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It is one of the most difficult thing to try to write about one's self and still try to give an objective ~~xxx~~ picture. Yet, there are number of thoughts and ideas which one has at one time and then these ideas and thoughts change which gives some indications of the type of flux and attitudes which are influenced by the things which are happening to ~~xxx~~ ^{him} and about ~~xxx~~ him. If for no other reason but to get this change in the personal history of an individual, I shall try to write a case history of myself. Some of the writings will sound very trite and coomon everyday stuff, and some of it may be so abnormal that the reader may be shocked. With apologies for both types of writings, I shall make an attempt hereat.

I am 27 years of age, an American citizen, born and reared for the first 14 years of my life in a sandy country environment, of the male specie, unmarried, healthy, but poor eyes. I have a very ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ sensitive nature and a very quick flaring temper. Others think that I'm bundle of energy since I am never in the same place more than two minutes at a time, but personally, I attribute that outward impression to my nervous nature which is mistaken for energy. I get tired easily and often have a very tired and strained feeling.

My ~~Education and Childhood~~

→ Insert PARENTAL HISTORY 1a to 1h 120p.

My grammar school education was obtained from a ~~country~~ ^{country} school teacher. Unfortunately, my original daddy died when I was yet ~~in~~ my early teens. We lived on a grapevine ranch of 40 acres, and it was too big of a job ~~for~~ our mother who had four boys, oldest being 11 years and youngest being six years old to take care of the ranch and the boys at the same time. The ~~famm~~ went bankrupt since the mortgage interests couldn't be met on time and we had to move to the city of San Francisco. There we got jobs as newspaper del~~iv~~ery boys. Mother got married to HF a kindly man who took a deep interest

~~QUERY: COULD YOU GIVE MORE OF THE BACKGROUND OF THE FAMILY? PARENTAL HISTORY, etc.?~~

~~ANS: I gave a copy of parental background to Bob Spencer. Here is excerpts from it.~~

PARENTAL HISTORY

Father: Born at Niigata, Japan on March 18, 1875

Died at Fresno, California of stomach trouble at age of 47 yrs. in 1922. He died on Dec. 26th, 1922.

My father's father owned a general merchandise store in Oiyama Village, Niigata, Japan and his mother helped run the store. My father went to the high school and then he came to this country on a small boat while yet a very young man, perhaps in his early twenties. I do not know exact day, but he came to the United States while quite young. He was a cabin boy on a ship and then he worked his way up to become the 'bosun' or the boatswain. He then came to shore and took a gang of cannery men and fishers up to Alaska when Alaska was considered a devil's land. Those that went to work at Alaska canneries were considered real tough men and no decent person would want to go there. There were gambling, cheapest type of entertainment, much drinking and only the dregs of life were willing to go to Alaska each canning season.

My father passed away when I was only 8 years old so I'm repeating only what has been told me in bits here and there by those who knew my real father. He was only five feet tall and weighed less than 115 lbs. which as I picture a man would be real small. Yet, I was told that he was asked by the shipping company which had contract to produce the fish for the canneries, to foreman the gang to ALASKA because he knew how to get work out of the so called 'dregs' of life. Naturally he had only Japanese crew. These men were called 'alaska boy' for most of them were bachelors since in those days, there weren't very many married yet. In fact, most of them were adventurers seeking fortune

PARENTAL BACKGROUND

only they never got rich for they gambled and drank all of it up and most of the time, they were deeply in debt to the shipping companies. After few seasons, my dad seemed to be able to save. It seems that in spite of the tough environment and the low-class type of people he had to work with and boss, he was able to get the best work out of them. He never drank or smoked and yet, he as /able to command their respect. Perhaps he was smallest of his crew in physical measurements, ~~xxxx~~ yet, he was able to order them around and they would obey him. One thing which everyone that ~~xxx~~ spoke to me about my dad said was that he was a honest man.

He only had a high school education but he was so sincere and honest with everyone that one couldn't help but look up to him for wise advice and many of his workers would let dad be their purse by giving their earnings for him to hold and asked him not to give it back until they got back to their home towns for they would drink and gamble it away on the ships and at camp in Alaska. Well, it seemed that dad was able to save 5,000 dollars in a short time, and he wanted to settle down. So, he went to Livingston, California one of the famous farm spots of California which was cultivated almost entirely by Japanese hands. From the sandy desert lands, a rich, flourishing vineyards, orchards and small scale truck farms were developed. He invested in a large farm and started his career as a farmer.

He went into partnership with some other men and they got a corporation started for they couldn't buy or rent lands due to anti-alien land laws of California which is still in effect. They had to borrow the names of some citizens of this country which they did, and a corporation was formed for 120 acres. After five years of partnership,

PARENTAL BACKGROUND

he decided to buy his own farm and get married. He asked a good friend of his to get him a wife from Japan. He sent some money and a lady who was the wife of the editor of the only Japanese newspaper at the time in United States, for that matter in America, went to Japan and brought back ~~my mother~~ a young woman who later was to become my mother.

It took quite a bit of money to purchase new lands (40 acres) of uncultivated ground and in order to get plants, equipments, house and barns built, he had to borrow some money from the Loan Ass'n. He mortgaged his farm and borrowed 8,000 dollars to get started.

He got married in 1913 and I was born in Dec. 1914. He was only on the new farm ~~xx~~ a very short time and the war broke out. No crop would be expected for another five, six years at least. In the meantime, strawberries, potatoes, etc. were planted to give something to eat and sell. The main crop was to be grapes for almost all of it was vineyard and about 3 acres of apricots.

Just about the time, that the crops were ready to yield good sized crops, he passed away, 1922. In the meantime, he borrowed more money in order to eat in the meantime and he also bought more equipment and horses. So, mother was left with four young boys, I being the eldest at 8 and youngest at less than 3 years old with \$10,000 debt and 40 acres of land.

For seven years mother struggled with the farm and tried to rear us at the same time. Finally in 1929, when the stock market crash occurred, she had to give up the farm and go to San Francisco where we lived ever since until our evacuation to Tanforan in Apr. 1942. She didn't want to lose the farm for dad put so much work and money

PARENTAL BACKGROUND

into it. However, the mortgage company couldn't help us out any more and since we couldn't pay the taxes or the water bills, we had to give it up and have it foreclosed.

Father had another younger brother and he is still alive as far as I know in Japan. His parents are both dead now. For many years now I have heard nothing from them so I don't know any detailed information about them.

Mother: Born in Niigata, Japan March 21, 1885

She came to the United States in 1912 after finishing high school and a special course in sewing, tea ceremony, floral arrangement, and midwifery. She was brought to U.S. by Mrs. Abiko, the wife of the newspaper publisher who was a personal friend of Teddy Roosevelt who later became President of the United States.

Mother came from a well-to-do family and was never worried about livelihood. Therefore she was able to have special training in cultural pursuits such as tea ceremony and floral arrangements. Her father was a large land owner and was the mayor of the village called Fukasawa and is now called Shinsawa. She was able to go to the city of Tokyo to get her ~~finishing~~ training at the Finishing school. In Fukasawa, mother's family were considered at the top of the social ladder. She had a servant besides her all the time and had an enviable position so to speak in the village.

She was the fourth member of the siblings, having three older brothers of whom one died early. She had younger sister and younger brother. All are now dead except the younger brother who became a medical doctor and was very successful in his practice. He went to Chosen and practiced there and now he is retired and is living at Kanagawa, Tokyo, Japan.

Mother was from a large family and she claims that her brothers and father were all very tall. Her uncles were very tall, averaging about 5 feet eight to ten inches which is very tall for Japanese. She is only 4'11" and weighs less than 100 lbs. Her sister was tiny also, but the men folks were all tall in her family. Since we can't get any contact with people living in Japan at this present time, I couldn't get any more information about her background in Japan or her parents background.

Mother was told that a very nice gentleman who was a prosperous farmer wanted her to marry him so she consented to do so since she was told that many other girls have gone to United States and had married into nice homes. She wanted to go to U.S. for she heard that it was a land of opportunities and land of many riches. She thought that if she had any children, her children would benefit in U.S. much more than in Japan. So, she came over in a boat called Siberia Maru, a tiny ship which made her sea sick nearly all the way. She finally arrived with Mrs. Abiko who was now a veteran on the seas making the trip between Japan and U.S. number of times.

Within half year she met Mr. Hoshiyama number of times, and they decided to get married so that he could get back to his farm and devote all his time to getting the ~~xxxxxxx~~ land cultivated. So, she married him in 1913 in San Francisco and ~~xxxxxxx~~ then spent a short honeymoon in a hotel and spend few weeks visiting the bay area, parks and etc. Then she left for Livingston, the place well known for its sand dunes and dry lands.

She was more than shocked and scared when she found the country such a dismal and barren place. She cried and wanted to go back to Japan. However, she was no longer a young girl, being 28 yrs old and so she decided to stick it out.

From a wealthy family atmosphere to a barren farm land with no one living near you for many miles and town (small one horse town about 3 miles away) which was just a stop over railraod station far away, ^{it} took lots of grit and courage to make the transi~~s~~tion for her. However, she accepted her fate and life with the samurai stoicism and determined to make the best of them. She tells of many untold ~~xxxxxxxx~~ hardships as she lived those first few years. After, I was born she was too busy to worry about home and what might have been so she kept right on going. After I was born, Tom was born and then John and then Osako, a girl, and then William and then Goro (still-born). So, she was kept busy between cooking the meals and rearing four of us boys that she didn't mind the hardships so much. Osako died at 1 yr after her birth.

In 1929, the struggle was too much for her and Mrs. Abiko who brought her to American soil from Japan found a man who heard about us and wanted to take care of us. He had a unsatisfactory marriage and he was divorced from his wife. This person, Mr. Hachiro Furuhata, married ~~his~~ his first wife more out of pity than love it seems for she had a very beautiful face, but a physical disfigurement. So, she left him and he divorced her. There were many times when we had nothing left in the house to eat and I still can ~~remember~~ remember very distinctly when mother would make broth like liquid out of rice and give it to us. We had nothing but soft rice and water, and yet she would give it to us and when we asked her why she didn't eat, she replied that she wasn't hungry. Now, when I think of it, it brings tears to my eyes for she refused to eat so that we wouldn't starve. Sometimes, our neighbors would bring us some canned foodstuffs or a small bag of rice and then we would keep going for a little more. Once, a mother pig with four young pigs came to our farm and Tom

took a .22 rifle and shot one. We feasted for about two weeks on the pig which was the only meat we had for three months that year. We used to shoot jack rabbits and robins for food but they would come only during the season and so we didn't have meat during off season. We had chicken, but we ate it all up and since we were all on the point of starvation, this man who is our step father now took compassion on us and asked mother to marry him and he took care of us for about two months until we got our strength back. Mother was so ill once that she was bed-ridden for a long time. Finally she got well enough to travel and we went to San Francisco on Dec. 29th, 1929. We soon got odd jobs as newspaper delivery boy, step sweepers and etc. and we have finally managed to pull through until all the four brothers were finished with their ~~hg~~ high school education. Then I started for college and finished. Tom who is 26 now ~~ix~~ was going to college when evacuation interrupted it. John and Willie doesn't seem to desire to attend college. They had a very good business with their grocery store which they purchased near our home. It was located on the corner and they were doing ~~fix~~ good business.

Today, our family is considered quite highly by the community and mother and step dad is very proud of us. Sometimes, we have to tell them that others do not like to have them speak of their own sons with so much pride. Even here, we have won the respect of our neighbors and we have our fingers so to speak in nearly all the activities at Tanforan.

Parental background

Step father--Mr. Hachiro Furuhata

Born at Nagoya, Japan in 1884, March 18, 1884

I do not know too much about his life in Japan, except that he was a farmer's son and had graduated high school and a special agricultural school in Japan.

He came to this country while yet a very young man perhaps about 20 years old and he went to the rich Stockton Delta lands known as the San Joaquin Valley. There he farmed on the potato ranch with the well known Potato king, Uchishima. Then he travelled to Japan and came back to U.S, and lived in Berkeley, taking active part in church work and started the first YMCA group in the Bay region for the Japanese.

He was working as janitor in a large apartment house on Hyde Street when he married mother.

He changed his job to that of collection agent for the Japanese AMERICAN News, largest Japanese and English newspaper daily on the Pacific Coast. He worked three years until he got a agency with the New York Life Insurance Co.

He didn't have much money when he met us, but all he had which was close to \$1,000 was paid to set up a living quarters for us in the city, an ~~automobile~~ automobile and to pay the debts to friends which we had in Livingston. So, we really started from scratch when we came to San Francisco in 1929.

He worked hard until he lost his job and for a while, we were

having a tough time to make ends meet in the city. Finally, he got few odd jobs here and there and he was able to keep his morale and spirits up for at one time, I thought he was going to crack so to speak. He lost all ambition and didn't give a darn. He got odd jobs washing dishes, cleaning steps and other

household domestic jobs.

He was elected treasurer of the church ^{to} which we belonged and since that time, he has been well and happy. Now, we all all grown into manhood and so he has no financial worries and he seems very happy.

I've heard so much that step fathers do not usually work out and I was apprehensive with ^emerity, but he certainly proved a real gentleman and a ~~real~~ fine dad. We feel proud of him and feel gratified that everything turned out so well. He certainly is proud of all of us and since he isn't our real dad, we try to make it all up to him by treating him as if he were our real dad.

At Tanforan, he is on the plumber crew and he seems quite satisfied in his job. He gets \$12.00 per month which is good for an issei at Tanforan for most of them get only \$8.00 as unskilled workers.

My brother, Tom.

Tom was elected by the Northern California Christian Youth Council to represent them at the Amsterdam Youth Congress in 1937. So, he has number of excellent friends who are national figures in the religious field. He was a nominee for the Nisei of the year of all the nisei in United States in 1939. He is my second ~~xxxx~~ brother. My third and fourth brothers are not so famous, but they are well liked and are very popular with the people here.

Meetings were called in order to plan for the future of the college students, jobs situation was studied and discussions were held at the YMCA building. We had to put on socials to maintain the morale of the people during the anxious days. It really was a big job and when I stop to think about it, I wondered how I ever lived through it all. We were working till midnight every day and during the time when the curfew ~~XXXX~~ was in effect, I was still at the YMCA working when I should be at home after 8:00 pm.

As I remember, there were lots of confused thinking and rumors would spread like wild fire. It was a task in itself just to dispel the rumors. That is one reason I had to contact the Attorney General's office so many times. It was necessary to obtain travel permist for many of the people ~~XXX~~ who were stranded in the city when the curfew went into effect. Many lost their jobs and I had to find relief for them in such a way that it wouldn't hurt their feelings since the ~~XXXX~~ Japanese people on the whole are a proud lot and they would starve first before asking for any help from others, especially from the government. Once I took a lady who had two sons in the army to the social welfare department and she applied for relief. When they asked her to sign the pauper's oath, she started crying and I asked her why she didn't want to sign it. She replied, "It's a disgrace to my sons and if they should ever find out that I had to apply for relief by signing the pauper's oath, it would disgrace my sons forever and they would never be able to hold their head up again. The two sons who were in the army didn't get their pay and ~~XXXX~~ so they couldn't send any money home, but in the first place, they didn't know how badly off she was. She had a job and she lost it which meant she had to find a new place to sleep and she had to pay rent and eat out of her own money. Before she lived with her employer and ate with her.

WJ

My Activities
just before evacuation

Prior to evacuation, I was working at the Japanese Branch of the San Francisco Metropolitan YMCA. My duties were to take care of boys work and character-building program for the youth of our community. However, the type of work I had to do were so numerous that it would be hard to classify. I had to take care of social work, charity type of work providing foodstuff, clothing and etc. to needy, run an employment bureau, promote community wide events such as carnivals, bazaars, hobby shows, summer schools, music classes, dance classes, youth discussion groups, volunteer officers force, and accounting. I had to act as counsellor for students, take care of delinquencies, take care of friendless individuals, church contacts, athletic events, participate in city-wide affairs with other youth agencies of the city and be a friend with a willing hand to all.

During the crisis right after the declaration of war, I was helping the community by getting accurate information from the FBI, the U.S. Attorney General, the Immigration Department and the Social Welfare Department and acted as clearing house, information bureau, news office and escort ~~XXXXXXXXXXXXXXXXXXXX~~ bureau. We printed information as they developed in English and Japanese and distributed the newsheets to the doors. I got the volunteer help and organized it with the help of the J.A.C.L. people. I had to help get number of birth certificates and many o trip I made to the Federal Reserve Bank to clear up property report information and aid others to do it.

In addition to the YMCA work, I was active in the Protestant Church activities. I had a Sunday school class to teach every Sunday morning and I was often asked to give talks here and there. As for church work, I didn't give it more time than just what I spent with it Sundays. However, in the afternoons on Sundays, I would have to work at the YMCA for our activities were busiest when other people had free time.

Since the war broke out, I had no time for movies or any sort of recreation except occasional game of ping pong or badminton. I liked to play tennis and got my Junior College book 'SF' but I could afford the time to play it. It really was a hectic life and I must have lost 15 pounds. I was too busy to get sick. During the week day nights, we held three meetings on cooperative study groups and war relocation programs.

We campaigned for discarded clothing, books, and etc. so that we would have it gathered in one spot ~~smxx~~ so that we might be able to send it to Assembly centers. We sent a load of three ton truckful to Manzanar of books, piano, athletic equipments etc. When we found out that we had to be evacuated also, most of the unnecessary stuffs had been collected and there weren't very much. However, we were able to ask through the Friend's Church, the Fellowship of Reconciliation and other Christian churches and organized athletic groups to donate any equipment they could. In this method we were able to gather enough supplies to furnish a start in the recreation program at Tanforan for the first two months. Mr. H. Le Roy Thompson, Director of Recreation, has often told us that if it weren't for the contributions of others which we got into Tanforan, our recreation program would not have anything for the first two months for the government materials didn't arrive until July. We came to Tanforan at end of April.

MY ATTITUDE PRIOR TO EVACUATION

Until the very minute that the actual order was given by General De Witt of the Fourth Army Command and Western Defense, I didn't ever believe that we would have to evacuate. I thought they might evacuate some of the issei who had close connection with Japan or were active in promoting Japanese events in our community, but I really didn't think the American public would deny our rights to the native citizens of Japanese ancestry. I thought that if such a thing should ever come about, it would mean that no group in the United States would be safe. I felt that either the Constitution of the United States would have to be torn up or we would not be moved. The newspapers clamored for our removal and we watched each succeeding newsheets with eager eyes, but I was confident that we would not have to evacuate. So, I told all those who asked me that there was nothing to worry about and that I would guarantee that we won't evacuate. All that I had been taught in schools about the equal right of citizens before the law and the equality of races, creed or sex had become part of my convictions as far as the United States' way of life was concerned and I had absolute faith in it.

When the announcement of the order came out, I was terribly hurt and surprised. I felt like renouncing all which the stars and stripes stood for and I ~~gm~~ felt bitter. Then when I tried to think the thing through with my limited conception of the historical background of our nation and my limited knowledge of constitutional laws and procedures, and with supplementary readings of the justification of the order as given by General De Witt and others who supported the measure, I realized that the thing was bigger than just one racial group and that it was a real war where the enemy either shoots you down or you shoot the enemy. It wasn't a fight with words, but with lethal weapons which

killed and murdered. In such type of war where the whole nation was involved, our group represented less than 10% of 1% of the total population of United States. If we were 130,000 strong and often a army that size is captured or killed in a single combat, it doesn't mean much to a large nation of over 130,000,000 people which is fighting for its very life.

Then, I thought a little further, and tried to think of ~~many~~^{many} other alternative plans which would be better for our nation than mass evacuation. I realized that time was the important element, but the expense and the work involved did not justify the actions of the army in my opinion. But, what's one humble person's opinion when he is so insignificant.

Then, when one thinks of the pressures which were brought to bear upon those making the ultimate decision such as the pressures brought in the economic realm by moneyed interests and pressures brought about by other factions in the political field such as the Native Son's and Daughters of California and etc. Some of the economic pressure groups were the Bank of America, Associated Farmers, Nursery Association of Northern California, Produce Market Ass'n of Southern California.

Well, I finally came to the realization that no matter what my personal feelings or opinions were on the matter, the problem was much bigger than just one person or one group of persons and that the next best thing for me to do was to obey the orders and cooperative to the fullest extent. I did think of staying put and was even willing to go to jail if necessary to fight for my rights and privileges which I cherished. However, my chance to oppose the orders ~~was~~ was during the Tolson Committee Hearing and since the ones who made the final decision got all the arguments and opinions and some facts and based their decision on them, I decided that it would be to the better interest

of our country to give the authorities fullest cooperation. This was the way I looked at the evacuation orders and the curfews. If the proper authorities felt that the restrictions imposed on the aliens and nisei were necessary, then I must either obey them or take the consequences of violating them. I didn't quite understand why the nisei of Japanese parentage were singled out and so I wrote to various people who were in high offices such as Commanding General De Witt, Eisenhower, Governor Olson, President Roosevelt. I cannot prove this statement nor do I think that any one will ever be in the position to do so, but I think the Army was given certain responsibility and they had little to do with the actual decision. It would be no use trying to fight the WCCA (Wartime Civilian Control Authorities) nor bring the case to the Attorney General Biddle. It was something which couldn't be touched now that the orders were given. The Army method and through it's channels the order would be best obeyed and can be given without violating too much the democratic feelings of the nation.

Such precedent, the first of its kind in this country is a very dangerous thing for it would mean that if some interested element in our nation wanted to control certain racial group for their own selfish interests, they could take advantage of the war crisis or someother national emergency and cause wholesale disruption of economic and social life.

Now that I have come to the point of accepting the orders and committed myself to full cooperation, what would be the next step in my thinking. Immediately, I thought of the disruption if would cause in the social, ~~examinex~~ economic, and educational life of the Japanese and Japanese-Americans. It would mean that

many minds would become bitter and many would lose faith in the way of life which we have called the American democracy. Right away, terms such as "Democracy for whom? the White Americans? ", "Why try to become good Americans when we are considered to be only damned yellow Japs?", "What good is our citizenship when we are treated like enemies?", "My brother is in the army, ready to die for this country, and yet, we are treated like bunch of spies,", "The least any fair government can do for its citizen is to give hearings to prove their loyalty", "This country is worse than the Axis powers". These statements certainly do not express all the remarks made and expressed freely in our community right after the orders came into effect, but they do epitomize the type of feeling and attitude prevalent. Much of it is still in the minds and hearts of nisei who wanted to be loyal citizens and who still consider themselves to be real good Americans, but feel bitter about the whole evacuation movement.

One interesting sidelight to the nisei's feelings was the feelings of the issei. They feel that the nisei are given the rawest treatment and if they knew that this country was going to do such a thing, they would never had brought them into life here to face such humiliation and disgrace. Many had tears in their eyes as they talked to us and expressed their thoughts.

All this made me realize the necessity for proper education and to correct the bestialized attitude of our fellow nisei. I felt that Americanization program for issei and nisei would be very valuable and that the sooner the better. So, while at the YMCA we started English classes, Americanization classes giving background history of our country and tried to explain why war necessitates number of things which wouldn't be thought of during normal times.

AUTOBIOGRAPHY — PERSONAL

Knowing that the Japanese community in San Francisco would be bewildered and stunned, we started many activities to keep up their moral such as getting speakers who have had war experience in both China and Europe and who handled evacuation to speak to us giving information as to the type of things which might be expected. We also got government officials to come and speak to the groups. We sponsored many supper cooperative study groups, encouraged holding folk dancing and other social gatherings to uplift their scared feelings into a unified effort to cooperate and help our nation by making the big job of evacuation easier.

Next, I felt that it's not the immediate things which should be concerned with too greatly, but the future. It was important to have the assembly center pattern well organized and done with the minimum of disruption from normal life. After Assembly Centers, the War Relocation Centers' problems must be met. So, we started drive for books, recreation materials, and any other things which could be used in the centers. By, we, I mean the social agencies of our city and especially my superior, Mr. Lincoln Kanai, who today is in the Federal Penitentiary at Dupont, Washington for violating the curfew and restriction orders. He was instrumental in doing number of foresighted things which helped the assembly centers get started in education, recreation and in obtaining the medical supplies and proper staff. He presented number of important problems before the proper W.C.C.A. and W.R.A. people which prevented many mistakes later on.

Keeping up the different activities which came up because of the war situation and trying to best serve the best needs and interests of the community, I was kept busy day and night until the very last day of my evacuation, which was to be April 28, 1942.

~~very last day of my evacuation which was on April 28th, 1942.~~

~~About a month before my evacuation, I felt that I would be wasting my time at Assembly centers and Relocation, if it was to just stay there and mark time until the war was over or perhaps, be called into active service. So, I decided it would be to my advantage to get further training and get myself better prepared for the future after the war which I realize will be hard for everyone, especially the nisei. I made number of applications to attend colleges, but was unable to ~~get~~ get any acceptance. If I were an undergraduate, it would be easier, but in order to do graduate work, I needed money and I didn't have or don't have enough to go out and continue schooling without some sort of a job. Therefore, my plans fell through. In the meantime, I decided to make myself useful and any way possible.~~

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~~I volunteered to come to Assembly Center with the first contingent of work ~~coups~~ and came on the very first day. Having had the chance to talk over the ~~program~~ program of the camp prior to leaving with the Center Manager, Mr. Wm. Lawson, I got to know all the so called 'big shots' including the Vice Manager, the head of Service Division, Mr. Greene, and the head of Finance Department, Mr. Miller, and the other men of the administrative staff. Since I knew so many of the evacuees and the type of work they had been doing, I was asked by Mr. Greene and Mr. Lyons the head of the payroll and timekeeping department to act as personnel interviewer and recruiter of work crews. So the first few days, I was busy all day getting crews organized for various departments as the needs arose.~~

~~Soon, there seemed to be an urgent need for an Information~~

Bureau and a Lost and Found Department. Mr. George Greene, the head of Service Division asked me to set it up and I did that with a staff of three persons. While on the new job for only one week, I was asked by Mr. LeRoy Thompson, Recreation Director, to help him organize the recreation program since I had some experience in that line in my former YMCA work. He asked Mr. Greene to release me from the Information Bureau and so I was able to join Mr. Thompson's headquarter's staff. I have been there ever since, with my job which called for supervision of the Boys' Activities for the entire community at Tanforan.

My religious attitude

I consented to teach a Sunday school class of high school boys every Sunday morning in the Protestant ~~Church~~ ^{at Tanforan} Church; but I didn't want to get too deep into the religious activities at camp since I just didn't feel like doing it. However, I did attend the morning worship every Sunday morning and enjoyed it. I took active part in setting up the Young People's Fellowship which was a informal religious meeting of high school graduates and up every Sunday night. I also became the co-adviser to the High School age group Fellowship. After it was started and well on its way, I dropped out and didn't attend the ~~meeting~~ evening meetings. I missed the meetings for about a month, when one Sunday night, the group composed of the college age young people elected me their chairman of the executive cabinet. I didn't want to accept and my heart wasn't in it at all. However, I prayed to God for guidance and I was led to accept because there was a definite lack of interest in religion at camp. At the beginning month, there was only religious interest for the recreation program was not set up yet, and only time people could get together

was at church either in the mornings or evenings. Now, which was in latter part of July, there was so much competitive activities going on that very few people came to church. Those that came were sincere in their quest for truths, whereas, when the halls were filled to overflowing capacity, many of them were merely curious and they came for social purposes. I felt that if I could exert my efforts to bring about a greater interest in the religious values of life, that I could serve my Lord no better. So, I accepted the position knowing that I couldn't play badminton on Sunday nights like I had been doing for four previous Sundays prior to election.

On the cabinet were four of the most able and experienced people to help me. There were eight on the cabinet, but four of the important posts were to be held by well known Christian leaders. They were all college graduates and had previous experience in youth work in Christian work as laymen. When I saw the list of imposing names, I thought that my job would be very simple. However, when I found out that none of the four people accepted, and that I was the only one who accepted, I felt quite sick. I realized that their hearts weren't in it and I didn't press them too much since I appreciated how they felt. I knew each one of them had very important jobs, top jobs in their department. One was the head librarian, another was the principle of the Pre-School Nursery and another was her helper. The fourth person was the manager of the mess/hall and so I couldn't force the jobs on them. I had to look for other substitutes, but was able to find only one and so three of the other posts are still unfilled.

I am determined to make the best of the situation and we have had some excellent meetings and attendance has increased some.

~~in usix boys and in her problems.~~

I went to Junior High School, graduated from it and went to three more years of high school. I always wanted to play around like other boys and go out for school athletic teams and other activities, but since I had to be on my job at certain time every day rain or shine, I had to forego the pleasure of enjoying my after-schools like other boys who didn't have to struggle economically. Now, as I look back over my hardships, so it seemed at the time, I feel that I should be appreciative of the experiences I had for it helped to mold my character and give me a true ~~xxxxxx~~ sense of the word work and money.

At high school, I did sneak in enough aftershools to make my block "C" which took all of the three years to do it. I participated in track, basketball, and tennis, but it was hard work for it meant cutting work or going to work late in order to make the practices and games and whenever we took a trip out of the city,

I had to either find someone to take my place at the p paper route, or not make the trip and thereby lose my chance of playing on the first string.

After high school, I was fortunate enough to be given a chance to lead o boys club at the YMCA. I always liked to associate myself with young boys and here was my chance. I gave my chance all the tim and study I was able to muster. I started to take active interest in Sunday School teaching and church work.

I was elected chairman of the Young People's Union Church, one of the first nisei English speaking Christian church in the United States. I was about the youngest one on the first cabinet, but I felt it my duty to do my best in spite of my age. I finally, did ~~fair enough of a job that I was reelected the next term.~~ It gave ~~me great pride and~~

FAIR ENOUGH OF A JOB to be re-elected the following term. It gave me great pride and honor to be so respected. Even to this date, among many of my experiences, I count that honor as one of the biggest thrill that happened to me. All this happened to me right after my graduation from high school. That very same year, one month after I graduated from high school, I was offered a job in a goldfish and tropical fish firm. It flattered me to think that I was asked to take a job instead of my going after a job as is the usual custom. The pay wasn't very bad in comparison to what most nisei with high school education were getting. I got \$15.00 per week which was raised later to \$20.00 per week. Very few Japanese owned firm paid that well.

I worked for four years, until my youngest brother finished high school. Then, I decided to continue with my education for I felt the inadequacies of my high school education to compete with others who had college education in the social and mental and economical field. I decided that I would go to school again, and ~~asked~~^{add} the rest of my brothers. ^{to care for mother and} Incidentally, I have ~~three~~^{three} brothers, namely, ^{Tom, John and William} ~~TH, JH, WH,~~ a mother and a step father who really couldn't be better than a real father. We all got along very well. Mother was very strict so we often clashed, but she has toned down quite a bit and she doesn't keep us tied to her apron strings too strictly now. Perhaps she felt the futility of such a action for we felt that we knew how to take care of ourselves and didn't listen too carefully to what she advised. So far, we have managed to escape any legal or other complications or entanglements.

With the \$150.00 that I saved in the bank after much saving and cutting down of all unnecessary expenses, I started to pursue my college education. First, I went to Jr. College in San Francisco

where I graduated with honors. I was active in Debating team, tennis, and Economics Honor Fraternity. I won my Championship block in Tennis being the only nisei out of over 500 to win the honor of a championship block "SB". After two years of Jr. College, I entered the University of California.

Since my funds had already run very low, I had to apply for a job to continue my education. The only type of job which was open to the nisei were family work or other such menial jobs. There was plenty of discrimination in the employment office at University of California and at one time, there was a big row which nearly caused scandal for some of the administrative workers in the office. I got a job as ^{house (?)} school boy and my duty was to prepare the foods, keep the house in good order and do the housework on Saturdays. Between my work and school work most of my time was well taken up. However, at this time, I met a young girl and fell in love with her. She was working in a beauty parlor and was receiving salary of \$50.00 per month. On this she had to pay for her room and other personal expenses. Yet, she helped me out financially every month. I didn't want to ask my family members since I knew the tough straits they were in and so I managed by working on my spare time and help from my girl friend. We decided to get married soon as I graduated and got a job.

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After two years of fun, studying and adventuring at University of California at Berkeley, California, I graduated with honors in the general curriculum with three majors. Social psychology, social economics and public administration were the three majors which we called under the convenient term General Curriculum.

Query: ~~What sort of discrimination did the Nisei meet at U.C. empl. office?~~

I do not have facts to back up these statements, but as I remember correctly, the jobs which were open to the Japanese-American Students at U.C. were jobs which were classified as domestic jobs. Until very recently none of the nisei were able to get any jobs which gave them any experience in the office, laboratory, etc. Houseboy jobs and janitorial jobs were the only openings. Even if there were jobs which were open, nisei applicants would never be given the priority to try for the so called clerking, office work, or white collar jobs. Even if the job was mess boy or hashing in eating places, the nisei would never get it for they were not given work orders to report for these jobs. So, an investigation was made and these things were found true.

Justifications given by the administrative officers in charge of employment ~~xxxxxxxx~~ were that caucasians would not take houseboy jobs and housegirl jobs and so the nisei and the Orientals were given those jobs. Also, when NYA jobs were being applied for by the nisei, they were given the hardest time by having to exhaust all other means of work before being given NYA jobs. Their caucasian friends would get NYA jobs by just applying. This was the type of discrimination which took place at the UC employment office and the school officials didn't do anything nor could they do anything until facts were in their hands. President Sproul helped to get the situation althered, but it left a bad taste in the mouths of the minority groups like the Orientals and the Race relations groups.

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At the University of California, I took advantage of all spare time and participated in the Japanese Student Club, the Race Relations Study group, the Oriental Study Group, the Students Relations Group, the Honor Students Associations, The drama group, took Bridge lessons, rhumba lessons, and attended Little Theatre productions, and other extra curricular activities as it presented themselves.

my original history

During my last term at Univ. of California I took three Civil Service Examinations for jobs which were to open up right after graduation. It so happened that I placed on the eligible list on them and before I graduated, I received word that I could go for an interview right after the last final if I were interested. Just about this same time, I was offered a job as the Boys' Work Secretary at the Japanese Branch of the San Francisco Young Men's Christian Association.

It took my best thought to decide, but I decided after many hours of praying and seeking of advice and suggestion from ~~friends~~ friends, community leaders and minister of my church. I decided to give my life to the YMCA movement which offered about half the pay that I would have received from the Civil Service job as Social worker in ~~Public Administration~~ Social Security Agency. I based my decision briefly on the following basis: I have been given only so many years to live in this world. I can choose to a large extent how those years shall be lived. I felt that unless I did live my life the best that I could, I would never get a chance to come this way again. I knew that it was a challenge, but I accepted the challenge of the harder and more demanding work of service and character building to that of public servant under Uncle Sam's pay. It meant meager economic security and more difficult work, but there was greater honor and prestige attached to it. I took it.

I STARTED TO WORK in June 1941 and the evacuation process forced me to give my job up on the end of April, 1942. Just one month less than one year, I was out of job again, ~~and here I am to the present at Tanforan Assembly Center.~~ *I went 12-10*

Life at Tanforan as Evacuee

When a general call for volunteers to set up the Tanforan Assembly Center was made, I offered to go as a work crew to help fix up the camp for later evacuee arrivals. I decided to do my part in keeping the morale of the camp at its highest and at the same time, try to set a pattern of wholehearted cooperation and unselfish efforts so that those who may follow will find a good pattern of living to follow. I came to Tanforan driving my own jalopy (old 1929 Buick coupe) which I sold to the government for \$40.00 cash, but have not received the cash yet.

April 28th, 1942 was my departure date from my home in San Francisco and my new start as a evacuee at Tanforan. First day was spent in fixing up the horse stall which was to be my home of rest and smell for the next few months. After getting the baggages and few shelves and stands built, I went out to help the other evacuee get their baggages delivered and the beds and blankets set up for sleeping.

My reaction to moving was one of adventure and expectancy of worst condition than what we found. I felt that we were given a pretty good deal and decided then and there that I am going to be happy at Tanforan. We didn't know just what to expect, but I knew that it couldn't be bad for all the officials treated us cordially and since I felt that they were doing their best with the job they were given, we might as well cooperate and make the best of it. It would be no use to fight against the Center Administration, since they

didn't have anything to do with us being in the ASSEMBLY Center. If there was to be any fighting to be done, verbally or ~~me~~ otherwise, it would be more to the point to fight against the pressure groups, The Native Sons and Daughters of California, Earle Warren and gang, the Bank of America, the Farm Grangers, the Nursery and Produce Market people and those who pushed the move to oust us from our homes. In other words, the best methods to combat public clamor and pressure to get the Japs, citizens and aliens out of the cities and farms were to educate the fair minded and justice loving American people and get at the source of the opposition and at the people who knowingly violate the very principle of democracy and Americanism.

At first, I felt that we should cooperate with the Army orders to the full extent without any question for it would mean that the less the Army had to worry about us, the easier would their task be to fight fascism abroad and at home. I didn't realize what a tremendous task the Army took over when it took over the job of evacuating 90,000 Japanese and Americans from their homes to Assembly Centers and War Relocation Sites. It was the pressure groups and newspaper propaganda which forced the Army to take drastic measures and I personally feel that the Army regrets taking over such a job for which they weren't prepared or fitted to do. No wonder that so many disgraceful mistakes were made. Many observers rationalize and say that if the Army could provide good concentration camps for the evacuees and evacuate them smoothly, it wouldn't be right, for democracy should know very little about Concentration camps and their methods. That's the reason why they did such a poor job. It was much better job than what is done in England, Germany and other European country, but it was stupid and assinine nevertheless. It's going to be one of the biggest black mark in democracy that United States

will have to justify. I'm sorry it happened and I don't think there's any excuse for it for there could have been many other alternative plans. Not one person even got a hearing to prove his loyalty. It was a mass racial discrimination and done without reason or sanity, but under pressure and economic greed.

The first week at Tanforan was a busy week, since I worked until 10 to 11 pm every night helping the latest arrival get their stalls and barracks in order to sleep. Lights had to be furnished, beds and mattresses had to be provided, and their beddings and baggages had to be delivered. The system of getting things delivered was so disorganized that it was a shame. The WPA workers hired to organize the induction of evacuees were dumb bunnies. They were the misfits and dregs of private employment so they didn't know how to organize or get things systemitized. It took suggestions and headwork of the nisei personnel to help solve the baggage traffic problem. In addition to the dumb Administrators the Army insisted upon sending in evacuees on schedule when the Center Manager, Mr. Wm. Lawson pleaded with them to let him get the place ready for occupancy.

For example, let me cite one case. One day, 1,000 evacuee came in and it took every free men and women to get the place ready for them to be able to have a place to rest their weary heads and feet. Next morning, there wasn't a bed extra in which someone could sleep if they arrived. The plumbing wasn't ready yet, and carpenters and electricians were yet fixing the places up for occupancy. The Center Manager begged the Army not to send any more people until a few days later. This got personally from Mr. Lawson. The Army told him that it was keeping to its schedule and that he was supposed to keep to his schedule. So, another 800 people arrived, and no place was ready for them. Again the mad panic and rush to make new ticks for

the beds, and beds had to be gotten someplace to provide sleeping place for the new arrivals. The baggages and personal belongings couldn't be delivered right away for the baggages didn't arrive until after six o'clock that night. But, finally, in the end the people had their stalls or barracks assigned to them and they found roof over their head when 11 pm rolled around. Many didn't get their beds, mattresses or beddings until the next day. Some had their baggages, but didn't have beds to sleep in. Many slept on the floor and one baby got pneumonia and had to go to the San Mateo Hospital.

Another disgraceful thing was the sloppiness and the lack of medicine and equipment at the hospital. Imagine 8,000 in camp and not enough medicine to care for ten people. The doctors said, one in particular, Dr. KK. saad, "I have more stuff in my cabinet at home than what's at this whole hospital. They didn't even have food plates or water cups for the patients. Not one tiny ounce of dope was at the hospital to kill any pain, and no surgical operation could be done since there weren't any instruments to do it with. It was disgraceful. Even now, I shudder to think what would have happened had some serious accident or acute appendicitis had occurred during the first three weeks or so. The hospital was understaffed, underequipped and mismanaged with internal personality trouble which finally resulted in resignation of one man and one doctor and family being sent to Tulalake Relocation Center.

Well, to get back to my activities at Tanforan after the first week. Since I knew almost everyone who arrived at camp on account of my previous affiliation with the YMCA and activity in community wide affairs and Church work, I was asked to handle the hiring of personnel and interviewing of them so that a good reference file ~~was~~ for future hiring could be had. I helped in the Employment

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Office for two weeks getting people to work for various maintenance and other necessity duties. However, there arose a need for someone to handle the Information office and the Lost and Found Headquarters which was delegated to me by Mr. George Greene, head of the Service Division of the Center. I set the office up and got myself two assistants who helped with the work. Soon, the Director of Recreation arrived and we had a nice chat. He wanted to have me help him set up the Recreation organization and he requested Mr. Greene to release me from the Information and Lost and Found Office and transferred me to the Recreation Headquarters Staff as the Director of the Boys Recreation Activities.

I immediately set to work and tried to get the boys leaders and their clubs organized. In the meantime, I was asked to handle one of the seven rec. halls and get it staffed so that it could run smoothly without my help. I got a Community Center Director and got groups started with a skeleton staff and moved myself out of the picture from the Rec. hall. I went to the Rec. Headquarters where I have been up to now and hope to be there for the interim that we are at Tanforan.

Whenever there is a chance for myself to be useful I try to help out, no matter if it concerns recreation or not. In fact, I'm quite busy with things besides recreation, but I feel that anything to help the morale is helping recreational purposes in the final analysis and so don't feel too badly for putting some of my time in things beside my paid job. I got on the Rec. staff as Profession and Technician rating which means that I will be getting \$16.00 per month plus my board and room and \$2.50 scrip and \$3.82 value of basic clothing. I enjoy my work as Recreation Staff member for it has much of the things I used to do as Secretary at the YMCA. I am happy and do not feel bitter or skeptical. I know it's not right our being here at Tanforan, but I feel we ought to make the best of it.

I was asked to go to the relocation center on or about Sept. 9th with the first contingent which includes the work corps to set up the camp. My desire was to stay till the very end so that I could enjoy California weather much as possible, knowing that it may be years and years and maybe never that I would ever step on California soil again.

There was a need for four recreation leaders to go down to set up the facilities and program for the new camp and I was one of the four selected to go down. I have had specialized training and if Mr. Thompson felt that I should go, I thought to myself that it would be to my advantage for it would insure me a job in the type of work I was able to do well. After talking it over with my brothers and folks, and my close friends, I decided that I ought to go.

I have so much work before me that I don't know how I ever will complete it all, but I must just keep trying. I have to finish up on the social studies in this camp and get all my reports in for the recreation program. I have a staff of 8 boys working with me at the recreation headquarters and since I'm in charge of all the boys activities which means all the clubs and their activities, it keeps me purty much on the go. In addition to actual club work, I am responsible to provide leadership and demonstration for all the handicraft work.

In addition to these duties, I have the Young People's Fellowship to worry about and the new job of co-chairman of the Arts and Hobby Show for the three day Mardi Gras Fiesta. The Hobby shows includes seven sections, namely, Paintings, Art work, Handicraft of all types, Floral Arrangement, Garden Show, Vegetable show, Dwarf trees and ornamental gardening show, Boat Show, and Clothing show--of everything made at Tanforan.

There was much speculations as to when the group will actually leave and to where, but the date of leaving has been officially announced. The place is yet not officially announced although many of the people are 90% sure that it would be Abraham, Utah. Since, then, there has been much rumors as to who would leave first, and how they would leave.

Finally word has come out that Mess Hall No. 2 would leave last and that this area must volunteer 20 workers in the mess halls so that the main mess hall which was first used when we came into camp and has been discontinued since all the local mess halls near the living areas were opened could be operated to take up the emergency of feeding as the mess halls would be closed when people move out starting on the 15th of September. First work crop group will leave on Sept. 9th, and the first contingent of evacuees would leave starting from Sept. 15th and continue until the end of the month.

There are some who wants to leave first and some who wants to stay. However, the order has been released how the camp shall be moved so the people in general has accepted it and I don't hear any more rumors nor discontentment.

Just to give a picture of the type of life I lead in this camp--a camp which has been organized very well, and is running very efficiently--I shall give a descriptive running account of my activities.

One Weeks' Activities of myself.

Monday- 6:30 am. Shower and wash up, shave, comb my hair and wait for the ~~xxx~~ siren which means the head count man will come to check each one of us daily, 6:40 am and 6:30 pm. twice daily.

7:00 am. Breakfast of two toast and one small square of butter,

will continue on next mailing

Yajuro Hoshiyama

My father was an abstainer of tobacco and alcohol throughout his whole life. He just didn't care to smoke and he didn't like drinks for it made him sick. It was not a question of religion or taboos which made him an abstainer, but personal dislike for any liquor or tobacco smoking.

Re: Farm partnership

Mr. Yajuro Hoshiyama came from rural Japan and had experience in farming although his folks owned a merchandise store in Japan. Mr. Tanji, Mr. Sumita both invested enough money into farmland in Livingston, California. The land they purchased was ~~barren~~ barren and Messrs. Tanji and Sumita were newspapermen without much farm experience. So, they approached Mr. Hoshiyama to manage the farm and for compensation, they asked him to be one of the partners. Until 1913, aliens were permitted to buy and rent property, real and personal.

Selection of partners was not of his choice, but he was selected by the other two to foreman the farm and make it productive. He agreed to do this and he was on this farm for five years before he bought his own farm in my name since I was a citizen of United States. None of the other partners were his kenjin or from his same village or ken.

He met Messrs. Sumita & Tanji at the Japanese American Newspaper plant where these two gentlemen worked. In the early years, the 'shinbunsha' or the Newspaper plant was the center of all activities for the early Japanese pioneers. So, naturally he went there to book passage to Japan since he wanted to go after his fiancée. His fiancée was waiting for him to come after her in Japan. His parents and her parents made a mutual agreement to have them married while both he and the girl were in their childhood.

However, when ~~affronted~~^{approached} by Messrs. Tanji and Sumita to help them start their farm and with the incentive of becoming one of the partners, he agreed to do this, and in the meantime, Mr. Tanji promised to have someone bring his fiancée ~~xxxx~~ from Japan for him.

It so happened that the parents of his fiancée did not like to send their daughter to strange land far across the Pacific when the husband-to-be wasn't interested enough to come after her himself. Therefore, the parents refused to give up their daughter and being a Japanese daughter of well-bred and cultured family she obeyed. (filial piety-well known among Japanese sons and daughters.) So, when Mr. Tanji asked his friend, Mrs. Abiko to get Mr. Hoshiyama's fiancée and bring her to America, Mrs. Abiko had to tell Mr. Tanji that she failed in her mission.

Mr. Hoshiyama was a man of his word and when he accepted to manage the barren farm so that it will become productive, he would stick with it until he succeeded or death prevented it. Mr. Tanji and Mrs. Abiko both felt very impressed with Mr. Hoshiyama's stick-to-itiveness and promised him that they will get someone else who will be just as good if not better than his ex-fiancée for his wife.

And so it was that Mrs. Abiko brought Fusa Takato who became Mrs. Hoshiyama and my mother later. Mrs. Abiko brought my mother-to-be with ~~two~~^{three} other young ladies who were brought over to become brides. Incidentally, two of the ladies who came over on the same ship with my mother are living in the same relocation center at Central Utah Relocation Center (Nov. 22, 1942).

There was no dowry or any fees involved. Mr. Tanji and Mrs. Abiko were the baishakunin and they performed the necessary arrangements because they felt obligated to Mr. Hoshiyama for his unselfishness and for making him lose the chance to bring the girl who was promised to him since his childhood.

The other three young ladies whom Mrs. Abiko went after to Japan and brought over to United States were marriages by baishakunin, but no fees or dowries were involved. The husbands of these three girls were working at the Japanese American Daily Newspaper which was owned and published by Mr. Kutaro Abiko, husband of Mrs. Abiko.

Mother stayed with Mrs. Abiko during the brief five or six months which preceded the marriage to Mr. Hoshiyama. Mrs. Abiko lived at Fulton Street (~~1910~~) (1910 Fulton St) in San Francisco, California. She introduced her to Mr. Hoshiyama and helped her get oriented to western way of living and the city life in San Francisco. There were no other baishakunin except Mr. Tanji and Mrs. Abiko.

Mr. and Mrs. Y. Hoshiyama were married by a Christian minister (Japanese man) at the home of Mrs. Abiko. Immediately after the wedding, friends of Mr. Hoshiyama, and friends of the baishakunins including those working at the newspaper plant were invited to a banquet at one of the leading Japanese Hotel (Ogawa Hotel) in San Francisco. It was a Christian marriage although both Mr. and Mrs. Hoshiyama were not Christians, that is, they heard about Christianity, but weren't baptized until 1923.

Mrx

Loan Association

The late, Mr. K. Abiko, and Mr. Minabe and number of other wealthy men around 1900's got together and organized a Nichi-bei Loan Association to help the pioneer Japanese finance their ventures. The Association paid good interest and loaned money at prevailing interest rates. The Loan association went bankrupt because Mr. Abiko and few other far-thinking individuals abused the use of the capital

funds by purchasing lands in Livingston, Cressey, Turlock and nearby areas. Thousands of acres were purchased with hopes that the Japanese pioneers would buy from the Loan Association when they accumulated enough money. They would borrow enough to make the payments in the purchase of lands and pay back to the Nichi-bei Loan Association in easy payment amounts. It so happened that enough buyers of lands weren't available and the Nichi-bei Loan Assoc. had to keep paying taxes and irrigation taxes without the benefit of productivity on the lands.

Mr. Abiko and Mr. Minabe both sank in lots of their own money in order to cover the taxes and ~~xxxxx~~ etc., but in time, they couldn't keep it up any longer, and since the land in and around Livingston was sandy and the white settlers failed to make it produce, the Japanese farmers didn't go for it too readily which meant that the Nichi-bei Loan Association had to declare bankruptcy. Mr. Abiko was called to ~~the~~ court, but wasn't convicted since he was able to prove that he had no selfish ulterior motives in using the Nichi-bei Loan Assoc. funds. He had put all of his money which he realized from the newspaper into it and then some.

Other Loan Association was in form of banks which were in reality branches of the banks in Japan.

Parents friends

Abikos, Tanjis and the newspaper plant people became social friends of my parents while they were in the city of San Francisco, but when they moved into the country (Livingston, California) all the people living in Livingston, both caucasians and Japanese became good friends with my folks. My dad was one of the most popular Japanese pioneer in Livingston among the Caucasian residents there.

Since Livingston, California (Japanese Colony) which part the Japanese lived in was known as the Yamato Colony and was known to be 100% Christian colony, my folks were ushered into activities which were Christian and therefore, more Americanized and Westernized than the life they were used to. Christianity seems to have brought to the fore the principles of Democracy and Americanism to the Japanese more than any other force or institution within their experiences.

So much on my father's side.

My mother:

Since 1923, mother became a professed Christian since father, mother, and four of us brothers were baptized together at the same time in Livingston, California by a Japanese minister who happens to be with us at the relocation center in Topaz, Utah (Nov. 1942) and she has been a devout and religious person as far as I can remember. She attends church and mid-week prayer meeting faithfully, rain or shine and her life has been one of strict adherence to the ethics and principles of Christ's teachings.

She was baptized in a Methodist Episcopal Church by a Methodist minister. It was the only denomination existing in Livingston at the time. In 1929, when we all moved to San Francisco, we were introduced to the Presbyterian and Congregational Union Church and until our evacuation in April, 1942, we attended the latter church. Mother was and has been a member of that church since 1929. She was re-married in the Union church which was called the Christ's Church. Nearly all her friends and her social life was centered about the church membership.

Re: funerals

Re: Funerals Girl, one boy stillborn and father

Three deceased member of my family are buried in Turlock Cemetery. Each one of them were given a regular Church Funeral service by Christian minister and buried with nearly the whole Livingston community (Japanese residents and few Caucasian friends) in attendance at both the funeral service at the Church and a short burial service.

The details of the funeral services was taken care by a close friend of the family, but the costs of the funeral including transportation, coffin, special fees to the minister, and other incidental expenses were paid by the family (Hoshiyama's). The funeral service usually consisted of friend of the family saying words of appreciation to the audience and expressed few words about the deceased member. Floor is open to anyone who wishes to express any thoughts about the deceased member. Then the minister gives the message and few hymns are sung. All this takes place in the church. Then the pallbearers take out the coffin to the waiting hearse and most of the people travel the 10 miles to Turlock Cemetery. Before the coffin is removed from the church, every person in the room marches up in order and takes a last look at the deceased person.

At the burial grounds, a few hymns are sung and the minister gives the farewell message. Then each person takes a piece of flower ~~for~~ from the wreaths or throws small handful of dirt into the grave just before covering it up with dirt.

The only thing Japanesy about the funeral ceremonies is the spoken word which is in Japanese and the hymns which are sung in Japanese although the tune and words are direct translation from the English version. However, before the funeral, one or two days prior, a wake is held and Japanese food is prepared with

tea which is served after the wake service.

Right after the actual burial, those who helped in the arranging and helped in the transportation and other details are invited to the house for dinner, or some sort of banquet. In the city, that is in San Francisco, the usual custom for both Christian and Buddhist funerals is to have a banquet at ~~an~~ one of the Chinese restaurants for a 'chinameshi' as a token of appreciation for the voluntary help given by friends.

Religion definitely played a big part for the minister took leading role in the funeral services. Neighbors and friends were very instrumental in offering their help and taking care of all the arrangements. Kenjinkai wasn't very forceful for in Livingston, there weren't another person from the same prefecture in Japan, and even in San Francisco where close to 5,000 Japanese resided, very few kenjins were living in the city. Possibly, 20 persons were about all there were and as a kenjinkai, the Niigata Kenjins were in great minority and therefore not forceful or influential.

Second marriage

Mr. Tanaka, a feather expert merchant, was a good friend of Mrs. K. Abiko and it so happened that Mr. Tanaka was Mr. Furuhat, my second or step-father's very close and intimate friend. Mr. Tanaka was so close and intimate with my step-father that he even influenced him to attend the Catholic church mass services.

Mr. Tanaka heard about my mother and the struggle that she was going through in Livingston through Mrs. Abiko. Mr. Tanaka mentioned the story to my step-father-to-be and he took a special interest in the story. He wanted to know more about it and so he was introduced to Mrs. Abiko by Mr. Tanaka and ~~xxx~~ Mrs. Abiko told Mr. Furuhat the whole story of our family life.

It so happened that Mr. Furuhata was estranged from his first wife for about two years at this time and he felt that his life was being wasted and he thought that he could find the elusive happiness by giving his life to helping our family. Mrs. Abiko had a picture of mother which he showed Mr. Furuhata. Mr. Furuhata asked Mrs. Abiko to tell my mother about him and about his intention of wanting to marry mother and take care of us four boys.

So, she came to Livingston from San Francisco, a distance of about 120 miles and talked to mother about the offer. Following week Mr. Furuhata and Mr. Tanaka was brought to Livingston by Mrs. Abiko. They talked the matter over and when Mr. Furuhata saw the situation we were in at the time, partially starving in a shack for shelter, and when mother heard about Mr. Furuhata's background and his noble desire, an agreement was made. There were some people in Livingston who felt that mother was not doing the right thing by deserting the farm and going to the city when our first father invested every penny of his earnings into the farm, but there seemed to be no other alternative for mother to take if the four sons she had were to live like normal human beings. This all took place about close of September 1929.

After the ~~arrangements~~ arrangements were made ~~and~~ by the baishakunins ~~were~~ Mrs. Abiko and Mr. Tanaka, mother had to wait two months before she recovered enough from her illness to travel without endangering her life.

The wedding took place in San Francisco at a quiet wedding in the Christian church by a Japanese minister. Only close friends were invited and mother didn't wear white. It was an afternoon wedding with a banquet in the evening for few friends. There ~~were~~ no dowry of any sort since it was a arrangement brought about by friends and not a request by either of the parties which were married.

Clash in family life--Mother versus sons

Mother and I clashed when I became old enough to think for my self and I took on more or less of an independent air. After graduating high school and earning my own wages which helped to pay for our living expenses and to put my three younger brothers through high school, I felt that I had the right to live my life as I saw fit.

It wasn't the usual thing for us to rebel against mother's wishes, but she was being very strict with all of us boys and especially myself for she felt that if I set the wrong example to my younger brothers they would follow my bad example. Therefore she was very strict with me and my conduct. I couldn't stay out late at nights like other boys were able to do with whom I associated and even to attend movies or to visit a friend, I would have to report it to mother each time. I resented this strict apron string control over my daily activities and so it was inevitable that we clashed. I would feel that I could make my own way into the outside world since I was earning my own ~~six~~ wages. It made it easy for me to say to mother that I would just as well leave home and find my own way through life.

However, I never actually took up the threat of leaving home. ~~Differences~~ Differences were settled by just forgetting about them the next day or by giving in to mother's wishes. In the last analysis, I knew that mother held us under strict ~~observation~~ observation only for our own good and welfare.

Mother would have the old fashioned (so it seemed to me) ideas about our conduct such as not attending movies on Sundays, going to too many socials or dances. Being the eldest son, I had to break the ice for setting new precedents as far as going to dances, attending movies on Sundays, playing card games on Sundays were concerned. So, it was natural that I had many differences and disagreements with mother. After I attended few Sunday shows, attended dances and parties, then mother accepted it as part of the normal activities of young youths. It was easy for my younger brothers to get out at nights and attend movies or socials. I had to ask for permission first, but all they had to do was to tell her that they are going, not ask for permission first. Permission was taken for granted a priori.

Mother probably got this old fashioned (Puritanical) set of ideas and attitudes from the old fashioned Christian teachings and especially from her Christian neighbor woman in Livingston who wouldn't let us chew gum or play cards.

Now, 1942, she accepts all of our activities without question except when we stay out too late and mar our health. Perhaps, the type of close surveillance which mother received as a child has a lot to do with the way we were brought up. She tells me that she hardly had any social contacts with the other sex until her marriage in her life. She would always have a servant escort take her to places and she never realized the liberty and freedom that normal girl in this country enjoys. (Not the loose freedom, but the normal conventional social relationships.

STEPPATHER:

Christianity

Mr. Furuhata became a Christian in Japan. He had Christian friends who brought him to church number of times and finally Mr. Furuhata accepted the Christian faith as his own and has been a Christian all this time. He is not devout like mother, but he attends church faithfully and takes rather active part in its functions.

First marriage

Mr. Furuhata was married in Japan. He saved enough money in United States to buy return passage to Japan and to get married. His intentions were to find a wife who was willing to come over to U. S. and live with him. He found such a woman and married her in Christian church. He brought her over to San Francisco and had her attend cooking and sewing school, sort of a 'finishing' school for young brides. While he was putting her through school, he went to Stockton to work.

He was married for nearly three years when his wife decided to leave him and went back to Japan. She finally came back and was living in Los Angeles at time of evacuation. There were no children in this marriage and he felt rather relieved to have her leave him. Divorce was a mutual affair and there was no alimony or property settlement involved.

It seemed that the lady who became his wife wanted to find someone who would finance her way to United States and get her set up so that she could make her way about. She didn't particular care who it was, and from accounts of her background from ~~other~~ persons than ~~other~~ Mr. Furuhata, she used Mr. Furuhata as a means to an end.

Even while he was working in Stockton, she went around with other men and since their divorce, she has been common-law-wife to two other men that Mr. Furuhata knows of.

Mr. Furuhata feels that his divorce was a justified action and doesn't feel the need for any further justification. He seemed to accept it as a part of life and was living about two years alone when he heard about our family and about mother. If anything, his divorce made him happier and freer than when he was married to his first wife. She worked and kept all she earned. He paid for all living expenses and bills. There wasn't much strong love between them. So, he didn't think it was a loss, but a blessing. In other words, his marriage didn't turn out the way he had hoped it would or dreamed it might turn out.

Fred Hoshiyama

My religious life--As far back as I can remember, I have been going to Christian Sunday schools and churches nearly every Sunday. There was one stretch of five years during which I got a special recognition for attending every session of Sunday school for five straight years without one absence. Our whole family were introduced to religious life through parental influence. They took us to Sunday school and we have been attending Sunday schools ever since from force of habit more than from actual desire or voluntary choice. It was the thing to do on Sundays.

It so happened that the home town in rural Livingston where we first lived for my first 14 years was a 100% Christian community and our whole social, athletic, club, and religious activities were centered around the church.

When we were older and too old to be members of the Sunday school classes, we started teaching. Therefore, most of our Sundays, especially during those years after high school graduation and until evacuation, we taught Sunday school in the first part of the Sunday mornings, then we attended the morning worship, then at evening, we would attend the evening church services. If we didn't attend these three sessions, we felt that something was missing for the day. It wasn't a burning desire on our part, but my brothers and myself were usually holding some kind of an office in the church and our attendance was more or less expected.

We have taken very active part in the Christian youth movements and conferences which were held annually and in these activities, we not only gained invaluable leadership training and experiences, but made many of our lasting social acquaintances.

Among the Christian nisei in Northern California, I can safely say without feeling that I am overstepping bounds of good taste that I have been known by them as one of the young nisei Christian leaders. My name has been in the ~~paper~~ newspapers (San Francisco daily newspaper for issei and nisei) number of times in connection with some religious activities. It was the experiences which I had with the Christian activities which gave me the opportunity to become the YMCA Secretary right after graduating from the University of California. And so I feel that my religious activities has been a great help to me and for my future.

My attitude and belief is something which is difficult to put down on paper. For a number of years, I felt rather hypocritical for the credit I was given when deep down in my heart I didn't and couldn't believe or feel that it was in me to live up to the expectations of my teachers, pastors, and friends. However, during my years at the University, I met the problem as honestly and courageously as I was able to do so and I have come through the indecisive state of mind with firmer conviction and definite belief which transcended disbelief and doubt. My association with the U.C. Bible League and my active chairmanship of religious movements such as the Northern California Christian Conference and the Bay Region

Young Peoples Christian Conference during my college years evidently ~~very~~ helped to mold my conviction into stronger and more organized one.

Before retiring at night I pray and at each meal I give thanks by prayer, even when I am eating in public in the dining halls in front of everyone. Of late I have missed number of church meetings, but my belief and convictions are strong and firm. I try to attend all religious meetings whenever it is possible for me to attend. Habit and attitudes which have been gradually built up over number of years is something which can't be changed over night and I feel that my Christianity is definitely a part of my thinking and philosophy and it will take a long time and something very ~~xxxxxx~~ unusual to change my attitude and thoughts about it.

Even now, there are times, when I feel that there's something futile about the Christian ideals to the nth degree, but I know that it is practical and that my faith has helped me more than I can ever adequately express. So, in my humble opinion I feel that I am rather on the extreme end of the normal curve if all the Christian nisei were put on the normal curve and rated. I would say that I am in the ~~10%~~ upper 10% along the scale of religious curve among the nisei.

As for my brother Tom, ~~as~~ it is hard to state just where he would fall in line, but I believe that he will fall somewhere in the upper 25% as far as devoutness to the Christian faith is concerned among the nisei population (Christian population). It is interesting to note that he was given a trip to Holland and travelled about in Europe through his influence in the Young People Christian circle in Northern California, even including the Caucasians. He represented the Northern California Youth Council of Christian Denominations. It was quite an honor for him ~~and~~ to be chosen as represented from Northern California by the Youth Council of Christians in Northern California to the Amsterdam World Student's Conference. Tom has been very active in the Caucasian Christian circles as well as holding office in the nisei Christian movements.

John, my third brother was not as popular but he ~~was~~ has been a faithful Christian and a steady supporter. He was just becoming active when the evacuation broke up our normal community relationships. He was chosen chairman of the Junior division of the Church which was better known as the Christian Fellowship group. He is a very sincere and honest person and of all the brothers of our family, he is the most well liked by all people who knew us. He was rather slow in his thinking and activities, but he was very thoughtful and kind which made people take a strong liking towards him.

William the last member of our family was rather active in religious circles taking rather important offices in the cabinets and active ^{Sunday School official} among his friends as teacher, YMCA boys leader, and
I can't speak for my brothers as I could for myself, but

it seems to me that they, both John and Willie and perhaps Tom do not take religion as seriously as I do and they follow the religious activities and continue to let religion play a large part in their thinking and living because of the number of years that they have been associated with things religious and because both our folks were and are rather faithful Christians.

In pre-evacuation days religion played a huge role in our lives. Our friends were nearly all Church members of the same church, our clubs and our socials were associated with the church and held in either the YMCA building or the Sturge Memorial Hall which is part of our Church buildings.

assembly

At Tanforan, our ~~center~~ center, religion was not the center of activities although in the first two months interest in attendance was very high for there were no other function to which the young people could gather and meet each other. It seems to me and I am fairly certain that this is the consensus of my fellow nisei Christians that majority of them do not take Christianity or Buddhism for that matter, too seriously. It is nice to attend church for others think well of you, and it is a swell place to meet your friends, and to display your clothes if you have any clothes to display, and it satisfies that inner spirit which is called in its broadest term religion. That is the extent of their ~~xx~~ religion. So it is that interest dwindles to mere handful towards the end of our stay at Tanforan when the recreational activities competed so highly with the Churches that attendance dropped nearly 75%. There was a definite lack of interest in things religious towards the latter two months of our stay at Tanforan. The same ~~x~~ low interest prevailed at Topaz the first month, but interest and attendance ascended from the second month on until now. Nov. 26, 1942) If there is anything more exciting or more glamorous, people will be attracted away from churches on Sundays. If there is nothing else, nisei will attend churches. One of the acute criticisms of Nisei Christian conferences was that delegates attended it only for curiosity and social reasons. I agree with this criticism, only I say that in so attending, they must get some good out of it beyond mere social and selfish reasons.

I have been rather inactive lately in the Relocation Religious life. In the first month I ~~realized~~ realized the necessity of setting up a good strong pattern and I worked hard to organize and get the churches and Sunday schools for the Protestant churches started. Now that more leaders came into the center and the ministers arrived, I took sort of a back seat. Then I got an outside job with the contractors doing plumbing and steamfitting jobs and since we worked Sundays trying to get the job finished before winter set in, I have missed number of church services. I feel guilty missing them and earning money on Sunday, but I feel that I am making my money for definite purpose of getting out of the center and continuing my training at a college and with a rationalistic attitude I try to justify my absence from church services.

If I were to get married, I would prefer a Christian girl rather than a Buddhist girl. I think I will marry a Buddhist girl or an atheist for that matter if I really loved the girl, but ~~before~~ before falling in love, if that is possible, I would be careful that I will select someone from a Christian circle. Number of times, I have been deterred in my romantic inclinations because the girl was a Buddhist. I must therefore, be definitely prejudiced and biased by my Christian influences. So, if possible, I would want a Christian wedding in church with the conventional trimmings which is normal for our community. Same thing about any funeral in our family. It will definitely be a Christian burial, and if it should be decided to have cremation, the services will be definitely Christian.

Since we are all baptized already, I don't think there will be necessity for further baptism, although it so happened that we were all baptized while we were so young in your boyhood that we didn't have any choice in the matter.

I believe that in anyone's life, there are times when doubt enters our mind. I know it to be true of my life and my brothers, but I am ~~confident~~ confident that my mother does not doubt for her faith is simple and pure. I am amazed at her deep faith and conviction. Her belief is so strong that it is one of the outstanding things about her. She leaves everything in God's hands so to speak. I take more of a middle path, although I often feel that there is more to mother's faith than meets the eye and I often wish that I could have such implicit and pure faith and belief.

As to your query regarding my religious goal, it is rather difficult for me to objectively describe any such goal. I will try to express why I accepted the Christian faith as part of my

Supplement to F. Hoshiyama autobiography for Robert Soencer-15
life's philosophy and what might be termed 'goals' of my religion.

In my years of living, I have come to these conclusions which I admit are open to changes and since life is a flux, and we constantly seek improvement or should do so, I may change number of my attitudes, my convictions, my way of thinking, but as for the present I can truthfully say that the following ~~conclusions~~ theses, or points of views, are my own and I accept it as my philosophy of life.

In my studies, my experiences and my readings in general, I have found that the teachings of Christ comes closest to the highest type of living that man is capable of living. And when I realized that Jesus Christ was a man just you and I and he was able to live the ~~xx~~ kind of life that he lead, it wasn't absolutely fantastic or impossible to try to emulate him. I felt that one's life was at its best a short span of life and unless he lived it to the fullest and best of his ability, he ~~o~~ would be wasting it and missing a thrill which life was capable of offering to those wanting to accept the challenge.

To me, The Christian way of life was the highest and the most satisfactory way of life, and one that was closest to the democratic and the American way of life I knew it to be a hard way of life, but one that can achieve happiness because it was unselfish in nature and regarded man as fellow brothers and as equals.

So, I accepted Jesus Christ as my personal saviour for without complete belief and trust in him, it would be impossible to try to be a real good Christian. One must either be for or against the teachings he taught. The Christian tenets are to me the highest rules for living and I try to follow them.

I feel that by trying to live the highest type of Christian life, I would make my life count the most. So, I would say that my goal in religion is to try to be of most ~~useful and~~ useful and fruitful while we are given our 60 or 70 years of life here. I still don't know whether there is an after life or not, although I think there must be something like that for it can't be just a few odd years on earth and that's all. Better minds and more qualified scholars have discussed this question without arriving at any definite conclusions, so I shall not expand this thesis any further. There are lots of things in the Bible which seem incredulous to me, but I have accepted the life of Christ as the truth and to me that seems to satisfy my reasoning. I also feel that Buddha and Confucius and number of other great living men have contributed much to our religious life, but I firmly believe that Christ was the most devout and the greatest of all living men. Therefore, I have accepted him and believe in his teachings and try to follow them within the opportunities and scope of my life's relationships. And my goal in religion is to live fully, nobly and most effectively which I feel is better done as Christian than in any other way that I personally know of yet.

This sort of answers most of your questions and I know that I am delayed much too much and inconvenienced your planning. If there are anything further which I can help you, please do not hesitate in asking me.

CHRISTIAN INFLUENCE ON MY LIFE

In every man's life there is a part in which religion plays a big role in forming his attitudes, his conception of the Universe. Whether its because of religion or lack of religion, there seems to be a definite evidence where religion has influenced man in his quest for the offerings of life. And so it is in my life. Looking back over my many experiences as I ran the gamut of life's experiences, limited as it is in my 28 years of living, I find that my early training in the Christian churches and my quest for a living and meaningful God has influenced my thinking, my decisions, my actions.

In order to reveal the complete influence Christianity had on my life, it seems appropriate to delve into my parental religious life. My first father was not what one would call a devout Christian but he would attend church services on Sunday and lived a ~~a~~ ordinary useful life. There was nothing scholarly about him and nothing spectacular about him, but he was asked for advice and often mediated in quarrels because of his sincerity and fairness in dealing with people. He died when I was only eight years or so, so the influence his life had on mine was not very revealing. In fact, very little do I remember about him except what he told me on his deathbed.

My mother came from a Buddhist family which was a family religion for her family for many generations. Christianity is relatively new in Japan, and even up to few decades ago, it took only the courageous and true-hearted to express their Christian faith openly. ~~Z~~Many individuals were disowned by their parents for accepting Christ in their lives. So, mother came to this country as a devout Buddhist girl.

CHRISTIAN INFLUENCE ON MY LIFE

Her first contact with the Christian faith in her life was in San Francisco through the efforts of Mrs. K. Abiko, the lady who brought her from Japan to this country. She introduced my mother-to-be before her marriage to a church and had her married by the minister of the church. ~~and~~ She didn't know much about Christian religion, but when she got to Livingston, California she found that many of the pioneer farmers were devout Christians. Even to this date, anyone who knew the Japanese colony in Livingston would remark that it's one colony which was 100% Christians. There were no Buddhist churches and all the activities were centered around the Christian church. This community was known as the "Yamato Colony" and its fame is renowned in Japan, recognized by the Emperor of Japan and throughout California by the Japanese residents themselves. So, my mother acquired her Christian faith in Livingston and it was after her 29th birthday that she became interested in it. However, she was very active in church work, being elected to the Ladies Aid Society of the Church few times. She read the bible occasionally, and I have often seen her praying especially during the trying times we had when we were partially starving. It seems that she has absolute faith in God and leaves her life in his hand. Often I have wondered where she got such simplicit faith in God.

I was reared in this atmosphere as far as home life was concerned on my mother's side. Since the community for the first 14 years of my life was a 100% Christian Community and all the activities were centered at the Church, it was only natural that it would influence me much.

My step father ~~whom~~ who became step-father when I I was about 14 years of age was a Catholic when he married mother, but as we came to San Francisco, Mrs. K. Abiko who was something like a god-mother to us brought us to a Presbyterian Church right around the corner from our residence and we have been going there ever since until the time of our evacuation early this year, April 1942. Step-father also joined the church and he became assistant treasurer for the church which is called Church of Christ and is really a union church of Presbyterian and Congregational Churches.

He has to be persuaded by mother to go to the Wednesday night prayer meetings. He attends Churches on Sunday mornings faithfully and does all kinds of janitorial work for the church. Otherwise, he doesn't seem to show too much interest in religion although of late years, last four or five years, we noticed him to be taking up Seventh Day Adventist and other health cults, buying their books and reading them prolifically.

When I graduated high school, I was asked to teach Sunday School and I have been a Sunday school teacher ever since. I have been quite active in religious dramas, and participated actively in number of Christian conferences as well as hold offices in the cabinet of the local church in my community.

One year I was elected chairman of the Bay Region Young People's Christian Conference which was a all-denominational youth movement.. I was ~~named~~ given responsibility in number of Christian youth activities and in this way, I just had to live up to my responsibilities which gave the general public the idea that I was a serious and religious person.

When I attended the University of California, my religious beliefs took a very hard test. Some of the lectures which the professors gave made me doubt religion and number of times, I felt that religion was really an opiate and that it was something which was not scientific and in college, they emphasize the value of ~~scientific~~ scientific methods. Faith was something which to me was not consistent with scientific methods and it just couldn't be reconciled with what I learned at college. Just about the time my faith was dimming I was ushered into a group known as the U.C. Bible league. They were a very conservative and deeply religious group.

Up to this time, I accepted religion as part of my life because I felt that it was the better thing to do and perhaps by force of habit I just accepted it without thinking about it. As my appetite for real 'truth' was awakened by studies, I wanted to really find out by my own experiences, my readings, my listening to others if there really was a Living God.

In this doubting stage I had all kinds of change of mind. I ~~am~~ still seeking and my conceptions change, but today, somehow, there is something solid and substantial in my faith in God. I have firmly accepted ~~EMERSONIAN~~ Christ as my personal saviour and my prayers are meaningful. This would not have happened unless I was influenced by the U.C. Bible group. Each Friday noon, I would go to the meeting and get some inspiration and stimulation which was logical, something which satisfied my mind and my seeking heart. So, when I was ready to graduate, I was quite firmly convinced that only one way of life was worth living and that was the way Christ taught. I accepted it and I believed in it. It was not just wishful thinking, but a

real experience with me. My prayers were answered not only once or twice but constantly. It was too good to be just a mere coincidence. I was taught that if my prayers were sincere and that if God really felt that it was important enough he would help me. I found this to be true. I began to take serious stock in prayer life and now I'm very close to Him and I feel that He is real to me. Sometimes, I lose faith, but I soon regain it and I have been in this state of mind for some time now, perhaps over a year.

Today, as I look back over my past life, I can see how great a part my religious life influenced my life. My decision to enter the YMCA work was one of them. My desire to go into some kind of work in which I can best serve was another. The respect others have for me was because of my religious life and the responsibility I held in religious activities. I would never have been given the opportunities that I did have if I didn't participate actively in church work, in conference work. I got to know hundreds of nisei through my Christian contacts. My name wouldn't be known to the general public of nisei in Northern California without the participation I had in Conference movement which embraced over 600 nisei people and 23 Christian Churches.

I wouldn't be asked to serve in the YMCA if I didn't have the training I got in participating in Church work and Conference work. So, in more ways than one, I am deeply grateful for the Christian influence in my life and I think that it has helped more than anything else to integrate my whole self into a more useful person.

GENERALIZED COMMENTS ON FAMILY

Copy over
Hoshuyama

IV. B-4

The type of family life which resulted at Tanforan Assembly Center made possible the bringing together of all the members of the family, into a unit. Prior to evacuation, many of the families were families in name only and not in spirit. This was due to the fast urban life, and the divided interests of the members of the family, which made each individual member of the family⁹⁰ his or her own way and to have all the members of the family together in one room at one time or in one house, for that matter, was a rare occurrence ^{prior to} ~~at Tanforan~~ ~~Assembly Center~~. The one room or two room "home" necessitated every member of the family being in one place at one time ^{at Tanforan}.

In many of the dining halls which served the food a-la family style, ^{it} tended to force the family members to become a unit since they had to eat at one table three times a day. In this way, it can be said that the families were brought closer together and the members had to ^{learn} ~~remember~~ how to adjust themselves in getting along with one another as a family.

It took much adjustments and treatments as well as patience to achieve a harmonious unity, but in most cases, success in this endeavor was achieved. There were few families which tended to disintegrate, because of the crowded living conditions which made members of the family get on each others nerves. By and large, a general statement can be made, saying that the families were more unified and brought closer together then ever before. In other words, the evacuation in many instances was ^{a blessing} ~~pleasing~~ in disguise as far as the home life of individual families were concerned.

On the other hand, we do find that parental control and authority over the children^x became less since the children was no longer fully dependent for his bread and butter and clothing to the parents.

This does not mean that the parents did not try to exert their influence which they believed was right and good on the children. It ^{did} ~~would~~ mean that the children became more independent and perhaps a little more self important and selfish.

IV. B-8

WARDENS PROTECTIVE INSTITUTIONS

a. Only few general statements can be made regarding wardens, since the writer is not familiar with the details.

The Tanforan wardens were appointed as members of the WCCA from the evacuees. Young men were preferred as wardens, and they were a few of them. About six patrolling the grandstand area during visiting hours and another group of about six patrolling the hospital area. There were about six who patrolled the whole area during the night until morning. The duties of the wardens, were to see that regulations were not violated. (Those regulations established by the WCCA and posted on the bulletin boards, which were located at strategic spots throughout the Tanforan Center)

The wardens crew which patrolled the grandstand, especially the visiting plaza, were there to enforce the regulations that Japanese evacuee can leave the visiting area and go to the gate area and at the same time, to prevent the visitor from walking off the visiting hall and plaza.

The crew at the hospital area had as their duty, the responsibility of keeping the area very quiet. The patrol which inspected area and patrolled the Center during the night just went around to see that peace and quiet was observed by the residents.

Their job was to ferret out any illicitness, especially, among the youth. This request was made by the parents to the Chief of Police. It disgraced any young couple or any person for that matter to be walking around late at night. Many times the writer has had a flashlight flashed on him and asked what he was doing.

The police department was comprised of both caucasian residents and resident wardens. There were some matters which the resident wardens did not ^{work on} ~~reply~~ at all, such as FBI investigations, confiscation of contrabands. However, for most ^{of the work} response, there ^{were} ~~was~~ rather good coordination between the caucasian and evacuee members of the police department. Among its many duties, the wardens were responsible for orderly conduct of the crowd at mass meetings and mass athletic contests.

Robberies were investigated by both types of police employees. The Lost and Found department was turned over to the police department. The last chief of police to come to Tanforan was Mr. L.G. White, formerly chief at Tulare Assembly Center. He replaced Mr. Balfour Davis, who has been transferred to Santa Anita. Assisting Mr. White was Mr. Wayne Watt, formerly police chief at the Turlock Assembly Center. Mr. White has had long experience in police work, retiring as a Lieutenant at the Los Angeles police department in 1940 after 22 years of service. He entered active service again at the outbreak of the war. He has two children and two grandchildren and his main hobby is visiting United States scenic spots. He stated in his statement to the press "We do not wish to enforce any regulations on the people and would welcome any suggestions. We want to make the Center as liveable as possible for the people but cannot do it without their help".

Gambling was forbidden, since gambling is violating the State law and guilty ones would be treated according to the law just like on the outside. He had eight resident, selected by the executive council on the WCCA pay roll as service patrol men. The new chief announced that all residents must stay 10 feet away from the board of fence and to silence their radios after 10:00 p.m. for the benefit of those who wish to sleep.

b. FIRE DEPARTMENT

At Tanforan Assembly Center, there was one division which started from scratch and bought itself into real professional outfit. This was the fire department. They ~~brought~~^{had} a fire fighting crew comprised of WCCA resident employees around, one fire engine truck. Under the guidance and supervision of fire chief who was a Caucasian administrator, ^{a very} ~~a~~ far efficient and respected fire department was organized.

The fire crew had regular scheduled drills and practices and number of times they were responsible for the quick extinguishing of fires which prevented serious damages and losses.

Among the normal duties of a fire department, that of fire prevention, inspection, and readiness to put out fire, The Tanforan fire department had under its supervision, the authority to permit bon-fires for camp fires.

As a side note on the fire department, it was interesting to observe that all the young boys in their late teens and early twenties wanted to get on the fire crew since they get paid for doing nothing.

IV. B-8

c. WELFARE DIVISION

The Welfare division was under the Community Services department which was under Mr. George Greene. He did not feel the necessity of developing a well

organized welfare division. He felt that he himself can personally take care of any welfare needs. It was unofficially announced through verbal channels that if there are any welfare needs, Mr. Greene is the man to see.

However the council elected by the people ~~exerted~~ pressure on Mr. Greene to develop a community welfare section. The argument presented by the council was that the Japanese people as a whole were proud people and do not like to apply for charity even if they were in need. Therefore, towards the last month of four months stay at Tanforan, Mr. Greene hired a former YWCA secretary who was more ~~than~~ ^{of} a house mother rather than a secretary to act as a go between for social welfare needs. When the trained social workers of Japanese ancestry finished ~~his~~ ^{their} temporary assignment with the WCCA evacuation program and came into the Center to reside as other evacuees, Mr. Greene immediately asked them to become part of the welfare division. Not until then, was any attempt made to organize ^{on} a professional ~~welfare section~~ ^{basis}. On the whole, the welfare work was delayed and neglected. There was much need and it took ~~by~~ ~~the~~ ~~council~~ ^{pressure} ~~of~~ ^{by the Council} which was the people's representatives to get any action, although it was announced that welfare services was offered to anyone needing them.

^{reason}
The ~~need~~ for the lack of initiative among the needy to apply for welfare needs among the Japanese seems to be that as a racial group they ~~prided~~ themselves in being able to take care of their own needs. They had been taught ^{through} ~~as a~~ social tradition that it is a shame to be a public charge. The caucasian needs to understand this psychological background of the Japanese racial group.

d. HOSPITAL

Of all the divisions at Tanforan, one of the worst organized and equipped division was the hospital.

It was a black mark at Tanforan^{if} for a temporary city of nearly 8,000, the hospital was utterly inadequate to meet the needs of the people. All surgical operations and serious cases of illness were taken to the San Mateo County Hospital. In the first few weeks in Tanforan, there were less medical supplies in the hospital for the 8,000 people than of one practicing doctor in the city had in his own office. However, ~~when~~^{with} much pressure being brought by the doctors and by interested outside agencies, certain improvements were made. In the hospital, there were ~~the~~^{the} dental clinic, the eye clinic, public health service and general medical clinic. Prescriptions were also made, and some filled at the hospital in one building of the 5 hospital buildings^{which} were used as an infirmary.

The dental clinic had an average of 70 patients applying for treatment and services, but only 40 could be given services due to lack of facilities. The dental staff included doctors of dentistry who were practicing in respective cities from which they came. There were six dentists and two dental assistants. The hospital had an information bureau~~au~~ which sent messages to patients at the Canyon Sanitorium for T.B. patients or to the county hospital through the doctors who visit evacuee patients in those places.

e. LEGAL AID BUREAU

Mr. Yoshio Katayama, a former patent lawyer from Washington D.C. ~~directed~~^{talked} himself into a job as legal aid head. He had, as his responsibility, to help the residents in any legal matter which involved ~~possible~~^{any} transactions, ~~re,~~ property, insurance, and personal matters.

He had a staff comprised of one interpreter, ~~+~~ two secretaries.

Mr Katayama, was a single man age 27 years, who recently handled a huge law suit for a large light globe company in Japan and won the case. During his spare time Mr. Katayama taught two classes of Red Cross First Aid every day except Sunday. The legal aid bureau was under the Community Services department and it gave very valuable assistance to the residents. For any franchise matters it acted immediately and effectively, ~~not attached~~ ^{in addition} to teaching Red Cross First Aid and being head of the Legal Aid Bureau, Mr. Katayama, through his offices, contracted for the showing of movies ^{at} ~~to the~~ Tanforan nights.

IV. C

TANFORAN CUSTOMS:

Wash room ways:

For many of the residents, it was a ~~new~~ ^{new} experience in their lives to take a shower. It was the first experience for most of the Tanforanites to live without taking a bath. As a rule, bath is one necessity in any Japanese household. Most of them ~~take~~ bath daily and to keep clean is one of the virtues of the Japanese people. The physical nature of the shower rooms was ~~such~~ a shock to many timid souls, Especially the women. At first they could not get accustomed to taking a shower in public places, but their desire to wash themselves clean, over came the inhibition and they soon learned to take ~~ing~~ showers and thinking nothing of it. However, it was not strange to see many of the ladies and men also, taking wash tubs into the shower rooms and wash themselves as if in a bath. Those that did this usually did it late at night or very early in the morning when the shower room traffic was at its minimum.

One interesting fact which developed in the shower rooms were the bull sessions.

Sometimes every night and in some locale^{is}, a certain night of the week, ~~just~~ became the habitual night when the men of the area would congregate in the dressing room and stay until midnight just talking. Often, the talk was about women and the next best topic was about the ~~war~~^{war} or the future of the Nisei. The Issei would also hold their ~~talk~~^{"bull"} sessions in the shower rooms and talk about the Japanese victories. Many times, the writer ~~wrote on~~^{visited} these ~~infamously~~ Issei sessions and ~~also~~^{became} the butt of much criticism by the Issei. The ~~main~~^{to one big} contention of the Issei was that the Nisei were ~~too~~ spineless and did not stand up for their parents rights.

d. FORMS OF COLLECTIVE BEHAVIOR:

a. ~~There~~^{Rumors} were many ~~rumors~~^{rumors} which spread like wild ~~fire~~^{fire} at Tanforan. The cause for this rapid spread of ~~rumors~~^{rumors seem to be} can be ~~explained~~^{spread} ~~upon~~^{when the minds of the residents are in an anxious state of insecurity} the ~~insecure~~^{state} which affected the evacuees as they were up-rooted from their former lives. Many small ~~rumors~~^{rumors} which can be started by a person telling another person about moving, about world situations, about losing any rights or about relocation destination about ~~happenings~~^{or happenings} in other Centers such as ~~snack~~^{strikes} killing, or even about snake bites ~~would~~^{and such rumors} spread within a day ~~th~~ throughout the whole camp of 8,000 people.

In regards to gossip, there has been much malicious gossip between the ~~work~~^{work} divisions and between the personnel. There seems to be more of this in an Assembly center than in normal life.

Those ~~that~~^{who were} on top financially and socially in the pre-evacuation ~~days~~^{days} and who weren't very popular during normal times were the object of much malicious gossip. In fact, at the centers ~~that~~^{they} ~~would~~^{were} not be given any ~~of~~^{of their} former status and many of them have been disregarded entirely which made ~~the~~^{one} ~~right~~ ~~one~~ feel very sorry for them.

3. SOCIAL ATTITUDES:

When a camp of ^{one} racial group, isolated from normal lives, ^{is} and put behind ^{barbed} ~~bar~~ wires, ~~changes~~ there develops ~~thoughts of~~ odd patterns of social behavior. One of these is the language colloquialism. ^{Someone would start} ~~Someone should~~ back up a unique way of expressing themselves or would use a unique type of slang which is not American slang but a foreign slang. The youths thinking ^{it's} ~~itself~~ a smart thing to use it. ^{will pick it up and use it.} Soon you will hear all the youths saying ~~it~~ thinking that they are that much smarter for saying it. Many new words were concocted or invented at Tanforan. When one hears such patterns being ^{formed} ~~said~~, they wonder that it was not strange that we have a certain dialect for the Okies ^{or} for the Negroes, ^{or} for the mountaineers in the Ozarks. Another thing ^{regarding} ~~in connection~~ ^{is that there develops a} ~~on~~ one racial group within a small ~~area~~ ^{isolation.} brings ~~up~~ the feeling of futility and ~~isolation~~. The minds ^{falls} ~~fall~~ into a rut and ^{begin to} they lose initiative and ambition. They get ^{an} ~~the~~ indifferent attitude and become apathetic to the outside world. They don't care who wins the war, what the price of butter is or what the Red Cross is doing. This social behavior ^a ~~is~~ perhaps ~~is~~ a natural phenomenon of any group under similar situations, but when the Japanese as a racial group are considered to be energetic, ambitious, and earnest and we find such state of social attitudes, it makes one wonder why such a ^{retarding} ~~retardation~~ step of isolating them ^{from} ~~from~~ the normal stimuli of the outside world ^{is being forced upon them} by the U.S. government. It is ^{altogether} ~~altogether~~ unnecessary.

INDIVIDUAL CASE STUDY:

SA is a young man of twenty years. He is the only son of a couple who live next doors. The husband is the second father of this lad. They were in the restaurant business before thie r arrival at Tanforan. Now, the father works in the mess hall as the chief cook and the son is also working there.

S.A. is 5'7" tall with a very strong body since he is well built weighing about 180 lbs. He is a good baseball player and a good card player. He goes around with a group ~~of the same~~ who are known to be most irresponsible at camp and who the parents ~~here~~ ~~are~~ feel apprehensive for their daughters.

BACKGROUND:

SA left home when sixteen years old and went bumming on his own hook. He made his living gambling so he never had to work for his living except to help his dad in the restaurant business when he was home. Otherwise, he was in Los ANGELES, California ~~making~~ pal-ing around with other boys of similar habits and ambition. Before leaving home, SA attended Sunday School seven years without missing one ~~is~~ Sunday.

at tanforan

Living with SA was JM who used to pal around with SA in Los Angeles, California. They talk very colloquially and their conversation is usually about cheap women, dirty jokes, or nonsense. Sex was their main topic. However, they admit themselves that they are the tramps and bums of the camp here and that they are the lowest type of persons. Most of their expression can be summarized by these terms: "What's doing?", Sharp eh?, Don't talk like that, Hey, How about that?, don't give me that kind!" That seems to be the extent of their vocabulary.

Neighbors used to make fun at them by imitating their speeches and mannerisms. However, they didn't seem to care at all, and they would reply, "No shame!".

SA confided to group of Christian boys that he wanted to build up his reputation and quit his gang. So, he said that he got a job in the mess hall which required getting up at 5:30 am. daily and work all day. He expressed desire to attend church services. His parents wanted JM to move out since JM wouldn't work nor would he do anything worthwhile. JM didn't want to move, but was finally forced to move since the matter was brought up before the house managers and was ordered to move to where all the single men lived. This small group of boys who were interested in SA's new attitude and expression of turn of leaf tried to encourage SA and help him by inviting him to associate with them and participate in their activities. So, SA now associates with different crowd and seems to have won his way into this other group.

He still works in the mess hall for \$3.00 per month. He said that he could make all of one month's wages in one night at a nickle poker game. He used to make a good living gambling.

Since he decided to change his friends and ways, he has voluntarily taken over the managership of the all star baseball team of this recreation area and has organized a strong team which has a good chance for the championship of the whole camp. They lost the first game, but won all others and since they beat the team that beat the team ~~which defeated them~~ which defeated them, they are now tied for first place. Since SA is a good ball player, he has the respect of the players. He doesn't play much himself unless it's a tight game and even then he tries to let others all play and sacrifices his desire to play since he likes the game very much.

The other night, SA entered a bridge tournament and he came in first place. He played against veteran players who knew more about the game than he will ever know. It was luck true, but it certainly bolstered up his morale. He is not the type of a person who is popular with girls since one can't justifiably call him a handsome man. However, he is liked by girls in friendly way. So, we shall keep an eye on Sa and see how he makes the comeback fight. To date, he is doing admirably since he gave up his cronies and he doesn't even talk in that slang dirty, cheap language anymore.

It has been over one month since we left S.A., but now we shall again discuss him. S.A. has been living up to his resolutions. Since the moval of JM who proved to be a bad companion for S.A., we find that S.A. has developed new friendships and that he is making out very well. Let's see what his daily activities are for a sample of his behavior.

At 5:30 A.M. S.A. gets up and goes to the mess hall to work. He serves food by the counter where the residents in barracks ~~2-6~~ 2-6 eat in cafeteria style. He is greeted by all the young boys and many of the young girls and older nisei girls. He is well liked because he is so quiet and works diligently. He is quite popular with the issei folks who also greet him, partly from knowing him and partly because he is the son of the chief cook at mess hall No. 2 where he works.

After breakfast, S.A. comes home and takes a shower since it's quite hard work to wash up and get ready for lunch and then other odds and ends which must necessarily be done in the kitchen. After taking a shower he walks into the ~~mess hall~~ recreation hall where he chats with recreation leaders. Today, he came home from the mess hall with his new friend and companion who works in the kitchen with him. His name is John S.

He signs out for set of horse shoes and then he plays for about half hour with John S. Soon, Flo T, a girl who ~~works~~ waits on the table comes to the rec. hall with Fumi A. who also works with her.

A group is formed at the mess hall among these nisei workers and so they get along swell. S/A. seems quite interested in Flo T. who is a very sweet and likeable girl, although she isn't very pretty as far as feminine charms are concerned. She's quite hefty, although not ugly. She's very cheerful and has a sweet disposition which makes her very popular with the *mess crew.*

S.A. and John S. stop playing horseshoes since the girls came. They start playing bridge and S.A. is teaching Flo how to ~~big~~ bid and etc. They seem to be enjoying their rest period very much. After playing for one hour, they start back for the mess hall, for it's 11 am and they have to report for lunch duty. Together they walk back to the mess hall jokingly, talking loudly and enjoying each other's conversations, jokes, and wittiness. S.A. works very hard during the two shifts of noon lunchers and he is greeted, "Hi Sam" by nearly all the nisei fellows and girls as he serves the dishes. Perhaps, the nisei eaters treat Sam with great cordiality and respect thinking that if they get on the good side of S.A., they might be dished out a generous ~~portion~~ portion.

After cleaning up and helping others clean up the mess after the noon lunch, Sam again returns to his barrack and takes a little rest. He rests for about one hour. Then he takes out a baseball glove and ball and drops in at the Rec. Hall. He finds many boys there who ask him if he's going to play ball. He spies a friend he knows and asks him to catch a few tosses. He then takes a walk to another Rec. Center and meets a group of boys playing bridge. He watches the game for awhile and talks with number of these boys who are his acquaintance from playing baseball together, as opponents.

Around 4 PM he returns home and changes his clothes to mess kitchen outfit. He runs back to the mess kitchen and starts to prepare for the grand rush of the residents for the evening meal which commences at 5:00 o'clock. He works until 7:00 pm. Then, they clean up the kitchen, sweep the floor, mop some spots, clean and scrub the tables and preparing tables, and gets breakfast preparation started for the morrow. He then sits down and other workers join a little bull session. They discuss the baseball game which was played on Sunday, the day before by which they won their championship for the All-Star

League. Then they start to discuss a little bit about a party they would like to have. They feel that the workers in the mess halls ought to get together and have a little party. They decide to plan it more concretely at a later date, but to think about it in the meantime. Then he suggests that the kibeI elements in the mess hall should mix in more with the nisei and participate together in the community activities. He suggests to them to try it out, but the kibeI people, (ten working in the mess hall No. 2) feel backward and shy about it. S.A. asks them what they would like to do and they told him that they would like to learn how to play bridge, but they can't understand English so well and can't follow the instructions given by the Bridge Class Instructors. So, he offers to teach them in order that they may play well enough to mix in with the nisei crowd.

S.A. shows leadership and sincere interest in the problems of the kibeI group. He probably knows the meaning of discrimination even among the same race, that is between the Japanese nisei and kibeI. S.A. himself is not a kibeI, but he seems to feel the ~~sensitiveness~~ sensitiveness of the kibeI. So, S.A. talks the problem over with the Community Center director, T.H. who offers to help S.A. teach kibeI bridge by lending cards and instruction sheets to him.

About 9 pm. that night, S.A. returns home and goes to the showers to wash up and get a early rest. He meets some of the nisei boys talking in the shower room and he joins them for about half hour discussing nothing in particular, but just sitting in with the group. He then excuses himself saying that he has to get up early in the morning and have to get some sleep. We see no more of him until next morning, but in the meantime, here is what goes on in his barrack.

S.A.'s mother is one of the very few woman who smokes and she has number of people drop in to play a little game called the

"HANNA" which is something like poker, only it's a Japanese card game. Small stakes are on the table and the people in the neighborhood drop in to play every night. They play until 11:30 to 12:00 midnight and this writer doesn't see how S.A. can sleep through it all. It's the mother who entertains and keeps the men who come to play occupied for the father, the chief cook usually comes home very late from the kitchen. He takes a shower around nine o'clock and joins the game. Usually, we could hear ten cents being passed around and although we haven't actually seen money being won or lost, we could hear from their conversation and tinkling of coins that money is being played. But, it's a very friendly game it seems since no harsh words are spoken and no one seems to mind if they win or lose.

Right at this ~~moment~~^{moment}, one can hear the slapping of the cards upon the table as they play the game called "hanna", a Japanese game which is ~~typix~~ one of the favorite card game for gambling that has been imported from Japan.

So, we leave S.A. for awhile to see how he fares with his new friends, his new ~~resolutions~~ resolutions. To date, since his renunciation of the old life, we find that he has made the upward climb very successfully and he has won his way into the admiration and respect of all those around him. He is no longer typed as a bum, but instead, people are commenting, "Gee, Sam works ~~hard~~ hard." He sure has changed. S.A. has yet to go to his first church service, although he has stated desire to attend. He works at the mess hall and he can't very well make the time without undue haste and anxiety as to the time he should report back to ~~ex~~ work and so probably this fact has retarded him. We shall see what happens and how he continues with his new leaf in the next installment.

INTRODUCTION BY WAY OF EXPLANATION

SOCIOLOGICAL STUDY OF THE JAPANESE EVACUEES AT THE TANFORAN ASSEMBLY CENTER

Any study made of social groups needs to be made with all the objectivity possible. Even with emphasis upon objectiveness, personal biases, prejudices, and other subjective opinions will unconsciously enter into the study. The reader is to be cautioned in advance so that he will be able to better discern what is accurate picture of the observations made and what might be colored by the writer's own opinions. The author is very amateurish in the role of social research observer and apologizes for the lack of working organization of materials and the methods of approach.

This author is one of the five research workers making the social study of the Assembly Center known as Tanforan. Since it is the understanding of this person that the background, location, and the activities of the first month at Tanforan has already been covered ably by another group of research workers, he shall continue from where the others left off.

Since it is nigh impossible to cover the whole camp life of 8,000 inhabitants even with five observers, it was deemed good judgment to divided the area and sphere of observation. The complexity and intricacy of the life of 8,000 persons coming from various parts of the Bay Region and the Peninsula areas was too big a load for the five collaborators to cover adequately. We decided to make a study of only certain aspects of camp life with selected groups.

Your author was closely connected with the community life ofnSan Francisco Jpanese town and the Bay Region Christian Church movement so he was asked to cover the following field or social groups, : Recreation Leaders Staff, Christian Church Meetings and Activities, Election in his Precinct, and Family unit that he can easily observe.

DEFINITIONS OF TERMS

1. ISSEI:

Non-citizen First Generation Japanese person, both male or female.

2. NISEI:

American-born citizen of the United States with Japanese ancestry who is a second-generation person.

3. SANSEI:

Third-generation American Citizen of Japanese ancestry whose parents are second-generation American citizens.

4. J.A.C.L.:

A non-political, inter-religious, organization of American citizens of Japanese ancestry which was organized for the sole purpose of bettering the relationship between the Caucasian Americans and Japanese-Americans and to organize for greater bargaining power to protect its rights of citizenship. The letters J.A.C.L. stand for Japanese AMERICAN Citizens League. It is a national organization with close to 50,000 members since a mass movement to band together was encouraged immediately after the Pearl Harbor outbreak.

5. camp

Tanforan Assembly Center, located near San Bruno, California.

6. Administration:

Wartime Civilian Control Authority employees charged with the responsibility of administration of camp life necessities for the evacuees.

~~church group.~~

King
Lips

On Sunday, July 12, the Reformed church group was supposed to hold a forum on Comparative religions by the Buddhists and Christians. There were about three Buddhist speakers chosen from the East bay to speak, but at the last minute, the Buddhist minister from that region sent a very polite note to the advisor of the Christian council and said that he was very sorry that the speakers didn't have adequate time to time to prepare the talks. However, the real reason was that he objected to the joint participation of the two groups. It is too bad that such uncooperative feeling still exists in some areas. In Berkeley, the Christian Fellowship of college Protestants and the college Buddhists used to be very friendly and had held semi-annual get-togethers, at which time we discussed comparative religions, held a joint worship service, and held a social period of games, folk-dances and singing. (In the last month before evacuation, the two groups held a joint discussion on the evacuation problem and what the effect on students would be, and what the students should do.)

In Palo Alto, the two groups didn't get along very well, and SF, Oakland, and Alameda had similar feelings. Even the other Berkeley Buddhist group wasn't very friendly toward us, altho' the basketball team of the nisei of B. was composed of both Christians and Buddhists, so that these young people were on very good terms.

The whole question hinged on the accustomability of various groups to the religious type of meeting, and the opposite. Most of the people who attend the evening services don't expect a very religious type of meeting, and so resent it if such is the case.

Then we discussed the next week's program. Since all of the groups have already participated, except one or two, one of those, the Berkeley Layman's group will be responsible for next week's program. It will be a worship service, since they are accustomed to such meetings. That was one of the reasons that they wouldn't help to put on this week's meeting (they felt that a demonstration wasn't religious enough). Thus, the Palo Alto group put the whole program on.

All those present felt that a more uniform program should be planned for all the meetings, since if we leave it up to the individual church groups, we can't be sure of adequate personnel or planning. Especially the minister from the Oakland Methodist church felt that unity of the group was essential for efficiency. Thus he suggested that a general business meeting be held at which time, a cabinet could be elected to plan and be responsible for all future meetings. Also, to insure that all groups be represented adequately and fairly, he felt that we should nominate representatives from every group. However, when we discussed the essential offices for the planned cabinet, we found that there were only about 8. Thus, it would be difficult to obtain one representative from each church (there are 12). The minister from the Episcopal church suggested that the council (of representatives from each church) be continued, and officers be chosen from among them. Then the rep. from the Berkeley Free Methodist church suggested that that wouldn't insure efficiency and ability of the group. Thus, it was decided that in order to avoid undemocratic procedure (by which one group--as SF, would obtain a majority of the offices), the cabinet (or rather council), would make nominations to the whole group (in a business meeting), and the latter could make additional nominations.

since they couldn't get Caucasians to do the work. This shows the power of pressure groups to influence the gov., since this is an election year and he tries to please the majority. These groups re very powerful (farmers, florists, grocers assns) and have put pressure on the gov. to get us out of the state. Now that they have most of the property oft of the N. hands, they want to have them come back as cheap labor. Such an- tactics are very disgusting the the majority of people-- and this WRA official felt that this was the lowest thing that could be done. So, it is true that even govt. official are on our side, and that it is mostly the pressure groups (also AM. LEGION? AND NSOGW) whe and the army who are trying to get the J. out.

We were all fascinated with the adventures of L. on her trip, and wanted to hear more about it later.

July - Sept. 1942

Family History and Autobiography

Fred Hoshiyama

It is one of the most difficult thing to try to write about one's self and still try to give an objective picture. Yet, there are number of thoughts and ideas which one has~~xx~~ at one time and then these ideas and~~th~~ thoughts change which gives some indications of the type of flux and attitudes which are influenced by the things which are happening to him and about him. If for no other reason but to get this change in the personal history of an individual, I shall try to write a case history of myself. Some of the writings will sound very trite and common everyday stuff, and some of it may be so abnormal that the reader may be shocked. With apologies for both types of writings, I shall make an attempt hereat.

I am 27 years of age, an American citizen, born and reared for the first 14 years of my life in a sandy country environment, of the male specie, unmarried, healthy, but poor eyes. I have a very sensitive nature and a very quick flaring temper. Others thinkthat I'm bundle of energy since I am never in the same place more than two minutes at a time, but personally, I attribute that outward impression to my nervous nature which is mistaken for energy. I get tired easily and often have a very tired and strained feeling.

PARENTAL HISTORY

Father: Born at Niigata, Japan on March 18, 1875

Died at Fresno, California of stomach trouble at age of 47 yrs. in 1922. He died on Dec. 26th, 1922.

My father's father owned a general merchandise store in Oiyama Village, Niigata, Japan and his mother helped run the store. My father went to the high school and then he came to this country on a small boat while yet a very young man, perhaps in his early twenties. I do not

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Autobiography of F. Hoshiyama

know exact day, but he came to the United States while quite young. He was a cabin boy on a ship and then he worked his way up to become the 'bosun' or the boatswain. He then came to shore and took a gang of canners and fishers up to Alaska when Alaska was considered a devils land. Those that went to work at Alaska canneries were considered ~~xxxx~~ real tough men and no decent person would want to go there. There were gambling, cheapest type of entertainment, much drinking and only the dregs of life were willing to go to Alaska each canning season.

My father passed away when I was only 8 years old so I'm repeating only what has been told me in bits here and there by those who knew my real father. He was only five feet tall and weighed less than 115 lbs. which as I picture a man would be real small. Yet, I was told that he was asked by the shipping company which had contract to produce the fish for the canneries, to foreman the gang to ALASKA because he knew how to get work out of the so called 'dregs' of life. Naturally he had only Japanese crew. These men were called 'alaska boy' for most of them were bachelors since in those days, there weren't very many married yet. In fact, most of them were adventurers seeking fortune only they never got rich for they gambled and drank all of it up and most of the time, they were deeply in debt to the shipping companies. After ~~x~~ few seasons, my dad ~~x~~ seemed to be able to save. It seems that in spite of the tough environment and the low-class type of people he had to work with and boss, he was able to get the best work out of them. He never drank or smoked and yet, he was able to command their respect. Perhaps he was smallest of his crew in physical measurements, yet, he was able to order them around ~~x~~ and they would obey him. One thing which everyone that spoke to ~~me~~ about my dad said was that was a honest man.

He only had a high school education but he was ~~xxx~~ so sincere and honest with everyone ~~that~~ that one couldn't help but look up to him for wise advice and many of his workers would let dad be their purse by giving their

Autobiography of F. Hoshiyama

earnings for him to hold and asked him not to give it back until they got back to their home towns for they would drink and gamble it away on the ships and at camp in Alaska. Well, it seemed that dad was able to save 5,000 dollars in a short time, and he wanted to settle down. So, he went to Livingston, California one of the famous farm spots of California which was cultivated almost entirely by Japanese hands. From the sandy desert lands, a rich, flourishing vineyards, orchards and small scale truck farms were developed. He invested in a large farm and started his career as a farmer.

He went into partnership with some other men and they got a corporation started for they couldn't buy or rent lands due to anti-alien land laws of California which is still in effect. They had to borrow the names of some citizens of this country which they did, and a corporation was formed for 120 acres. After five years of partnership, he decided to buy his own farm and get married. He asked a good friend of his to get him a wife from Japan. He sent some money and a lady who was the wife of the editor of the only Japanese newspaper at the time in United States, for that matter in America, went to Japan and brought back a young woman who later was to become my mother.

It took quite a bit of money to purchase new lands (40 acres) of uncultivated ground and in order to get plants, equipments, house and barns built, he had to borrow some money from the Loan Ass'n. He mortgaged his farm and borrowed 8,000 dollars to get started.

He got married in 1913 and I was born in Dec. 1914. He was only on the new farm a very short time and the war broke out. No crop would be expected for another five, six years at least. In the meantime, strawberries, potatoes, etc. were planted to give something to eat and sell. The main crop was to be grapes for almost all of it was vineyard and about 3 acres of apricots.

Autobiography of F. Hoshiyama

Just about the time, that the crops were ready to yield good sized crops, he passed away, 1922. In the meantime, he borrowed more money in order to eat in the meantime and he also bought more equipment~~xx~~ and horses. So, mother was left with four young boys, (I being the eldest at 8 and ^{the} youngest ^{being} ~~at~~ less than 3 years old ^{and} with \$10,000 debt and 40 acres of land.

For seven years~~x~~ mother struggled with the farm and tried to rear us at the same time. Finally in 1929, ~~when the stock market crash occurred,~~ she had to give up the farm and go to San Francisco where we lived ever since until our evacuation to Tanforan in Apr. 1942. She didn't want to lose the farm for dad put so much work and money into it. However, the mortgage company couldn't help us out any more and since we couldn't pay the taxes or the water bills, we had to give it up and have it foreclosed.]

Father had another younger brother and he is still alive as far as I know in Japan. His parents are both dead now. For many years now I have heard nothing from them so I don't know any detailed information about them.

Mother: Born in Niigata, Japan March 21, 1885

She came to the United States in 1912 after finishing high school and a special course in sewing, tea ceremony, floral arrangement, and midwifery.

She was brought to U.S. by Mrs. Abiko, the wife of the newspaper publisher who was a personal friend of Teddy Roosevelt who later became President of the United States.

Mother came from a well-to-do-family and was never worried about livelihood. Therefore she was~~xx~~ able to have special~~/~~ training in cultural pursuits such as tea ceremony and floral arrangements. Her father was a large land owner and was~~x~~ the mayor of the village called Fukasawa and is now called Shinsawa. She was able to go to the city of Tokyo to get her training at the Finishing school. In Fukasawa, mother's family were considered at the top of the social ladder. She had a servant besides her all the time and had a enviable position so to speak in the village.

Autobiography of F. Hoshiyama

She was the fourth member of the siblings, having three older brothers of whom one died early. She had younger sister and younger brother. All are now dead except the younger brother who became a medical doctor and was very successful in his practice. He went to Chosen and practiced there and now he is retired and is living at Kanagawa, Tokyo, Japan.

Mother was from a large family and she claims that her brothers and father were all very tall. Her uncles were very tall, averaging about 5 feet eight to ten inches which is very tall for Japanese. She is only 4'11" and weighs less than 100 lbs. Her sister was tiny also, but the men folks were all tall in her family. Since we can't get any contact with people living in Japan at this present time, I couldn't get any more information about her background in Japan or her parents background.

Mother was told that a very nice gentleman who was a prosperous farmer wanted her to marry him so she consented to do so since she was told that many other girls have gone to United States and had married into nice homes. She wanted to go to U.S. for she heard that it was a land of opportunities and land of many riches. She thought that if she had any children, her children would benefit in U.S. much more than in Japan. So, she came over in a boat called Siberia Maru, a tiny ship which made her sea sick nearly all the way. She finally arrived with Mrs. Abiko who was now ~~xx~~ a veteran on the seas making the trip between Japan and U.S. number of times.

Within half year she met Mr. Hoshiyama number of times, and they decided to get married so that he could get back to his farm and devote all his time to getting the land cultivated. So, she married him in 1913 in San Francisco and then spent a short honeymoon in a hotel and spent ^a few weeks visiting the bay area, parks and etc. Then she left for Livingston, the place well known for its sand dunes and dry lands.

She was more than shocked and scared when she found the country such a dismal and barren place. She cried and wanted to go back to Japan. However,

Autobiography of F. Hoshiyama

she was no longer a young girl, being 28 yrs. old and so she decided to stick it out.

From a wealthy family atmosphere to a barren farm land with no one living near you for many miles and town (small one horse town about 3 miles away) which was just a stop over railroad station far away, it took lots of grit and courage to make the transition for her. However, she accepted her fate and life with the samurai stoicism and ~~ix~~ determined to make the best of them. She tells of many ^{Severe} untold hardships as she lived those first few years. After, ~~Ix~~ was born she was too busy to worry about home and what might have been so she kept right on going. After I was born, Tom was born and then John and then Osako, a girl, and then William and then Goro (still-born). So, she was kept busy between cooking the meals and rearing four of us boys that she didn't mind the hardships so much. Osako died at 1 yr after her birth.

In 1929, the struggle was too much for ~~xxxx~~ her and Mrs. Abiko who brought her to American soil from Japan found a man who heard about us and wanted to take care of us. He had a unsatisfactory marriage and he was divorced from his wife. This person, Mr. Hachiro Furuhata, married his first wife more out of pity than love it seems for she had ~~ix~~ a very beautiful face, but a physical disfigurement. So, she left him and he divorced her. (There were many times when we had nothing left in the house to eat and I still can remember very distinctly when mother would make broth like liquid out of rice and give it to us. We had nothing but soft rice and water, and yet she would give it to us and when we asked her why she didn't eat, she replied that she wasn't hungry. Now, when I think of it, it brings tears to my eyes for she refused to eat so that we wouldn't starve. Sometimes, our neighbors would bring us some canned foodstuffs or a small bag of rice and then we would keep going for a little more. Once, a mother pig with four young pigs came to our farm and Tom took a .22 rifle and shot one. We feasted for about

Autobiography of F. Hoshiyama

two weeks on the pig which was the only meat we had for three months that year. We used to shoot jack rabbits and robins for food but they would come only during the season and so we didn't have meat during off season. We had chicken, but we ate it all up and since ~~xxx~~ we were all on the point of starvation, this man who is our step father now took compassion on us and asked mother to marry him and he took care of us for about two months until we got our strength back. Mother was so ill once that she was bed-ridden for a long time.] Finally she got well enough to travel and we went to San Francisco on Dec. 29th, 1929. We soon got odd jobs as newspaper delivery boy, step sweepers and etc. and we have finally managed to pull through until all the four brothers were finished with their high school education. Then I started for college and finished. Tom who is 26 now was going to college when evacuation interrupted it. John and Willie doesn't seem to desire to attend college. They had a very good business with their grocery store which they purchased near our home. It was located on the corner and they were doing good business.

Today, our family is considered quite highly by the community and mother and step dad is very proud of us. Sometimes, we have to tell them that others do not like to have them speak of their own sons with so much pride. Even here, we have won the respect of our neighbors and we have our fingers so to speak in nearly all the activities at Tanforan.

Step father--Mr. Hachiro Furuhata

Born at Nagoya, Japan in 1884, March 18, 1884

I do not know too much about his life in Japan, except that he was a farmer's son and had graduated high school and a special agricultural school in Japan.

He came to this country while yet a very young man perhaps about 20 years old and he went to the rich Stockton Delta lands known as the San Joaquin Valley. There he farmed on the potato ranch with the well known

Autobiography of F. Hoshiyama

Potato king, Uchishima. Then he travelled to Japan and came back to U.S. and lived in Berkeley, taking active part in church work and started the first YMCA group in the Bay region for the Japanese. He was working as janitor in a large apartment house on Hyde Street when he married mother.

He changed his job to that of collection agent for the Japanese AMERICAN News, largest Japanese and English newspaper daily on the Pacific Coast. He worked three years until he got a agency with the New York Life Insurance Co.

He didn't have much money when he met us, but all he had which was close to \$1,000 was paid to set up a living quarters for us in the city, an automobile and to pay the debts to friends which we had in Livingston. So, we really started from scratch when we came to San Francisco in 1929. He worked hard until he lost his job and for a while, we were having a tough time to make ends meet in the city. Finally, he got few odd jobs here and there and he was able to keep his morale and spirits up for at one time, I thought he was going to crack so to speak. He lost all ambition and didn't give a darn. He got odd jobs washing dishes, cleaning steps and other household domestic jobs.

He was elected treasurer of the church to which we belonged and since that time, he has been well and happy. Now, we all are grown into manhood and so he has no financial worries and he seems very happy.

I've heard so much that step fathers do not usually work out and I was apprehensive with temerity, but he certainly proved a real gentleman and a real fine dad. We feel proud of him and feel gratified that everything turned out so well. He certainly is proud of all of us and since he isn't our real dad, we try to make it all up to him by treating him as ^{if} he were our real dad.

At Tanforan, he is on the plumber crew and ~~he~~ he seems quite satisfied in his job. He gets \$12.00 per month which is good for an issei at Tanforan for most of them get only \$8.00 as unskilled workers.

Autobiography of F. Hoshiyama

My brother, Tom.

Tom was elected by the Northern California Christian~~ian~~ Youth Council to represent them at the Amsterdam Youth Congress in 1937. So, he has number of excellent friends who are national figures in the religious field. He was a nominee for the Nisei of the year of all the nisei in United States in 1939. He is my second brother. My third and fourth brothers are not so famous, but they are well liked and are very popular with the people ~~in~~ here.

My Childhood

My grammar school education was obtained from a country school teacher.

I went to Junior High School, graduated from it and went to three more years of high school. I ~~always~~ wanted to play around like other boys and go out for school ~~athletic~~ athletic teams and other activities, but since I had to be on my job at ~~certian~~ certain time every day rain or shine, I had to forego the pleasure of enjoying my afterschools like other boys who didn't have to struggle economically. Now, as I look back over my hardships, so it seemed at the time, I feel that I should be appreciative of the experiences I had for it helped to mold my character and give me a true sense of the word work and money.

At high school, I did sneak in enough afterschools to make my block "C" which took all of the three years to ~~do~~ do it. I participated in track, basketball, and tennis, but it was hard work for it meant cutting work or going to work late in order to make the practices and games and whenever we took a trip out of the city, I had to either find someone to take my place at the paper route, or not make the trip and thereby lose my chance of playing on the first string.

After high school, I was fortunate enough to be given a chance to lead a boys' club at the YMCA. I always liked to associate myself with young boys and here was my chance. I gave my chance all the time and study I was able

Autobiography of F. Hoshiyama

to muster. I started to take active interest in Sunday School teaching and church work.

I was elected chairman of the Young People's Union Church, one of the first nisei English speaking Christian church in the United States. I was about the youngest one on the first cabinet, but I felt it my duty to do my best in spite of my age. I finally did fair enough of a job to be re-elected the following term. It gave me great pride and honor to be so respected. Even to this date, among many of my experiences, I count that honor as one of the biggest thrill that happened to me. All this happened to me right after my graduation from high school. That very same year, one month after I graduated from high school, I was offered a job in a goldfish and tropical fish firm. It flattered me to think that I was asked to take a job instead of my going after a job as is the usual custom. The pay wasn't very bad in comparison to what most nisei with high school education were getting. I got \$15.00 per week which was raised later to \$20.00 per week. Very few Japanese owned firm paid that well.

I worked for four years, until my youngest brother finished high school. Then, I decided to continue with my education for I felt the inadequacies of my high school education to compete with others who had college education in the social and mental and economical field. I decided that I would go to school again, and told the rest of my brothers to care for mother and dad. ~~Incidentally, I have three brothers, namely, Tom, John and William, a mother and a step father who really couldn't be better than a real father.~~ We all got along very well. Mother was very strict so we often clashed, but she has toned down quite a bit and she doesn't keep us tied to her apron strings too strictly now. Perhaps she felt the futility of such a action for we felt that we knew how to take care of ourselves and didn't listen too carefully to what she advised. So far, we have managed to escape any legal or other complications or entanglements.

Autobiography of F. Hoshiyama

With the \$150.00 that I saved in the bank after much saving and cutting down of all unnecessary expenses, I started to pursue my college education. First, I went to Jr. College in San Francisco where I graduated with honors. I was active in Debating team, tennis, and Economics Honor Fraternity. I won my Championship block in Tennis being the only nisei out of over 500 to win the honor of a championship block "SF". After two years of Jr. College, I entered the University of California.

Since my funds had already run very low, I had to apply for a job to continue my education. The only type of job which was open to the nisei were family work or other such menial jobs. There was plenty of discrimination in the employment office at University of California and at one time, there was a big row which nearly caused scandal for some of the administrative workers in the office.¹ I got a job as house boy and my duty was to prepare the foods,

¹I do not have facts to back up these statements, but as I remember correctly, the jobs which were open to the Japanese-American Students at U.C. were jobs which were classified as domestic jobs. Until very recently none of the nisei were able to get any jobs which gave them any experience in the office, laboratory, etc. Houseboy jobs and janitorial jobs were the only openings. Even if there were jobs which were open, nisei applicants would never be given the priority to try for the so called clerking, office work, or white collar jobs. Even if the job was mess boy or hashing in eating places, the nisei would never get ~~xxxx~~ it for they were not given work orders to report for these jobs. So, an investigation was made and these things were found true.

Justifications given by the administrative officers in charge of employment were that Caucasians would not take houseboy jobs and housegirl jobs and so the nisei and the Orientals were given those jobs. Also, when NYA jobs were being applied for by the nisei, they were given the hardest time by having to exhaust all other means of work before being given NYA jobs. Their caucasian friends would get NYA jobs by just applying. This was the type of discrimination which took place at the UC employment office and the school officials didn't do anything nor could they do anything until facts were in their hands. President Sproul helped to get the situation altered, but it left a bad taste in the mouths of the minority groups like the Orientals and the Race relations groups.

Autobiography of F. Hoshiyama

keep the house in good order and do the housework on Saturdays. Between my work and school work most of my time was well taken up. However, at this time, I met a young girl and fell in love with her. She was working in a beauty parlor and was receiving salary of \$50.00 per month. On this she had to pay for her room and other personal expenses. Yet, she helped me out financially every month. I didn't want to ask my family members since I knew the tough straits they were in and so I managed by working on my spare time and help from my girl friend. We decided to get married soon as I graduated and got a job.

After two years of fun, studying and adventuring at University of California at Berkeley, California, I graduated with honors in the general curriculum with three majors. Social psychology, social economics and public administration were the three majors which we called under the convenient term General Curriculum.

At the University of California, I took advantage of all spare time and participated in the Japanese Student Club, the Race Relations Study group, the Oriental Study Group, the Students Relations Group, the Honor Students Associations, The drama group, took Bridge lessons, rhumba lessons, and attended Little Theatre productions, and other extra curricular activities as it presented themselves.

My Occupational History

During my last term at Univ. of California I took three Civil Service Examinations for jobs which were to open up right after graduation. It so happened that I placed on the eligible list on them and before I graduated, I received word that I could go for an interview right after the last final if I were interested. Just about this same time, I was offered a job as the Boys' Work Secretary at the Japanese Branch of the San Francisco Young Men's Christian Association.

It took my best thought to decide, but I decided after many hours of

Autobiography of F. Hoshiyama

praying and seeking of advice and suggestion from friends, community leaders and minister of my church. I decided to give my life to the YMCA movement which offered about half the pay that I would have received from the Civil Service job as Social worker in Social Security Agency. I based my decision briefly on the following basis; I have been given only so many years to live in this world. I can choose to a large extent how those years shall be lived. I felt that unless I did live my life the best that I could, I would never get a chance to come this way again. I knew that it was a challenge, but I accepted the challenge of the harder and ~~more~~ more demanding work of service and character building to that of public servant under Uncle Sam's pay. It meant meager economic security and more difficult work, but there was greater honor and prestige attached to it. I took it.

I started to work in June 1941 and the evacuation process forced me to give my job up on the end of April, 1942. Just one month less than one year, I was out of a job again.

My Activity Just Before Evacuation

Prior to evacuation, I was working at the Japanese Branch of the San Francisco Metropolitan YMCA. My duties were to take care of boys work and character-building program for the youth of our community. However, the type of work I had to do were so numerous that it would be hard to classify. I had to take care of social work, charity type of work providing foodstuff, clothing and etc. to needy, run ~~and~~ an employment bureau, promote community wide events such as carnivals, bazaars, hobby shows, summer schools, music classes, dance classes, youth discussion groups, volunteer officers force, and accounting. I had to act as counsellor for students, take care of delinquents, take care of friendless individuals, church contacts, athletic events, participate in city-wide affairs with other youth agencies of the city and be a friend with a willing ~~hand~~ hand to all.

Autobiography of F. Hoshiyama

During the crisis right ~~after~~ the declaration of war, I was helping the community by getting accurate information from the FBI, the U.S. Attorney General, the Immigration Department and the Social Welfare Department and acted as clearing house, information bureau, news office and escort bureau. We printed information as they developed in English and Japanese and distributed the newsheets to the doors. I got the volunteer help and organized it with the help of the J.A.C.L. people. I had to help get number of birth certificates and many a trip I made to the Federal Reserve Bank to clear up property report information and aid others to do it.

Meetings were called in order to plan for the future of the college students, job situation was studied and discussions were held at the YMCA building. We had to put on socials to maintain the morale of the people during the anxious days. It really was a big job and when I stop to think about it, I wondered how I ever lived through it all. We were working till midnight every day and during the time when the curfew was in effect, I was still at the YMCA working when I should be at home after 8:00 pm.

As I remember, there were lots of confused thinking and rumors would spread like wild fire. It was a task in itself just to dispel the rumors. That is one reason I had to contact the Attorney General's office so many times. It was necessary to obtain travel permits for many of the people who were stranded in the city when the curfew went into effect. Many lost their jobs and I had to find relief for them in such a way that it wouldn't hurt their feelings since the Japanese people on the whole are a proud lot and they would starve first before asking for any help from others, especially from the government. Once I took a lady who had two sons in the army to the social welfare department and she applied for relief. When they asked her to sign the pauper's oath, she started crying and I asked her why she didn't want to sign it. She replied, "It's a disgrace to my sons and if they should ever find out that I had to apply for relief by signing the pauper's oath, it would

Autobiography of F. Hoshiyama

disgrace my sons forever and they would never be able to hold their head up again. The two sons who were in the army didn't get their pay and so they couldn't send any money home, but in the first place, they didn't know how badly off she was. She had a job and she lost it which meant she had to find a new place to sleep and she had to pay rent and eat out of her own money. Before she lived with her employer and ate with her.

In addition to the YMCA work, I was active in the Protestant Church activities. I had a Sunday school class to teach every Sunday morning and I was often asked to give talks here and there. As for church work, I didn't give it more time than just what I spent with it Sundays. However, in the afternoons on Sundays, I would have to work at the YMCA for our activities were busiest when other people had free time.

Since the war broke out, I had no time for movies or any sort of recreation except occasional game of ping pong or badminton. I liked to play tennis and got my Junior College block 'SF' but I could afford the time to play it. It really was a hectic life and I must have lost 15 pounds. I was too busy to get sick. During the week day nights, we held three meetings on cooperative study groups and war relocation programs.

We campaigned for discarded clothing, books, and etc. so that we would have it gathered in one spot so that we might be able to send it to Assembly centers. We sent a load of three ton truckful to Manzanar of books, piano, athletic equipments etc. When we found out that we had to be evacuated also, most of the unnecessary stuffs had been collected and there weren't very much. However, we were able to ask through the Friend's Church, the Fellowship of Reconciliation and other Christian churches and organized athletic groups to donate any equipment they could. In this method we were able to gather enough supplies to furnish a start in the recreation program at Tanforan for the first two months. Mr. H. Le Roy Thompson, Director of Recreation, has often told us that if it weren't for the contributions of others which we got into Tanforan,

Autobiography of F. Hoshiyama

our recreation program would not have anything for the first two months for the government materials didn't arrive until July. We came to Tanforan at end of April.

My Attitude Prior to Evacuation

Until the very minute that the actual order was given by ~~Gen~~ General De Witt of the Fourth Army Command and Western Defense, I didn't ever believe that we would have to evacuate. I thought they might evacuate some of the issei who had close connection with Japan or were active in promoting Japanese events in our community, but I really didn't think the American public would deny our rights to the native citizens of Japanese ancestry. I thought that if such a thing should ever come about, it would mean that no group in the United States would be safe. I felt that either the Constitution of the United States would have to be torn up or we would not be moved. The newspapers clamored for our removal and we watched each succeeding newsheets with eager eyes, but I was confident that we would not have to evacuate. So, I told all those who asked me that there was nothing to worry about and that I would guarantee that we won't evacuate. All that I had been taught in schools about the equal right of citizens before the law and the equality of races, creed or sex had become part of my convictions as far as the United States' way of life was concerned and I had absolute faith in it.

When the announcement of the order came out, I was terribly hurt and surprised. I felt like renouncing all which the stars and stripes stood for and I felt bitter. Then when I tried to think the thing through with my limited conception of the historical background of our nation and my limited knowledge of constitutional laws and procedures, and with supplementary readings of the justification of the order as given by General De Witt and others who supported the measure, I realized that the thing was bigger ~~it~~ than just one racial group and that it was a real war where the enemy either shoots

Autobiography of F. Hoshiyama

you down or you shoot the enemy. It wasn't a fight with words, but with lethal weapons which killed and murdered. In such type of war where the whole nation was involved, our group represented less than 10% of 1% of the total population of United States. If we were 130,000 strong and often a army that size is captured or killed in a single combat, it doesn't mean much to a large nation of over 130,000,000 people which is fighting for its very life.

Then, I thought a little further, and tried to think of many other alternative plans which would be better for our nation than mass evacuation. I realized that time was the important element, but the expense and the work involved did not justify the actions of the army in my opinion. But, what's one humble person's opinion when he is so insignificant.

Then, when one thinks of the pressures which were brought to bear upon those making the ultimate decision such as the pressures brought in the economic realm by moneyed interests and pressures brought about by other factions in the political field such as the Native Son's and Daughters of California and etc. Some of the economic pressure groups were the Bank of America, Associated Farmers, Nursery Association of Northern California, Produce Market Ass'n of Southern California.

Well, I finally came to the realization that no matter what my personal feelings or opinions were on the matter, the problem was much bigger than just one person or one group of persons and that the next best thing for me to do was to obey the orders and cooperate to the fullest extent. I didn't think of staying put and was even willing to go to jail if necessary to fight for my rights and privileges which I cherished. However, my chance to oppose the orders was during the Tolan Committee Hearing and since the ones who made the final decision got all the arguments and opinions and some facts and based their decision on them, I decided that it would be to the better interest of our country to give the authorities fullest cooperation. This was the way I looked at the evacuation orders and the curfews. If the proper authorities

Autobiography of F. Hoshiyama

felt that the restrictions imposed on the aliens and nisei were necessary, then I must either obey them or take the consequences of violating them. I didn't quite understand why the nisei of Japanese parentage were singled out and so I wrote to various people who were in high offices such as Commanding General De Witt, Eisenhower, Governor Olson, President Roosevelt. I cannot prove this statement nor do I think that any one will ever be in the position to do so, but I think the Army was given certain responsibility and they had little to do with the actual decision. It would be no use trying to fight the WCCA (Wartime Civilian Control Authorities) nor bring the case to the Attorney General Biddle. It was something which couldn't be touched now that the orders were given. The Army method and ~~it~~ through ~~its~~ its channels the order would be best obeyed and can be given without violating too much the democratic feelings of the nation.

Such precedent, the first of its kind in this country is a very dangerous thing for it would mean that if some interested element in our nation wanted to control certain racial group for their own selfish interests, they could take advantage of the war crisis or some other national emergency and cause wholesale disruption of economic and social life.

Now that I have come to the point of accepting the orders and committed myself to full cooperation, what would be the next step in my thinking. Immediately, I thought of the disruption it would cause in the social, economic, and educational life of the Japanese and Japanese-Americans. It would mean that many minds would become bitter and many would lose faith in the way of life which we have called the American democracy. Right away, terms such as "Democracy for whom? the White Americans?", "Why try to become good Americans when we are considered to be only damned yellow ~~Japan~~ Japs?", "What good is our citizenship when we are treated like enemies?", "My brother is in the army, ready to die for this country, and yet, ~~we~~ we are treated like bunch of spies.", "The least any fair government can do for its citizen is to give hearings to

Autobiography of F. Hoshiyama

prove their loyalty", "This country is worse than the Axis powers". These statements certainly do not express all the remarks made and expressed freely in our community right after the orders came into effect, but they do epitomize the type of feeling and attitude prevalent. Much of it is still in the minds and hearts of nisei who wanted to be loyal citizens and who still consider themselves to be real good Americans, but feel bitter about the whole evacuation movement.

One interesting sidelight to the nisei's feelings was the feelings of the issei. They feel that the nisei are given the rawest treatment and if they knew that this country was going to do such a thing, they would ~~never~~ never had brought them into life here to face such humiliation and disgrace. Many had tears in their eyes as they talked to us and expressed their thoughts.

All this made me realize the necessity for proper education and to correct the bestialized attitude of our fellow nisei. I felt that Americanization program for issei and nisei would be very valuable and the sooner the better. So, while at the YMCA we started English classes, Americanization classes giving background history of our country and tried to explain why war necessitates number of things which wouldn't be thought of during normal times. Knowing that the Japanese community in San Francisco would be bewildered and stunned, we started many activities to keep up their morale such as getting speakers who have had war experience in both China and Europe and who handled evacuation to speak to us giving information as to the type of things which might be expected. We also got government officials to come and speak to the groups. We sponsored many supper cooperative study groups, encouraged holding folk dancing and other social gatherings to uplift their scared feelings into a unified effort to cooperate and help our nation by making the big job of evacuation easier.

Next, I felt that it's not the immediate things which should be concerned with too greatly, but the future. It was important to have the assembly

Autobiography of F. Hoshiyama

center pattern well organized and done with the minimum of disruption from normal life. After Assembly Centers, the War Relocation Centers' problems must be met. So, we started drive for books, recreation materials, and any other things which could be used in the centers. By, we, I mean the social agencies of our city and especially my superior, Mr. Lincoln Kanai, who today is in the Federal Penitentiary at Dupont, Washington for violating the curfew and restriction orders. He was instrumental in doing number of foresighted things which helped the assembly centers get started in education, recreation and in obtaining the medical supplies and proper staff. He presented number of important problems before the proper W.C.C.A. and W.R.A. people which prevented many mistakes later on.

Keeping up the different activities which came up because of the war situation and trying to best serve the best needs and interests of the community, I was kept busy day and night until the very last day of my evacuation, which was to be April 28, 1942.

Life at Tanforan as Evacuee

When a general call for volunteers to set up the Tanforan Assembly Center was made, I offered to go as a work crew to help fix up the camp for later evacuee arrivals. I decided to do my part in keeping the morale of the camp at its highest and at the same time, try to set a pattern of wholehearted cooperation and unselfish efforts so that those who may follow will find a good pattern of living to follow. I came to Tanforan driving my own jalopy (old 1929 Buick coupe) which I sold to the government for \$40.00 cash, but have not received the cash yet.

April 28th, 1942 was my departure date from my home in San Francisco and my new start as a evacuee at Tanforan. First day was spent in fixing up the horse stall which was to be my home of rest and smell for the next few months. After getting the baggages and few shelves and stands built, I went out to

Autobiography of F. Hoshiyama

help the other evacuee get their baggages delivered and the beds and blankets set up for sleeping.

My reaction to moving was one of adventure and expectancy of worst condition than what we found. I felt that we were given a pretty good deal and decided then and there that I am going to be happy at Tanforan. We didn't know just what to expect, but I knew that it couldn't be bad for all the officials treated us cordially and since I felt that they were doing their best with the job they were given, we might as well cooperate and make the best of it. It would be no use to fight against the Center Administration, since they didn't have anything to do with us being in the Assembly Center. If there was to be any fighting to be done, verbally or otherwise, it would be more to the point to fight against the pressure groups, The Native Sons and Daughters of California, Earle Warren and gang, the Bank of America, the Farm Grangers, the Nursery and Produce Market people and those who pushed the move to oust us from our homes. In other words, the best methods to combat public clamor and pressure to get the Japs, citizens and aliens out of the cities and farms were to educate the fair minded and justice loving American people and get at the source of the opposition and at the people who knowingly violate the very principle of democracy and Americanism.

At first, I felt that we should cooperate with the Army orders to the full extent without any question for it would mean that the less the Army had to worry about us, the easier would their task be to fight fascism abroad and at home. I didn't realize what a tremendous task the Army took over when it took over the job of evacuating 90,000 Japanese and Americans from their homes to Assembly Centers and War Relocation Sites. It was the pressure groups and newspaper propaganda which forced the Army to take drastic measures and I personally feel that the Army regrets taking over such a job for which they weren't prepared or fitted to do. No wonder that so many disgraceful mistakes were made. Many observers rationalize and say that if the Army could

Autobiography of F. Hoshiyama

provide good concentration camps for the evacuees and evacuate them smoothly, it wouldn't be right, for democracy should know very little about Concentration camps and their methods. That's the reason why they did such a poor job. It was much better job than what is done in England, Germany and other European country, but it was stupid and assinine nevertheless. It's going to be one of the biggest black mark in democracy that United States will have to justify. I'm sorry it happened and I don't think there's any excuse for it for there could have been many other alternative plans. Not one person even got a hearing to prove his loyalty. It was a mass racial discrimination and done without reason or sanity, but under pressure and economic greed.

The first week at Tanforan was a busy week, since I worked until 10 to 11 pm every night helping the latest arrival get their stalls and barracks in order to sleep. Lights had to be furnished, beds and mattresses had to be provided, and their beddings and baggages had to be delivered. The system of getting things delivered was so disorganized that it was a shame. The WPA workers hired to organize the induction of evacuees were dumb bunnies. They were the misfits and dregs of private employment so they didn't know how to organize or get things systematized. It took suggestions and headwork of the nice personnel to help solve the baggage traffic problem. In addition to the dumb Administrators the Army insisted upon sending in evacuees on schedule when the Center Manager, Mr. Wm. Lawson pleaded with them to let him get the place ready for occupancy.

For example, let me cite one case. One day, 1,000 evacuee came in and it took every free men and women to get the place ready for them to be able to have a place to rest their weary heads and feet. Next morning, there wasn't a bed extra in which someone could sleep if they arrived. The plumbing wasn't ready yet, and carpenters and electricians were yet fixing the places up for occupancy. The Center Manager begged the Army not to send any more people until a few days later. This I got personally from Mr. Lawson.

Autobiography of F. Hoshiyama

The Army told him that it was keeping to its schedule and that he was supposed to keep to his schedule. So, another 800 people arrived, and no place was ready for them. Again the mad panic and rush to make new ticks for the beds, and beds had to be gotten someplace to provide sleeping place for the new arrivals. The baggages and personal belongings couldn't be delivered right away for the baggages didn't arrive until after six o'clock that night. But, finally, in the end the people had their stalls or barracks assigned to them and they found roof over their head when 11 pm rolled around. Many didn't get their beds, mattresses or beddings until the next day. Some had their baggages, but didn't have beds to sleep in. Many slept on the floor and one baby got pneumonia and had to go to the San Mateo Hospital.

Another disgraceful thing was the sloppiness and the lack of medicine and equipment at the hospital. Imagine 8,000 in camp and not enough medicine to care for ten people. The doctors said, one in particular, Dr. KK. said, "I have more stuff in my cabinet at home than what's at this whole hospital. They didn't even have food plates or water cups for the patients. Not one tiny ounce of dope was at the hospital to kill any pain, and no surgical operation could be done since there weren't any instruments to do it with. It was disgraceful. Even now, I shudder to think what would have happened had some serious accident or acute appendicitis had occurred during the first three weeks or so. The hospital was understaffed, underequipped and mismanaged with internal personality trouble which finally resulted in resignation of one man and one doctor and family being sent to Tulelake Relocation Center.

Well, to get back to my activities at Tanforan after the first week. Having had the chance to talk over the program of the camp prior to leaving with the Center Manager, Mr. Wm. Lawson, I got to know all the so called 'big shots' including the Vice Manager, the head of Service Division, Mr. Greene, and the head of Finance Department, Mr. Miller, and the other men

Autobiography of F. Hoshiyama

of the administrative staff. Since I knew almost everyone who arrive at camp on account of my previous affiliation with the YMCA and activity in community wide affairs and Church work, I was asked to handle the hiring of personnel and interviewing of them so that a good reference file for future hiring could be had. I helped in the Employment Office for two weeks getting people to work for various maintenance and other necessity duties. However, there arose a need for someone to handle the Information office and the Lost and Found Headquarters which was delegated to me by Mr. George Greene, head of the Service Division of the Center. I set the office up and got myself two assistants who helped with the work. Soon, the Director of Recreation arrived and we had a nice chat. He wanted to have me help him set up the Recreation organization and he requested Mr. Greene to release me from the Information and Lost and Found Office and transferred me to the Recreation Headquarters Staff as the Director of the Boys Recreation Activities.

I immediately set to work and tried to ~~x~~ get the boys leaders and their clubs organized. In the meantime, I was asked to handle one of the seven rec. halls and get it staffed so that it could run smoothly without my help. I got a Community Center Director and got groups started with a skeleton staff and moved myself out of the picture from the ~~Rec.~~ Rec. hall. I went to the Rec. Headquarters where I have been up to now and hope to be there for the interim that we are at Tanforan.

I consented to teach a Sunday school ~~xi~~ class of high school boys every Sunday morning in the Protestant Church at Tanforan, but I didn't want to get too deep into the religious activities at camp since I just didn't feel like doing it. However, I did attend the morning worship every Sunday morning and enjoyed it. I took active part in setting up the Young People's Fellowship which was ~~xi~~ a informal religious meeting of high school graduates and up every Sunday night. I also became the co-adviser to the High School age group Fellowship. After it ~~was~~ was started and well on its way, I dropped out and

Autobiography of F. Hoshiyama

didn't attend the evening meetings. I missed the ~~mess~~ meetings for about a month, when one Sunday night, the group composed of the college age young people elected me their chairman of the executive cabinet. I didn't want to accept and my heart wasn't in it at all. However, I prayed to God for guidance and I was led to accept because there was a definite lack of interest in religion at camp. At the beginning month, there was only religious interest for the recreation program was not set up yet, and only time people could get together was at church either in the mornings or evenings. Now, which was in latter part of July, there was so much competitive activities going on that very few people came to church. Those that came were sincere in their quest for truths, whereas, when the halls were filled to overflowing capacity, many of them were merely curious and ~~they~~ they came for social purposes. I felt that if I could exert my efforts to bring about a greater interest in the religious values of life, that I could serve my Lord no better. So, I accepted the position knowing that I couldn't play badminton on Sunday nights like I had been doing for four previous Sundays prior to election.

On the cabinet were four of the most able and experienced people to help me. There were eight on the cabinet, but four of the important posts were to be held by well known Christian leaders. They were all college graduates and had previous experience in youth work in Christian work as laymen. When I saw ~~the~~ the list of imposing names, I thought that my job would be very simple. However, when I found out that none of the four people accepted, and that I was the only one who accepted, I felt quite sick. I realized that their hearts weren't in it and I didn't press them too much since I appreciated how ~~they~~ they felt. I knew each one of them had very important jobs, top jobs in their department. One was the head librarian, another was the principle of the ^Pre-School Nursery and another was her helper. The fourth person was the ~~mess~~ manager of the mess hall and so

Autobiography of F. Hoshiyama

I couldn't force the jobs on them. I had to look for other substitutes, but was unable to find only one and so three of the other posts are still unfilled.

I am determined to make the best of the situation and we have had some excellent meetings and attendance has increased some.

Whenever there is a chance for myself to be useful I try to help out, no matter if it concerns recreation or not. In fact, I'm ~~xxx~~ quite busy with things besides recreation, but I feel that anything to help the morale is helping recreational purposes in the final analysis and so don't feel too badly for putting some of my time in things beside my paid job. I got on the Rec. staff as Profession and Technician rating which means that I will be getting \$16.00 per month plus my board and room and \$2.50 scrip and \$3.82 value of basic clothing. I enjoy my work as Recreation Staff member for it has much of the things I used to do as Secretary at the YMCA. I am happy and do not feel one bit bitter or skeptical. I know it's ~~is~~ not right our being here at Tanforan, but I feel we ought to make the best of it.

I was asked to go to the relocation center on or about Sept. 9th with the first contingent which includes the work corps to set up the camp. My desire was to stay till the very end so that I could enjoy California weather much as possible, knowing that it may be years and years and maybe never that I would ever step on California soil again.

There was a need for four recreation leaders to go down to set up the facilities and program for the new~~x~~ camp and I was one of the four selected to go down. I have had specialized training~~xxx~~ and if Mr. Thompson felt that I should go, I thought to myself that would be to my advantage for it would insure me a job in the type of work I was able to do well. After talking it over with my brothers and folks, and my close friends, I decided that I ought to go.

I have so much work before me that I don't know how I ever will com-

Autobiography of F. Hoshiyama

plete it all, but I must just keep trying. I have to finish up on the social studies in this camp and get all my reports in for the recreation program. I have a staff of 8 boys working with me at the recreation headquarters and since I'm in charge of all the boys activities which means all the clubs and their activities, it keeps me purty much on the go. In addition to actual club work, I am responsible to provide leadership and demonstration for all the handicraft work.

In addition to these duties, I have the Young People's Fellowship to worry about and the new job of co-chairman of the Arts and Hobby Show for the three day Mardi Gras Fiesta. The Hobby shows includes seven sections, namely, Paintings, Art work, Handicraft of all types, ~~ix~~ Floral Arrangement, Garden Show, Vegetable show, Dwarf trees and ornamental gardening show, Boat Show, and Clothing show- -of everything made at Tanforan.

There was much speculations as to when the group will actually leave and to where, but the date of leaving has been officially announced. The place is yet not officially announced although many of the people are 90% sure that it would be Abraham, Utah. Since, then, there has been much rumors as to who would leave first, and how they would leave.

Finally word has come out that Mess Hall No. 2 would leave last and that this area must volunteer 20 workers in the mess halls so that the main mess hall which was first used when we came into camp and has been discontinued since all the local mess halls near the living areas were opened could be operated to take up the emergency of feeding as the mess halls would be closed when people move out starting on the 15th of September. First work crop group will leave on Sept. 9th, and the first contingent of evacuees would leave starting from Sept. 15th and continue until the end of the month.

There are some who wants to leave first and some who wants to ~~stay~~ stay.

However, the order has been released how the camp shall be moved so the people in general has accepted it and I don't hear any more rumors nor discontentment.

Autobiography of F. Hoshiyama

Just to give a picture of the type of life I lead in this camp--a camp which has been organized very well, and is running very efficiently-- I shall give a descriptive running account of my activities.

One Weeks' Activities of Myself

Monday-6:30 am. Shower and wash up, shave, comb my hair and wait for the siren which means the head count man will come to check each one of us daily, 6:40 am and 6:30 pm. twice daily. 7:00 am. Breakfast of two toast and one small square of butter,