nisei thought that it was all right for them to use force to and they did.

"The Nisei were all ^{divided} ~~demanded~~ so that they could not get together and demand things like the Issei and Kibei. For this reason, the Japanese influence did get pretty strong. It was only a short time after I got into Gila that I started to think seriously of getting out. I didn't want to stay there and get all demoralized. I applied to go out of camp during the first month I was there, but no procedures had been set up yet. I was even willing to take a domestic job. I had an offer to take a domestic job in Connecticut, but I could not get the clearance. Alice was ready to go out with me.

"We used to spend many nights talking about our future. I was convinced that I would not have much of a future if I did not get citizenship. I told her that if I ever got a chance to go into the Army, I would go. Alice agreed with me although she did not want to lose me so soon. At this time I was making all sorts of applications for jobs, chiefly domestic. I felt that I could get something better once I was out of the camp. This was in January.

"Then the announcement was made about the registration. I felt that a showdown would have to be made. I was glad that

my position was clear as far as my sentiments were concerned. Then the announcement came out that Issei could volunteer for the Army although it was not clear whether we would be accepted or not. I did a lot of thinking during those registration days. I told myself that this was the chance I had been waiting for. I was worried that Alice would object now that the time had really come. But she didn't. She encouraged me to go ahead for our future good. I had patriotic motivations, but I will be honest about it and tell you that my real desire to get into the Army is to get citizenship.

"I talked it over with my parents and they said I should do what I felt in my heart. My father was glad that I was going to volunteer, or even was thinking of it. He said that that I was educated in this country and I would gain my livelihood out of it so that I should assume the responsibilities of it. My mother had a similar view.

"My father is one of those liberal Issei. He has only been in this country for twenty three years, but he has a pro-America outlook on things. He did leave Japan because he thought he could better himself over here and he has been successful. Naturally, my father is conscious of this. He has a lot of Issei friends in the camp but he doesn't try to antagonize them. He used to argue with them at first, but as time went on he discovered that it was no use. In our block, there were some of these old men who spread the rumor around that my father was an 'inu' They would meet in the basement of one of the barracks to gossip and gripe. Whenever my father came around, they would stop talking.

All of the caucasian ministers who came to camp would come over to visit my father, and the block Issei did not like

like that. They thought that these caucasians came to get information about the Japanese from my father. They spread some pretty nasty stories around.

"My mind was made up to answer 'yes' on both 27 and 28, but it made me pretty mad when one Issei came up to me and told me that I should answer 'no' as a 'true' Japanese. He said that I could never be an American no more than he could. I just didn't argue with the fellow because I could understand how some of those Issei felt.

"The most disgusting part was the attitude of the Nisei. I really did argue with a lot of them in the CAS office. They were so bitter and they tried to tell me to say *ino!* Some of them actually bragged about how they answered in the negative. I certainly did feel ashamed of them. I couldn't understand how they could get that bitter. They just did not think too seriously about the matter. They followed the mob, that's all. One time I went to the Kibei club and I told a bunch of them just what I thought about the whole thing. I don't talk much usually, but I certainly did that day. I used by poor Japanese in speaking to them. They respected me for my opinions. I was very brave that day; I thought I was going to get beaten up for what I said, but they didn't do anything. They thought I was a fool.

"Anyway, I decided to volunteer for the Army. I did not make my final decision until I walked in to talk to the Sergeant (Nisei). He asked me if I wanted to volunteer and I asked him if I could. I was not sure if I could or not. The Sergeant said that I could volunteer, but he was not positive that the Army would take the aliens. So I signed the paper.

"Alice was very surprised when I announced the news although

had been expecting me to sign up. She said that she would miss ~~me~~ me terribly, but she was glad since it was for my future good. Alice was more disgusted with the Nisei than I because she thought they were letting down on their ideals.

"I quit my job in the CAS and then I just laid around waiting for a call. The physical examination was given in camp and I passed that. It has been a long wait. There are fellows who volunteered who are still in camp waiting. We had been expecting to go immediately so that a lot of parties and farewell dinners were given to us. At first, very few of the volunteers liked it to be known that they were volunteering into the Army because the camp feeling was so bad. But many of the Issei cooled off in time and they began to realize that their children were going off to perform honorable duties. It wasn't the parents who made the big protests in the first place, but they were made uncomfortable by the pro-Japan individuals. When the pressure was taken off they joined in the parties and farewells. The Issei women were the first to come around. They went around and made the thousand stitch good luck belt for the volunteers.

"In the meanwhile we had talked it over and decided that it would be better for Alice to relocate. Just before I volunteered, I had an offer from the Illinois Institute of Technology to drive a truck in return for \$100.00 a month and free tuition in the night school. I had accepted the job and was waiting for my clearance when the registration came. Alice had received an offer from the Hostel to be the cook, which she accepted. As things turned out, I had to turn down

my job offer with regrets. Alice however decided to go ahead with her offer. When she got out here to Chicago, the job was taken by somebody else. There was nothing else for her to do but look for something else. It was quite an experience for her, but it turned out to be for the best. At least she did not have to stay in the domestic field. She is working as a general clerk in a cosmopolitan company and doing fine. She makes about \$110.00 a month now. At first she ~~staid~~ was staying in the "Linor" Club for single young business women, but we got this apartment when I came out. I wanted Alice to get settled before I went into the Army.

"I just waited around. All of my things were packed away. I got tired of tweddling my thumbs so I decided to take a short term leave until I was called. On April 13, I left camp with about 20 other Nisei who were relocating. We rode in the truck to Phoenix. About that time Gila had been declared out of the military zone. But people going out had to take the ~~Santa Fe~~ Santa Fe route. This involved an overnight stay in a small town in Northern Arizona. ~~Alice~~ had gone that way and she had a very hard time getting accommodations for the night. There was a more direct route by the Southern Pacific so I decided to go that way. The only thing wrong was that the train had to go through part of the restricted zone at Tuscon. Another Nisei fellow and I decided to take the chance anyway.

"We stayed that night in Phoenix and had a good taste of freedom. We didn't do much expect to go eat and go to a show. Early the next morning the train left. When we got to ~~the~~ Tuscon, we were sitting in the train when a FBI man came

When he saw us, he got very suspicious. He asked us if we were 'Japanese' and we said yes. Then he wanted to know where we were going. We told him. Finally he asked us for our military passes, which we did not have. He wanted our identification papers next. My friend was not even questioned much when he said he was a citizen. But when he got to me and found out that I was an alien, he said that I could not go through.

I told him that I was a volunteer into the Army, but he said that did not make any difference. He just pulled me off of the train. If I was a citizen, then I am sure he would have left me go. My friend later told me that he was not even bothered after that. He was sitting next to a caucasian just after the train left Tuscon. Joe is a Hawaiian Nisei and he does not look Japanese. Anyway the man turned to him and said, 'Say, do you know that you were sitting next to a Jap spy? They just pulled him off the train. Those Japs are pretty sly.' The way I was treated in Tuscon, I may just as well have been a Jap spy. They cross examined me for over an hour and then put me in the jail. I volunteer and then I don't get any of the privileges. You can see why it is so important for me to get my citizenship.

"The strange part of the whole thing was that the officer who picked me up in Tuscon was the same man who had escorted me up to Missoula. When I told him this, he got still more suspicious. He thought I had escaped from the concentration camp. A phone call was sent into camp and after a lot of explaining, I was cleared. But they said that I would have to go back to camp. That night I stayed in the jail.

"When I told the story to my friends, they thought I had been insulted. I did not feel that way because I was used to such inconveniences. It only made me more conscious how much value citizenship papers had. And to think that a lot of those crazy Nisei are willing to throw their citizenship aside!

Some Issei heard of my adventure and they came up to me and said that this was proof that I was a fool for volunteering since I did not get any privileges out of it and I would always be considered a Japanese. They even tried to make me change my mind about the Army, but I did not listen to them. However, such things do affect a person. I did feel very discouraged deep inside, but I could not admit it to anybody in camp. All I wanted to do was to get away from there as fast as I could.

"It was April 26 before my clearance came in again. This time I took the Santa Fe. The first week in Chicago I took it easy and looked around. I was staying at the Hostel until Alice could find an apartment. She was so worried about me when she found that I had been arrested. Naturally we were anxious to see each other and talk. The first day I was in the Hostel, Alice came rushing over but I could not talk to her until I finished washing the dishes as my share of the work there. ~~W~~ I visited friends and looked around so that I did not have time on my hands.

"Around the middle of May(1943) I decided that I ~~may~~ as well go to work until I was called. I was not so sure that I would get a call since the status of Issei volunteers was not clear. Anyway, I thought I could make a little money to

help my wife along. Through the Friend's office I got a job in a large Window shade company. I am the first Japanese in the plant. Because I am not a citizen I can't work in a defense plant. The company where I am also does a lot of war work making rain proof material for the Army and other things. But I have to work in the section where no defense work is done.

"The plant is located on the south west side of town. It takes me about 45 minutes to get there. My work is to cut inexpensive window shades into 6 feet length. There is not much future to the job and it is rather monotonous. The workers come from a cosmopolitan background. The older ones come from the various ghettos. There is one Polish fellow who has been working there for 40 years. Then there are American born Lithuanian, Italians, Irish, and others. My shift runs from 3:30 to 11:30 at night. I have been getting along swell with my fellow workers although I don't know any of them intimately yet. It is an old plant, but clean."

Junji was preparing to go to work about this point in the interview. The writer noticed that he was putting on a white shirt, tie and clean slacks, with dress shoes. Junji was asked if he usually went to work like that, to which he replied:

"I dress up every day to go to work because I think that it is very important that I make a good impression. I feel that I represent a lot of Japanese and what I do will determine to a great extent how the other workers will judge the other evacuees. I think that it is very important to make the best impression. The other workers in the plant all come to

work in dirty workclothes, but that doesn't make any difference to me. My neat appearance has made a decided impression on them. I'm not doing it for myself because I could just as well wear old clothes, but it only takes that little extra effort to put on a tie."

At the present time, Junji has several conflicting thoughts. In the first place he does not know where he stands in regards to the Army. Junji feels that the fault lies with the California Selective Service Board which is not reclassifying him, because he ~~may~~ is an alien. Junji only suspects that this may be true.

"I can't very well do any planning because I think I may be called to the Army. My brother in law just had a furlough recently and he told me that the Sergeant told him that aliens were not even supposed to have been allowed to be signed up for volunteers and that none were to be accepted. I know that we were allowed to sign up, but I am not sure about being accepted. I haven't heard of any Issei being taken in yet although I did hear from somebody that a Topaz Issei got in after writing to the War Department. I have been thinking of writing to Secretary Stimson for definite clarification. To tell the truth I am not pushing it too much right now or making any special effort. Alice is alone and she doesn't want to lose me too soon. All wives are that way. She wants me to finish school first. If I get the call, I will go and I am sure that Alice will approve it. I feel that the war is going to last a couple of years yet so that I have plenty of time to get a taste of Army life.

"My brother has also volunteered. He is going to Drake University until they call him. I don't think too much of the idea of the Nisei combat unit~~ix~~; it is opposed to democratic principles, but I can't too much about that.

"I regard my present job as a stepping stone only. I have decided to go on to college and finish up my last year if any college will accept aliens. I hope to have enough saved up by next fall. I will be able to save a fair amount since I make \$32.50 a week and Ahmae is also working. My job is good to help in the financing so I am fairly satisfied. I know that the job itself has no future and I would be most unhappy if I thought I had to do it all the time. Either the Army or School will take me out of it by next fall."

Junji has worked out two goals for himself. He wants to finish his education and get his citizenship. Both are very important to him. Junji would like to own his own business for the future. He feels that he could fit into some part of the marketing field with his education. He is not planning to remain in Chicago permanently in the event that the Army does not take him.

"You know what I want to do? I plan to go to a city where there are no Japanese at all. I don't like to be all congregated with other Japanese and I know that this will happen if I stay in a place where there are a number of them around. I want to be lost in the American society. The Combat team defeats this purpose since it puts the emphasis on the Japanese, but I can't control that. I don't think it will solve any problem that way.

"I do not expect to rely on my father any more. He supported me for long enough. I know that he is comfortably fixed and I don't want to drain his cash. My father likes to spend money. He spent quite a bit in camp. He is not thinking of relocating now and I think that he plans to go back to California if only to retire in El Monte. However, he has been interested in getting the Nisei out. Several months ago he took a trip out here at his own expense just to have a look around and then he went back to camp and told the people about the possibilities.

"I would not even consider going back to California at the present time. After the war I am going to get as far away from any Oriental that I can get. I am a Japanese Daniel Boone. You know they have a Japanese church here, but I would not want to be seen near it. I plan to get into the activities of one of the neighborhood churches."

In spite of these determinations, Junji has limited himself to pretty much of a Nisei level, except for the church caucasians whom he knows. In the efforts to seek a social life, the drift has been towards looking up old friends and relatives. However, Junji seeks out the type of Nisei who are more Americanized. One of the friends he has made recently is an old time Issei resident. This issei, Mr. Iwagami, lives directly across the street from Junji. The area has an increasing number of resettlers moving into it since it is around the University and 63rd street which is the largest shopping district south of the Loop.

Junji became interested in Mr. Iwagami when he found out that this man had put up the American flag for the block Civilian Defense Bulletin Board. This Issei is rumored to be a former graduate of Oxford University in England and he has traveled

widely all over the world. Junji explained that the man had a number of influential caucasian friends. He is working in the General Electric Company where he is a specialized engineer. Junji stated that Mayor Kelly had been instrumental in helping him to get back the job after he was fired when the war broke out. Mr. Iwagami is married to a caucasian woman, a graduate of Oberlin College in Ohio. She is very active in Red Cross and Church work in the neighborhood. A 18 year old daughter recently graduated from Hyde Park High School. She is very cultured and intelligent. She will go to Oberlin in the fall. (Writer plans to write up this family after developing the acquaintance a bit more.)

It is through contacts such as this that Junji hopes to be able to become integrated into the community life.

He recognizes that his leisure time is one of his greatest problems. Junji has been drifting towards his former Nisei friends in spite of his desire to expand out into the community. However, these contacts are limited chiefly to weekends. His odd working hours does not permit a great deal of time for a social life. Junji would like to get changed to a day shift since he does not get to see his wife too much. When he comes home from work, she is asleep; and when she goes to work, he is asleep. Junji feels that this is not a desirable arrangement.

For ^{her} his leisure activities at present, Junji and Alice attend the movies on the average of once a week. Junji reads a great deal. There were a number of books scattered around his apartment. Among them were Native Son, One World, and some recent books on the war. Among the magazines, the writer noticed New Republic, Foreign Policy reports, Life, and others. In general,

his level of reading is above average, on the intellectual side. Junji also reads novels "which discusses some social problem, but lately I have been reading anything I can get my hands on." He listens to the radio commentators religiously, his favorite being Boake Carter. Junji makes a special effort to listen to any town hall program which discusses the problem of racial minorities. Junji also makes a special effort to buy all magazines which has an article discussing some phase of the Japanese problem in America. A copy of the Summer edition of Common Round which contained several articles on the WRA policy and camps (one by Eddie Shimano) has been thumbed through a great deal. Junji explained that it has been passed around to many of his Nisei friends. Junji has now started to borrow books from Mr. Iwagami, who has a good library. There is also a tendency developing to use Mr. Iwagami's house as the center for meeting friends. The house is large and roomy with a grand piano in the living room and many comfortable chairs. Largely through Junji's friendship, Mrs. Iwagami has become interested in the resettlement program. This family had been more or less cut off from Japanese contacts prior to the resettlement of the evacuees in large numbers to this city. Mrs. Iwagami has decided to temporarily house resettlers who have had a difficult housing problem. The first one she will take in will be a close friend of Junji's, a Mr. Earl Yusa, wife, and child. (Mr. Yusa plans to attend a church college.)

Junji is not satisfied with his present apartment and he plans to move to another place if one can be located. He has been used to a large roomy ~~farx~~ house before evacuation so that he feels cramped in the one room apartment which he now

occupys. Junji lived on a fairly high standard prior to evacuation and he now feels that a temporary cramping like the camp apartments is not necessary. A large double bed takes up most of the room. The kitchen is rather narrow. "For an extra dollar a week, the landlord put in another bed in the kitchen so that we can take in friends overnight." A bathroom is shared with other roomers on the third floor where Junji is living. The thing which causes Junji the greatest discomfort is the bedbugs. "The landlord tells me that most of the apartments in Chicago have them but I can't resign myself to all that biting at night and I will either get out or get rid of the bedbugs. Back in California, having bedbugs was an unmentionable subject, but the people around here talk quite freely about it." A refrigerator, a small radio, several trunks, and some pieces of furniture complete the furnishings of the apartment. Junji feels that it is no different from the crowded camp and he stated that he was looking for a more homelike place. "I would hunt harder, but I don't know when I will be called for the Army and I may go off to school so that we can't plan on getting too settled."

Junji is a little fearful of the future. "I think most of the Japanese are in for a tough time. I don't know what they will do. I don't even know what I will be doing definitely. I don't think I will have any children for quite a while. I am hoping that we do have a better world after the war. It seems to me that we will have a change in our economic system. I would like to see an application of the principles of Christian brotherhood but that is too much to hope for the near future."

July 20, 1943.

On July 15, Junji went to the Friends office in search of another job. The following conversation was reported by Tanaka, one of the interviewers there:

["I hope to find a better job. The Western shade company is all right, but it gets me down because the work is so monotonous, I don't want to be cutting shades forever. It is easy work and my boss is satisfied with me, but I think that I am the only college graduate in the whole outfit.

"A lot of the workers are ignorant and they don't even speak English correctly. I want to get out of there as quickly as I can. I have asked them many times if I could get into the office, but they give me the brush off. They tell me that I can make more money by cutting shades and that the office work is just for girls. But I would rather work in the office for \$20.00 a week than be cutting shades for \$32.00. I am a commerce major and I want to do something that will add to my skill. If I work too fast at the factory the other workers get mad and they tell me to slow down.] I want a job where I can see Alice, my wife, more often. I don't get to see enough of her. I am also looking for a new apartment. My place has bedbugs and it is too cramped. We don't have a private bathroom either. "

July 25, 1925.

A brief home visit was made and Junji's wife informed interviewer that Junji had quit his job because he felt that it was a dead end job. He has made application to the Bank Employment agency for a position. Junji is willing to learn from the bottom up. He feels that this work is more in line with his college training. Junji is also attempting to register at Northwestern University for the fall term. He was told that he could not enroll as a regular student due to the Navy school being located on the Evanston campus. However, Junji has been given permission to enroll in the downtown night school. Northwestern cannot give him a diploma, but Junji feels that he can complete his work in two years on a part time basis. At the present time, he is waiting for a call from the Bank for employment, but he does not know if the prospects are very good.

The couple are very dissatisfied with their present apartment, but neither has ~~xxx~~ much time to look for a better place. They feel that they may be stuck in their apartment due to the great housing shortage at the present time.

Oct. 6, 1948

This is the file on CH-2 (Junji Oyama, psued.) which the American Friends Service Committee office in Chicago had. The data give further enlightenment on some of the moves which were taken to get this couple out of camp. No comments are being made on this file at the present time.

Aug 5

(?)

Junji now working in defense factory owned by naturalized citizen. Day shift. Plans to attend Northeastern Evening School. Two years for diploma. College uncertain as to whether diploma can be granted due to Navy restriction. No further news on Army status. Has not moved yet. No housing.

(COPY)

657 Gage Ave.,
El Monte, California
January 11, 1943

TO WHOM IT MAY CONCERN:

I have known rather intimately during nearly two years Mr and Mrs. Jiro Gerald Oishi. I was their Pastor. I married them. I have known the families of both of these young people. They are of first rate quality. I have known of the Oishi family during nearly 25 years. Father Oishi has been a Christian pastor, a Y.M.C.A. worker and for a number of years a successful business man at El Monte, California where he has the confidence of many leading men and is the only Japanese member of the Rotarians. Jiro's wife, Anna, comes from a family which for years had a fine business. I know them intimately and think very highly of them. Both families have all that we associate with worthy character.

In the recommendation blank I have checked the qualities of Anna and Jiro. It will be seen that I think of them as young people of first rate quality. Without hesitation I place them far above the average of physical, mental, moral and spiritual qualities. They have capacity for work and loyalty and also those abilities that make creative service possible. They are worthy of every confidence. I shall be happy to be sponsor for them no matter where they may be permitted to study or to serve.

Yours in Service,

/s/ F.W. Heckelman

(COPY)

JONES DEPARTMENT STORE
Roy Rodney Jones, Owner

142 West Main Street Alhambra, California

Nov. 11, 1942

TO WHOM IT MAY CONCERN:-

We have known Mr. and Mrs. Oishi for at least six years -- through high school -- later Mr. Oishi was in college and Mrs. Oishi (Anna Makino) went into her family's business. They have always enjoyed the highest esteem of all who knew them - and as a "Daughter of the American Revolution," as one interested in the Americanization and dissemination of our ideals I can truly say I believe Mr. and Mrs. Oishi to be thoroughly trustworthy and very industrious and very worthwhile young people.

Yours truly,

/s/ Mr. and Mrs. R.R. Jones

(COPY)

1030 N. San Gabriel Blvd.,
San Gabriel, Calif.
Oct. 5, 1942

TO WHOM IT MAY CONCERN:-

I have known Mrs. Anna Oishi about four years, and have known her husband about two years.

During the past four years I have known Mrs. Oishi and her parents quite intimately, due to the fact that we were associated together in our business at the above address.

Mrs. Oishi is, I consider, a high type, loyal Japanese-American citizen. She is a Christian and reflects it in her daily life, is strictly honest, neat, clean, orderly and above normal intelligence.

Her parents, are numbered among my nearest and dearest friends. Their character is of the highest.

During the time I have known Mr. Jiro Oishi I have found him to be quiet, pleasant, and a desire to be cooperative in every respect. He is a college student, and is certainly representative of the higher type of Japanese-American citizens.

I do not hesitate to recommend both these young people for anything they might choose, for I know they possess good judgment and will be activated by the highest motives.

Will be glad to be of any further service in assisting my fine young friends, Mr. and Mrs. Oishi.

Respectfully,

/s/ C.E. Wynn
Wynn's Ranch House Market

(COPY)

IRENE MacLEAN FRY

October 22, 1942

RURAL ROUTE No. 1, Box 137, PASADENA, CALIFORNIA

TO WHOM IT MAY CONCERN:

I have known Jiro Oishi for about three, possibly four years. He was active in the Japanese-American Citizens (League), a leader in the study of American government for the purpose of aiding Hisel in a better understanding of the land of their birth.

Jiro is a Christian, has been active in church activities to my knowledge for quite some time. He is an excellent student and is seriously interested in graduate work.

I feel that I could depend on Jiro in any circumstance.

Sincerely,

/s/ Irene MacLean Fry

(COPY)

RECOMMENDATION BLANK

For Employment Applicants Placed Through

AMERICAN FRIENDS SERVICE COMMITTEE

Southern California Branch

544 E. Orange Grove Avenue

Pasadena, California

Name: Jiro Gerald Oishi

Address: 50-13-C, Rivers, Ariz.

How long have you known applicant? 8 mos. Relationship: Church work

Creates fine impression - average Remarks: He is not impressive;
slightly stooped

Personality - average	Remarks: He grows on one with acquaintance
-----------------------	--

Ease in meeting people Remarks: Somewhat inarticulate; difficulty in expressing himself

Character, moral standards - good Remarks: Unquestioned rectitude

Intelligence - average

Reaction to Evacuation - resentful but cooperated. Remarks: "Resentful" is not quite correct; more accurate to say "disliked".

Initiative and originality - average	Remarks: He is doing a good job as head of Community Activities Council
--------------------------------------	---

Sense of Humor - average Remarks: Better than "average" though not "keen".

Industry - average	Remarks: I don't know enough of him to answer this correctly
--------------------	--

Cooperation with others - good team worker. Remarks: He is cooperating well here.

Sense of responsibility - above average Remarks: Very dependable

Health - normal

Religious interest - active in church Remarks: Faithful Sunday
school teacher; willing worker in inconspicuous things.

Rating in last position held - good Remarks: Helped father in
fertilizer business. Did well, it is reported.

Additional comments: He adheres strictly to rules and agreements. When he is discouraged it takes him quite a while to snap out of it. He rarely has novel ideas, but can make an old thing function.

Signature: Roydon Susu-Mago

Position: Minister

Address: 52-1-A, Rivers, Ariz.

Date: 1-4-43

(COPY)

RECOMMENDATION BLANK
For Employment Applicants Placed Through

AMERICAN FRIENDS SERVICE COMMITTEE
Southern California Branch
544 E. Orange Grove Avenue
Pasadena, California

Name: Jiro Gerald Oishi

Address: 59-13-C, Rivers, Ariz.

How long have you known applicant: nearly 2 yrs.

Re

Relationship: Pastor and friend

Impression of appearance, physique, carriage: Creates fine impression

Personality: Pleasing Ease in meeting people: Pleasing

Character: Good Intelligence: Definitely above average

Reaction to evacuation: Made the best of the situation

Initiative and originality: Above average Sense of humor: Keen

Industry: Speedy and efficient Cooperation: Good team worker

Sense of responsibility: Above average

Adaptability to unforeseen and possibly unpleasant tasks: Easily

Reaction to unexpected situations: Calm

Health: Great stamina Religious interest: Active in church

Rating in last position held: Excellent

Signature: G.W. Heckelman

Position: See statement

Address: 657 Gage Ave., El Monte, Calif.

Date: 1-11-48

(COPY)

AMERICAN FRIENDS SERVICE COMMITTEE
Pacific Coast Branch
544 E. Orange Grove Ave.
Pasadena, California

Dec. 24, 1942

Joseph R. Brown
American Friends Service Committee
189 West Madison
Chicago, Illinois

Dear Friend:

Enclosed please find application blanks for Jiro and Anna Oishi. Photographs are not available but will be forwarded if the official photographer visits Gila in the near future. We enclose, also, an occupational file card and a master index file card.

For this last we do not seem to have in our possession a sample of the official form and will have to ask you to do this over in the proper form if this is not satisfactory.

We are sending copies of the letters of reference which were sent us by the Oishis and are asking for additional references according to the regular procedure.

These young people have been in correspondence with us since about the middle of September and on my recent visit to Gila I had satisfactory talks with both Jiro and Anna. They strike me as being excellent representatives for relocation. They are both outstanding leaders in the young people's activities at Gila, but are quite willing to do housework for a year or two in order to help start the movement of young people into permanent relocation.

Sincerely,

EBR:fw
encl.

/s/ Esther B. Rhoads

(COPY)

RECOMMENDATION BLANK
For Employment Applicants Placed Through

AMERICAN FRIENDS SERVICE COMMITTEE
Southern California Branch
544 E. Orange Grove Avenue
Pasadena, California

Name: Anna Yoshiko Oishi Address: 59-13-C, Rivers, Ariz.

How long have you known applicant: 8 mos. Relationship: Church work

Appearance: Creates fine impression Remarks: Very neat, upright,
and attractive

Personality: Pleasing Remarks: Fine smile and reassurance

Ease in meeting people: Pleasing Remarks: Bright and poised

Character: Good

Intelligence: Definitely above average Remarks: Keen and quiet

Reaction to Evacuation: Remarks: Never had occasion to talk to
her about this

Initiative and originality: Above average Remarks: Good at handling
people

Sense of humor: Keen

Industry: Speedy and efficient Remarks: She is conscientious, knows
what she wants and does it

Cooperation with others: Good team worker

Sense of responsibility: Above average Remarks: Sticks to her job
to the end

Adaptability to unforeseen and possibly unpleasant task: Remarks:
Probably good, but I can't say so definitely from short
acquaintance.

Reaction to unexpected situation: Excitable, but reasons with herself

Health: Normal

Religious interest: Average

Rating in last position held: Good Remarks: She is giving a good
account of herself as children's dietician

Comments: Anna will be like anywhere. She is alert, quick and ver-
responsive. She knows what she wants and goes after it. As
chairman of the social committee of our church Anna has shown

remarkable ability to take hold of situations and get the young people working for her. A fine leader!

Signature: Royden Susu-Mago

Position: Minister

Address; 52-1-A, Rivers, Ariz.

Date: 1-4-43

(COPY)

IRENE MacLEAN FRY

October 22, 1943

RURAL ROUTE No. 1, Box 137, PASADENA, CALIFORNIA

TO WHOM IT MAY CONCERN:

I have known Anna Makino Oishi for about eight years. She was a good student in Alhambra City High School, a good citizen and well liked by her class mates.

Anna has been a leader in the Yua! Club of which I was the adviser. This club was formed to aid the American Japanese girls to study service and to give service to their community. These girls sponsored the Alhambra Flower Arrangement Shows. Anna was greatly responsible for the success of these shows where thousands of people attended.

She has executive ability, is very dependable. Her character is excellent. She has been active in church (Christian) activities and is a good Christian.

I can recommend Anna Oishi without reservation.

Sincerely,

/s/ Irene MacLean Fry

(COPY)

S C I A K Y B R O S .

4915 W. 67th St.,
Chicago, Illinois.
Aug. 2, 1943

American Friends Service
Security Building
189 Madison
Chicago, Illinois

Re: Jiro Oishi
859 E. 64th St.,
Chicago, Illinois

The above named person is being considered for employment or continued employment with this company and has given your name as a character reference, stating that you are in a position to know his personal qualifications.

Because the operations of this company are devoted entirely to the war effort, extreme care must be taken to see that only loyal, capable persons are employed. We would therefore sincerely appreciate your confidential reply to the questions on the form enclosed, which may be conveniently returned to us in the stamped self-addressed envelope.

We will be grateful to hear from you promptly.

Yours very truly,

S C I A K Y B R O S .

/s/ Frient Berdreicke

THIS IS A REQUIRED INVESTIGATION AND SHOULD
NOT BE CONSTRUED AS ANY REFLECTION UPON THE
LOYALTY, CHARACTER OR INTEGRITY OF THIS
PERSON.

(COPY)

February 18, 1943.

Mr. Thomas Holland
Employment Division
War Relocation Authority
Barr Building
901 - 17th Street, N.W.
Washington, D.C.

Dear Thomas Holland:

The following two evacuees have been
offered jobs by Illinois Institute of Technology:

Miyaji, Masanobu Charles - Blk. 6, Bldg., 3, Apt. 3,
Manzanar, California

Oishi, Jiro and Anna - 59-13-C, Rivers, Arizona

These jobs cannot be kept open very long because the
services requested are essential to the operation of
the University. These young men will be given an
opportunity to study evenings, tuition free, and it is
important that they take up their work very quickly.

According to our records Miyaji has already received
his F.B.I. clearance. I do not have any information
on the status of Oishi and his wife but would appre-
ciate it if the clearance and travel permits of these
three individuals can be issued as soon as possible.

Yours truly,

JRB:B

/s/ Joseph Russell Brown,
Assistant Secretary

(COPY)

TELETYPE

WAR RELOCATION AUTHORITY
226 WEST JACKSON BLVD.
CHICAGO, ILLINOIS
MARCH 3, 1943

LEROY H. BENNETT
PROJECT DIRECTOR
GILA RIVER RELOCATION CENTER
RIVERS, ARIZONA

MORGENROTH, AMERICAN FRIENDS SERVICE, OFFERS
POSITION AS COOK TO ANNA OISHI, 59-13-C. WAGES
\$80 MONTH AND MAINTENANCE. WE HAVE INVESTIGATED
AND APPROVE. PLEASE ADVISE HOW SOON SHE CAN
ARRIVE IF SHE ACCEPTS.

ELMER L. SHIRRELL
RELOCATION SUPERVISOR

(COPY)

March 4, 1943

American Friends Service Committee,

Dear Mr. Morgenroth,

I received your telegram last evening and I am interested in the job which you are offering me, but have had no experience as a cook. I was wondering if you could please explain whether it is a full responsibility as a cook or like the cooks in the center here.

I am working as a dietitian in the kitchen here, but with baby food only. Here they have a Supervisor, a Chief Cook and then the cooks. If it is like the Cooks in the center, I would like to try it.

Jiro is still waiting for the Army, for it will be about the latter part of this month, that the fellows will have their physical examinations, so until then he is uncertain as to whether he will be accepted, although we see no physical defects about him.

We appreciate all you Friends, for what you are doing to help us relocate, and I wish to thank you very much for your wonderful service.

I will be waiting to hear from you.

Sincerely,

/s/ Mrs. Arina Oishi

(COPY OF WIRE)

W E S T E R N U N I O N

ANNA OISHI
59-13-C
WAR RELOCATION AUTHORITY
RIVERS, ARIZONA

PREPARED OFFER YOU STAFF POSITION AS COOK OUR HOSTEL
WHICH WE MAINTAIN FOR EVACUEES WHILE THEY LOOK FOR
EMPLOYMENT. PAY SIXTY DOLLARS MONTHLY PLUS MAINTENANCE.
NEED IS URGENT. REPLY WESTERN UNION IMMEDIATELY. IF
JIRO ACCEPTS ILLINOIS INSTITUTE OFFER CAN ARRANGE LIVING
QUARTERS AT HOSTEL FOR BOTH. HOPE YOU CAN COME EVEN IF
HE ACCEPTED FOR ARMY.

EDWIN C. MORGENROTH

AMERICAN FRIENDS SERVICE COMMITTEE

(COPY)

Feb. 26, 1943

American Friends Service Committee
189 West Madison Street
Chicago, Illinois.

Dear Joseph R. Brown:

I wish to express my gratitude and sincere thanks for all the help and service you have rendered us.

I have volunteered for the Army and they are not taking any physical examinations until the latter part of March therefore I cannot ask you to hold that position open until I pass or fail to pass those requirements.

In fairness to you and the necessity of keeping good relations with various employers, I feel that it is not right to ask you to hold a job for an indefinite possibility of filling it. It might endanger future possibilities of finding jobs for other evacuees. I would not feel right to request of you to hold this job for me too long. So please allow me until March 7, to fulfill that job then allow someone else an opportunity at the job.

This decision was something that I have made years ago. It offers me a chance to show that, if needed be I was, and have always been ready to uphold what I considered by my beliefs in democracy and true American way of life, even though men have abused and misused these privileges for their own benefits. I still believe in the basic principles enough to see a workable solution of it by bringing into its economic field a democratic organization of livelihood, cooperatives. It was the exploitation of large monied interests that led to our evacuation, and not because of the decisions of the people. I have faith in the American people to deal justice.

There are those who believe that this war is also caused by these same interests, why be led into conflict by them. I agree with them but, in order to solve a problem, I have been faced with during my life here in the United States, as well as many other orientals, of being a citizen of another country by birth and not allowed to become a citizen of the country of my belief. I have to show the people in this country, that citizenship is not always a privilege of birth but also a grant to whomever believes and lives by action those principles.

I hate war as a means of solving problems, but I will not allow it to kill that privilege of showing by acting a belief, that those principles are worthy of giving my life for, so that the new generation of peoples will benefit by them, not as a national privilege, but as a universal right, to whomever takes upon himself, by living those rights, regardless of race, color or religion.

This I believe will be the solution to racial discrimination

and many unjust prejudices based upon false racial theories of superiorities of racial groups.

Sincerely yours,

/s/ Gerald Jiro Oishi

P.S. I have sent a letter explaining my decision to the Illinois Institute of Technology.

(COPY)

Feb. 5, 1943

Gerald Oishi
59-13-C
Rivers, Arizona

Dear Gerald Oishi:

This Illinois Institute of Technology, 3300 Federal Street, Chicago, Illinois, would like to employ a station wagon driver. He would drive the college's new station wagon between various units of the Institute between the hours of 8:30 and 5:00 five days a week, and from 8:30 to 12:00 on Saturday. The basic salary is \$100 per month, and the offer of employment states that there is opportunity for overtime work and special trips.

In addition, the employee is offered free tuition at the Institute for night classes. The job is as permanent as you care to make it.

We realize that this is not a very large salary on which to support yourself and your wife. But if you could start together it would be possible for your wife to find employment in this city once you have arrived here.

Please let me have a reply by return mail.

Yours truly,

/s/ Joseph Russell Brown,
Assistant Secretary

JRB:B

(COPY)

Offer of Employment for Japanese Americans To be returned to:

ADVISORY COMMITTEE FOR EVACUEES and/or AMERICAN FRIENDS SERVICE COMMITTEE
Room 1010, 189 West Madison Street, Chicago Illinois

Company or Individual: Illinois Institute of Technology

Address: 3300 Federal Street, Chicago, Illinois

Position offered: Station Wagon Driver Starting: 1/15/43

Duties: Chauffeur - new station wagon, driving between units of the
Institute. Hours - 8:30 to 5:00 except Saturday when
8:30 to 12:00. No Sunday work.

Qualifications: Good driver, courteous.

Helpful qualifications: Neat appearance desired.

Union membership necessary: No.

Starting salary: \$100 per month What basis: monthly

Part time work: No Temporary: No permanent: Yes

Advancement opportunities: Could study tuition free nights.

Other compensations: Opportunity for overtime - special trips, etc.

Room and board offered, describe: None

Housing facilities available: No Can you assist: Yes

Other Japanese American employed: No

Position opened because former holder drafted: Yes

Position to be returned at end of duration: Not necessarily

If so, could you use present applicant elsewhere: Yes

Signature: Illinois Institute of Technology
R.J. Spaeth

JA-4

Title: Treasurer

(STAMP)

(COPY)

Feb. 15, 1943

Gerald Oishi
59-13-C
Rivers, Arizona

Dear Gerald Oishi:

We have your letter of February 10 accepting our offer of the job as a station wagon driver.

Housing facilities are not plentiful, but they are not impossible as is true in a good many cities. The University states that housing is not available on the campus, but that they are willing to assist you in obtaining a place to live. We, too, will be glad to help you in any way we can. Temporary quarters can be arranged whenever we know that you are coming.

By all means keep in constant touch with the leave officer and make sure that your leave comes through as soon as possible. The employer cannot be held up indefinitely.

As soon as you have received your travel permit start for Chicago promptly, letting us know the exact date, railroad station, and scheduled time of arrival. We will try to meet you at the station. If there should be a slip-up our telephone number is Central 2623. The Illinois Institute of Technology is listed in the telephone book. You should not have any difficulty in locating us if we should fail to meet you.

Yours very truly,

/s/ Joseph Russell Brown
Assistant Secretary

JRB:B

(COPY)

Feb. 10, 1943

American Friends Service Committee
189 West Madison Street
Chicago, Illinois

Dear Joseph R. Brown:

I received your letter yesterday morning. It was the best news I have received since my arrival here in Gila. My wife and I deeply appreciate your kindness and considerate interest in helping to relocate us by offering this opportunity for self adjustment back into American Society.

Our release papers have been in the office for two and a half weeks. I am going to consult with the leave officer to hurry our releases.

We would like to know all or acquire information upon the housing facilities for my wife and I. My wife is willing to work in a home for our room and board.

This opportunity is what we have hoped for, it gives me an opportunity to study instead of merely making a living to get away from these abnormal social conditions.

Sincerely yours

/s/ Mr. and Mrs. Jiro Oishi

(COPY)

APPLICATION FOR EMPLOYMENT

BIOGRAPHICAL STATEMENT

AMERICAN FRIENDS SERVICE COMMITTEE

544 E. Orange Grove Avenue

Pasadena, California

Name: Oishi, Gerald Jiro Sex: Male
Name of wife: Anna Yoshiko Status: Married
Address: 59-13-C, Rivers, Arizona
Former address: 3038 Lower Azusa Road, El Monte, Calif.
Date of birth: Feb. 20, 1918 in Nagoya, Japan 5' 7" 140 lbs.
Citizenship: Japanese Religion: Christian Health: Good
Social Security Account No. 553-14-7467
Father: Mitsuji Oishi, 54 (Japan) now in Rivers, Ariz.
Mother: Yoshiko Oishi, 50 (Japan) " "
Brother: Junichiro Oishi, 25 " "
" Milton Oishi, 21 (U.S.) " "
" Fred Oishi, 17 (U.S.) " "
Sister: Grace, 16 (U.S.) " "

Arrived in U.S.A., 1920 Alien Identification: 2109719

Columbia grammar school, El Monte	8th
El Monte Union high, El Monte (college prep)	4 yrs.
Pasadena J.C., Pasadena (Business)	2 yrs.
U. of So. Calif., Los Angeles (banking)	3 yrs.

Read, write and speak English

Choice of Location	Middlewest,	Eastern
Prefer	small city	large city

GENERAL INFORMATION

Referred to by: Rev. and Mrs. Susu-Mago, 52-1-A

Registered with WRA for outside employment: no Others: no

Member of YMCA, JAACL

Can pay travel expenses to middlewestern area

Can maintain oneself without work if necessary for 8 weeks

Former employers and work:

1. Chauffeur and track driver for father's business
2. Picked berries
3. Student clerk and manager at Pasadena J.C. store

Skills and hobbies: Wood carving, books (interested in philosophy)

Kind of employment sought: domestic

Type of employment best qualified to undertake: Banking and finance, marketing. Reasons: college major

Special skills, training or experience:

1. Student clerk at Pasadena J.C. store
2. Student manager at Pasadena J.C. store
3. Planned project (Credit Manual) for the center branch of the Bank of California
4. Organized functional chart for the Community Activities and helped supervise the department

Special interests:

1. Art: wood carving
2. Gardening: planned and built a Japanese garden
3. Sports: wrestling champion in 1935 at 140 lbs.

No interest in teaching and orientation in American college which would offer maintenance but little or no cash income.

Work most anxious to be permanently established in: Marketing of fruits and vegetables; Credit and financing field.

References:

- Mr. F.W. Heckelman, 657 Gage St., El Monte, Calif.
Rev. Royden Susu-Mago, 52-1-A, Rivers, Ariz.
Mr. Johnson, 710 Fremont Ave., So. Pasadena, Calif.

Remarks: 1. My desire is to find a part time domestic employment so that I may attend some college near by is possible. My wife also desires to be employed full time with me, so that we may be together. I wish to finish my major requirements in Banking and Finances of which I had but one more year at U.S.C. 2. We hope to work two years or more depending upon the conditions offered.

/s/ Jiro Gerald Oishi

(COPY)

R E C O M M E N D A T I O N B L A N K

AMERICAN FRIENDS SERVICE COMMITTEE

Southern California Branch

544 E. Orange Grove Avenue

Pasadena, California

Name: Mrs. Anna Yoshiko Oishi Address: Gila Relocation Center
Known how long: nearly 2 years Relationship: Pastor and friend
Impression of appearance: Creates fine impression
Personality: Pleasing Ease in meeting people: Pleasing
Character: Good Intelligence: Definitely above average
Reaction to Evacuation: Made the best of situation
Initiative and originality: Above average Sense of humor: Keen
Industry: Speedy and efficient Cooperation: Good team worker
Sense of responsibility: above average
Adaptability to unforeseen tasks: Easily and with good grace
Reaction to unexpected situations: Calm
Health: Normal Religious interest: Active in church
Rating in last position held: Excellent

Signature: F.W. Heckelman

Position: See statement

Address: 657 Gage Ave., El Monte, Calif.

Date: 1-11-43

(COPY)

APPLICATION FOR EMPLOYMENT

BIOLOGICAL STATEMENT

AMERICAN FRIENDS SERVICE COMMITTEE

544 E. Orange Grove Avenue
Pasadena, California

Name: Anna Yoshiko Oishi Female Dec. 13, 1942
Name of husband: Jiro Gerald Oishi Married
Address: 59-13-C, Rivers, Ariz. 3038 Lower Azusa Rd., El Monte
Birth: Jan. 20, 1919 in Los Angeles, Calif. 5'3 $\frac{1}{2}$ " 110 lbs.
Citizenship: U.S. Religion: Christian Health: Good
Social Security Account No. 551-20-0762
Father: Toshio Makino, 60 (Japan) now in Rivers, Ariz.
Mother: Toshiye Makino, 50 (Japan) now in Rivers, Ariz.
Sister: Mrs. Mary Ito, 27 (U.S.) now in Rivers, Ariz.
Sister: Mrs. Helen Murashige, 29 (U.S.) now in Rivers, Ariz.
Brother: Jimmy Yukio Makino, 21 (U.S.) now in Rivers, Ariz.
Out of U.S.A.: Japan, sent in 1924 to visit sick grandmother.
Returned in May, 1925

Thomas Jefferson, Glendale, Calif.	Washington, San Gabriel	8	8
Alhambra high school, Alhambra (college prep)		4	4
Business night school		2	
Flower arrangement class		5	

Can read, write and speak English Can understand little Japanese but
cannot read, write or speak

Relocation choice: 1. eastern 2. middlewest

Prefer: 1. eastern 2. middlewest

GENERAL INFORMATION

Referred to by Rev. and Mrs. Susu-Mago, Rivers, Ariz.

Listed with no other agency Not registered with WRA for employment

Been member of JACL.

Can pay own travel expenses. Can maintain oneself if necessary to middlewestern area for at least 8 weeks

Former employers, address, nature

Clerk, bookkeeper, answering phone, taking orders in father's produce store, 1030 N. San Gabriel Blvd., San Gabriel

Clerk at Three Star Produce, San Marino, Calif. 1 yr. \$65-\$70

Domestic work (4 months), Mrs. R. Gibbs, Sherwood Rd., San Marino

Skills: Knitting, reading, good music, flower arrangement

Employment sought: Domestic work at present

Special interest: flower arrangement

References:

Dr. F.W. Heckelman, 657 Gage Ave., El Monte, Calif.

Rev. Royden Susu-Mago, Rivers, Ariz.

C.E. Wynn, 1030 N. San Gabriel Blvd., San Gabriel, Calif.

Remarks: My husband and I would like to find employment together.
Both of my brothers-in-law are United States citizens.

Signature: Mrs. Anna Yoshiko Oishi

JOBS

Junji arrived in Chicago in April, 1943, for a temporary visit with his resettled wife before being called for induction. Since he was technically an alien, his draft status remained indefinite for a number of weeks.

"Around the middle of May (1943) I decided that I may as well go to work until I was called. I was not so sure that I would get a call since the status of Issei volunteers was not clear. Anyway, I thought I could make a little money to help my wife along. Through the Friend's office I got a job in a large window shade company. I am the first Japanese in the plant. Because I am not a citizen I can't work in a defense plant. The company where I am also does a lot of war work making rain proof material for the Army and other things. But I have to work in the section where no defense work is done."¹

Junji soon became bored with this job as it was "rather monotonous" and "there is no future to it." (p. 34) He made fairly good adjustments in the plant since he believed that it was his responsibility to make a good impression on the job.

"I feel that I represent a lot of Japanese and what I do will determine to a great extent how the other workers will judge the other evacuees. I think that it is very important to make the best impression. The other workers in the plant all come to work in dirty work clothes, but that does not make any difference to me. My neat appearance has made a decided impression on them. I'm not doing it for myself because I could just as well wear old clothes, but it only takes that little extra effort to put on a tie."²

Junji's personal adjustments were made more difficult because of his conflicting hopes about his draft status and the limitations it placed on planning for the future. He regarded

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1. Case History, pp. 33-34.
 2. Case History, pp. 34-35.

his job only as a "stepping stone" at that time (summer, 1943) for his major goals were to finish his last year in college and to get his citizenship. Junji believed that his education would assist him in entering his own business in the future. He did not plan to remain in Chicago permanently in the event that he was not accepted by the Army.

"You know what I want to do? I plan to go to a city where there are no Japanese at all. I don't like to be all congregated with other Japanese and I know that this will happen if I stay in a place where there are a number of them around. I want to be lost in the American society."³

Junji had no intention of returning to the Pacific Coast.

"I would not even consider going back to California at the present time. After the war I am going to get as far away from any oriental that I can get. I am a Japanese Daniel Boone."⁴

At the same time Junji was rather fearful of the future.

"I think most of the Japanese are in for a tough time. I don't know what they will do. I don't even know what I will be doing definitely. I don't think I will have any children for quite a while. I am hoping that we do have a better world after the war. It seems to me that we will have a change in our economic system. I would like to see an application of the principles of Christian brotherhood but that is too much to hope for in the near future."⁵

In mid-summer of 1943, after he discovered that he was not eligible to enroll in any of the restricted colleges in Chicago, Junji quit his job in order to search for a "white collar" position.

3. Case History, p. 36.

4. Case History, p. 37.

5. Case History, p. 40.

"I hope to find a better job. The Western Shade Company is all right, but it gets me down because the work is so monotonous. I don't want to be cutting shades forever. It is easy work and my boss is satisfied with me, but I think that I am the only college graduate in the whole outfit.

"A lot of the workers are ignorant and they don't even speak English correctly. I want to get out of there as quickly as I can. I have asked them many times if I could get into the office, but they give me the brush off. They tell me that I can make more money cutting shades and that the office work is just for girls. But I would rather work in the office for \$20 a week than be cutting shades for \$32. I am a commerce major and I want to do something that will add to my skill. If I work too fast at the factory the other workers get mad and they tell me to slow down."6

After August, 1943, Junji worked in a defense plant and took a part-time course at Northwestern University. (case needs follow-up)

Prior to the war, Junji was in his final year at college majoring in foreign commerce. The outbreak of the war was a severe shock to him.

"I knew definitely where I stood, but I was afraid that the Americans would be suspicious of me. I realized right then that I would try to get my citizenship at all costs. I envied the Nisei who took it for granted."7

A few days later Junji was arrested apparently because of mistaken identity, and he was not released from the internment camp in North Dakota until the following March, 1942. Junji was greatly upset by this experience and he made no plans for the future because of the increasing rumors of a general evacuation.

6. Case History, p. 41.

7. Case History, p. 12.

"It's terrible to have no security for the future. I was frustrated in feelings. I thought a lot about the fact that I was an alien. I felt like a Nisei, yet I was marked. I had to abide by all of those alien restrictions. I thought this was most unfair. I did not feel or act like an Issei, but I could not do anything about it. It bothered me a lot because people would ask me if I were a citizen or an alien."⁸

At the assembly center, Junji worked as a teacher in the temporary school and this was a satisfying experience for him.

"All this time, I was uncertain of my own future. I knew where I stood, but I did not know how I would be taken. So I told my class that these hardships would develop our personalities if we were optimistic about the future and had faith."⁹

In Gila Junji was employed as a Community Activities Service coordinator. During a struggle with the Aibei for control of the recreation department, Junji became increasingly aware of his own citizenship insecurity. In February, 1943, he volunteered for the Army and rejected a job offer in Illinois. His wife carried through her resettlement plans in March and Junji decided to go out and join her the following month while waiting for the Army call.