

CH-5

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

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview July 28 Interviewer \_\_\_\_\_

1. Name Luozumi 2. Sex, M F 3. Married stat. M S D W O

4. Present address 831 69th St.

5. Later addresses \_\_\_\_\_ Date \_\_\_\_\_

\_\_\_\_\_ " \_\_\_\_\_

6. Birthplace Tokyo 7. Birthdate May 10 1888

8. Alien or citizen alien 9. Nisei, Kibei or Issei \_\_\_\_\_

10. Addresses between Dec. 1, 1941 and evacuation

(a) Switzerland 1932 Date \_\_\_\_\_

(b) \_\_\_\_\_ " \_\_\_\_\_

(c) \_\_\_\_\_ " \_\_\_\_\_

(d) In Chicago since 1913 " \_\_\_\_\_

(e) \_\_\_\_\_ " \_\_\_\_\_

11. Assembly Center \_\_\_\_\_ Date \_\_\_\_\_

12. Relocation Center \_\_\_\_\_ Date \_\_\_\_\_

\_\_\_\_\_ " \_\_\_\_\_

13. Addresses between time of leaving Relocation Center and present

(a) \_\_\_\_\_ Date \_\_\_\_\_

(b) \_\_\_\_\_ " \_\_\_\_\_

(c) \_\_\_\_\_ " \_\_\_\_\_

14. Persons living in household on Dec. 1, 1941. Relationship to Re-

(a) Yoneko (Sister Luozumi) settler \_\_\_\_\_

(b) Chieko (Sister) \_\_\_\_\_

(c) Myra wife \_\_\_\_\_

(d) daughter \_\_\_\_\_

(e) \_\_\_\_\_

(f) \_\_\_\_\_

(g) \_\_\_\_\_

(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-

(a) \_\_\_\_\_ settler \_\_\_\_\_

(b) \_\_\_\_\_

(c) \_\_\_\_\_

(d) \_\_\_\_\_

(e) \_\_\_\_\_

(f) \_\_\_\_\_

(g) \_\_\_\_\_

(h) \_\_\_\_\_

(i) \_\_\_\_\_

(j) \_\_\_\_\_

(k) \_\_\_\_\_

(l) \_\_\_\_\_

(m) \_\_\_\_\_



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)	33	M	M	Tokyo	Eng. H. Oxford	H. 58w	Electrician	Protestant
(b)	32	F	M	Chicago	Charlton (Sons)			
(c)	16	F	S	"	H.S.			
(d)								
(e)								
(f)								
(g)								
(h)								
(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)						
(b)						
(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). \_\_\_\_\_

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



SCHEDULE FOR INDIVIDUAL RESETTLERS, page 3.

18. continued -

Just before departure to Assembly Center or Free Zone \_\_\_\_\_

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

Upon arrival: \_\_\_\_\_

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Just before leaving Project: \_\_\_\_\_

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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)						
(b)						
(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)							



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)				
(b)				
(c)				
(d)				
(e)				
(f)				
(g)				
(h)				
(i)				
(j)				
(k)				
(l)				
(m)				

22. Educational history of resettler

Elementary schools (name and location)	Dates	Grade completed	
Chin Kwan			
Grammar schools (name and location)	Dates	Grade completed	
High schools (name and location)	Dates	Grade completed	
Wakuya H.S.			
Colleges, universities and vocational schools (name and location)	Dates	Grade completed	Degree
Oxford			
Attendance at Japanese language school, location	Dates		
1944-45			



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)				
Dates	Attended what church	Where attended	What Sunday sch.	

[illegible]

Political activities		
Dates	Voted in what elections	For what party



Ichiro "Yama" Iwagami

Mr. Iwagami is an old time Chicago resident. He is married to a caucasian woman and he has a daughter, 16 years old. This is his real name and the name will have to be changed for the purposes of the Study.

Mr. Iwagami is an electrical engineer by profession. The case history is interesting from the point of view that his process of Americanization has been achieved to a remarkable degree. He does not have any of the usual Issei characteristics. His speaking English is very good. The quotations are not exactly verbatim as Mr. Iwagami has some peculiarities of speech. It is not too noticeable. The writer attempted to record his story in as close to the exact words as he told it, although liberty was taken in brushing some of the grammar up.

It is hoped to follow through with a case history of his caucasian wife and possibly his daughter in order to get their point of view and attitudes. Since this is not a case of an evacuated Japanese, do you suggest that additional time be spent on it?

( July 28, 1943 )



Mr. Ichiro Eichi Iwagami (this is his real name, and it will have to be changed to a pseudonym.) is a 55 year old Issei who has been a resident of this city for the past 30 years. Because of the difficulty of pronouncing his name, Mr. Iwagami goes by the name "Yama" Iwagami. In written Japanese, Iwa also means mountain so that Mr. Iwagami has taken on mountain, or Yama, as his name. His original name means God of the stones. He is quite proud of this name as there is a certain element of Americanization to it.

Mr. Iwagami, or Yama, is a rather tall person for a Japanese, standing about 5'10". He appears to be about 10 years younger than his actual age. In physical appearance, Yama could pass as a Spaniard or some other race in a group which is not well acquainted with an Oriental. Yama is extremely modest, but he has a very agreeable personality. He speaks English fairly well, much better than the majority of the Issei. For the past twenty years he has been employed as an electrical engineer for the Edison Company in this city, being the only Japanese employee.

Mr. Iwagami is married to a caucasian woman and he has an 18 year old daughter who recently graduated from High school. She is enrolled at Oberlin College for the Fall term. Mr. Iwagami owns his home on 64th street where he has resided since his marriage in 1923. He is rather reluctant to talk about himself as he feels that this is conceit. Following is his story:

"I was born in Tokio in 1888. I was the oldest son. Three brothers and sisters died, and there is one brother which I have never seen. I have some living relatives left, but I



have not seen any of them since I left Japan..I do not write to any of them although I did for a while. When I was four years old my mother died. At that time my father was a soda water manufacturer in Tokyo. He married my mother's sister after my mother died and then he sent me to live with my uncle. At that time, my uncle was working in the postal department for the imperial government. However, he was more of an inventor, he was a great inventor to me. First, he invented an enamel to cover iron ware. Then just before the Russo-Japan War, he invented a lead pencil. From this he got the idea of a fountain pen. It was a crude little tube which had to be squeezed by the fingers. My uncle decided that he would go into business so he manufactured his pens and sold them for thirty cents each. He also sold his enamel ware. It was a big business for a while. My uncle got a patent for his inventions so that nobody else could make the same things.

"Business was so good for a while that uncle thought he would sell his fountain pen all over the world. He borrowed a lot of money to make his plant, but a depression came after the Russian War and he went into a lot of debt. It was too bad. The Japanese people were crazy about American things then because America had helped them in the Russian War and for a long time they would only buy American things. My uncle could not sell his pens anymore so that he was in great financial trouble. He could not take care of me so he sent me home. I was going to the Chidaku ra elementary school and I did not want to leave all of my friends. We were learning many new things every day. I always liked school and I thought that I could not go anymore.

"I went home to my father, but he did not treat me like



a true son. My step mother liked her new children better and she did not treat me like my father's son. Ichiro means first son but stepmother said that I was not the first son anymore. It was most unhappy experience for me and I was said when I went to school again. Father never cared for me after that and I did not enjoy home. Sometimes he was cruel to me and he made me work hard. He did not give me much clothes, but gave it all to the new children by second mother. He had lots of financial trouble in his business so I decided that I would leave home some day and be great success. In meantime, I studied a lot.

"One day I hear that foreign white man was teaching Christian religion. I was curious so that I started to go with the other children to listen to him. At that time all children got a penny if they would go to white man's church. I never had any money from my father so I went to church on account of the penny which made me feel rich. The missionary in the church was named Mr. Mc Geel. He was from Scotland. I had a good smile on my face so that we became fast friends. Often I would go to his house after that and he would teach me English and tell me stories about his country. It was very happy time, and I did not regret going home early to my harsh step mother.

"Mr. Mc Gee told me all about the mountains of Scotland. Then he would tell me about London, the biggest city in the whole world. He said that he had sailed from Liverpool and someday I should come and visit him in his home. After a while he told me about America. He said that there were a lot of Indians there and it was a new and rich country. He did not think that it was as good as England though, but



he told me that the English people had made America one of the best and newest countries in the world. He said that they had gone there because they wanted to worship God like I was being able to, and in one hundred years it had become a powerful and just nation. I thought that someday I would go and see for myself. Mr. McGee said that it was easy to make a lot of money there and there were many big schools that taught all the new sciences. Then he would talk about England some more and he would tell me that his country had many old and wonderful universities where the culture had been growing for many hundred years. He told me about Oxford and I thought I would go there for my education. Many Japanese students were going to America and Europe then, but I was still a young boy. Someday I thought my turn would come. Then I was not so unhappy at home because someday my father and stepmother would be proud of me.

"I started to go to the Hibiya High School and I studied hard. Then I would go to see Mr. McGee and he let me read his books on American History and he gave me English lessons. By the time the Russia-Japan war was over, my father went bankrupt. I was sixteen then and I had to quit school and go to work. Mr. McGee left for his homeland and I never saw him again. I missed him very much. I determined to go to England and find him once more. My home life was very unhappy and I wanted to get away. The only kind relative I had was my uncles' mother. She lived across the city and I visited her a lot after Mr. McGee left. I did not go to the Christian church anymore, but I had a grateful feeling in my heart of the white man's religion and I followed it more than Buddhism.



"One day grandmother asked me if I wished to visit my mother's grave. I had never known family love and those things and this was the first mention that had ever been made to me about my mother's grave. My father had never said anything about it. I was very glad to go see the grave so that I dressed up in my best Japanese clothes. It was a long way out of the city so that we went by the streetcar. We went to the cemetery and I found my mother's grave. It made me feel ashamed and sad because there was only one neglected small tombstone among a lot of large ones. Next to her was another small tombstone for my sister who had died as a child. I felt everything inside of me stop up and I cried on the grave. Then I pulled all the dirty weeds out and put on some fresh flowers. It was late before I finished but I did not feel like going home. I promised myself that someday I would give my mother a large tombstone like the others in the cemetery.

"On the way home, my heart was heavy. If my father cares this little for me ~~then~~ then he does not care for me at all, I thought. Just when we got to the edge of the city, we saw a large crowd around a Buddhist priest. My grandmother explained that every year he came to the temple and gave lectures. We went up there and listened to stories of his travels over Japan. I did not envy him because I felt that I would go to far away lands some day too.

The Priest then started to give out little paper charms. They had some writing on them; they were good luck charms. When it came to my turn, the priest held me by the hand and looked me gently in the face. He asked my grandmother if I were her son and she said no. Then he told her that I was a nice boy and that I had a lot of character in my face. He said



that I would go away and never stay at home, but she should not worry about me because I would go through life with a smile and be a success. I was surprised that he knew about my plans to leave home and I felt that I should go after he said it was going to happen anyway. I had a smile all the time on my face. What the Priest said gave me a strong impression. I felt I now could go anyplace and no harm would ever come to me. Right away, I decided to leave home. After I took grandmother home, I started on my great adventure. All night I walked and by morning I was in Yokohama.

"I had not any idea of doing anything, but my plans was to get to England to see Mr. Mc Gee. I did not have any money in my pockets, but I was not afraid. I decided to get a job on a boat so I could sail across the ocean. After a few days of hunting, I got a job on the NYK boat. That boat did not go to England right away. I go to North Japan, Siberia, China, and all over the Orient. In Siberia, the Russians treated us good and we held our heads high because Japan had just won the war. I was only the mess boy, but they treated me with respect too.

"We sailed all over. Then one day I got sick. The doctor said I had typhoid. I almost died. They took me to Kobe and I was in a hospital for three months there. I had no money to pay my debts and I did not want to go back home in shame. I was determined to get to England. After I got better, I got another job on a tramp steamer which was going to Europe. I was all excited because this was the chance I was looking for. We were only out one day, when a huge storm came up. The boat started to leak and the captain told us to all get in the lifeboat because the ship was going to sink soon.



The waters were very rough and some of the lifeboats sank. The one I was in did not turn over. We drifted around for three days because we lost our way. Three men died and they had to be thrown over the side. We did not think that we were ever going to be saved. The one clear morning, we saw a big ship coming our way. We took off our robes and waved them in the air to tell them to come and pick us up.

"The ship finally turned towards us and we knew that we were saved. I was very grateful that my days were not brought to a short and bitter ending. It was the SS Oriet that rescued us. It was on the way to Glasgow with a cargo of Chinese goods. The captain said that he could ~~not~~ not turn around and take us back to Japan. I was glad for that. The next day, we came by another Japanese boat and the Captain turned the rescued men over. I did not go because I told the captain that I wanted to go to England with him. He said that he needed a cabin boy and he could hire me. But he said that it would be a long time before I got home again, but I did not care. My dreams were at last coming true. This was in 1906 when I was 17 years old.

"I was greatly surprised when the captain said that his name was McGee. I asked him if he knew my Mr. McGee, but he laughed and said there were many McGees in all of Scotland but he would help me look for the one that I wanted. I did not think that this was hard to do. He said that it would be a long time yet before he got back to England because he had a trading ship and he had to go to a few places first. I thought this would be a good chance to see the world and I was glad.

"We went all the way across the Pacific Ocean. We went to a small harbor where there was a lumber town. It was a part of America. I think that it was Portland. I did not think that



it was anything like what Mr. McGee had told me. All I could see was a lot of forests. When I was there, I saw a bunch of Japanese being herded into a corner of the wharf and they had to have big labels put on their shoulders. I did not like the way they were being treated like cattle and it did not give me a good impression of America.

"After we rested up a little bit we put to sea again. This time, we sailed down the Pacific coast and all away around South America because the Panama Canal was not made yet. Several times we had to stop for food and water. Then the boat went across to Africa and up the coast before it finally set out for England. The voyage took many months and all the time, Captain McGee was teaching me English. He liked me very much.

"We finally got to Glasgow. Captain McGee took me to his own home. After a few days he took me to show to his friends and to his church. I did not like the Scotch people too much because I thought that they were narrow minded. They thought I was like a strange animal and they would all touch me and examine my hands and face. They had never seen a Japanese before. I could not hold my head high because they did not treat me as an equal. It was a very unpleasant feeling and I did not like it very much. My dream was to go find my Mr. McGee and then go to Oxford. Finally, I left Glasgow without any money and made my way to Liverpool. In this large city, I could not find Mr. McGee so I decided to go to London. I arrived there without any money, but I liked the English because they were more friendly. There was a Mr. Yukio Tani in London and he was teaching Judo so I looked him up and he gave me a job as his assistant. I could not save much money, but I used to go out to Oxford and dream of the day when I could go to school there.



"Oxford had a wonderful campus and I enjoyed many days out there just walking around. Occasionally I would go into the library to read. I did not have such good clothes so that many students would stare at me all the time, but I did not mind. When I saved up a little money, I went to one of the private high schools there. This is the furthest I ever got in Oxford, but I like to tell people that I went there, only they think that I went to the college. I didn't do that though.

"By that time I felt that I was never going back to Japan. It had not been so kind to me and I had a hard time there and not very pleasant memories. There were only 50 Japanese in all of England then and most of them were seamen. They did not speak English so that they would come to Mr. Tani's place often and talk about Japan and how much they missed it. I was not ~~not~~ like that at all. I was enjoying myself very much. I was a bright boy and the people thought that I was a novelty and they would invite me over to their homes and I would tell them about Japan--good things that I did not believe so much myself. I was more interested in hearing about England. They talked a lot about America and I thought that perhaps I got a bad impression because I did not get to see enough of it. They told me that America was a wonderful country and the part I was in only had a lot of wild Indians in it. Soon I began to have hope of going to America again. I liked England, but I had gone there to go to Oxford and I realized that I could never save enough money to go to such an expensive school as that. It was with deep regret that I decided to leave England. Mr. Tani was returning to Japan and he wanted me to go back to Japan with him, but I did not want



that.

"I got a job on an English boat in the engine room and for several months we went to all the ports in Europe. We went to Antwerp, Sweden, and Russian ports. The crew were good to me and they made a man out of me. I was bad boy for first time in my life, but the crew told me that it was natural for all seamen to go see the girls when they got to port. When we got back to London, I decided to get on another boat that would go to America.

"The SS Queen Mary had a number of Japanese on the crew and they wanted a boss over them that understood English. I was only 19 or twenty, but they gave me the job. This time I went to France and into the Mediterranean Sea. When we got to a port, I would always take as long as I could to go see the old world culture. I was learning all the time and I had a wonderful experience. I liked this life of traveling all over the world, but I thought that I should settle down soon. When I was in some of those foreign countries, my English was no good. Everything was a stranger to me, but I liked to walk around in the seaport cities and just look at all the old buildings.

"After we got back to London, the company fired all of the Japanese crew. The captain said he was very sorry to let me go but that the boat was going to America and I could not go because they did not want any Japanese there. This was a great disappointment because I wanted to go to America badly. The Captain told me that the Japanese did not have such an easy time in California. I told him that I was not planning to go to the Pacific coast, but he was still afraid to hire me in the crew again.



"At that time everybody was going to America. Most of them did not have any money so that they would work their way across the Atlantic. All of them went with high hopes. I used to see them getting in every boat and they all had such high hopes. I felt that I had to go this time, but it did not make me feel good to think that America did not want the Japanese. All of the Japanese I knew were hard workers and clean and I thought that they could do more work for America than some of the people I saw going from Europe.

"After many talks with the captain, he finally decided to take a chance. He said that the company would not let him sign me on as a member of the crew, but that I could work myself over, like the other people were doing. I was glad for this chance. At last my dreams were coming true. I worked hard all the way across and since I knew about engines, I did more work than most of the other passengers who were working their way across the ocean.

"We came to Baltimore in 1908. I was just twenty years old then and ready to start a new life in America. I had three pounds to my name which I changed to \$15.00 in American money. At first, I thought England was better, but I soon liked America the best after I had seen a little of it. I only had a small bundle of clothes and I did not know anybody in Baltimore, but I was young and full of the adventure spirit. I was not even worried. As I walked around Baltimore the first day, I felt that my dreams were realized at last. Everybody was kind to me and I did not think that the Japanese were being mistreated in this country. I determined to make myself as much as an American as I could. Right away I



decided to see America. I went to the railroad station and looked at the time table. I found out that I could get as far as Homestead, Pennsylvania with the money I had so I bought a ticket right away. That night I slept in the park but I did not mind because I was full of excitement. Early the next morning, I went to the station and wait for the train to leave. At last I was on my way. Everything looked so big to me. A man sitting next to me told me some of the wonders of America and I could scarcely believe him. I thought that he was lying to me when he told me that the big herds of cattle and large green farms we passed belonged to individual men. Then I believed him because I knew that everybody in America was rich. I thought that all the houses were so big and rich and someday I hoped to have one of my own. The man told me that America was a melting pot that took in everybody from all over the world and made real Americans out of them. I felt that I was going to be one of them myself someday.

"When I got to Harrisburg , Pennsylvania I got off of the train because I thought that this was my destination. I did not know anybody and I suddenly got very lonesome. I was also hungry. I did not know what to do until somebody came up and told me that there was a Japanese restaurant in the town. I looked around and finally found it. When I told the owner that I was hungry and wanted some food, he asked me a lot of questions. I said that I had run away from home and was going to stay in America. The man got very angry and he said that I could not have anything to eat because I was a disgrace to the Japanese for running away from home and being such a wild person. I did not like the man for saying this so I left. I



"I had heard how many of the Japanese students worked as students in America so that I went to the newspaper and told them that I wanted to find work. They put an ad in the paper for me and in a day or so I got a job with a Pennsylvania Dutchman. He was a bachelor and he wanted a boy to help out in his home. I cooked and did the housework for him for three months. After that I quit because I thought that he was a dishonest person. He was paying me \$20.00 a month. The man was running a sporting house for coal miners. I thought that this was pretty disgraceful.

"I went to Pittsburg next. It was a dirty smoky town, but there was something about it that I liked. The people were all nice and human. I ran a little concession in the park for a while selling food to the workers, but I did not make much money. Finally I put an advertisement in the paper and I got a job as an engineer on a rich man's private ~~yacht~~ yacht. Mr. Hines was a millionaire and he took many trips to Lake Erie and then down the river as far as Cleveland. After working for him the whole summer, I quit in Cleveland.

"Winter time was coming on so that I got another domestic job for a rich man. I was the cook. I didn't know how to cook American food very well, but it was not hard to learn. I have always liked to cook since then and I still do it at home when I have the time. During that winter I read more about America. I had to buy cheap books and magazines and a lot of the stories ~~were~~ were about the wild west. This filled my imagination so I thought I would go there next. It was a long way, but I did not realize this when I started out in the spring. I did farm work and then worked on a



railroad gang until I got as far as Denver. I did not see many cowboys or wild Indians, but I saw thousands of cattle. I enjoyed this trip very much and felt that I was seeing the real America at last. On the farms I worked on, the women were always friendly and they cooked me good meals. I spoke English fairly well so that many people did not even know I was Japanese. They thought I was a Spaniard or Italian.

"After I got to Denver I decided that I had seen enough of the west. I got a job with Mr. Moore who owned a copper mine there. He ~~was~~ was a rich man and I worked in his home for a year. He just came out for the summer and the rest of the year~~x~~ he would stay in New York. I got tired of Denver so I decided to go back to Cleveland.

"I did odd jobs there. I had read many success stories about Americans who had made a lot of money by inventing things so I did not see why I could not do the same thing. In one of the~~x~~ places I worked in, I noticed that the office had a lot of trouble with the pencil sharpner. I remembered about the one my uncle in Japan had been working on so I began to experiment around to see if I could not improve it. Finally I was able to make it work a lot better by putting a cover on it. I did not know what to do with my invention so that I took it to the Pencil Company. They offered to buy it for \$6,000. This was a great fortune and I thought I could live a life of ease and travel around with that huge fortune so I sold my invention and the company put the patent on it. I trusted these people. Now I think that I could have gotten a lot more for my invention.

"With my fortune, I decided to become a landowner and a farmer. I bought a 60 acre farm and a lot of farm equipment to put the land into production. I did not have any farm



in my life, but I had heard that it was nothing to be a farmer and that all I would have to do was to plant the seeds because the land was so rich. I did not get any crop in that first year. I went into debt to borrow money to improve the farm and bought some cows. I had hopes for the next year, but the big flood of 1913 settled things for me. I lost everything so I decided to go to Chicago as I knew a friend who had lived in my home neighborhood in Tokyo was there.

"When I got to Chicago I made up my mind that whatever I ~~went~~ did or wherever I went, I would have to work hard. I was advised against going to Chicago because my American friends thought that it would be too hard to make a living there. But I have always found that wherever I go to work and I know it is going to be hard work, that is a good place and I don't have no trouble. I did not think easy money was good for me. When I am poor, all the American people help me out and they are kind.

"I worked in the home of Mr. Mc Murray for a while then I went to work for Mr. Perie. He was a big lawyer and one of the best friends that I have now. I worked for him for three years. I wanted to become American citizen, but I found out that the government would not let me. This was big disappointment to me because I had worked hard to be good citizen. I thought that someday it would come if I kept on working hard. When the World War (1) broke out and America went to war, I wanted to join the U.S. Navy as a cook. At that time there were a few Japanese in Chicago and the consulate office was here. The Navy did not know whether to take me in or not because I was a Japanese subject. Mr. Petrie wrote to the Consulate here and asked them what I should do. A little



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By telephone appointment I called on the Consulate of Japan at 122 S. Michigan Ave., at about 2:00 o'clock p.m., Tuesday, September 3, 1918. The Asst. Consul, Mr. Junpei Aneha, whose card is attached hereto, informed me that no Japanese boys would now be permitted to enlist in the Army or the Navy of the United States, as they might be needed by the Japanese Government. He said that they were to remain in their present positions, and that although he ~~could~~ not tell exactly when the order might come, they would be properly notified as to what they were to do and where they were to go.

I showed him the card of Iwagami, Order No. 54, Series No. 3331, and he said to tell the latter that he was to remain at his present place until he is notified by the Japanese Government.

J.T. Pirie

Chicago  
Sept. 3, 1918



while the Japanese government sent me a letter telling me to report for duty with the Japanese Army. I did not even answer this as I wanted to get into the US. Navy more. Japan was on the same side as America in the last war so that everybody were good friends for me. They always asked when I was going to go to fight for Japan, but I did not think much of this. Already I was thinking that America was my home now and I did not want to go to Japan anymore.

"Just after the war there was a severe influenza epidemic in Chicago and hundreds of people were dying. I got the fever and it put me in the hospital for several months. The hospitals were all crowded and they put us about one foot apart. The first morning I was there the patients on both sides of me died. They turned black and their tongues were hanging way down. I thought sure that I was going to die too. But I was able to recover. It took me a long time to get my strength back. It was only the second time in my life that I had been sick.

"By that time I was a good electrical engineer so that I got a job with the Scott Company at \$150.00 a month. I worked there until 1921. That same year I got the job with the Edison Company and I have worked there ever since except for several layoffs due to the depression. I started out at \$140.00 a month, and worked up to a high of \$250.00 a month just before the depression. I get almost that much now.

"By this time, I was past 30 years old and I thought I would get married. There were only two Nisei girls in Chicago then. They were sisters, one 18 and the other 19. I was in love with the 19 year old one and her father wanted to match me with her because I was making good money and had a fine job. But these girls were very much spoiled. Because they



were the only single girls all the Issei and other Japanese went to visit them all the time and gave them presents.

They began to think that they were high class and too good for the Japanese boys. I think it was the mother's fault and she wanted to get a high position in the Japanese society.

The younger one was married to a bookkeeper in the Japanese consulate here because <sup>he</sup> ~~they~~ came from a high class family in Japan and his family had lots of money. Later he took his bride back to Japan and entered the family business and he made lots of money. The older daughter with whom I was in love was married off to the brother of the Japanese consul here. He came from a high class family, but he did not return to Japan. He stayed here and raised his family and had a good business.

"All of the single Japanese were very disappointed that they had lost out, but I was the only one that was heart-broken. I did not know what to do without her. Her father offered to send for a picture bride for me, but I did not like that because I told him that I would have to see the girl first before I could love and marry her. He said that love would come after I was married, but I did not believe that. I remembered how my father did not love my mother so that I was not a product of love and this caused me to have a very unhappy childhood in Japan.

"About this time, I met Ceceila. She was working in the same company with me. She was kind and warm hearted and I soon fell in love with her. After I was broken hearted, I decided to leave the Japanese groups. Ceceila and I decided to get married. It was the happiest day of my life after I marry. I believe that if there was not a god, I never



have come through with all my trials. I never forget that. That's why I go to Church all time.

"After I got marry I move out here to this house. My wife's mother leave the house to her and her brother and sister. The house was built by my father in law. He used to be a building contractor and this house was one of the first built out this way. Now I tell you something that will surprise you. My wife is the best women in the world and it is hard to understand how she could have such a no good brother and sister. For many years my mother in law live with us. He don't have much money so that I pay her \$40.00 a month all time until she die about seven years ago. The son and daughter don't give her nothing. After I give her so much, she said that she was going to leave house to me, but it is not down in writing so that after she die my wife and her brother and sister get the house. That is all right with me. But the brother and sister very selfish. They do not pay for any of the funeral expense so that I paid it all. I have respect for the old people who die. They do not care. And right away, they try to blackmail me. They live one upstairs and one downstairs in this house, but when it comes times to pay the taxes, they will not do it. They want me to pay for everything so that I pay over \$160.00 a year for the tax. At the same time, they rent part of their rooms out to roomers and they keep all of the money. The brother is a no good and he never did work. Finally, he asked me to buy his share out. That is not right, but I do it in order to prevent the trouble. The sister now wants me to buy her out but she asks too much. She has been getting about \$80.00



a month for renting the upstairs out, but she will pay for part of the house tax. She just lives in one room up there now. I am getting tired of it so that I plan to move out after Myra (daughter) goes to Oberlin. We will not need a big place like this so that we will move to a small apartment. Then I will rent this place out so that I can get some income from it too since I pay all of the taxes anyway.

"We have been very happy here and I try to bring up my daughter right. She is very much American and I did not teach her to speak Japanese much. We don't live much with the Japanese things, but I have a certain appreciation for the Japanese culture. I read some Japanese books, but most of the books in my library here are American. Myra plays that piano there. Ever since I first learned how to cook, I liked it so now I do the cooking when I have time off from my work.

"We do not eat much Japanese food, and we never use the hashi (chopsticks.). When I first marry, my wife almost divorce me because I bring 100 pound rice and 100 pound dried shrimps home. Every time she go to kitchen, she would take a handful of dried shrimps and throw it out of the window. And she would give all the rice away. But after while she got to like the rice and now that is about the only Japanese food that we have.

"One time I opened up a restaurant, but it was not a big success. It was during the depression. I had a good job until then, but I lost a lot of money. As times got a little harder, the Company had to lay me off and I only worked one or two days a week. I had to have more money for my family so that I thought I could open up a eating place down on 42nd street. I soon found out that this was not such a good



neighborhood. There were many Italians and Irish down there and they all worked out in the stockyards when they could. The people were very poor so that they did anything to get food. I let many people run up the charge account and then they do not pay me so that I had to ~~nt~~ close the restaurant up.

"Depression was a very hard time. Everyone in this neighborhood were hit hard and they had no money. It was nothing to see people go picking around in the garbage cans for food. I used to feel sorry for the little children and when they came over with Myra, I would give them nick~~as~~ and dimes to go to the show. They never forgot this and we became good friends. When the war broke out, they were almost all grown up and they were so worried about what would become of 'Mr. Yama'. It was through these children that I got to know many of their parents and I have always lived in peace with them. Most of the people were Catholics, but that did not make any difference. They were all true friends.

"I had to borrow money from one of my wife's richer aunts and this hurt my pride a lot. But she later told me that I was the only one who ever paid her back the full amount. I told her that bad debts makes the enemy and I want to be good friends with everbody and live in harmony. This is the only way to live. If you look for the good in people, you will find out that they are human and you can get along very well with them. It is too bad that all people in the war don't do this. Then we do not have any of the wars which cause so many deaths among the young people who had much to live for. But that is the way it goes sometimes and you have to make the best of it.



CARSON PIRIE SCOTT & CO.

CHICAGO

April 15, 1932

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Mr. Yama Iwagami,  
852½ East 64th Street,  
Chicago, Illinois.

Dear Yama:

Please come in to see me tomorrow  
morning as I think I have some work for you.

Yours very truly,

/s/ Robert S. Pirie



"Sometimes I think that the Japanese who were evacuated don't suffer nearly as much hardships as what the poor people did during the depression. The government give them good food, clothes, and shelter. We had to have just as many worries and most of us did not know where the next meal was coming from. I wasn't as bad off as most of my neighbors, but it was a pretty hard time for all. I even did a lot of domestic work when I was not on call at the company. It was fortunate for me that all of my relatives and friends were good to me. Even some of my old bosses that I had worked for in 1918 worried for me. Mr. Pirie who has been one of my best friends used to let me clean his house just so that I could make a few extra dollars. I was just 'Yama', and not a Jap, to everybody.

"I thank God because I was only real poor for one or two years during the depression. After that I got my job back with the Edison Company and things were much better for me. It was then my turn to help out some of my less fortunate friends. My wife always says that I am generous to the point of foolishness, but I like to stand by my friends. I think that I did right because they all stood by me when I had my next big trouble after the war broke out.

"I had been working along in the company without any trouble, but around 1941 we began to hear a lot of news about Japan-US. troubles. This worried me very much. I don't hate Japan, but I have been here all my life almost and my living has been in this country. I never had any idea of going back. That is why I did not want to serve Japan in the Army during the first world war. I began to get



worried because I did not know how it would affect me in my job in case a war broke out. I was still not a citizen after all these years in this country and therefore I was technically a citizen of Japan yet. But my heart belonged to this country and I felt that I would have to work harder to prove it. I did not want a war to come.

"It was a hard time in my life for the three months before the war broke out. I lost 25 pounds from the strain that I went through. Many of the defense industries were changing from steam to electrical power just before the war and our company had to supply the power to many of these companies. I was one of the five electrical specialist in our company, which hired from 9,000 to 12,000 men and it was one of the most difficult tasks to rewire all of our huge electrical generators. Some of the factories would not allow me in the plant because I was a Japanese but my company told them that I was to be trusted. Finally they agreed to let me do the very responsible work, but they had some men watch me so that I would not do any sabotage. It was very delicate work because one crossed wire by carelessness could short out the entire generator. I had to prove the company's faith in me because I knew that all eyes were on me. I prayed and I did come through. I finished the last one just before the war broke out. Rewiring those eight huge generators was a strain that I do not wish to go through again.

"I was under a great emotional strain when the war news was announced. At that time there was a girl from Tokyo staying at my house. She was attending the University of Chicago. A couple of days before, she had received urgent telegrams to go home to Japan at once. The girl did



not know what to do. She was so much against a war. She said to me many times that neither side would win if a war ever came. At that time she was giving Myra some Japanese lessons because she felt that there was a great opportunity for the Japanese Americans in the Orient if they knew the language.

"We were getting ready for church that morning of Dec. 7. The girl (Sachie) phoned and she dramatically announced to us that she was leaving for Japan immediately. She said that she must go as soon as possible. We told her not to be so excited and that we would see her after church. Then we went off to Church. We came home as usual and were eating lunch when the phone rang. It was a caucasian friend and he asked if I had listened to the radio. I had been so nervous in the weeks before this that we did not listen to the radio at all because it upset me so much. My wife went over to the radio right away and turned it on. Then we heard about the War. I felt terrible. I didn't know what to think even though I suspected that it was bound to come. We went over to see Mr. Sato who is now teaching Japanese at Harvard to see Sachie. She was crying all ~~ix~~ over the place when we got there. All we could do was to tell her not to worry, but I was not feeling so good myself. My wife stayed to comfort her, but Myra and I left to come home. Before going I saw that there was many people coming over to comfort Sachie so that I did not feel that I had to stay. I gave my wife \$5.00 to give to Sachie for her Christmas present since I did not think I would be seeing her again. One of Sachie's closest friends was an American girl who had taught in the college at Kobe and she



was also over there. Sachie wanted to cablegram her father in Japan to tell him that she was alright and for him not to worry so that my wife took her downtown and they used the \$5.00 for the wire. By this time, definite news that war had been declared had come out and Sachie almost went into a nervous breakdown. She said that all the young men were going to be killed needlessly.

"It made me so sad to see all the personal sorrow and crying that I went home. Myra was with me. I could not eat. I just sat in the front room and wondered what was going to happen next. I had the radio on to get all the latest information. When my wife came home that evening she found me in the corner crying and Myra was in her room crying. The radio was blaring. We could not sleep that night so that we all walked around in the front room. We were so stunned and I feared ~~them~~ worse, but my wife said that I did not have any worries. All that evening friends phoned to offer us comfort. It ~~was~~ then that I really did appreciate all the friends that I had made during the twenty or thirty years I was in Chicago.

"The next morning the Edison Company phoned and told me not to come to work. This was a great sorrow because I had worked for them faithfully for many years. They said that it would be safer for me to stay at home. Myra was full of sorrow too and she did not want to go to school to face all of her classmates. But later that same day, some of her classmates came to our house and they told Myra that the other students wanted her to come to school because she was the production manager of the school annual. She went to school then and nobody ever said anything to ever hurt her.



Later Myra found out that they had called a meeting and agreed to send for her since she was not to blame for the war and she was just as much as an American as they were. Many of these students lived in our neighborhood and they said that they knew 'Mr. Yama' and that he was a very good man. This made me feel very happy when I learned about that.

"For a day or so after Pearl Harbor I did not go out of the house. All I did was to listen to the radio. My wife was very angry that the Company had laid me off. She went down there to tell them that it would be very difficult for me to get other work and she wanted to know why I had been laid off. They told her that the government had ordered it. I thought if the government had ordered it, there was nothing I could do. But I worried a lot for my family. I heard that many Japanese had been arrested on California and I thought that this was bad. I did not want to take any chances so that I burned all of the things I had written in Japanese so that I could not be mistaken for a spy. It hurt me deeply that things had turned out this way.

"We talked it over and we decided that the best thing to do was to get letters of recommendation from all of my former employers, the neighborhood and the church where I attended. I knew many of the church people because I had gone there every Sunday and on Christmas time it was my duty to trim the Christmas tree. I did not know if they would let me do it this year, but the minister came and he said that I was to do it as usual. To the church people, I was just Mr. Yama and not a Japanese that started the war.

"All of the people we asked were very happy to write letters of recommendation for me. (see attached.)



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209 Lake Shore Drive

Dec. 10, 1941

To Whom It May Concern:

This is to certify that Echirow Y. Iwagami was in my employ for several years prior to 1917. At that time he left our employ to enter the U.S. Navy but was unable to do so because of a severe attack of influenza.

Subsequently my late husband, John T. Pirie, secured employment for him in the retail department of Carson Pirie Scott & Co. as an electrician. He continued there for several years and it was my understanding that he left thereto to enter the employ of the Commonwealth Edison Co. and has been continuously employed there since that time.

In my opinion Mr. Iwagami is a loyal citizen of the United States and deserving of every consideration.

Yours very truly,

/s/ Sophie H. Pirie

(Mrs. John T. Pirie)



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To Whom It May Concern:

As a neighbor I know Echirow Y. Iwagami and his family for several years back, and have found him to be a law abiding, steady and loyal person and neighbor.

Mrs. Helen Finn  
851 E. 63rd Pl.

I have known this family the last forty years.

Mrs. Edith Zahn  
848 E. 64th St.

I have known this family 16 years.

I have known this family for ten years.

Mrs. A. Kasko

I have known this family for 10 years.

Mrs. Harry A. Mulvihill  
6330 Drexel Ave.

The names of those who are signed above are all members of my church and their word can be taken as true and sincere.

Sincerely,

Msgr. D.J. Dunne



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THE FIRST PRESBYTERIAN CHURCH  
Kimbark Avenue at 64th Street  
Chicago, Illinois

Dec. 10, 1941

To Whom I May Concern:

Mr. Echirow Y. Iwagami, of 852 $\frac{1}{2}$  East 64th St., Chicago, Illinois, has been, since April 10, 1936, a member of the First Presbyterian Church of Chicago. He has been for eighteen years a resident of our community and is well known to many of our members.

Mrs. Iwagami united with this church April 27, 1904, and is active in our church work. She shares regularly with the women of our church in Red Cross work.

Their daughter, Myra, united with this church March 26, 1937, and has been from early childhood, a participant in our young people's work.

I have known Mr. Iwagami well since I became the pastor of this church eight years ago. On the basis of my personal acquaintance with him during this time, I am glad to vouch for his integrity, his Christian character and his enthusiastic and thorough-going loyalty to the United States, which has for so long been his home. All of us who know Mr. Iwagami and his family hold them in ~~high~~ high esteem and in grateful personal friendship.

Yours truly,

/s/ Harold Leonard Bowman,  
Minister

HLB:G



HISTORY OF ECHIROW Y. IWAGAMI, RESIDING AT  
852½ East 64th Street, Chicago

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Iwagami came to this country in 1907 from England, having spent some time at Oxford University. He came to Chicago in 1913 and commenced to work for John T. Pirie at Lake Forest, during which time he studied electrical engineering. In 1917 he went to work for Carson, Pirie Scott & Company as an electrician. Before taking this position he made application to join the United States Navy, but before being inducted he was stricken with a severe attack of influenza and consequently did not join the navy. From 1917 to 1923 he worked for Carson, Pirie Scott & Company. In 1923 he went into the employ of Commonwealth Edison Company as an electrician, and for the first two years he was steward on Mr. Insull's yacht in the summer time and worked for the Edison Company in the winter. After the expiration of this two year period he was given a permanent position with the Edison Company and worked there steadily from September 12th to April 4, 1932, when due to slack times he was laid off until March 27, 1933 when he again entered the employ of the Edison Company and has been engaged there steadily since that time. His immediate superior at the Edison Company was Mr. A.L. Kuhn, whose telephone number is Randolph 1200.

Mr. Iwagami is well recommended by his employer and has rendered faithful and efficient service.

In 1923 he married Miss Cecilia Allen. They have one daughter, Myra, age sixteen years, now a junior in the Hyde Park



high school. Iwagami is a member of the First Presbyterian Church, Kimbark Avenue at 64th Street. His wife has been active in church work and has been working for the Red Cross producing garments for the Bundles for Britain.

I attach to this memorandum a copy of a letter from Rev. Harold Leonard Bowman, minister of the First Presbyterian Church above mentioned.

I also attach a letter from Monsignor Dennis J. Dunn, who is the priest of the Holy Cross parish at 65th Street and Maryland Avenue certifying that the names of the neighbors of Iwagami in the memorandum testifying as to his good character and loyalty are members of Monsignor Dunn's church. Attached hereto also is a copy of a letter from Mrs. John T. Pirie.

On occasion Iwagami has worked for Silas H. Strawn, 209 Lake Shore Drive, who will testify as to Iwagami's good character.

Silas H. Strawn

38 S. Dearborn Street

Chicago.



"I value these letters very much, because to me it is proof that many Americans are good people. I have many American friends and those that wrote the letters were only a few of them. It is proof that even if you are Japanese you can have many American friends. I wish that many of the Issei could know that, then they would not think so much about Japan.

"The war made me realize that I was still an alien Japanese and this made me unhappy. My wife kept encouraging me and she said that I was an American in the heart. She did a lot for me those days in keeping my courage up, because I was most discouraged. She went to the President of the company right away and showed him the letters of reference which I had. At the same time, we had sent a copy of these letters to Mayor Kelly of this city. The president of the company said that I could not go back to work until the FBI had cleared my name. While she was at the office, Mayor Kelly phoned and he told them to make a place for me because I was a loyal Japanese to this country. On Friday, I got the glad news to go back to work and I only missed one week. The men in the company were very good to me. I had worked there a long time, longer than many of them, and they knew that I could be trusted. Many of them said that I was just as loyal as they were.

"When all of the restrictions came on the aliens, I had to turn in my short wave radio and all of my photograph equipment. I had a special interest in photography so that I had a lot of this equipment. (see later pages on his camera invention.) At first I kept driving to work, but after December 31, 1941 I could not drive any more so that I sold



my car the following spring.

"At first I followed all of the restrictions closely. When the five mile restriction was announced, I thought that I would not be able to go to work, but it was within the city so that the FBI said that it would be alright for me to go. I took the Loop everyday and I never did have any trouble. Nobody ever stopped to question me. One saturday one of the church members invited my family to go up to Williamette to visit them. I did not know if I would be able to go that far. My wife phoned the FBI office and asked them and they said that I could go. Anytime I had a doubt about anything, I would contact the FBI and things worked out smoothly. After the war started, all of the Chinese started to wear the 'I am a Chinese' buttons, but I did not think that was right. I was proud of being a Japanese, but I thought of myself more as an American and I thought that the Chinese should do the same thing.

"Once my daughter had a little difficulty. She was going to go shopping with one of her school friends on the Saturday after the war started. When she went to get on the IC train, she was stopped. They asked her for her button. Then she said, 'What Button?' They told her that she had to have a button to show if she were Chinese or Japanese. Myra got angry at this and she told them that she was born right here in Chicago and that she was an American. They would not let her get on the train.

"My wife phoned the FBI right away and asked them if buttons were supposed to be worn. They did not know about any buttons. She was very mad and she phoned the IC railroad company and told them that they had made a great mistake and



that they should apologize. The FBI advised her to have our daughter carry her birth certificate so that she would not get embarrassed any more. They were sorry that the innocent had to suffer with the guilty. It hurt me to see Myra having to go through with this. She was an American and she scarcely knew any Japanese people at all. Yet she was insulted because she had Japanese blood in her.

"Maybe all this was for the best because I am better located now than I ever was before. I am making a very good salary and I will be able to send my daughter to ~~xxxxix~~ college in the fall. I know who my friends are and I am now sure that they will stand by me all the time. My friends know where I stand too. I made a lot of new friends among the parish people of Monseignor Dunne and in my own church.

"The Japanese in the Pacific Coast had a very much harder time than we did. I have never been to California, but after the war started I heard a lot about the Japanese. I did not think that they were as bad as the radio and the papers said they were. I was surprised when they said that they were going to evacuate even the Nisei and I began to worry again. I did not know if all of the Japanese would be sent to the camps. Some of the Japanese here thought that everybody was going to be evacuated so that they began to pack some of their things away. My wife said that it was foolish so that I did not do any packing. I felt very uneasy for a long time. One of the things I worried about was that some of the Filipinos here would go around and harm the Japanese, but nothing like that happened. We heard that a lot of Japanese in California were killed by the Filipinos. Not many of the Japanese aliens from here were



interned, but they did take away all those working in the Japanese consulate office and those working for some of the large Japanese companies.

"I think that many of the Issei love this country like I do, but they do not know enough of the American people to find out how kind they are. When I work for people, I always work with my heart so that I get to know the American very well and make good friends with them. America has been pretty good for us. Even the Issei in California make good money. They were able to go into business and enjoy most of the American things. They could buy cars and radios and have a lot more than they would have had in Japan. In Japan they would not have anything and they would only be the poor people. They are able to educate their sons and daughters in the best colleges in the world in spite of the prejudice which some of the Americans have. They have more prejudice now because of the war.

"There are three men in my company who lived in California for a long time. Two of them were born there. The one who did not live there so long said to me that California never did want the Japanese back. But the two real Californians said that 'we want the Japanese back because they work hard and they do a lot for the farm crops of the state.' When they ask me what I think I just say to them, 'California may have been hard on the Japanese and do some unjust things, but Uncle Sam is pretty nice to us.' This makes them feel good and they say, 'Say, Yama, you are just like an American!'

"Then I tell some of my American friends about the camp life. I tell them about the Nisei soldier who went to



camp to visit his aged parents and it was hot and ~~xxx~~ dusty. He ~~xxx~~ went through the camp and was discouraged by the dismal black barracks and the miserable living conditions. But when he saw his aged parents laying on the straw mats, he ~~wept~~ with pity. My American friends then get mad and they say that if such a thing happened to them, they would tell the United States to go to hell. Then I tell them that the Japanese here are loyal because they understand, although many of them have become bitter and turned to Japan. I tell them that most of the Nisei have not changed towards this country and then they respect us all the more.

"Last summer, when all of the blocks in the city were getting the Civilian Defense organized, I joined my block and they made me the air raid warden. I am very happy about this. My wife does a lot of the Red Cross work and she helps in making bundles for Britain and teaches one of the Nursing courses. My daughter has also passed this course. Our block did not do anything about getting a CD bulletin board up so when it came time for my two weeks summer vacation, I went to work and I put up a flag in the space next door in the empty lot and put up a bulletin board. Then I made a big V in the middle and put a fence around it which I painted. I thought that it was too bad that here we were in a war and that our block did not even have a flag up for the 4th of July. I am ~~an~~ an Alien Japanese, but I owe a lot to that flag that flies out there. Every morning and night I put the flag up and down. I think that my heart is more in that flag than many people of the block that have American citizenship. Everytime I put the flag up I say, 'Americaa has been good to me and I owe it everything.'



"When they sell the bonds, I buy some and I also go out and tell my neighbors that they should buy some too because it is for their country. I am sorry that there is a war, but maybe it will do good. After the Russia Japan war, the Japanese had a lot more respect. Maybe after this war, the white people will give more respect. I am surprised that so many people think that the Japanese are like animals. They did not realize that Japan was modern and prepared for a modern war. They thought that Japan was too weak. Now there will be a long war. I don't think that anybody will really win. Just lots of people get killed.

"The Nisei should not feel ashamed of their Japanese parents. They should hold heads high and not give up hope. They are making history and they have to make a good record. They did not have much chance Before the war anyway. I think that they should get out of farming. The Issei worked hard at it, but they did not get anything. I think to myself that if the Japanese work so hard in the fields and get so far, why could they not go into factories. They don't get pensions on the farm and when they get old they have to depend upon their children. There is more chance if they go to other work. I hope that this time the Japanese mix up good all ever and there will be no more talk about evacuation. I did it myself and I think that they could do it to. You got to work with your heart though and trust the people you know. Then you make life friends. They could go into handiwork or machine work because the Japanese are good with the hands. A Nisei dentist could spread out and people would come to them. It is a little harder for a Nisei to be a doctor because this is personal and people will be a little



afraid to have a Japanese touch them at first. But if they are good at something, they will get the jobs. But they have to be a little better than their American schoolmates.

"There are good Japanese and bad Japanese. I found that out many years ago. Mr. Sato was a bad Japanese. I knew him when I first come to this country. He had a concession in Pittsburg with me. At the same time he got money from the Japanese government to start the New York Weekly. Then he was called back to Japan. He went into business in Korea and he kept writing me letters to tell me to come and be his assistant. But I did not feel that he had the right heart. After I learn that he is a millionnaire because he had a big opium trade.

"Mr. Miura (confidential) also bad Japanese. I have no use for him, but don't write what I say to you about him. He collect a lot of money from the Japanese here for the Insurance company but he never turn it in to the company. He keep it for himself and then he run away to California. He is a bad Japanese and not to be trusted.

"Mr. Oye is a good Japanese. He was a chief draftsman for the Pullman Company and he drew stre mline designs for them which they use now. When he died, the Pullman Company closed work a half day in his memory. His daughter has a law office downtown now. He would have gone much higher in the company, but color was against him. But he work hard and he get the company respect. He leave good impression behind.

"Now it is very important that we have many good Japanese. If we get bad Japanese here, it is bad for all the Japanese. American people won't trust nobody then. We have work hard and not let this happen.



"I know most of the Japanese who have been here long time. But I do not know them too well. I have never been around the Japanese too much. Most of my friends were made through my work and at church and I know lots of people regardless of race. If they are good friend, then I want to make them my friends. It does not matter what race they are. I've never had any special Japanese contacts, but I am meeting some of the Nisei who are coming out. I don't go out of my way to seek them out because my life is more established and I have many old friends. Friends are friends no matter what race they are. I found out my real friends when the war came. All my life here I have tried to live like the other people. When in Rome do as the Romans do."

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Mrs. Iwagami broke in at this point to give her views. The interviewer had an impression that it was through her stronger personality that Mr. Iwagami was able to break away from a closer adherence to the Japanese culture. Mr. Iwagami still appreciates some of the more harmless aspects of Japanese culture as will be pointed out later. Mrs. Iwagami stated her position as follows, inferring that this was also Mr. Iwagami's viewpoint. However, writer believes that he is not so dogmatic in his view.

Mrs. Iwagami: "I don't see why the Issei cling so closely to the Japanese culture. They should be more like my husband and live like good Americans. The way we feel is that the Issei parents owe a great responsibility to their children and they should bring them up like Americans. They can't do that if they follow the Japanese customs themselves. Usually it is a very corrupt and degenerate form of the



Japanese culture. They try to mix it with the American culture and it gets all mixed up. I think that the Nisei should be brought up the American way and they can always read about the Japanese culture later. We realized long ago that our child was going to live in this country so that in her upbringing, we did not want to make her different from the other American children. It is not good for the Nisei if the parents still clings to Japan. You just can't serve two masters at one time. The Issei should have spent more time learning English and made stronger attempts to avoid segregation. I don't blame them for that because I realize that it was hard for them with all the prejudice. But the United States is a melting pot and there is a place for Nisei in this process.

"At one time, the Japanese in this city tried to start a Japanese school. But my husband was opposed to it. He told the other Japanese that they should try to get their children to be more American and to lose the Japanese face. There is no sense of hanging on to the kimonos as it is so out of place. I realize that it is a little harder for the Issei so that is why I am not too opposed to the Japanese church. In time they can do away with it when the Issei understand English a little better. I think that this will be possible."

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Mr. Iwagami then continued with his story: "Since the war broke out, I have been spending more and more time at home. I am a home loving person and I find many things to do. We have our share of guests. Two evenings a week I



have to work at the Company. I have many hobbies that take up any spare time that I may have. For a number of years I have been interested in writing children's stories. Some day I may get some of them published. Most of these stories I made up to tell to Myra when she was a baby. I am also interested in working around with all sorts of gadgets and I have fixed up all the plumbing in this house for a ~~number~~ number of years.

"I used to read a lot but I do not do so much now because I do not have the time. My wife and daughter does most of the reading. They keep up on all the latest books and are very interested in the problems of the world. For many years I have been interested in tiny gadgets and I have invented a few things. I have made several toys which are now manufactured for children. About 1933 I became interested in building model houses by using metal clamps for the joints. I made several toy houses by this method. One day I showed them to an American friend of mine and it gave him the idea to use these metal coupling fittings for carpenter's scafflings. I think he got a patent with it. They use the same principle to make all the prefabricated houses now.

"In 1918 I got a patent for inventing an attachment to cameras. At that time the Graphic cameras cost from \$80.00 to \$100.00. I thought that I could make one cheaper. I got two cheap Brownie camers and by attaching the parts to one camera and adjusting the shutters, I was able to make a graphic camera for about three dollars extra. After I got my patent, I thought of manufacturing the camera but I did not have any money. The Eastman and other companies wanted to buy out my invention. I asked \$150,000 dollars for it.



"I thought that I was going to be a rich man. But I did not know very much about the American legal ways. The company that wanted the camera knew that I did not have the money to manufacture it so that they kept negotiating. The years went by and I sort of let it go. I had some idea of making a lot of money and then manufacturing the camera myself. The first thing I knew the depression came along and then I was not able to do a thing. The patent ran out in 1935 and then the Eastman company began to use my invention. They now sell the graphic camera for \$10.00.

"I did not feel too badly about it. I am a poor business man anyway. I almost borrowed a lot of money before 1929 to start a plant of my own, but it was very lucky that I did not because the depression came along. I would have been in a big debt then."

(attached is the copy of the original patent  
for the camera.)



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No. 1273373

THE UNITED STATES OF AMERICA

TO ALL WHOM THESE PRESENTS SHALL COME:

Whereas ECHI R. IWAGAMIofChicago,Illinois

has presented to the Commissioner of Patents a petition praying for the  
grant of Letters Patent For an alleged new and useful improvement in

PHOTO-CAMERAS,

a description of which invention is contained in the specification of  
which a copy is hereunto annexed and made a part hereof, and has complied  
with the various requirements of Law in such cases made and provided, and

Whereas upon due examination made the said claimant is adjudged to  
be justly entitled to a patent under the law.

Now therefore these Letters Patent are to grant unto the said

Echi R. Iwagami, his heirs or assigns

for the term of SEVENTEEN years from the twenty-third day of

July, one thousand nine hundred and eighteen,

the exclusive right to make, use and vend the said invention throughout  
the United States and the Territories thereof.

(SEAL)

In testimony whereof I have hereunto set my  
hand and caused the seal of the Patent Office  
to be affixed in the District of Columbia  
this twenty-third day of July,  
in the year of our Lord one thousand nine  
hundred and eighteen, and of the  
Independence of the United States of America  
the one hundred and forty-third.

/s/ F.R. Whitehead

Acting Commissioner of Patents



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## UNITED STATES PATENT OFFICE.

Echi R. Iwagami, of Chicago, Illinois

1,273,373.

Specification of Letters Patent.

Patd. July 23, 1918.

Application filed May 2, 1917. Serial No. 165,816.

To all whom it may concern:

Be it known that I, Echi R. Iwagami, a subject of the Emperor of Japan, residing at Chicago, in the county of Cook and State of Illinois, have invented certain new and useful Improvements in Photo-Cameras, of which the following is a specification.

My invention relates to cameras and has pre for its primary object the provision of improved devices for properly centering in the camera the subject to be photographed.

A further object of my invention is the provision of improved mounting for the ground glass of the finding mechanism.

Other objects and advantages of my invention will become apparent from the following description taken in conjunction with the accompanying drawings which form a part of this specification and illustrate the preferred embodiment of my invention.

Figure 1 is a vertical longitudinal section of my invention taken approximately on line 1--1 of Fig. 2.

Fig. 2 is a section taken on line 2--2 of Fig. 1.

Fig. 3 is a side elevation of my invention showing in dotted lines the opened position of various parts.

Fig. 4 is a front elevation of my invention with the forward door removed to disclose the two lenses in front elevation.

Reference numeral 10 indicates generally the containing box of a camera provided with a forward door 11 and a top door 12. The top door 12 is pivoted as at 13 and may be elevated into the dotted line position shown in Figs. 1 and 3 to admit of the opening of a finding hood 14 from the folded position shown in Fig. 1 to the extended position illustrated in Fig. 3. It will be seen that the finding hood when opened is tilted backwardly toward the eyes of the operator as he holds the camera in front of him in position to photograph an object also in front of him.

Spaced slightly below the top 15 of the camera is a horizontal partition 16 apertured in its central portion to receive a ground finding glass 17 which at its ~~central-position-to-receive~~ rear end is pivoted as at 18 and is engaged by two coil springs 19 which normally press it upwardly about its pivot from the horizontal position illustrated in Fig. 1. Positioned below the ground glass 17 and adjacent its forward edge is a shaft 21 engaged preferably at both ends by friction pawls 22 which are spring pressed against the smooth surface of the shaft



to hold it against rotation. Cords 23 are secured at one end to the forward portion of the frame 24 of the ground glass and, passing around the shaft 21, are secured thereto. A handle 25 protruding outwardly of the box 10 provides means for manually rotating the shaft 21. The vertical partition 26 is mounted in the camera in spaced relation to the forward door 11 and carries the usual focusing bellows 27 and lens frame 28. Mounted in the lens frame is an ordinary camera lens 29 and above the same, in a separate aperture 31, is mounted a finding lens 32 which is tilted forward at its upper extremity to give its axis a pitch at an angle to the horizontal, that is a pitch downward in front of the lens and upward back of the lens. The axis of the finding lens is not laterally turned. A reflecting mirror 33 is positioned at a decided angle to the horizontal, preferably extending from the bottom of the finding aperture 34 in partition 26 forwardly to a point adjacent the pivot 18 of the ground glass. This reflector 33 is positioned preferably at an angle of less than 45 degrees with respect to the horizontal partition 16.

At 35 and 36 are shown the ordinary reels carrying the sensitized film 37, and it will be understood that the exposed portion of the film is inclosed by light proof partitions in any suitable manner. At 38 is shown the ordinary handle for moving the lens frame 28, and thereby extending the bellows 27, while at 39 is shown the customary handle by which the film is moved across the field of the camera lens 29. In the operation of my invention the camera lens is adjusted forwardly into the dotted line position of Fig. 1, for example, in order to properly focus the subject upon the film 37, the ordinary graduated scale for determining the proper focus being omitted from the drawings. The forward tilting of the upper extremity of the finding lens 32 causes the rays from the object passing through said lens to strike the mirror at points 41, 41, 41, and 41 at smaller angles than if the finding lens were vertical and likewise this tilting of the finding lens cooperates with the mirror, because of the low pitch at which the mirror is set, to project the reflected rays (numbered 42 in Fig. 1) upwardly and backwardly with respect to the vertical so that their axis is parallel and substantially central with the axis of the finding hood 14 when that hood is in opened position. In order that the subject to be photographed may be very clearly brought out upon the ground glass 17, the above described pivotal mounting of said glass is provided. By manipulation of the handle 25 the shaft 21 is rotated against the frictional pressure of the pawls 22 and may be given any desired position above the horizontal. Upon releasing the handle 25 the pawls 22, by reason of their frictional engagement with the shaft 21, maintain the ground glass in the particular position to which it has been elevated, the springs 19 of course operating to hold the ground glass upwardly and the pawls 22, by their friction, overcoming the tendency of the springs 19 to further elevate the ground glass. The operator may thus secure a very perfect focus of the subject upon the ground glass.

While I have illustrated and described the preferred embodiment of my invention, it is obvious that one skilled in the art may make modifications thereof without departing from the spirit of the invention. I wish therefore not to be restricted to the precise embodiment shown except in so far as the same is limited in the appended claims.

I claim:

1. In a camera, the combination with a tilted finding lens and a reflector for said lens, of a ground glass positioned to receive the reflected rays from the lens and mounted for adjustment in the beam of light thrown on it.
2. In a camera, the combination with a reflector and a ground glass positioned to receive rays reflected therefrom, of a finding lens mounted substantially



in the plane of the lens of the camera and tilted at its upper extremity forwardly of said plane.

3. In a camera, the combination with a lens frame carrying a camera lens, of a finding lens mounted in said frame with its upper extremity tilted forwardly with respect to the vertical, a reflector positioned in the camera behind said finding lens, and an adjustable ground glass mounted to receive rays reflected from said lens.

4. In a camera, the combination with a horizontal partition in the camera, of a vertical lens frame, a finding lens mounted in said frame with its upper extremity tilted forwardly and positioned below said partition, a mirror positioned rearwardly of said lens and at an angle of less than forty-five degrees with respect to said partition, and a ground glass mounted in said partition in position to receive rays reflected from the mirror.

5. In a camera, the combination with a horizontal partition in the camera, of a vertical lens frame, a finding lens mounted in said frame with its upper extremity tilted forwardly and positioned below said partition, a mirror positioned rearwardly of said lens and at an angle of less than forty-five degrees with respect to said partition, and a ground glass pivotally mounted at its rear edge and adjustable about said pivot, said glass being positioned to receive rays reflected from the mirror.

6. In a camera, the combination with a horizontal partition in the camera, of a vertical lens frame, a finding lens mounted in said frame, ~~a finding lens mounted~~ with its upper extremity tilted forwardly and positioned rearwardly of said lens and at an angle of less than forty-five degrees with respect to said partition, a ground glass pivotally mounted at its rear edge and adjustable about said pivot, said glass being positioned to receive rays reflected from the mirror, springs positioned to elevate said glass about its pivot, and manually operable friction means for maintaining said glass in adjusted position against the pressure of said springs.

7. In a camera, the combination with a horizontal partition in the camera, of a vertical lens frame, a finding lens mounted in said frame with its upper extremity tilted forwardly and positioned below said partition, a mirror positioned rearwardly of said lens and at an angle of less than forty-five degrees with respect to said partition, a ground glass pivotally mounted at its rear edge, means for adjusting said glass about its pivot, and a finding hood mounted about the edges of said glass and projecting upwardly and rearwardly thereof.

8. In a camera, the combination with a horizontal partition in the camera, of a vertical lens frame, a finding lens mounted in said frame with its upper extremity tilted forwardly and positioned below said partition, a mirror positioned rearwardly of said lens and at an angle of less than forty-five degrees with respect to said partition, a ground glass pivotally mounted at its rear edge, means for adjusting said glass about its pivot, and a finding hood mounted about the edges of said glass and projecting upwardly and rearwardly thereof, the axis of said hood being substantially coincident with the axis of the rays reflected from the mirror.

In testimony whereof I have affixed my signature.

ECHI R. IWAGAMI

Copies of this patent may be obtained for five cents each, by addressing the  
"Commissioner of Patents, Washington, D.C."



"Last week (July 24, 1943), I send to Washington for a patent for my latest invention. It is a water filter. I have been reading for a long time about the polluted water from the lake, and so I started some experiments to find out how to purify water so that people can drink it and not get sick. On south side the water is the worst. It is a very simple invention and easy to make. This hose attachment runs to the two inch pipe about two feet long. In it I put white sand and charcoal. A fine screen in the pipe keeps the sand in. As the water goes through, it is purified. (Writer sampled water and it was pure and it lacked the usual fishy taste of Chicago water.) I think that I will be able to make the attachment for 25¢. Instead of a pipe I will use a glass tube. There is no plumbing necessary and anybody can put the attachment on by himself.

"I don't think that an alien Japanese can get a patent now so that my <sup>W</sup>layer friend, Mr. Pirie, is getting the patent for me. If the idea is any good, I will go into the business. The principle for it is not new, but I have not heard of any water purifier like mine on the market yet. My wife think that I have hit the 'jackpot.'

"My other great hobby is drawing. I don't like to tell you all these things because you maybe thing I brag. (writer assured him that he was being too modest as was the case.) Anyway, I show you some of my paint work. Every year I make Christmas cards to send to my friends. It takes me about a month to paint all the cards. But I believe that this is better than buying the cards because it shows Christmas spirit more and it comes from the heart. Since 1929 I have been painting my cards. I save one of each to give to Myra



for souvineer. The motif of all my paintings is the pine tree. Once when I was a little boy my grandfather told me the story of the pine tree. These trees are like human beings and they go through a lot of hard times. In 1929 my dwarf pine was sturdy and the water was running smoothly by it. In 1930, the tree was bent way down with the snow. That was the depression. Every year after that the tree grew stronger and stronger. In 1940 it was a very strong tree and the water was flowing smoothly once more, but it was getting muddy.

"Then comes 1941. I started to draw the tree after the war broke out. It is a bent and battered and broken pine tree. Most of the green is gone. The water runs terribly and swiftly. The sky has storm in it. Everything is on rocks. I am very discouraged at that time. But the roots are still in the ground.

"In 1942, there is much hope. The sky is more peaceful and the tree is straight and green once more. It is a very much calmer scene. It looks more like peace. I feel much better last Christmas. Maybe in 1943 there will be no more war; then I can draw a wonderful tree of peace. I hope so."

*(sample cards attached to original copy only)*



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Charles Kikuchi  
University of California  
Evacuation and Resettlement Study  
August 2, 1943

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Mrs. "Yama" Iwagami (real name.)

Although this case history does not fall exactly in the scope of our part of the study, it is a good example of a good adjustment to an intermarriage. This brief section on the caucasian wife rounds out the picture a little. The writer is under the impression that Mrs. Iwagami had the greatest part in the Americanization process of her husband.

The case gives a little about her background, attitudes, and present home life.



Mrs. "Yama" Iwagami is a slightly stockish woman, 52 years old. She has a sort of dullish red hair, olive complexion, and rather fine features which give the impression of a cultured person. Mrs. Iwagami's maiden name was Ceceila Allen. She talks readily, but is reluctant to talk about herself, "because I've lived here in Chicago all my life and nothing interesting has ever happened to me." She gives the impression that she is very happy in her home and the relationships with her husband and child are excellent. Mrs. Iwagami has a stronger personality than her husband. She appears to be well educated and aware of world problems.

Mrs. Iwagami does not remember too much of the details of her family history. She was the oldest child in a family of three children. For the first 13 years of her life she lived down around 30th and Prairie. Her father was a caterer, but little is known of him since he died while Ceceila was a small girl. Originally he was from North Carolina. During the Civil War, his parents were killed in a minor skirmish which took place on ~~hexx~~ their farm between the Union and confederate forces. Mr. Allen was then adopted by a Scotch Irish Civil War Captain who took him to his home in Delaware, Ohio.

Mrs. Allen's father and uncle were among the first soldier to be sent to Fort Sumtner. They did not want to fight for the Confederate cause so that they smuggled their families out to Delaware, Ohio. It was here that Mr. and Mrs. Allen grew up together and eventually they were married. Later on, they moved to Chicago.

Mrs. Iwagami does not remember the details of her ancestors arrival into this country. As a child it never occurred to



her to ask living relatives about it, and "before I knew it they had all died off."

"The only thing I remember is that <sup>great</sup> grandfather lost his heel in the Battle of Brandywine during the Revolutionary War. This is a sort of family story and I have heard it many times from relatives who were living. I don't know how much before the Revolutionary War, my ancestors came to this country. Originally, one of them came from Portuguese North Africa. But there are so many mixtures in my family--Scotch, Irish, German, and even Indian. Now it is carried on with a little Japanese blood so that sort of makes us real Americans, doesn't it?"

Although the writer did not inquire, there possibly is a slight Negro strain in this family history, but they passed the color line years and years ago. This is only a guess based upon her statement that one of her ancestors came from Portuguese North Africa. There is no physical features to indicate that this is so except for the slightly enlarged lips. In no way through<sup>out</sup> ~~the~~ the various conversations did Mrs. Iwagami identify herself with the colored group.

When Mrs. Iwagami was a child, the neighborhood where she lived (33rd and Prairie) was on the "edge of town." She has fond memories of her childhood there. The family lived in a bungalow type cottage, "with two acres of trees, plants, and lawns which was the envy of all our neighbors." In a short time, the family integrated ~~th~~ itself solidly into the community life there. The residents were mostly German, Irish, and Italian immigrants "who all worked out near the stockyards."

Mrs. Iwagami recalls that her neighborhood was like a small town. "Everybody knew their neighbors and as a girl, we



would do a lot of visiting. On hot days we would stroll down the streets and sit on the other people's porches. All of the families would know all about everybody else and they would be greatly concerned if any of the area residents got ill or had some other misfortune. There was only one colored family living there then and she was accepted like anybody else. She was the mother of Paul Dunbar, the famous Negro poet, and I can remember when the neighbors were all concerned because they thought he was going to turn out to be a drunkard and turn bad."

Mrs. Iwagami attended the Douglas Elementary School and later the Wendell Phillips High School. At that time the high school was the most exclusive in the city. Gradually other Negro and Jewish families began to move into the neighborhood so that the old residents moved further south as their economic fortunes improved. Mrs. Iwagami's ~~fatherxxxxxxxxxxxx~~ grand father was a contractor so that he went as far south as 64th street where he and his brother built a home. Mrs. Allen and her children moved out to this house "with the greatest of regret because it was way out of town and there were not many house around then."

Mrs. Iwagami had art talent so that from the age of twelve her mother sent her to the Art Institute downtown. She planned to make art her career so that she went to Oberlin College in Ohio as a special student. Her mother had taught school in Ohio and she was able to send her daughter to live with some of her relatives near Oberlin.

After finishing school, Mrs. Iwagami did not work for a year because of her health. Then she obtained a position as the head of the art department at Carsons Pirie Scott,



which is one of the largest department stores downtown. She worked here for over five years. Prior to this time, she had worked in an art studio when she had interrupted her education for one or two years. After she had worked at Carsons for a few years she transferred to the Clock section where she was a salesgirl. It was during this time that she met her present husband.

"Yama was the electrician in the company and he knew everybody in the store as friends. In time I got to know him. He was very good looking but shy. After we got acquainted a bit, he began to ask me to go wout to shows with him. At first I did not want to go so I made up all sorts of excuses, but Yama was persistent so I finally broke down. I made a date to meet him by the cigar counter so that the other employees in the store would not find out. I did not want them to laugh at me.

"However, when they did find out, they thought we were very well matched and they encouraged us. They all thought a lot of Yama. We were encouraged so that we went out very often. Yama took me to shows, dinners, and other places after work. When I took him out to meet my mother, he was courteous so that he made a good impression as a gentleman. Finally he asked me to marry him and I did not see any reason why we should not. My mother said that we could come out to this house to live with her so that we did not have to do any househunting. It was in the summer of 1923 that we were married. I remember the date because that was the year that they had that terrible earthquake in Japan. Yama lost some relatives in it. He sent over \$100.00 for the general relief. This was the first time I found out that he was so



generous. Since then I have found out. He is always giving things away.

"We were very happy after we were married and I have never regretted it. Yama has so many fine qualities about him. In 1925 we had a baby. I settled down to housekeeping and I did not go to work again until the depression. I only had 7¢ in the bank when the Bank holidays were declared. It was a pretty hard time for us because Yama lost his job, but we came through fine. I worked for a short time in the restaurant he opened up, but it went broke because Yama could not get any credit and he gave too many meals away free to the poor people who could not pay for them. After that I worked for a while until Yama got his job back. I got my old job back at Carsons.

"Most of my married life has been spent in bringing up my daughter. During the years that we lived here we have developed close friendships with our neighbors. I have been a member of the Church for years so that I made a lot of friends. Seven years ago Yama also joined the Church. He never did like to join any clubs. At one time he helped organize the Japanese Christian Association here, but he got out of it soon."

Mrs. Iwagami is a very devout church goer. She has been a member of the church for over 30 years. She did not attend services for a long period until Myra started to grow up. It has been through the Church that she has been able to make many friends. The intermarriage has worked out very well. The only time she had any serious difficulty was just after her marriage. She went down to vote in the 1924 elections only to discover that she had lost her American citizenship. Through the help of a public official,



her voting and citizenship privileges were restored to her. She had to take out second papers before this was done.

For a short time after Pearl Harbor, Mrs. Iwagami suffered a great deal of anxiety due to the laying off from work of her husband. "I was rather frightened then because I knew that he would not be able to get another job being an alien. But the Edison Company is very cosmopolitan and they were broad minded enough to take him back."

There is no doubt where Mrs. Iwagami's political sympathies lie. Even before the war she became active in the Red Cross circles. She is also a member of a Woman's Association and helps out in the church choir at the present time. At one time she belonged to a woman's bridge club, but she gave this up because she felt that it was a waste of time.

Her present activities are chiefly with the Red Cross and Church. She does volunteer work for the Red cross several times a week. On Mondays, Mrs. Iwagami works at the consumers desk in the Red Cross library. On Wednesdays she works in rationing filing or whatever else she is asked to do. On Thursday afternoon, she attends the consumer's sewing circle. Sundays, her activities are centered around the church doings.

During the week, the family has many visitors. They are chiefly Mrs. Iwagami's or her daughter's friends. Prior to the war, Mrs. Iwagami invited single individuals over for Thanksgiving and Christmas dinners. These were chiefly students from Japan. In a way the family filled in a cultural gap since one of its main activities was in introducing Japanese culture aspects to the American community. This was an



unconscious process. The chief emphasis was on interpreting the American culture to the students from Japan in order to convert them. Not all of the family time was spent in cultivating Japanese acquaintances as the majority of the friends were caucasians. The daughter, Myra, had all American friends. Since the war she has become acquainted with more of the Nisei.

"Around April of this year," stated Mrs. Iwagami, "We began to know more of the Nisei who were coming out to resettle. We knew that they were lonesome so that we invited many of them out to our home for dinners. I got the impression that they were all homesick. I keep telling them that they should make up their minds to settle down and not think about California because there is only a sentimental attachment left for them there."

Mrs. Iwagami feels that her husband will work for the Edison Company as long as it is there and then she expects him to get a retirement pension. She admits that a lot of her red cross activities are done in order to protect him. Every so often she goes on a bond selling campaign in her neighborhood. Her husband is an air raid warden. She feels that they are a lot better off now than they ever were before.

Her other great concern is to get her daughter through Oberlin. Myra is a very intelligent girl, 18 years old. She had read widely and for the last year or so, she began to take an intense interest in racial minorities. Frequently she gives talks to young girls clubs on the evacuation. It appears that she knows more about the Japanese problems in America than most of the Nisei. She has studied the Toian



Committee and other reports closely in order to get the background picture. One day a week she does volunteer work by reading to the blind in one of the welfare agencies. For a while last winter she did some volunteer work with the Friends. Myra plans to take up either journalism or law or a career. She is a tall, fairly attractive young girl, much more matured than most Nisei girls her age. She has a great deal of poise and self confidence. Myra was a little worried that she may have a little difficult time following a career because of her race, but "I will stress my revolutionary war ancestry and that should do it." She is not ~~xxant~~ ashamed of her Japanese ancestry, but there appears to be a deliberate attempt to identify herself more with the caucasian group. She is well integrated into the caucasian group at the present time.

Mrs. Iwagami does not attempt to decide her daughter's future. "I am very tolerant of the young people and I think that they know what they are doing. When Myra was a baby, Yama wanted me to be stricter in the Japanese way, but we did not follow the Japanese way after I argued against it. Yama then realized that Myra was an American so that he has never tried to teach her any of the Japanese culture. We feel that she can pick this up later."

The family has a very satisfactory home life. Mr. Iwagami is interested in gardening and he has grown many window plants which he gives away to his caucasian neighbors. There is a piano in the house which Myra plays. The furniture has been in the family since 1884 and it is very well kept up. Mr. and Mrs. Iwagami do the upholstering themselves when it is necessary. All of the members of the family read a



great deal. There are several bookcases of current literature in the front room. Some of the magazines which were laying around were Reader's Digest, New Republic, Life, Christian Century, Woman's Journal, and Harpers. Mrs. Iwagami is particularly interested in reading religious books next to books on race problems. There are a few Japanese books in the bookcase. The only other Japanese object in the house are the few art pieces on the mantle.

Mrs. Iwagami has become well acquainted with the proprietors of neighborhood stores during the years she has resided in that district. The milkman who delivers the milk daily has been a friend to her for the past fifteen or twenty years. Through him various favors are exchanged. He obtains hams and butter for her without points in return for minor repairs on electric toasters, etc. A butcher named Joe gives her all the meat she requires for her household also without many points. A Greek groceryman named Gus has been known to her for the past twenty years. He sees that she gets canned foods at reduced point values. Mrs. Iwagami does not think that this is cheating because she does a great deal of entertaining.

For years, Mrs. Iwagami has stored large quantities of food in the basement. Much of it was canned. Mrs. Iwagami has many shelves of canned fruits which she has put up herself. At the time rationing went into effect, she had 30 pounds of coffee, over 100 pounds of sugar, and 100 pounds of flower flour, and many bushels of potatoes in the basement. She has given much of the coffee away as gifts to the neighborhood friends. An arrangement has also been made with the neighborhood cleaners whereby he cleans various



clothing articles in return for repairs to plumbing or electrical articles in his home. Although the neighborhood is next to a large shopping district, the people have succeeded in building up a small town atmosphere where neighborliness is stressed. The Iwagamis have become well integrated into this pattern. The people of the neighborhood is comprised of a moderately low middle income group. It is predominately Catholic in religion. Recently there has been an influx of defense workers into the community so that some of the former solidarity has broken down. The Churches and the block Civilian Defense units have been successful in keeping the area fairly well integrated up to this point. There are many Italians, Irish, Germans, and a sprinkling of Jews in the area. The Negroes are completely excluded although the limits of the colored segregated section is within two blocks of this area. Mrs Iwagami considers her family as one of the first families of this neighborhood by virtue of being settled there among the first.

Mrs. Iwagami is strongly opposed to a race ghetto of any sort. She feels that the evacuees have to be very careful to avoid this danger as there will be a natural desire to live together. "I think that assimilation is entirely possible. I have noticed in other groups when they disperse that they lose their physical racial characteristics. In other words I think that the face changes with the environment, and this is true with the Japanese as for the Negroes. It is much harder for the Negro, but I don't see why it should be difficult for the Japanese to become more assimilated.

"Since I have known the Nisei, I have been greatly im-



pressed with the high level of education that they have had. They are all so ambitious and most anxious to get away from the old of the old Japanese traditions which have held them down in the past. They are a fine young people and I would hate them to go segregating themselves off. This would be a tragic mistake. I tell all of them I see that this is really a fine opportunity for them. I want them to see things in a different light. I don't think that they are particularly bitter but there is a scared air about some of them. I would like them to take renewed courage and really strike out.

"In the past these Nisei did not have a chance working for small Japanese companies. Now they can really get out into American companies. But they will have to keep scattered out and show the Americans what they can do. No company is going to hire a great number of Nisei, but I think that is for the best because other wise it gets labeled as a Jap factory or something like that.

"If the Japanese get into a ghetto now, they are going to stop the assimilation program. That means they will not make any more progress and all the ground that has been gained will quickly be lost. At first it will be a voluntary movement into a ghetto, but soon it will be forced. That is why we have so many nationality ghettos in Chicago now. I think that the Negroes have made a mistake in asking for colored teachers for their schools because that means it will never be possible for the school to gradually spread out into the wider city life. It becomes known as a "Nigger school" and nobody else wants to go there. I don't like to see this



kind of prejudice, but that is the way it always seems to turn out. I know that some of the Nisei would rather live all together, but I think most of them want to spread out. They all say that to us when they come to dinner. They think that this will be better for them.

"There is one good friend of mine who used to come over a lot. He was born in California but he was a Buddhist and he was more Japanese than some of my friends who have come here from Japan. This boy used to irritate me because he would argue that it was very necessary for the Nisei to know the Japanese way because they would never have a chance to assimilate. Myra got so mad at him that she will not talk to him anymore. The young man has a lot of the Buddhist influence. He never did see a Christian service so I started to take him to our church since there are not any Buddhist churches in Chicago. The first thing she said to me after was that there was a lot of good things about Christianity. Then I told him that the same thing was true for culture. Since he was a part of this country, I suggested that he live by its rules. I did not mean for him to throw away all of the Japanese culture, but I did not think it was necessary for him to cling to it when the western culture had just as much if not more to offer.

"I never did think that it was necessary for the Nisei to learn Japanese, but since the war I have thought that maybe it would be a good thing to know. There will be a lot of work for Nisei to do in Japan to help with the reconstruction. But that is only for a few. Most of them will stay right here and lose themselves in America.

"It is time now for all the Japanese and even the Kibei



to take on more of the customs of this country. I tell the Nisei that their parents should at least give it a trial. The Issei out here did and they are in agreement that this is the only way. A lot of them think that it is possible for the Japanese to be assimilated although they tend to want to cling to the Japanese racial identity.

"There has been some good cases of assimilation out here. One of the best cases was the Christian Nisei girl who married an orthodox Jew. They married each other as individuals and not for the race or creed. I have a Catholic woman living upstairs in my house. A few doors down there is a Jewish family. We all get along fine and there is no church conflicts. Religion should not be narrow. After all, it is only man made and as long as we worship a God that is all that matters.

"Yama thinks that the Japanese have too many ideas about racial prejudice. He says that the Nisei did not know what was going on the other side of the mountains so that they were surprised when they came out here to find that there are race problems out here. The Nisei should not try to feel superior to these groups like the Negro, Chinese and Jews. They are out here to make the most of an opportunity and they have to be tolerant about the others. "

"The Church is very good for the Japanese because it teaches them about the brotherhood of man. I have been taking some of the new Nisei to my church, but I don't do it any more. Last Sunday there were 13 Japanese in our church. Our congregation welcomed them, but if too many come they will begin to resent it. For a while, I would not care to see any more



Japanese come. They should go to some of the other churches. It is not because I am jealous of them. I think that they are a good class people, but they have to be careful about going all together to one church. This way the feeling, if any, is gradually broken down. Yama has done quite a bit during the past five years in building up a good impression.

"Some of the newcomers have also contributed to the Church life. There is a nice couple, Mr. and Mrs. One who comes to our church. Mrs. One is so frail and tiny that all the church members are concerned over her. Mr. One used to sing in a choir in Southern California so that our church has ~~asked~~ invited him to join our choir. They are even willing to pay him to be the first tenor. He used to be a first tenor for the St. Luke's Choir in Hollywood. Most of the Red Cross group to which I belong are also in our church so that I get a favorable idea of the Japanese from the talking that goes on. During our last sewing meeting the whole time was spent in talking about how to make Mrs. One more comfortable. One of the women remarked that Yama had a life time job in our church fixing the lights for Christmas and Easter ~~pagan~~ festivals.

"Yama and I started the Christmas Eve buffet dinner custom in our neighborhood. After that we would adjoin to the church for the candlelight service. Each year the group got larger and larger and we would go from place to place. Yama said that it was something like the Japanese New Year's practice.

"We have also gotten the church to send presents to the camps for Christmas. Last year they did not know too much about the Japanese, but we tell them as much as we can.



I went around our block and told the people about what a mistake it was to evacuate the Nisei and then took up a collection of books from them. These were sent to Heart Mountain. Myra gets books from her girl's clubs and from friends at school. The Church had a fall festival last year and the price of admission was a gift for a child under 15 in Heart Mountain. If only the old Japanese could see how many friends they had on the outside they would not feel so bitter.

"It takes time to build up these good contacts. There is a Mrs. Mc Murray that Yama has known for years. He knew her as a child when he worked in her parents home as a domestic worker. Yama is Mrs. Mc Murray's special favorite. She is always looking after his interests. She is Myra's godmother too. Now she has three children of her own. She wanted to get a Nisei girl so she asked Yama if he knew of any. He advised her to call the WRA.

"Finally Mrs. McMurray got a Nisei girl. The girl only stayed about three weeks and then she just told Mrs. McMurray that she was going to resign because her sister had two children and she had to help her. Later we found out that the girl was very cultured and she had very expensive clothes. She had never done domestic work before, but took the job just to get out of the camp. She was a designer and she wanted to go into business for herself.

"A thing like this does not create a good impression. Mrs. Mc Murray even began to wonder if the girl was doing spy work because she acted so funny. I don't think that all of the girls from the camps should have to go into domestic work, but



very few of them get such a kind employer like Mrs. Mc Murray who was willing to make the girl a part of the family. <sup>There</sup> here are many Nisei girls who can get a start by doing domestic work. June did not give the job a chance. Now Mrs. McMurray has hired a colored girl to take her place. June felt that she was degrading herself even though she was given a private bath and private guestroom. There was no heavy work involved. Such a good place like this one is rare. Even though June was accepted as an equal, she was new here and lonely. That is why she quit. Yama talked to her afterwards and found out that the girl had come from a wealthy family in Hawaii and that she had rich relatives in Japan. It is hard to help these kind of people, because they feel that they are lowering themselves. Yama explained to Mrs. Mc Murray all about the girl and said that she had given the excuse about a sick sister with two children so that she would not hurt Mrs. McMurrays' feelings. I still think that the girl should have stuck it out for a while in such a good place. Many Nisei girls are treated just like servants in other domestic jobs.

"It is by meeting these people that the Nisei can give the public a good impression. I was at the rationing board the other day and ~~he~~ the man there was very mad at the California people because he said that one of the finest people he knew was a Nisei girl who had worked for him for a while.

v "When I have the Nisei out to the house for company, I try to give advise on these things. I like their company here, but we are not trying to know all of the new people who are coming out here. We have an open house for all of our friends. I tell these Nisei that they can get along anywhere because most people



are human.

"I don't know what the future holds in store for the Japanese, but I think that there is no need to worry too much. They will get along and slowly be able to assimilate themselves if they get the right attitudes and do not become too discouraged. As for our own future, I just don't think about it too much. Yama will get a pension someday and then we will retire. I don't try to influence Myra too much because I know that she will do what she wants to do in college and be able to make a success. She knows a lot of boys and she is well balanced so that I have the fullest of confidence in her.

"After Myra goes to Oberlin, we plan to move out to a smaller place. I would like to get another house and I am looking around now. A house and home means a lot to Yama and he would be cramped all up in a small apartment. He likes to putter about the house and garden to fix up things. We are not rich and we are not too poor. We just get by, but I feel that the greatest enjoyment in life is having a host of real friends who are willing to stand by you in times of need. I think that we have them,