

48:3 Interview with Mrs. Matsuura

Includes notes and clippings

ACID TESTS - EVIDENCE FILE  
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Rokutei:

children: Haruko + Saburo

Sumi's Prize:

Big bro - Taro

Eleven Christmas: Sugi Village

Takashi, sister Kaya

Mr. Joda (old man)

I. Spee - Hopp - Sugi Village

bro - Taro,

Mr. Gongaburo Oda - 99 y old.

peacock - Saburo

Mr. Hattori - fire truck - from Kasa Village

S. Tokyo <sup>9/10</sup> (man)

Mr. Oda, Mr. Mayo etc.

goat = Miki - from Kasa Village

friend - Ayako

Makoto, Sm. Boy -

Mr. Imai - potter

Miss Kans - teacher

Tomio - big bro.

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Takasakata (Gf's sword)

Mr. Kato - villain

friend - Goro

sister - Sumi

Motomaru - shopkeeper

# Twisting In the Wind

By Jack Viets  
Chronicle Correspondent

Shandon,  
San Luis Obispo county

On the remote cattle ranches that wander along the rolling hills and dry valleys of Central California, the steel fans of trusty windmills still turn endlessly in the wind.

They stand on sturdy tow-



ALBERT LAKIN  
'It's the energy crisis'

## Windmill Sales Get Brisker

Fresno

Albert (Big Al) Lakin has been selling windmills for 45 years. He can remember selling 100 a year, but for quite a few years now, he's sold only a handful—each year.

But last month, it was like the good old days; he sold five.

"Of course it's the energy crisis," he said.

Windmills are not cheap, Lakin said. "At today's prices, you're talking about \$1500 to \$1800 for one with an eight-foot fan."

Bigger models with fans 14 feet in diameter sell for \$3000 and more.

Lakin sells a rugged "Aeromotor" brand windmill that used to be manufactured in Chicago.

Its design has been virtually unchanged for decades, he said, but now the mills are made in Argentina.

"The company found it was cheaper to buy back mills made under license there than to make them here in the U.S."

Our Correspondent

ers, alone, or sometimes in clusters of two or three, and their silent work is never done.

The slender pump rod that is powered by the spinning fans reaches far down into a well below — 100, 200, and sometimes 300 feet or more — and pumps up water at a steady three to five gallons a minute.

"Some of these mills were here 50 years ago when I was a kid," said Mervel Tucker the other day.

"I used to help my dad when he'd fix one."

Tucker is 61 and he is still fixing windmills. Now they say, he is the last full-time windmill mechanic in California, and probably the nation.

Although the tens of thousands of once familiar windmills that covered the California landscape have been replaced by more powerful electric pumps, Tucker still takes care of more than 200 survivors of the pre-energy crisis age.

"And every year, I put up a few new ones," he said.

From his shop here in the tiny community of Shandon, he drives out to repair or service windmills in a vast territory that ranges from the coast to the mountains that separate the coastal valleys from the San Joaquin; to an area around Simlar, a little town that's halfway between Paso Robles and Bakersfield. "If a rancher calls me and his cattle are almost out of water, I get out there as soon as I can. Sometimes, he's 50 miles away."

Usually, he said, the trouble is not in the windmill, but in its pump. The windmill, he says, is a pretty solid piece of equipment, and will last 50 to 100 years if it's properly cared for.

Since the chilling impact of the energy crisis, and higher power bills, Tucker said, a lot of California ranchers and other concerned citizens have started to think again about windmills.

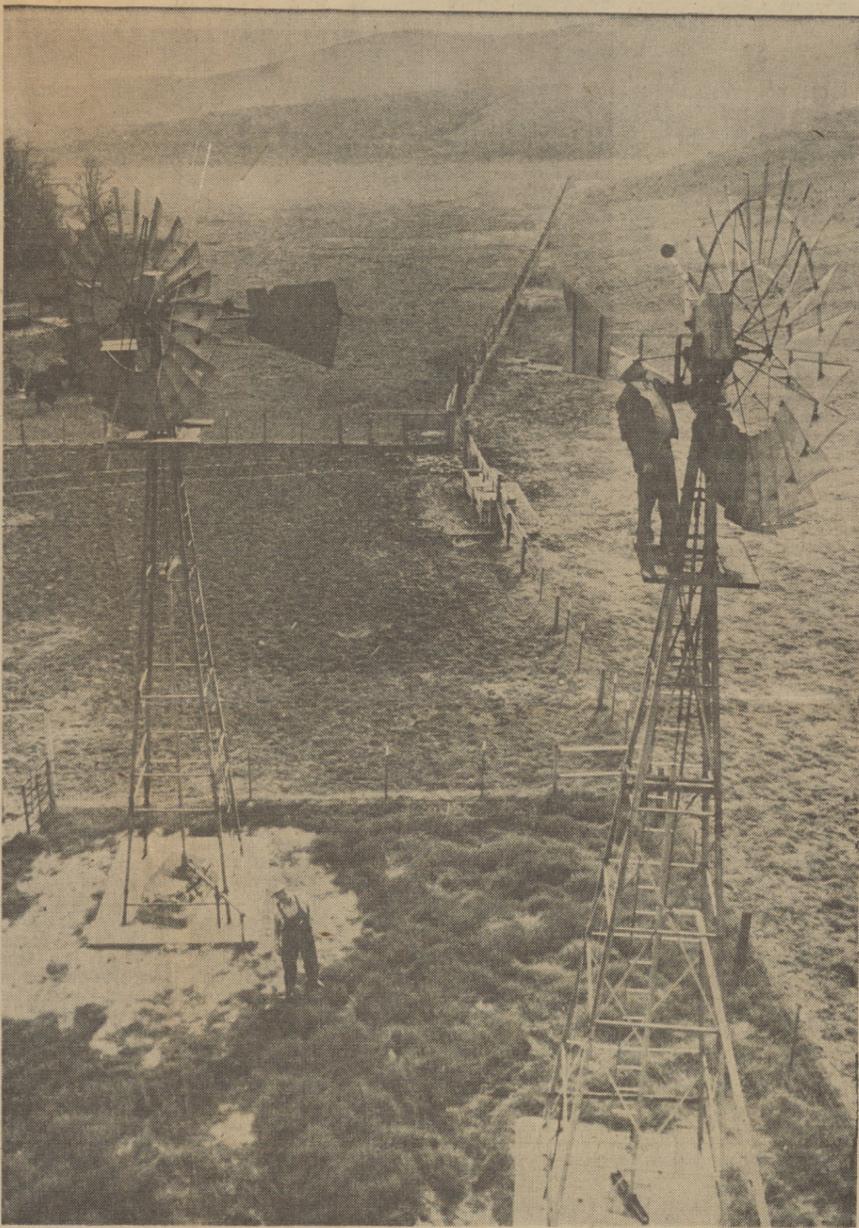
"I've been getting calls from all over," he said. "People are figuring that the wind is free — and that it's a good source of power."

He won't be "a bit surprised" if more windmills go back to work pumping water on more ranches around here and in other areas of the state, he said.

Tucker also thinks about the future.

Proposals of scientists to put up "farms" of giant windmills to generate much of the nation's electrical energy needs are far from science fiction, he thinks.

Henry Twisselman, one of Tucker's rancher friends, agrees with him; he's in the windmill's corner.



Henry Twisselman cranked his neck to match Mervel Tucker check one of the rancher's windmills

By Peter Breinig

The last windmill mechanic had stopped off at Twisselman's ranch to say hello, and to talk about windmills.

"I remember we used to have a little wind generator to run our lights back before they put electricity out here, and it worked just fine," the rancher said.

Twisselman has 12 windmills pumping away on his 10,000-acre ranch some 20 miles southeast of Shandon in what's now called Bitterwater Valley over on the Kern-San Luis Obispo county line.

"Whenever you get a few dollars ahead out here, you look for more water. You

drill a well. You hope you get water — and then you put up that other windmill to pump it. Windmills pump all the water for his 600-head of Black Angus seven months of the year.

But in the five-month long dry season he uses gasoline-powered pumps and Twisselman has to drive ten miles over his ranch every day to fuel and service them.

For seven months, he noted, his windmills not only save him plenty on fuel costs — they save lots of time, too.

"I really don't see why a lot of people retired their

windmills," he said.

The old friends switched briefly from windmills to Watergate and politicians, and then Tucker climbed up to take a look at one of Twisselman's windmills, checked it out, and drove off in his pickup down Bitterwater Valley.

Occasional windmills stood along his route.

He said, "I always wonder when one is going to need some work, but it makes me feel kinda proud when I see one."

"I know it's a little ornament I sort of put up there."

## ILWU Local Election

A new slate of officers for Local 10 of the International Longshoremen's and Warehousemen's Union was elected in a close runoff over the weekend, union officials announced yesterday.

Frank Stout narrowly defeated Cleophas Williams to become president of the union. He got 854 votes to Williams' 815.

Stout takes over from president Robert Rohatch, who was ousted in primary elections in December after a year-long fight within the union over the future of its headquarters.

The union's new vice president is Willie Zenn; secretary-treasurer, Herb Mills, and business agents, George Kaye and Larry Wing.

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## S.F. Policemen Commits S

A veteran San Francisco police officer committed suicide in his Daly City home yesterday, police reported.

Daly City police lieutenant Charles Terry said Harry Farnlacher, 57, a 25-year veteran of the San Francisco force, apparently shot himself in the head with a privately owned .38-caliber pistol.

Terry said Farnlacher's wife, Thelma, found her husband's body in the doorway of an upstairs bathroom when she returned from walking the family dog about 10:30 a.m.

Farnlacher, a patrolman, left two notes indicating he was "in a depressed state," Terry said.

Terry also said Farnlacher took an extended leave from the department about nine months ago and returned to his patrol duties at Taraval station late last

year.

He

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Terry

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wife

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stepda

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before

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yes

ties

## RANSOHOFF



## DELMAN

makes a woman feel  
like a woman again

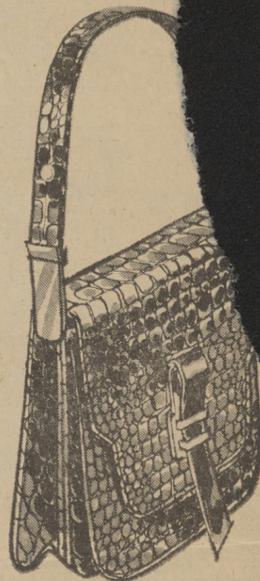
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names

Nagai

Fukumoto

Kawatani

Kishida

- churned own butter - 2/13/13  
home-made.

- milked cow.

- ~~had~~ had cows.

- chicken for eggs } down  
for.

- pigs

- 16<sup>th</sup> - gomei-nectin

- altar, made by himself  
16<sup>th</sup> shojin ryōri -

1st - family + Rev. ate -  
shojin ryōri.

- after service - all men  
parlor.

- then ocha  
naramashi etc.

all put books.  
read shoshaise together.  
as written.

shōrin shōnin wanted  
to save those without  
anything. - poor & lonely -  
had to give, - poor & unwanted

Shin ran - sent to school -

<sup>by</sup> - bar - gabuton -

dining room - only bench  
& tables.

Dusli, Mamasu.

Udon.

ate bog. - 230 people

some young -  
& children.

---

3 bedkms.

small kitchen - in home,  
ch ate.

---

passed only - sug. beet,  
fields.

passed over - middle.

muddy fields.

horse - wagon -  
(2 people)  
buggy (with)

borrowed constable

horse - buggy -  
lantern at night

- oil lamp +  
kandling in stove -  
big logs.

- Early morning → 6:00 A.M.

- Boss's name - Tanaka Camp.

---

Picture Bride.

Photopic in front of Boss' house  
+ tent

When come - older -  
house horrible.

Big houses - white.

Temporary houses - <sup>built next to</sup> near <sup>of</sup> barn  
could hear horses.

---

Boss's lived - ok -  
not bricks  
metal cots

---

mother's - alone -  
skirt.

By train to S.F.,  
Stay at Aki Hotel  
(Hiroshima).

- Usually father - lots  
women  
etc.

flor = mother  
rice = "

---

Those no family -

Some put - jail

m n

Korui no Kanon sama 2/8/73

Hiroshima - Shin - sect.  
strong.

mahayana - all saved

hinayana - self = Buddha.  
shojo

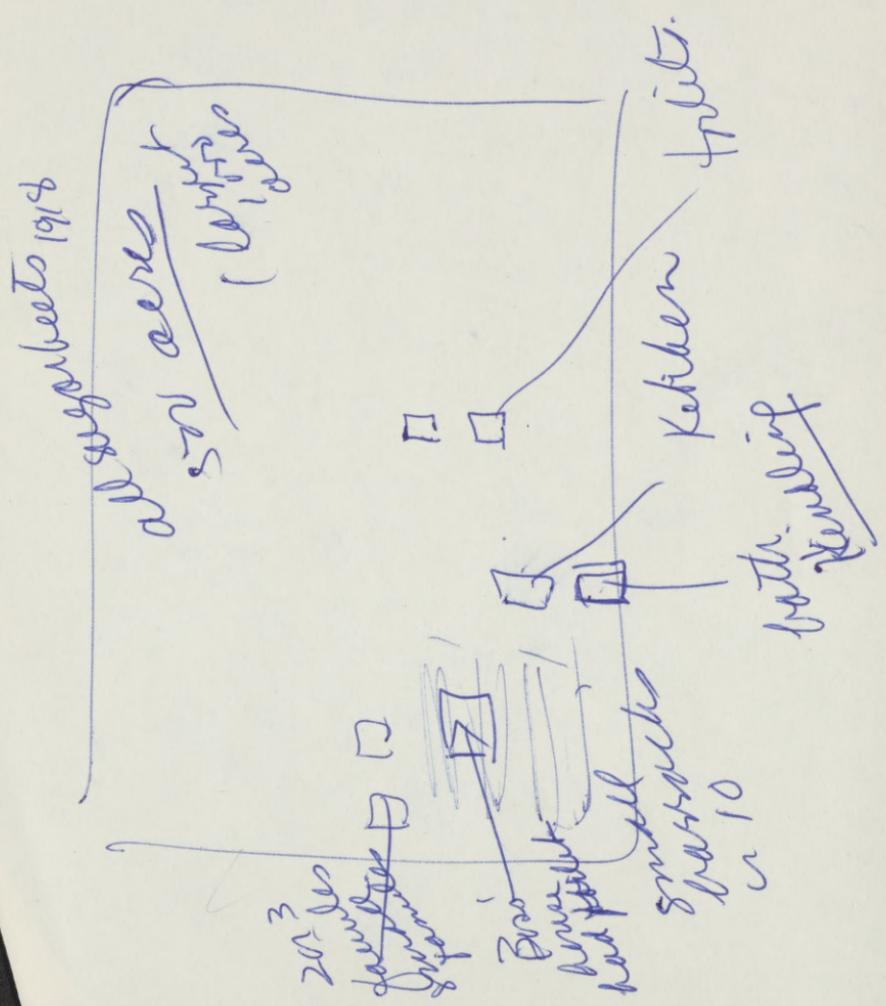
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Just Temple = Shin Sect  
founded by  
St. Shikuro -  
A. 800 yrs ago  
750 since founding  
of sect. (1973)  
Mar, Apr, May.

---

Tanaka from Hiroshima  
life - long. Shin - sect,  
Came at about 16 yrs  
Went to Paeto. <sup>land</sup> <sub>land</sub>.  
Expected to go to J. in 3 yrs.  
Didn't want land.  
Palm Spring = 10¢/acre.

in laborer.  
 then became boss -  
 Sugar factory near by.  
Contracted - 500 acres.  
 Factory - leased land  
 to white.  
J - boss - contracted.



Water - windmill

Furn

Big tank,  
faucet - op. to sink.

Family had bath

Ch + family bathed  
1st before dinner -  
- some ate c. tog.

yanagi-kori - T. to J.

"Shoshinge"

okyo written by shinsan  
essence written

every morning & evening -

altar - morning & evening.

rice every a.m.

flor. - daily

incense.

candle

all - pray tog.

7. beat gong - read. -

all memorized

every 16<sup>th</sup> day / month

did maeri - m 16<sup>m</sup>

called Rev.

Oshojin ryon

saikon -

nappa oai gochi so

all camp. came

if write day -

did in evening

Read okyo - (sh. shu. syo)

Then gotun sho friendly  
St Rengyo (780 str from Rev.)

Rev. read by father a Rev.

Wore black robe.

Simple - wage sa

cook lady - made fire  
cooked.

Bro's wife also helped

---

potato + beans + onion  
for sale in some  
acres.

---

fined for throwing man  
in wrong place -  
smelly.

---

plow, plant seeds, thin,  
weeding,

dept = topping - I cut  
top.

- leaves taken to uski (smelly)  
near factory

- Bm more supervisor

Mex + Filipino  
men also in  
barracks.

some mex - cook sep.  
some ate of J.

Tickets - -

Used to go to public  
school - only.

before Ch's home made,

10 miles - some walked

2-5 " " " rode.

long walk. -

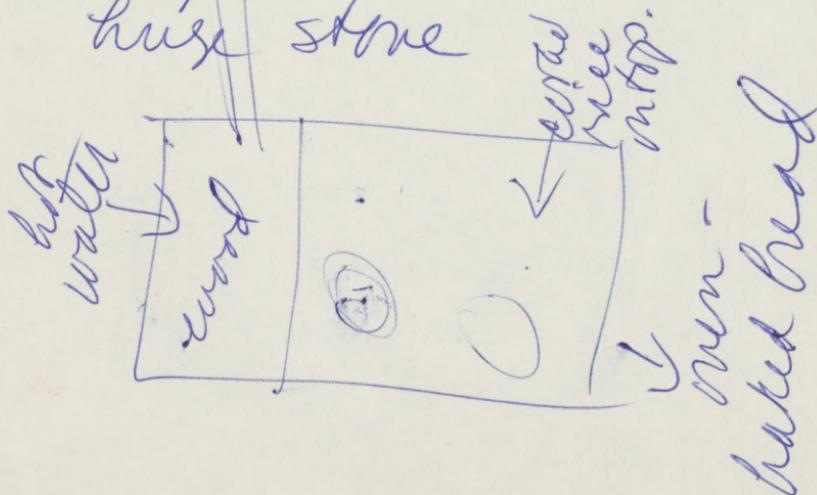
if parents busy

met.

wood stove at home - too.

Big - 1 side

huge stone



During flee

Miyako (Betty)  
on 11:00 best time to  
phone

- Did J. who got sick in camp stay there & die? Or if taken to hospital how? } sit  
ring  
10

- Hospital in Santa Maria  
Guadalupe →  
10 miles away.

- What was name of temple,  
"Guadalupe Budd. Church."

- Would J. reported just he told to leave? or would they be sent to jail <sup>some in jail & some sent home.</sup> <sup>skip to 8? always fearful & stressed.</sup>

- 1918 - Did they bake cakes - cookies? or mostly J. Kaeki <sup>she learned</sup> eyes. - made cake, etc. - <sup>to bake at school.</sup>

- Trunks: hand crank - yes.

- Children wear big bows - in hair.  
yes.

- What are remembered death anniversaries

1. 49<sup>th</sup> day? - meaning

2. next?

Service + tea?

- parents always tho't a child in J.!
- 1 mental retarded - child -  
mother worried - people grieved.  
When funerals at temple - tro't to high -  
but m. loved her - always had hope  
for her. Couldn't bury where others sit.  
Put in corner, <sup>behind</sup> altar.

- flu - strong ones had to come for in  
Caucy. Hospitals full.

- ~~flu~~ - vein on legs.  
sick 7-10 days - then die.

- Only 1 Dr in Guadalupe.  
~~so no chance~~ no / to so / country.  
so priest went to do enema.  
"Janomimaru."  
no more embarrassed - beyond that.

couldn't eat 3-4 days -

no one eating  
children crawling around - no one to  
care for - nurse took care of at  
temple.

at that time - made home brews -  
out of rice - ~~not~~ ryogya made  
secret wine, served secret.  
afraid to be caught.

Bon's had sd trucks - Dodge?  
506-

Akers had buggy.

Lots of Portuguese & Italians. (2)  
Had more money - Hotel.

In Ch	}	Hotel - 3 or 3.
Cath "		2 or 3 restaurants
Budd "		3 or 4 groceries

Whites lived in middle

Beyond that China town

when J. earned money -

They gambled in Chinatown.

Long pipes, - fearful.

3 of shops beyond China town.

Bldg houses upstairs.

There 2 camp. came there

"Okami-san." -

was spent 1 or 2 nets -

there.

---

many Issei were 17-18 when  
they came. Some knowledgeable  
who came to study -

many from hershin places.  
Hiroshima, etc.

~~But~~ Omaeri by 7<sup>th</sup>

after funeral. - or 7 days -  
nanuka omaeri -

after 7 wks (49<sup>th</sup> day) -

omaeri - incense +  
Read okyo -  
(shoshinge - usually read.)

But amida kyo -  
oshaka sama's okyo. read  
at memorial services

① Amida kyo - shortest

② Kamuryoji kyo

③ Muryoju kyo, 2 parts

→ ① Amida kyo about Pure Land Jells  
- Jells of Paradise - How to go.

We're all going there -

no up.  
S E Om

4 pts. 2 pts.

Goto roku = Pure Land

Top - eternal happiness. no suffering.

Those gone - have left  
suffering + taken to Pure  
Land.

st Shinran wanted  
to save (poor -

the "This is (only way  
to get - Call (name  
✓ hotoke = namu aruda  
butsu.

when saved spirit become  
lighter - From darkness to  
light - st Shinran.

2nd / 100<sup>th</sup> day -

3rd 1 yr. , 3rd yr.

Make 2 (deceased  
like. Thanks offering -  
okage sama, deceased i  
saved, we are very blessed.

O-so = grip to Pure Land.  
not just playing  
gen-so ← descendant. comes back  
no bosatsu - working for others  
good.



is gone," he said simply, (1918)  
look down at his rough work  
worn hands. "Your baby bro  
is dead." The flu was a  
terrible thing. But now  
they have gone to the Pure Land.

- "But why can't I stay in  
Papa?" Alito asks. "I could  
cook - like Mama did. I could  
sew a clothes."

Alito No't about a wooden  
shack - which they lived - She  
do as mama did - cook & <sup>men</sup>

- They rode a horse back.

Woods lived - a camp -  
scrub & big metal tub.

- 
- Her bro. comes from Japan -  
He doesn't get along -  
Has to ~~split~~ go to 1st grade -

- Uncle smuggles in from  
Mexico - deuced - ?  
killed ?

- 
- They lived in Sep. house - very  
humble. Shared common outhouses  
(~~outhouse~~ <sup>Sep</sup> but had roof)

'66 (From Lucenia  
Geo. J. Peavy  
1930's)

- New House -  
nest boxes along wall  
benches for eggs
- wood-burning cookstove  
nest to stove was woodbox  
load of stove wood.
- planks bracketed to wall  
for shelves. for pots - pans.
- cot, also served as seat.  
(on iron bed.)
- kerosene lamp on stand.
- washpan, water bucket,
- pine table
- galvanized laundry tub  
in yard, near the washpots.  
brought indoors for bathing.
- outdoor wooden toilet.
- Chopped kindling at the  
woodpile
- chickens <sup>were</sup> fed corn
- milking pan + bucket
- "draw some water"

- making fire in stove -
  - coal of paper on the grate
  - pine kudding on top. o p
  - stove wood on top.

- churning butter -  
with ~~asher~~

Chose no higan (beyond world  
Kiki shi yori Higan  
Ware na wa (Buddha)  
shoji no bonbu kawa  
(maji no  
ninsen)

Uro no eshin na kawara  
(dirty body) nado

Kokoro wa jyodo ni  
asobu nari.

Shinshu's  
Polem after 80

The dirty - more we hear teachings  
learn more (until  
we know everything)

when we hear B's teaching  
learn people aren't so  
learn spirits still dirty -

hear teaching -  
Mind you to Pure Land,

---

Saw truth, Kinsen's after  
he became 80+

- were ch. all - 1 big room a 203 to Ren?
- How long did it take to build 2nd home?
- more on Nihon gakkō  
what did she teach - SS.

- Did ch. sleep in (big room) <sup>like dorm?</sup>  
or sev'l small rooms? <sup>Rom's  
beds?</sup>
- How long did it take to build  
2<sup>nd</sup> <sup>new</sup> Home.

- ~~There on Nichon Gakko~~

\* <sup>Phone</sup> Tell me / she / say to 10 yr old  
to teach re Buddha. - <sup>Pure Land</sup>  
(Heaven?)

- ~~Was the big Nichon bars outside?~~

(Obon, Kigan)

- Wines trans. of Hotoke re Buddha  
or Amida "
- How actually do people worship  
Does ea. / light incense -  
bow.

only at funeral  
or on Sunday service?

- What kind of house / Tanaka  
have lived in as family in Camp  
Hoban (sep. house) themselves?  
Mus T clothes? <sup>simple house -</sup>

- Open fields? no trees? <sup>but not just bath</sup>  
<sup>Heaven base.</sup>

- How does y. man train (today)  
priesthood?

no I.d. - as such -  
Was used to children -  
taught g. sehl - 4<sup>th</sup> grade -

Home-training + [ ]

Kamo-no-ito - Akutagawa, Ryunosuke -  
7. Used to tell stories -  
stories about oshaka

America - subai - akogareta to U.S.  
Had dream of America  
women quite - educ'd.

Temporary Rm by Barn.

Gamble → drinking - women -

4-killed by jealousy -

Some men wanted many women (wives)  
in camp - old J. ideas -

20k pride in

St. Shiroan - <sup>can see into</sup> deepest of hearts. ①

We're concerned of externals.  
We only say "thank you" & smiling  
st. - - Eunao Kemochi

Peve

makasene to Komi } must  
} have.

must be grateful even when  
we have or st nothing.

" lived till 90 - in Cyto.

" during to Rashomon.

He went among the people &  
suffered with them -

Truth is truth - can't bend -

---

women - wore cloche hats.

girls - had bangs, short hair

boys - long s. shirt long w. stockings

apple-pants  
(apron) -

overall -

boys wore  
caps.

6 wh. or 16 J.

2-3 - Mex -

Played well -

Apr. 8 - Buddha's B' Day.

Town Hall Italian -

did play - Obana Matsuri

sang song.

did play - <sup>with</sup> Buddha - in

about 50 yrs ago.

Japan.

parade

Came = evening

aff = service at temple.

at closest Sunday.

Play - Budd. 1st lesson

old E. Ch. didn't

know either.

203. Am. Ch. came to  
J. school.

Odessa twice yr.

(2)

When day + nite same.

1 wk on both sides -

- where is Pure land? (ojoto)

ans: " west of sunset

- Hotode

- is everywhere

ogamu.

~~In J. 1 wk service:~~

Service for 1 day on  
Sundays

Pretty flowers

Omamori or omochi to  
Hotode

Osushi

reki-han.

To matsumi ancestors  
to Cemetery

Service at temple

early Budd.

black robe, + Kesa

as many suits come in  
more clad.

- laundry - big wash tub  
On stove - pouring  
tub.

- squat at floor  
or at sink to dry.

- J. store + boarding house -  
upstairs or

3 J. food stores } to it  
+ dry stores. } mostly  
there.

(to buy eggs =  
1 gallon coffee.

J. has been farmer -  
leased.

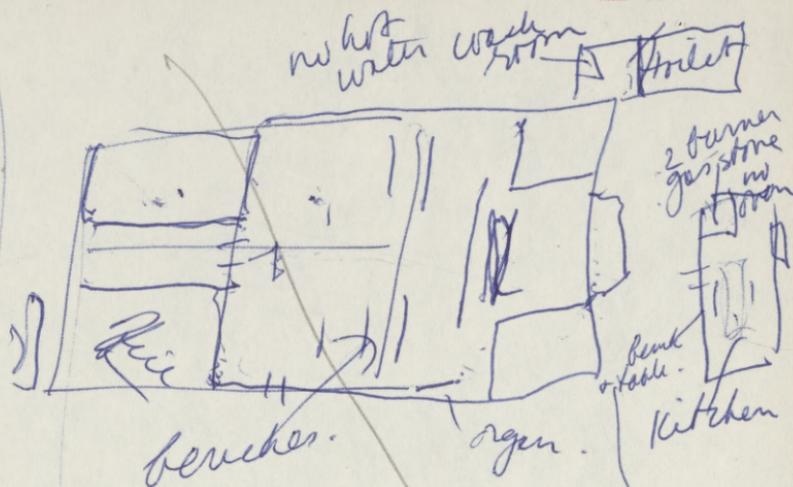
- Print wore black robe ) (3)  
funeral & Thyris evening  
& wage - fn us 16 yrs  
done.  
- frack coat & rosary = In Revs.  
= all budd called Rev.

put robe on top.  
fn service.

- Rosary - always held  
even - home service.

~~10<sup>th</sup> yr. ann'y -  
service - Temple  
sq. at cemetery  
table set up inside.~~

Taichs 15 - 19



no B. Ben.  
 Bathed in wash tub.

Resei. Bell tower  
 rang bell  
 random ) service

a salmon  
 apple  
 orange  
 boxes

Bull ~~Box~~

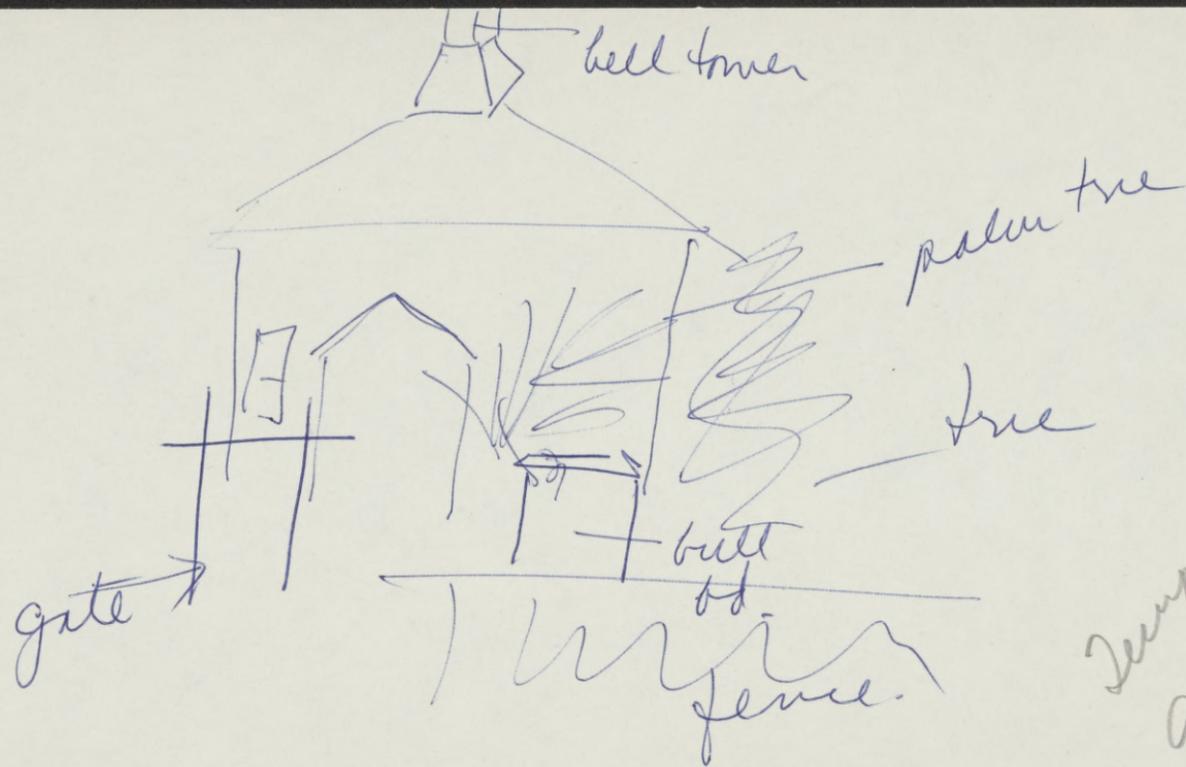
Kitchen - company

Big Italian  
 Campdanico Hall  
 owned store  
 " Hall  
 " water supply

Home in back -  
 under it, then to kitchen  
 many doors which to knock.

fall ceiling  
 Kids all wanted zip bell - for  
 spee serva

(4)



Temple at  
Gowdalupe.  
Wood frame  
house.

Italians were there  
before J - so they  
leased land to J.  
~ 1900 - J. came to G.  
J. couldn't read lease  
papers  
J. just signed  
o lost all crops to Bros  
a 1/2 share. made to  
20% of work.

Anderson -  
Rev. Read lease  
where sign? Here?  
couldn't <sup>a</sup> learn to write.

Camp Bros - usually signed  
lease

some " signed directly  
o sugar factory.

Rev. negotiated for price  
rise in sugar beet

He went to land owners (5)  
Cont. to It - & negotiated  
to sugar factory ) better  
price. 7x \$45-20/p-ton.  
Crops topped -  
then sold.

10 horses pull wagon  
D. topped beets → Sept  
- sand storm. Oct.

hills on horse  
top from beets into wagon.  
taken to factory & dumped.

- Kasu - dumped in  
Uski Kai farm.  
(she work - she saw).

single men for blanket  
& left ) grapes  
etc dress.

family men  
Voyel some by train  
shad work on " hitched side.  
farm - veg. - bunched vegetable -  
new onion & potato - beans

made.

- Continue story of departure from J.

- ship.

- What do people call Buddha at home -  
"Hotoke sama?"

- How translate "Rami ami kabutsu"  
could ch. say this at rite?

- ~~What was art at Guadalupe.~~

~~Camp? Temple? J. School?~~

- "How many J in Guad.?"

- How live. - flu - (elaborate)

- What did they do for OBon.

- Family altar in most homes.

Food, prayer a.m. + p.m.?

→ How would all family have  
handled "money wire"  
for ch - before school?

- Continue from where  
left flew off on ferry - then  
where → Oall?

(next)

- Guadalupe → ~~Flu epidemic~~

→ Fujinkai

→ Higan (fall)

After seasonal practices

- OBon.

Mrs. Matsumura - 76 yrs (Dr. Ishida)

- early life - on arrival
- ~~the~~ family life in Budd. Family  
any spec. holidays celebrated  
altar in home. - rice offered?  
to ancestors?  
or immort.

Prayer to Buddha

1972  
1880  

---

92

1972  
1896  

---

76  
1972

next time -  
start ship to US.

1947  
1880  

---

67

Questions:

~~Hotoke~~  
(TH ㊦) - Buddha?

- Amida - ~~sama~~ -  
same as Buddha?

- nami - amida ~~abutsu~~  
(how translate?)

- school - people Calyp.? in Guadeloupe?

- Tell more about OBon celebration -  
~~how~~ what did ch. do?

July 1918 - Shinobu ——— Rom 1896  
arr from Japan. June 6,

Korea Maru - ship -  
mid in Japan - Mr M. was  
also in Guadalupe. (lettuce,  
celery, etc. - Menonin + Arabani-  
fam in Guad. '92. + history.

~~Went to G. as Rev.~~ then came to J  
to marry. Hiroshima.

Mid. 6 mos. in Fukuin -  
Before Fukuin + Hiroshima + very  
distant. Bai Saku marriage -  
Mr. M. respected. Sensei -  
Mrs M. " " "

Trust ea. other -

- Didn't think of saying  
yes. - Was 22 yr old. Mr. M. - 35  
because he was in US -

Felt sorry for her.

Had already said yes before seeing  
photo or seeing any one -

Parents approved "Iino..."

"abunai... don't know - -"

many stopped her -

big ocean, dangerous.

- Father was priest + Seiyale -

Mother - very subtle -

bro - died at 5 yrs & age -  
sister " " 1 yr.

elder  
bro - learned shys - ✓  
next boy - loved ✓  
morning. NY's - coughed -  
home dr. - # Baya took  
Dr. said; very dangerous  
Diphtheria - put in hospital -  
Baya afraid - that he / die in  
hosp. she didn't tell - so  
cough got 1st - by evening -  
wheezing - took to hosp - too late -  
no med. cut. throat inserted  
paper tube. - parents - stayed up  
all nite - paper tubes -  
- died after 5 days -  
Baya - gomen nasai - wept -  
1 yr after death - medicine  
disc'd.

~~Mr.~~ <sup>Mrs.</sup> M. was pregnant &  
Mrs M. at (pt.

3 older ones had died  
(so Mrs M. really cared)  
& love. - was also weak  
as infant,



- she was shocked & she said
- "So bad," he said.

Bukkyo - wedding - rather  
 scene & . -

Shinto - wedding } custom.  
 Budd - funeral }

Book

She spent whole day saying  
 "gōi satai" - Was dead as  
 she said time. Heard voice  
 of her father chanting sutra?  
 Bro't tears to her eyes. as she  
 watched her father hands  
 clasped, knowing he was  
 sending her to a far off & unseen  
 land - trusting completely  
 in Buddha (14 & 15)

Amida-sama

Guadalupe Buddhokai -

like a big camp?  
 miserable life of J. - along  
 Mexicans - hard to visualize today

- started J. school >
- so busy morning to nite - almost  
 forgot to pray - 5 ch. in white mite  
 gowns - hands clasped - "Otosama, Okasama  
 oyarumi nasai, nami ami da butsu"

In-nen - tsunagari "Hi-gan"<sup>①</sup>  
cause + effect - 8/1/72

---

neni - amida - butsu = favour  
(mother)  
Amida - butsu -  
big spiritual  
power.

Hi = sad = parents' regret.  
sado

gan = desire

Hoshii - negai  
constant care -

Hotoke = sees everyone.

sukui - nushi  
I seen = Buddha  
(Jesus)

To be seen - (and desire)

Amida - butsu  
(universal peer.)

"I put my faith in Buddha"

(like calling to "Mama"  
child)

say  
Also before meals.

say when happy  
& lonely -

When Thanks also

---

Has to learn in family -

Am Budd Ch - like In -  
teaching is ok. Am'd

- all have altar

- main Buddha - statue  
namu - amita buten  
or written plaque -

When Budd 1st o -

very anti - J.

B. = guzo - subai

called (statue - attachment)  
Kodol - worship -

so many just put up  
words

- 1st wash face - then  
"ogama"

- 1st rice taste - bro't to altar. - (2)

Big bowl in past.

Zen  
- morning service -  
if strict - can't eat until  
morning service.

- Hotoke - rice cooked sep'y.

- If rec'd something from  
someone else - bro't  
1st to Hotoke -

fruit, shazhi -  
give to Hotoke -

- Evening service - before  
dinner.

Read - Butra - 1 chapter  
ss.

"Shoshingé" - written  
by Pt. Shivan.  
(read)

Part Am J. "Shin-shu"

Zen - rin zai  
ss - du.

Soto-shu

Ship: 1918 - June.

- came back with Rev. M.
- at Kobe - had to wait 1 sleep  
because so many -  
had to be examined -  
for stools + trachoma.
- Quites at Hawaii.  
very lonely - leaving J.  
Many not- educated  
horrible lobe - inn - many  
uneducated. Mr. M. used  
up all money in J.  
Had my money 1 3rd class.
- parents offered snuff for 2nd cl.
- "nimotan - atsukai" some said
- so come on 3rd -
- Men + wife dep. into leg rules.  
"washi ga ban shuten kara  
Anchin suite reo" 130  
huge woman - big stools  
Filipino - men -  
slept - bunks -  
- "ge-hin" people -

- Jaishu Koto -- small koto  
in style - "piropiko" - play -

- Try to go to Ruesh -  
Ya hita zo } ~~deck~~  
mata " zo - }

Could go up on deck -  
Borhan - ate together -  
Was sorry she came to Am.

- 3 deaths on bd. "sui-so"  
Put in big sack - & drop off -  
General head - boat.  
Hated sound of body dropping off.  
(Wealthy could keep body)

117 yrs old boy - died.

*Rebu*  
*Hawaii* Father here in U.S., was  
going to meet him. M. had to  
stay - Kobe due to Frachona.

Only boy came. <sup>opened</sup> In Kori  
o-juzu, sho-shen both in Kori  
died of illness.

Body dropped - ocean -  
Rev - Mrs M. did steps -

- after 3 days - 2 Filipinos died.

2 yites in Hawaii - Bishop  
Imamura there. Was so happy

stayed in J. hotel.  
So happy, wanted to stay  
in Hawaii  
Temple in H. just built.

got - ship - kept there about  
H.

arr'd here about end of June.  
many signs docked  
Angel Island full.

Re Matinees - taken for 2  
women → women -

"Dai-ken" + eye test.

3 bunk bed -

Slept on top - scared stiff.

Had H. stay  
3 nites

Some no saiken -  
had to have shared.

Russian - etc.

4<sup>th</sup> July - what, it?

Why holiday?

Could see sites & city.

Stayed at Aki Hotel. (24)

Sent over message "Kochi-  
(like taking foot to jail)<sup>Cre</sup>"

so happy - to eat,  
wanted to game.

after 4<sup>30</sup> → released,

Rev. M. finally got to see -

Joe = had tailor -

had expensive suit  
made there.

Didn't know how to wear.

Suit was filled  
& "real class".

- Hat to go to suit.

- 1st time to put on Am.  
clothes  
filled & padding.

- Got on ferry boat - was  
excited. Brand new hat.  
flew into Bay -

- Big puffy suit -  
no hat!

- shoes - boots laced,  
went

8/7/72

Hinto no faith - (Munakata  
ogami sekai wa koto veit  
Shoyu = kannon sama.  
kami sama - kotoke all over  
but we just can't see - mien kuu  
Urechu-ke

---

Kobeta totoi mono ga takeusan  
if open eyes - can see st story.  
That's today's sekai.

Belief.

I don't go to kotoke sama.  
→ → take treasure  
→ soap

slit me, kotoke saves me,  
I don't go to it. → illness,  
give thanks.

---

- why were so many J.  
immigrating in 1918's ??

From Jerry to

1918.

Aki Hotel - SF → Hiroshima  
SF then - Kuni person went

Aki - ~~ten~~ is name of Kuni,  
part of Hiroshima.

Kichu = Kisher Hotel

Rudoka = " Hotel

Kumamoto - xi - ya.

---

Bo-cho ryokan - Yamaguchi  
Ken.

---

Each went to own Kuni hotel.  
many J. hotels.

---

Early evening  
Hiroshima - Kumamoto.  
Yamaguchi.  
Kaito.

---

Big <sup>auto</sup> car to hotel  
many pie brides then -  
lots of bad stories.  
Some women - no man  
to meet. Brides had  
kenions, no me to meet,  
look for photo.

Phany not like photos - ②  
some very bad.

Stayed in SF about 4 days.

Tell more st: - close to J. town.

Did all shopping there -

Got funny things.

Pink sweater etc - expensive  
things - funny stuff.

many Jewish shops

sold left-over stuff.

not happy = go to hotel

went to - 1881 Pine

Budd. Hdg

Bishop Uchida

By then quite a few.

At 1st. Y.p. started - (

like YBA - lonely so set to.)

Went to maie -

H.A. she - sons - there - she not

Oh, there is H. waiting for me,

like feeding mother (waiting) me

- was amazed at <sup>size</sup> Park.

fairly open (like) its form

like a fountain.

amazed at big size of country - 200.

another meet at Park -

- Hadn't eaten much ~~at~~  
Shy - Loved. China-medic.  
ate 2<sup>nd</sup> bowl, rice.

- ~~Red~~ mts. gave sliced tomato -  
took huge bite - so pretty  
couldn't swallow.  
1 1/2 (saw tomato).

---

money going - w/ + funny stuff  
called Graduate League -

I left on train, pd fare -  
only \$15 - left.

Kobori boss? no worry.

at station - Big bosses only  
came to meet. (J.).

At that ( Sug. beets,

Big Sug beet Co. - big  
bosses leased 500 acres or so.

then called y. J. men to  
camp. Usually Mrs.

(Okami-san) or (Bao-san)

Other no Bao-san.

She was afraid -

"That's why, we need temple"  
or can't stay at in US.

- (3)
- ~~Boys~~ has big car -
  - 2 of them had small pox scars.
  - yo kind saba nsh -  
matte markita yo -
  - o jigie - got on car -
  - " Keupale on / side of town
  - car = only 5 min ride  
to / side of town.
  - Box-like Keupale  
4 corners small Ken  
front 2 office. 1 small  
Ken in corner is bedroom.
  - Toilet was outside -
  - Boards laid - to get to toilet  
it -
  - Kitchen - no chairs  
all benches  
table - rough boards  
2 burner stove - no oven  
gas
  - few shelves & oshawan -
  - some, canned goods  
on shelf.

- Quite a few J. Men -
- Nihonjin Kai - Bubbys Kai  
     same.  
     couldn't afford.  
     see'y + Priest
- Saw temple -  
     1/2 - disappointed -  
     Over expecting beautiful  
     place -  
     - Okami-san -
- few residences around  
 temple - very somewhat  
 main st.  
 behind Mex houses  
 1 g. school  
 very sappokai.
- Water - pumped up by  
 wind mill. lovely sound  
 water being pumped up  
 gara - gara
- horses, cows - noising -  
 My what a place  
 hands you took.

- Someone made supper - ④

- "Boarding" - from Ehi-one-ken  
most group - but, old at ↑.

"Ei-no baasan sa gotes siteru  
(Kera -

Food = Soup.

Ei no Jisan & Ei no Baasan  
(not really old - in 45)

- sekiban, ohasi, Tofu,  
age, imo,

was expecting Am fd & knife &  
fork.

- no chairs - only benches so  
may I come in.

- mostly camp - men worked  
- lived in barracks - dirtier  
- WRA. Outhouses,  
no plumbing.

ukon-buro. - all took toq.  
kudling wood.

Cook at camp - where big trays  
50-60 -  
two at some -

some  
seasonal  
some came all yr.

Plant seeds) sugar beets  
thinning, weeding,  
topping. - then winter rest

some went else where  
most stayed.

did winter sampling.  
I got ✓) sent leaders.

all bases had - families  
most I. were single men -

From ~ 1918 - pic bride  
Jan.

Rev M  
Abbe Shomer

need \$ to call  
pic bride.

Leave papers  
money borrowed - Bank.

Plenty ch.

started Fujin kai -

Influenza break

1st yr was pregnant -  
but went to L.A. by train.  
night train.

Went to L.A. to Bishop (5)  
wanted to hear — & D.S.  
" to become school girl —  
no Kaikyo sha's wife did not get.

Advertised in paper —  
many responses.

"This sounds good" —  
Took to 4 families.

Marketten St - Home &  
Peanut. Loved peanut - so  
to go there. Took luggage etc -  
small Run beside garage - mind  
when <sup>up</sup> alone - cried -

Sept → Nov. Learned about  
Am. cooking, English,  
wore apron -

Went for mail - the news.  
had to . . .

From Book.

Rev. \_\_\_\_\_ Matsumura

Born 8/5/1880

Came to US. 1906 - was priest  
at Guadalupe Temple.

1918 - Ret'd to Japan + married  
Shinobu.

1928 - ? -

1931 - Greens

1935 - Guadalupe.

1941 - war - 2/13/42 - Taken  
by FBI - To No. Dakota.

April 1942 - evacuation - Family  
to Tulara, + to Gila, Arizona  
Camp.

Jan-1944 - Rev. M. ret'd to Gila, Arizona

8/45 - Ret. to Guadalupe :

8/9/47 - Death at 67 yrs.

1/5/48 - <sup>Ms. M.</sup> Ret. to Berkeley

7/11/15  
BK In 1915 - scenes 2 Buddhist 3  
Renai come on a trip to Hawaii  
& U.S. - wore kimono till Hawaii  
- then hearing of discrimination  
hurriedly to Western clothes.  
- In Guadalupe - they visited  
Mr. Matsumura - went into  
kitchen, saw a huge pot of rice -  
Burned black - from which he  
was gingerly fishing out bits  
of white part to serve them.  
Seeing that they insisted -  
he needed a wife & he set'd to  
Japan - & agreed to marry  
Shinbu - kept unseen!

---

Chapt 3: An ageing old # hired  
Jyu bako - lte re flu" - Reminded  
of terrible flu epidemic. Winter of  
1918 - when all were relying over  
Armistice. - Many J. died.  
Temple + school turned into hospital  
- no phones, ~~not~~ in many houses  
so couldn't call Dr or get medicine.  
- Rev. H borrowed horse + buggy  
from the constable + toured the camp

with aspirin, enema equipment +  
laxatives - which he distributed  
Took deep-ill to hosp, gave  
okai + tea to those who could eat,  
~~Family so to Rev + Mrs M. so busy,~~  
could scarcely eat themselves.  
Funerals held daily. [Only  
bochi maiso (?) burials? + cremations  
only?]. All had to wear masks  
Sometimes she had to bring young  
infants home to the temple to feed  
them - give milk - as parents too  
ill or dead <sup>when celebrated</sup>  
<sub>here.</sub>

4- July, Aug - O Bon - Loved to think  
of loved ones returning - celebrating  
as family - recalls part O Bon  
about 24-25 yrs ago.

(What did they do? for O Bon.)

Bonodori, gochiso, drums,  
to record

Clapping to music - dance for 3 hrs.  
temple?

~~One~~ Morning after, cleaning altar? -  
find eye saw. "In pon T. family" no name.  
H. called. He's probably blind - Open env.  
15 ~~crisp~~ bills. (4300 then = lots of \$)

T. Deep he's poor & needs money - (4)  
but can't accept without knowing  
who to thank. Wants to put name  
in Butandau family ever thank.

He pushes back -

Rev M. thinks, examines handwriting  
decides it's Mrs K. Goes to inquire. At 1st  
she denies. Then admits, but says she  
doesn't want T. ch. to feel obligated to  
her. Rev M finally convinces T's to accept -  
quietly ~~slaps~~ <sup>weeping</sup> ~~her~~ T. <sup>she'll</sup> "ogamu"  
in her heart ev. day.

5. 1942, Feb. 18, - early a.m.

while still in night clothes  
banging on door -

FBI came for husband.

(He stops to pray at altar ?)

FBI shows respect -

*Very  
explained*

They are sent to Biemark, No D,  
in March. In April, man  
dies of heart attack -

Rev M. has conversation with  
funeral director re Buddhism -

(don't "start" - ) someone read to  
me.)

6. Nisei Soldier goes to War from Camp.

7. 1945 - left camp. Guadalupe considered dangerous for J. - too much discrim. But Rev. M. wanted to ret. to Temple. Left with many others for L.A. But only they went back to Guadalupe - and 10:00 p.m. no one to meet. Struggled down dark road to old familiar temple. Mexican family then greeted warmly. They spread altar - prayed. - From there, every part of Temple opened as ~~set~~ hotel for returning Japanese. Some people won't sell anything to them. Some <sup>former</sup> Collection won't even talk to them. Even some shot at. Others were kind.

Hondo (main altar?) - some piled high w. baggage - did serious bus. soon - only sick & unemployed left - as others went out to jobs - found homes. - In meantime, Rev. M. <sup>new weather &</sup> dies at beloved Temple - <sup>the corner at the top</sup> ~~returned to~~ Guadalupe.

8 - Mimeograph machine: An rec'g it now - recalls all the times it was used in the temple. - after returning from jobs for Nigan, all others for J. Ashford, Fujin Kai, etc... Finally, when Rev M. died (of cancer?) - all thank-yous, sent out on mimeo.

9 - Re couple named Whink who did much for Budd.-ch.

started church group etc

8/16/72

- Time wa wasureta sekai

- I came to U.S.  
Kn - Budd.

- Inj. "so ni itte wa  
" ni shita gai " }

So as is in that land

- Parents → they, ojizu - ①

- When said "Cem is Kn - so ②  
believe in Kn.

2 diff. factions. → which to do.

In Guadalupe g.p. gathered  
long, - wanted to build church  
which? - wrote ltr to Hdq.  
to Kn + Budd.

Write L.A. to head - both

1900

① - Rev. Junjo Izumida (Budd)

② Rev. Baba. (Kn)

to see which / answer.

Izn. ~~wrote~~ ans 1 day before  
∴ decided to build Budd.  
church.

Sr. Mats went @ 10 yrs  
later - - 5<sup>th</sup> Rev.

weren't rushing in either  
but lonely - wanted  
something.

Haikara sumi  
- Nippon - factory.

- 4<sup>th</sup> Rev. went to J.

Neorinjikai - Budd Ch

were (same).

Open teach messenger:  
Kai Kyo Shi = Priest. open teach

- See'y

∴ many fights - because  
some Yu's didn't feel happy -  
many priests came + went  
much turmoil.

when 4<sup>th</sup> Priest left -

no priest for a while -

Had a ontg. - futen-hall  
more kiraku. Other

Hokoto-san - like being

walked "Keyakutan" -

so make plain hall-  
kiraku.

at ( ) Umekichii Tauska  
very arigatai person

• Jish Hotoke to Javakas  
Then can drink or do  
any.

All clapped -  
men don't speak -

"han <sup>holding</sup> matting <sup>around</sup>  
In feet clothes, call-ally"  
open front <sup>part</sup> - call "han"  
Matsushita Kiyoji  
2 Kunamata

"Excuse me" - put flowers at  
altar - men don't close  
water, lit candle & lit incense

Began to <sup>short</sup> game - okys -

Suddenly - all men quiet  
- the organ, <sup>music</sup>,  
closed down -

- All men quiet -  
subdued

- Given, we better think over -

- all felt I couldn't  
remove Hotoke - Parents  
here - lets leave

Soregii

M. left, say "nam" "  
unhitched horse.

"Yo malle ke Kireta neh"  
poha, poka -

spirit - hoke.

"Kono namaga ii"

---

Month later Rev Heesme.

Pointed out Tanaka, Matsuka

Both had small pox.

- At every ch - poor stones  
like that.

- Early history -

- Shoned preserves.

---

Kanzuikar

Akera no \_\_\_\_\_ yome san

fourde kina butta -

- drink, women, gambling.

- Even in student town  
ryouya + waitresses

gambling - lost money

many gambling dens, Chinese

ending long pines, she & apart

- Women still scarce in Guadaloupe

- Kanzeikai at Inoue Kyōriya -

- wh powdered wretches,  
played kamisen -

many wives become prostitutes  
to make money.

Kush. waiting for police.

She felt so embarrassed -

- Some Ku ministers failed -

because they tried to stop

gambling - J. Barbara

- Rev. M. went often to gambling

got away jama mōro.

- Should send immigrants

to ~~that~~, educ'n -

many came only to earn money.

- early ones came to " money

later - avoid draft.

those who wanted to go out  
bigger things

some few to school. -

---

Kanzeikai - all g. men -

she was only woman guest

all started at her - 22 yrs.

"aisaku wa shite mora warera."

You have to give speech.

"Sode juri au ni mo tasaku noen"  
Plebe → Tasaku noen -

never meet nik, but now here -  
help ea. other, 'dozo. yoroshiku.

Found camp to ai satsue  
or boss. very aware, lonely

About 30 camps -

or about 50 men in ea.

also some delinquents.

Wife & boss usually cooked.

bencho or ransu box -

outhouse, bath house,

- Also expecting so → or Am.  
knife → or fork - sawing  
expected.

- Come to ch in work clothes.  
Some come to ch - drunk &  
fighting

- "Is this Am?"  
Want to go home  
That's why need ch.  
Must be friend -

|| served wine to  
Have to let — drink & talk -  
" to communicate

• Sekyo mitai na  
mendokusai koto shina sanna  
In kitchen wants to talk. (4)

- Found all crops -  
malt sugar beets  
Big ones - 500 acres.  
contracted.

Can't read lease - just sign.  
Print had to translate.  
~~the~~ " " " " for sig to Dr.  
on fr.

8<sup>th</sup> Drug show - U.S. couldn't  
understand.  
Print had to do every thing. Saji  
Early - only 2-3 (could  
apple English) met  
after  
meal.

Some ~~sign~~ / make - sign  
lease turning over all crops.  
Stole everything -

Winter crop - rainy season  
∴ gamble, no reports - sums  
a jido (later come in)

Reith tried to raise wages.  
He had gone to foreign law school  
in Tokyo. So I talk to Sgt.

made — raise \$ ) contact.

After sugar - removed )  
beets.

Gave Kaseu to cows -

I took care of a smelly job

Uchi-kai camp.

Had pic beautiful pasture.

Smelly - stink

Camps - double bunk narrow  
slept on hay - o blanket

Chipped pan - strike for

meal-cull, all in filthy.

Clothes, squeeze on bench,

no floor, relaxed on bed-hay

Woman cooked + cleaned

made bath water.

chipped in for food -

- Dango - jiru - made flour  
into miso - shiru + rice  
miso + soy sauce.

- lunch - little bit meat, 1 lb. veg  
mix, tsubonono, (daiton)  
not like today -

- after dinner - bath -> sleep

John had elec. Camps were lamps.

flies. smelly. flies. 30-40 horses. Barn nearby. dark. + diurnal.

8/22/72

Don't expect reward -  
not God's work if one does,  
not pure.

---

Spanish flu - 1918 -  
started about Oct. -  
Nov. 12 - Armistice Day -  
great joy - but then Sp. flu  
began.

Piano sa hito tōte -

In Fukui <sup>Ken</sup> only 1 piano -  
Brocade cover removed only -  
Teacher plays. Wishing to play -  
learned organ <sup>only 1 note</sup>.

Wishing to touch grand piano -  
play.

She asked her to play Nat'l anthem -  
S. I. play. - <sup>women</sup> very pleased.

She liked LA. stayed 3 mos.

Women - also SA flu.

S. took care of - maccard shoulder.  
very pleased.

Her 2 come, many ill, so  
come home. This very lonely -  
quite a few ill & flu

---

~~Mr.~~ Mr. Yamamoto old man -  
son called from J., son died -  
young - pregnant died mostly -

also 2 Fukushima - Ken  
Kudo-san - Yoshi-san 1920.

In those days - no young <sup>single</sup> women -  
only 45 children or brides.

m. f. so worried. She got worse.  
- finally died. Everyone so worried  
& sad. Put on best dress. Put on  
gold chain & watch, but replace  
& buried - no one could get  
(like  
skai) funeral. only 20 minutes,  
after funeral, 4 men, (all wanted  
to propose) - all went to  
grave. <sup>flowers</sup> "you too", "you too?" -  
(at grave site, undertaker)  
- In town cemetery.  
(I in 1 corner.)  
Even today - all gather.

---

Cpt worse & worse.

Camp in those days - very bad,  
Camps, Rds, terrible -  
(Muddy - & rainy) -  
10 cars in J. esp Big boss.  
Most had ~~buss~~ wagon,  
& horses. There in town  
couldn't buy horses, so /  
Borrow horse - small buggy  
at Constables.

with Ranches, castor oil, aspirin  
Rev. M. went around. Camp.  
Big camp had phone  
small " no phone.

all sick, no one I eat. (2)  
104° temp - for 1 week,  
sleeping or eating - Rev M.  
1 go + make okai, fed them,  
not enough drs - r. war  
" " nurses  
hospitals full - churches +  
schools temp. hosp.

Everyone wore masks -  
many funerals a day -  
Rev M. gone all day - Mrs M.  
pregnant.

no one to care ) children -  
everyone sick. Rev M. lost babies  
home. She took care of 4 or 5 -  
2 wk infant, - back all red.  
only 1 bed. she tied 2 chairs tog.  
tied w/ rope, pillow, put baby.  
Parents in hoop. (lucky)  
Kiid Yamagata-san - turned covers  
tog.

Zanaka Camp - very big - pregnant  
had most invalids. Mrs T <sup>pregnant</sup>  
6th ch.

Parents often sent ch. to Japan.  
to be cared by grand parents,  
uncle + aunts. (couldn't care),  
many sick - died -  
Eldert Zanaka ch. in Japan

didn't want to sent girl 18.

[So took. Chi's. Home later]  
o girl was 18. she was 1st girl.]

Mrs. T. thin, legs swollen  
2 - Hershey <sup>okusa</sup> magazine. Janomasa  
deys, Sumimaken noh -  
oh kinochi ga i " Gave birth  
& then died. (People card)  
infant. So got best casket  
ever - Big funeral. Sent  
body to L.A. for cremation.  
T. went & body. stayed -  
L.A. for cousin's funeral.  
- Infant baby then died next.  
Very sad days.

T. came back, from L.A. then  
20 yr old. Younger bro who had  
sneaked in from Mexico.

Finally. got to G - thru desert,  
swam river - ~~finally~~ died  
~~in camp~~ & flu.

wife, infant, cousin & bro.  
all died + 2 workers,  
but couldn't have got funeral.

- all said if a drunk whiskey  
1/2 catch. So many got drunk

③  
- 1<sup>st</sup> locate - w. died.  
- not enough drs, or hosp. facil.  
Nov - rainy, cold, couldn't stop.

Took care of 4-5 babies.  
no bed or no room -  
1 Big bed - sagging mattress,  
cannet - took to bed. - & big belly  
(8 mo.) -

Jan - 1 - eased up some.  
Everyone happy, drank wine,  
" got together. → & again  
epidemic - many died.  
End of Jan - beg. Feb - everyone  
thinks it's ended at last -  
(30 had died) - no Prot. church.  
Rev M had to do all funerals,  
make rounds,

End of Feb - he got sick - those  
who had it 1<sup>st</sup> got it, so all  
these (came every day to care)  
→. ~~stayed~~ Bed ridden 10 days.

Then she got - so humiliated - preg.  
They made big big quiet 7<sup>th</sup> Feb  
back. All took care of her -  
~~got~~ everyone relieved. She almost  
died - all so lonely, made a  
fujin kar, so many preg &  
died. Had new service on 3/3

all got together - (still preg.)  
took picture.

40 women got together -  
had men's service  
fukubiki, played games,  
generally happy - those who  
survived.

The <sup>1/12</sup> 2 mos very bad  
1 mo - fairly so  
1 mo ag. bad.

all braced up - relief.

3/3/1919 - Hakkai-shiki -  
Went with joy - very few left.

---

Apr 30 - gave birth - went to  
Santa Maria Hosp. Dr. Brown -  
head nurse was so so to her - named  
her children  
① Geo, ② Jane  
mormidi

---

→ started Sunday school -

no organ - sang herself.

Santa Barb - in ch - sold old  
organ for \$60 - br't 2<sup>nd</sup> hand,

Put in temple. Played 1<sup>st</sup> /  
cried.

10-15 ch. at 1<sup>st</sup> -

played organ, told stories.

they remembered.

Cont'd SS for 2 50 years.  
grew to 500. or 2 buses.

~~also~~ had adult classes at  
parents & children. Cherry Wg. (4)

Geo - / put hand out - sitting beside her.

Go-si-ka -

Shinon-shu with bell  
Zen-shu.

congregation camp.

Shin-seit - Waseda. poems &  
Shinden - about mid-Meiji  
began to put to organ music

There were S.S. songs, in Budd.  
Ch. by them. — There were  
SS. in L.A. + Dreams — Then Guadalupe.

There were Eup. —

In U.S. 2 kinds of Budd.

① - Budd. in Calif - bro't 2  
Japan. by Saeki

②. Scholars who studied Budd.

1915 - Chicago - World Fair  
<sup>5-6</sup> many great Budd. reps. came  
from J. Zen-shu, Shin-shu,  
Jodo-shu, — met President.  
Bishop Uchida, Kōyū (2<sup>nd</sup>) after 1st.  
(Smoka.)

- next - Children's Home  
- Abon, Kegan etc.  
- Raining, Ch in )  
home as Budd -  
Traditions .

Numbered. (San-kyo-cha)

8/29/72

Mrs. T. request -

"Jonomi nasudeyo" - stays - i  
mind. Jidai - busy, living - camp,  
ch's. educ'n became imp't.  
camps were like camps. There com'd  
2 ch. to camp, Japan; asked - one  
to take them. "Naki wakare" -

One child screams "mama" &  
jumps into ocean -  
Must do - " - Rev M. Post,

Before needed shomei from Kyojikan  
to get bride, etc. asked ) contrib'n.  
sa. time, so has \$.

At J's home - eldest 10 - when 7 or 8  
had sent home to J. weather, food,  
diff in J - so / sit sick. Small ch.  
wanted to go home. Some died.

Must find way to leave in US.  
+ teach (way Mother's <sup>wanted</sup>).

Collected from everyone -  
1st - old bldg, Pres't to let  
behind temple. Everyone  
painted it, 1st were 7-9 T.  
Children; spk n'ing but  
Engl. so she felt she'd to  
learn Engl. Didn't even  
know how to make a sand,  
morning trail - wonder way?

Took them in after flea almost  
over - things settled.

How I do Ch's home -  
Must be like parent & child.

Have - call e Mamee?  
Let - call d she d

"Church Lady"  
"Abera no Obasan" -

well. That's okay - she tho it  
they follows her around -  
they were very in sil.

1st am - wanted face  
go to Hotoke - can before bpt.

Just omami -  
need to say -

St. Shinsen's poems - a  
song. - taught them

everyone. all go to Yarene

Then eat - wash  
go to public school - 5 min  
walk.

Ch. go in school - <sup>teacher</sup> praised  
"Uchi no mo tanomi mashi"  
from all over. - saw 12-13  
children.

9/20 - SLO - 2 older girls (2)  
sent to J. When they heard  
Ch's home, called back here by  
1st class. —

Before all girls - Then boys began  
coming. Needed sep. room for  
them! - Another bro + one boy  
"Onegai Shumase" -  
"sicha - sicha" = Inspector came -  
inspected - Can't keep ch. here.  
Some little ones fall out of bed -  
not enough windows, chairs too high <sup>so strong too - unhealthy</sup>.

(ch. 40-50 miles from zchl if  
in comes)

Put ch in nearby homes. Kuchel  
to build 2-story bldg. (pregnant  
Jane - big belly)

Volunteer help - hard to feed  
as well.

Finally built w/ volunteer  
help - (1 carpenter) - At that  
time ~ 1919-1931 - no drinking -  
"Who speak if no wine"  
"Dobu-sake" = illegal wine  
steam train -

Put in Koji. (Poke yeast to make mold)  
"Osake ga nai to genki ga den"

5 gal - tub - made rice wine  
- all ashij "Mada Ka?"  
"Ka?"

~~Some old some bro +~~  
Needs to brew at least 2 mos.  
shik mix - taste - no udeu.

Built new aldz +

got license from state  
"G's Children's Home"  
up to 30 ch - OK -

Worked so hard - because young.  
own ch. — very strict.

2 H.S. ch., boys.

strict regimen - "shimacho -"  
- make bed, wash face, clean own  
room -

- Onei sans helped make okaf.

- Then Kaido to omaeri

- Meditation before meal.

While ? played victrola -

winding handle -

(couldn't play onds etc -

so played gt music - asked musicians  
for grt records. Some remembers

records.

- Boys want to play short.  
record, Senda-uta. or eat fast

no meditation. girls pick  
groceries. - line up - go to table  
'hei-san at each table. -

morning. Took lunches to  
school - older girls made  
sandwiches night before. -

baloney, or jam + butter, fruit,  
potato-chips, some candy. -

- all come to peek into lunch pail.  
carry lunch pail

- older girls w. dishes -

- lunch, little mackerel  
chawan.

Kids there because sch / far  
camp, + camp life too low.  
J.'s most careful about ch's  
educ'n. at \$4.00 per mo per child,

Home from school = ayatsuya-

candy from candy-ya -

"others candy wa oishii"

Rest then

nikon-gakko.

1st of ch's home children as  
nucleus. Then if ch wanted  
to come -

after school - prepare meals.  
or help.

Before dinner - meditation -

big girl p. table - usually rice  
+ okazu

mostly 40-shoku -  
1st on top & stove -

Then finally a big  
China-gama -

Ate leisurely -  
"Pie" so happy -

Big round ~~table~~ <sup>table</sup> guests ca 42-43  
over 10 yrs.

After meals - make lunch for tomorrow  
(peel) & tomorrow  
then do housework

8:00. Omake all tog.

Sing song - evening song.

- She played organ at 1<sup>st</sup> -  
Her babies tog - "dropped baby"

etc end = name ani -

Bath - at 1<sup>st</sup> 2 bath Rins.  
Later built house ribbon-beers  
heated & gas - from ~ 3:00.  
Quinn -

---

---

State strict about J. Obs. (4)  
so made own books. - forbid.  
All teachers had to take tests -  
Am. history, constitution, } all  
citizenship - } teachers  
in state  
had to take.

SF - Suzuki - sensei

Took in J. at 1st -

3 yrs later - had to take in Engl.  
" " study.

Because a lot of teachers &  
students are U.S. citizens.  
so had to study -

Took Mary, went to L.A. to take  
oral tests (very few women then.)

J. school Obs were about U.S.  
but in Japanese.

---

"Sensei + oyasei mikasshi," each  
one come  
even to guests.

In bed - all sitting on bed.

turn two home - clasped  
hands. had to say:-

chore<sup>no</sup> ga hi kiki shi yori - etc.

Obi-san oyasei mi na sai

Obi-san

some say, "nana - good rite."

all in wh. gowns -  
Turned out lite -  
• Rev & Mes. all bowed,  
ea. ch. - some skull ducke -  
Some I got up & creep into  
Pen. at midnite  
Some I shout - in bed.  
So all.

---

I became ill Scarlet Fever  
So 1 month Quarantine  
I almost died.

Ch. loved stay home - ate  
grass - 3<sup>rd</sup> Schil = on Sun. Sat. = washing  
fr cloth ch.  
used ironing machine.  
had to iron ever day.

"apron-parents" - over-all.  
Mum company, maeri,  
osobitci, fujin kai - Later kids  
became teachers or playst organek.  
Finally became sold after 10 yrs.

9/4/72

{ Giri, teisui, soroban -  
from outside world - seems sd.  
of the kokoro no ochitsuki - can't do  
real work.

not deep - something beyond -  
for real relationship.

Kami, Hotoke -

Even if tessai warui = real happiness

When ill + ch. really miss parents -

When measles - face breaks out -

begin to like parents -

"Umekitai ni sokkeru"

Spreads - Mumps, whooping

cough, scarlet fever -

(12)

2 at Tanaka, Akiko (she came ill

with scarlet fever - High fever -

didn't = what. Dr. came daily - S.F.

so quarantine. Temple & home "

connected. need spec. nurse -

still discrim, so nurse / come,

J. nurse - not really. Older sis Joshi's,

\* Mrs M. - tried to nurse -

Didn't sleep for 1 week -

she was det'd. 7. could come to temple

"Ohisan, tanonimaeu deyo - Itaha

no nai ko de .... utte no ko wa

tabori shini mashte - even if die - in temple.

so she tried even harder - Joshi

was strong 13-14.

- 104° fever - 3 weeks lingered.
- last Dr. tried - injecting antibodies  
will either work or not.
  - Had the san room next door -
  - wore.

Everyone kept in - no one  
come in.

About 40. 6 - Food ordered by telephone.  
Only Druggist + Dr. allowed in.

Parents + only - to fence -  
- When T. called son - couldn't really  
get to know 7. at 14-15. Younger  
sisters ahead - school. Had to  
start 1<sup>st</sup> grade. No mother. Father I  
got close to - no heart contact.  
Away 2 parents + crucial time  
so no heart contact. ~~So did~~

She was isolated.

Couldn't read 30 ch to school.

Hard to entertain -

Yoto-chucha - so took to bed 2-3 days

Older ch. helped. Study.

Pub. Principal - left work

for ea. pupil on porch.

Games - so wouldn't sit still

Near Xmas time -

Xmas-Eve, Dr. became Santa Claus.

Parents to + presents to fence.

Druggist = helper -  
Port Xmas tree + presents -  
- so other ch. didn't catch.  
no school, got so, present =  
happiest time.

Achilles after 3 wks - began to  
shiver, then fever goes down -  
can't sit down in fact - Dr stayed  
all day. She worried more because  
no mother - 2 next day - fever.  
went down.

1 other = only son, got light case.  
Had to isolate - hired  
cook. Old man - kind, careful -  
Would wash sp. 1 leaf at a time.  
Too late - heavy sp.  
Yakamashii.

no fits now, big.

From Inas - OK.  
After New Year's - took everyone  
Quarantine - Red paper - everyone  
swanted joy

Letters from all over - Xmas tree  
when Achilles smiled - they went  
Yodatta neh.  
"Achilles yo ganaka noh?" - Gomei  
waku obake masketa noh - "

Ch. slept accidj base  
begin Ren - 12-13  
gub. boy sep. older ones  
1 or 2 to a room -

Some jealousies - Texas  
pubs. - Once went out,  
came home, so around Pat  
heads - Boys all heads  
shaved. ~~sw~~ <sup>sw</sup> Boy put gum  
in boy's head - stuck to  
over thigh. Older girl  
shaved - he was so  
embarrassed - they shaved  
all heads. She heard  
later -

all helped ea. other -  
like a family - Oneisan -  
New Year - opened church -  
Flowers, Aratani, Setsus -  
Kombu ni medets -  
after Carol's fever died - but  
no one died -  
N.Y.

Tukon Gakko - at 1st not computer (3)

J - books at 1st  
From ~ 1923 - aft. teachers had to  
take tests. All Calif J. teachers  
took classes at S.F. 1 week.  
In - Budd. alike - all newly  
married, so small children -  
Beihon family took care of y. ch.  
Then studied - took tests in J -  
Some failed - Then cont had to  
make new Kyokasho - r Am. history ch.  
So couldn't really teach well.

- at 1st - stood & bowed to teacher -  
Some said too militaristic -  
Kyotsuke, Rei - bow, - keep on teacher -  
Just be able to read J. r J.  
culture. Some had styles.  
Some had Cups abso.

### On Cup's Birthday

most run by Wahajin / car  
a Budd & Churches.

Dependy on teacher - colored  
way of teaching.

non-religious you didn't /  
teaching

→ J. Ass'n handled - want to be  
Kai-chu. collect fees, vote.  
Some want to be big stuff -  
J. gyps.

Much anti-J laws.

no more pie trades ~ 1931

I rent kakake, no contract.  
J. couldn't live - couldn't buy.  
So many J. Hawaiian risei  
over 21, came & Issei bo't  
& rented a bo't from [?].  
J. worked a lease - some  
earned money -

- wanted ch to grow up -  
Just ready - WWII.

~ 1913  
Bo't J. comes buy land as Cop'n,  
125 acres, in Lincoln. - as  
gp. (5 men.) Rev M. went as  
farmer. Nothing worked,  
Cop'n. - illegal. so state  
took away land - all lost.  
Was near Marysville - she  
saw later. - No water then -  
so J. bo't. Raised hay,  
bo't turkeys to eat what  
was left, dug well -  
Bo't \$9 horse. Kuen "

Kuen yo ni natta. Dug well  
& Kuen, slow. Dug 20' - little H<sub>2</sub>O.  
- 1 cup H<sub>2</sub>O - same to H<sub>2</sub>O - so  
satisfied.

Abt. / many big nichon  
zakko. Kenon yakuen.

(4)

Guadalupe. - 300 all tog.

Some Sat 9-12

3 teachers.

weekday after schl.

~~at~~ till after 5:00 -

twice  
wk

Some parents -

5 classes.

gakusei, hanashikai.

Shitakioi Susume -

none & ch. knew old person.

none around. ~~to~~

Komuro ga Ojisan -

of. (all young -)

not too many hakujin old either.

Program -  
dance.

in J. } for parents,  
so pleasant.

~~if parents~~ children didn't

partici. some parents carry -  
even young "Komeki wa"

Idea small - J. community semai  
narrow-minded -

so church - leaders needed.

- no family life  
so needed home (10 yrs.) then ch went home  
Home or sent to Japan -
- Became sick - Dr told her - <sup>left</sup> <sup>Grandpa</sup> <sup>felt bad</sup> <sup>about</sup> <sup>living</sup> <sup>in</sup>  
go home - only medicine  
Took 4 children - Rev - Mrs. M.  
mother's "Didn't sleep - Japan"  
children - ~~never really cared~~ ) but  
slept about 4-5 days - <sup>worried</sup>
- ch. became sick -  
"odeki", ch - so all 6 at home  
for 6 mos. - very kiraku -
- Mr. felt she shouldn't stay too long -
- went to Hiroshima to his place -  
near hills, family = farm -  
farm on hillside. fuki, son des.
- Ch. went to schl - Jan, Geo, Mary -  
did well, - they I spl J.
- went to Kyoto Uzu no u - 8-9 mos.  
2, yr 8 mos in J. almost det'd  
to stay - Japan - when  
(almost wanted to open sch for det'd J.)
- call from Friends - 1931  
worst depression -  
come family - what's best ch?  
father said - he wanted - I stay -  
but, matsumoto's nature - honest,  
& asari - no oyo-zu, - not as gd - J -  
lots of priests in J. so gd (Am.  
good advice. - Kyo born - Japan.

- 7 in family out'd to Fresno. Could bring lots of baggage - bro + tante.
- mother wanted some g.ch. to stay in J. But saw how parents sep. from ch. - couldn't compromise. So bro + all.

- 7. leaning over hibachi - said "senki de" - wouldn't let up. Said goodbye at Kone at boat - waving - last site of mother.

- Came to U.S. - stayed at aki Hotel (Kio Shima) - ~~in~~ "5 rin mo ko tsurete doko e iki haru no ya" - <sup>person</sup> all told - not to go - dep. pon no grapes "yamerahai." "abunai desude" "Uwara maken yo"

- Took train to Fresno - arr'd about 11:00p. Okuda-san came truck. A meet <sup>June 10</sup> <sup>Wed - 11</sup>

so many ch. came off train  
 "Takuan orare mae nahi -  
 kibe wa oi maite sa."

- went to J. hotel - in 1 week (\$30/mo)
- ~~no grapes that year~~ lots of grapes but couldn't sell, bank failed, lots of jobs in L.A.

- not much gekkyo - people hot chicken, eggs, old vineyard cuttings, fire, veg.

- Otera existed, 1 pret lived there - (2)
- house was sep - from Keuplo.
- Rented from Chenen \$30 -
- Mon - Fri - went to beach (2-5)
- nekingakko - Trees.
- (at Keuplo.) - 5 days -
- went home - coral -

Rev Mats at Keuplo <sup>10 miles away</sup> - "Boles"

- Sat Sun ~~Ke~~ went to beach at
- enata - <sup>80</sup> people
- Rev + Mrs. Fog.

Ch. still small - youngest - 1  
 still nursing - left -  
 worried -

so took all 5 there - 7 in fail  
 made big tents - bus -  
 outside, made fire & roasting  
 ate outside, (Jus - Jam crackers  
 baby. until 4-5 p.m.)

- Did about 2 hrs.
- then ch. stayed at home.

- Boles - grape -  
 man J. - also peach + apricot

- Went 4 yrs - Sun all day.

- Sun after J. school -  
 then S. Schil -

- Trees - winter fog heavy -

- Came home late at nite -  
after going far to preach -  
+ sea. Waited for sound  
"car."
- mothers, etc... went to various  
surgery from Dedens.
- Budd very restless in dress.

Home from Boles - kids + friends  
all over - in room etc -  
Cold - freezing - afraid to  
burn fire of parents. -

Ch-imitated Hayashi, Chojins  
movie actor.

Ch. owner owned restaurant.  
Had player friends in parlor -  
Jane - went to play with. Teacher &  
Jed learned violin. All played together.  
Weather changed - all got sick.

4 yrs

English - Friends - up from

no washing or sewing machine.  
Some one to it.

Buteu-dan - morning -  
before bkfst. family service.  
Evening - prayers - before  
dinner, bed time.

- light candle
  - light incense. - stick } both every morning - every!
  - then Ko -
  - put rice in container
  - hatsu mono 1 (st-)
  - gochiho -
- 1 day.

obeypan money

mother church.  
Gohonzan

~~Gohonzan~~

Amida sama

Popo.  
best of  
skin  
sect.  
Painting  
(ceiling)

center  
(statue)

Shinran  
shonen

- goe zo  
paenting -  
like seroll

oshaka - 1st  
Buddha  
7 Priests

next.

King  
Shitoku  
faishi  
(the spread  
Buddhism)

Shilin  
100 So

7

Ryujin -  
2 in India  
3 in China.

Shin } Hezilin - Oregon <sup>Hong Kong</sup>  
Nishi <sup>Hong Kong</sup> Channing.  
Head of. in Kyoto

came early to  
US.  
75 yrs ago.

name amida Butsu.  
I put my faith in

In US. Guzo subai (statue)  
instead - "  
kangip & words.

Oshaka = Buddha born  
on this earth  
as prince

saw death, life, aged in world  
saw no peace & happiness - and -  
all seeking - How can we find  
true happiness. so prince  
began to study Budd,  
Went to hills to study & meditate.  
for 6 yrs in Himalayas  
suffered - physically -

Wanted to give joy to all  
else who suffered. - Dependent  
on people - Meditated )

- 5 disciples - Father sent 5 to  
watch.

(Robbery on park)

- 4. girl gave milk -

- others no't he & spoiled.

- He went to E + gave 1st  
sermon - disciples all  
lowered head & listened.

- Stayed & - all life.

---

Original Buddha -

We worship Amida - sama  
universal source. }

↑  
Ashoka. became at one  
- him.

I put my faith in <sup>limited</sup> self.

① - suud - tariki -

② - shukyo on non-jenki

but greed, desire not gone - . (4)

- Bodi (enlightenment) tree -
- sat beneath tree until  
desire fulfilled = meditation -
- Fear, etc - all from our  
spirit.
- so studied our spirit.
- long meditation - 35 days.

Dec. 8. - morning enlightenment  
came. Saw filth & humanity.  
Went into greater world.

Jodo - e (day)

Day of enlightenment -  
celebrated in all temples -  
- morning star - bright &  
clear - shiny - He saw  
enlightenment.

7<sup>th</sup> yr - he knew.

at 35 yrs he became enlightened.  
World became joyful,  
heard music -

Greens - 4 yrs - <sup>2 yrs in Japan</sup> } away ⑤  
Went back to Susadalupe - called back.

<sup>1937</sup> - Japanese schools at peak.  
schools -  
Went to dev. religious spirit.

Dif morning service - before  
8:30 <sup>to pub.</sup> school - Wed. - Sat.

- not just Ogama.

- church bell - rung by 1st

Wed - <sup>all</sup> girls - all began  
Sat all boys - <sup>tr.</sup> early.  
all loved.

- ch. cleaned eteria + school.  
white

- Mrs M. cooked. <sup>sweet</sup> <sup>prats</sup>  
huge pot + miss turn  
rice + stauke mond.

- Service -  
read short sutra tog,  
Mrs M - played piano )  
morning hymn  
Rev M - short story } Sutra.  
Then ate bkpt (20-26)  
(15-16)

- eteria no miss chiu  
So good

- ranu ants. but

- clean - went to pub. sch.

Boys. I went to over remembered

Nera misochim -

when landy - remember remanika  
dabuton.

glid  
- Instead of Ch's home.

---

Mrs. Miyako Fujii  
(sister)

July 25, 1972

p. 1

Interview with Mrs. Shinobu Matsuura (76 yrs old)

Born June 6, 1896; in Fukui, Japan. Father was priest of Buddhist temple; Mother was a very gentle woman.

Had an older sister who died when 1 yr old

Older Brother; died when he was 5 yrs old. - One New Year's morning he seemed to have a cough. The "Baya" took him to a home-doctor. The Dr. said he had diphtheria, that he should be put into a hospital immediately. But the "Baya" feared hospitals because that was where people went to die. She didn't tell the parents what the Dr. had said. All day, the cough got worse; by evening, he could hardly breathe, so they rushed him to the hospital, but it was too late. There was no medicine then for the disease. They did a tracheotomy, cut in throat and inserted paper tubes made of the finest paper. The parents stayed up all night making paper tubes until they had blisters. But the boy died after 5 days. The poor "Baya" was heartbroken. Weeping, she cried, "gomen nasai... gomen nasai". A year after his death, medicine for diphtheria was discovered. They still do "Gohoji" -or memorial services for his death.

(1 year, 3 yrs, 7 yrs and 13 yrs are especially observed).

At the time of his death, mother was pregnant with Shinobu. Since 2 (or 3) older children had died. The parents lavished love and attention on Shinobu, who was also a rather weak child. When ever it rained they sent her to school in a janriki-sha, and the children in class would tease her. School was about 2 miles away.

She also had one younger sister (7 years younger) and a younger brother (15 years younger). By the time the boy was born, the father was old, and they thought he was too young to take over the Father's life work at his death. Too young to "tsugu"... or continue the family line. So, they thought of getting a "yoshi" for Shinobu, to continue the family line. They refused various offers of marriage, and she was still home at 22, which was old then. (most married about 18 or 19). The aunts and relatives became worried because she was getting old. They said, "Urenokori ni naru".

In 1918 a "Sensei" whom both parties respected highly, recommended that Shinobu marry Rev. Matsuura who had ret'd to Japan to look for a wife. He had already been working at the Guadalupe Buddhist Church since 1906. (did he found ?) He said that it was a "ii go-en".

Neither she nor her parents hesitated. They felt it was good "en". "In-nen" - Cause and effect. Karma. It was to be. They had complete faith and trust in the sensei who was the baishakunin. She thinks that such trust of each other is a good thing. Without even knowing his age, or seeing his photo, she said yes. Later, she was a little shocked when she saw him as she was only 22 and he was 13 yrs older - 35. He said to her "kinodoku da neh."

He was from Hiroshima and She was from Fukui. In those days, it was like marrying into a foreign country. Many of the inaka no people told her not to go. "It's a big ocean to cross... the ship might sink... you don't even know what it's like over there... don't go." But her parents felt it was a good opportunity for her and encouraged her to go.

In those days a Buddhist wedding was very unusual. Usually, weddings were Shinto and Funerals were Buddhist.

They were married in Japan, and spent 6 months in Fukui before coming to Guadalupe. They came over on the Korea Maru. (get story). Guadalupe then had many famers raising lettuce, celery, etc..

Thinami (now 92) + Aratani

famous famers in Guadalupe

1a

She often uses the term In-nen (tsunagari)- cause and effect, as determining life's varying situations. Ex - her friend Mrs. Yukawa now being there to help her while she is ill... is in-nen.

The name of her book is "Hi-Gan"      Hi = sad (?) , or parent's negai  
Gan = desire

Itoshii negai ... constant care

Hotoke = "sukui-nushi" or saviour. He saves everyone. Personified, he is Buddha. (Jesus to Christians). He had the desire to be seen(?)

Amida-butsu = Universal power

Nami Amida butsu = "I put my faith in Buddha." One says it when happy, or sad, or lonely, or grateful... It is like a child calling to its mother .... "Mama..." It is the reaching out and being at one with Buddha.

Most families have an altar. The main element init was a statue of Buddha. But when the Buddhists first came to the US, there was so much anti Japanese feeling in the U.S. and the Buddhists were accused of "Guzo-suhai" - or statue-attachment - idol worship, that most people just put in a plaque that read "Namu amida butsu."

- Old practice was to get up, wash, and then go "ogamu" at the altar.
- In J. since rice was cooked for bkst, the first bowl of rice was brought to the altar. In the past it was a large bowl, and cooked separatel,
- Then morning service. In a strict home, couldn't eat until after the morning service.
- If something good were received as a gift - fruit, ohagi, etc... was brought first to hotoke-sama. (She remembers wanting to eat it first.)
- Evening service is before dinner. Sometimes read a chapter or so of the Sutra. (Comparable to Xn Bible).

I should read "Sho Shinge" written by Saint Shinran.

Most J. in Am. are of the "Shin Sect" ) (Shin-Shu) There is also Zen., Soto shu

---

Left for the USA in June 1918: With Rev. M. They had to <sup>go to</sup> Kobe and wait there for a ship, because so many people wanted to go to US and ships were full. There they had to pass physical exams, have stool exam, and checked for "trachoma." She hated the horrible Kobe inn where there were many uneducated, vulgar and crude people.

Rev. M. had used up all his money in Japan, and had money only for Third Class passage. Her parents offered to pay for 2nd class, but he said 3rd would do. Some said "nimotsu atsukai" and felt sorry for the new bridg.

She felt very lonely leaving Japan.

In 3rd class, the men and women were separated, so she and Rev. M. had to sleep in separate sections. They slept in bunks on one side of the ship (not really a room), and men on other side. A huge woman said to them, "Washi ga ban shiteru kara anshin shite neo!" There were all kinds of men ... many Filipinos... many crude "gehin" na people. It was a most unpleasant experience.

When she would go to the men's side to see her husband, the men would tease her saying, "Ya kita zo... mata kita zo..." Same when he came to see her. They could go out on deck and they ate together.

In those days a small koto "taisho koto" was in style, it could be held on the lap, and she would hear someone playing "pinpiko piko" and she would feel so sad and homesick. She was sorry she left J.

There were 3 deaths "suiho" during the trip. The first was a young 17 year old boy whose Father had gone ahead to the US and was waiting for him. The mother was going to go with him, but had to stay behind in Kobe because she had trachoma. The poor could not keep the corpses as the rich could, so the bodies were simply put in a big sack and dropped off the stern. The ship would pause and come to a stop, and she remembers hearing the horrible sound of the body dropping into the water. She ~~was~~ and Rev. "okyo wo ageru".... observed Buddhist death ritual for the boy. When his kori was opened, it contained ajuzu (beads) and "Shoshin" book. (sutra.?) This was between J. and Hawaii. After 3 days, two Filipinos died. Again, there was the awful sound of the body being dropped into the water.

They spent 2 nights in Hawaii. Bishop Imamura (?) was there. She was so happy to get off the ship and stay in a J. hotel, she wanted to stay in Hawaii and not go on to an unknown land. The temple in Hawaii had just been built then.

After she got back on ship, her thoughts ret'd again and again to Hawaii.

Arrived in SF about the end of June. There were many ships docked, and Angel Island was full. Again men were separated from the women. She had to sleep in the top bunk of a 3-tiered bunk and was scared to death that she might fall out during the night. Had to stay there 3 nights.

A matron there tested them for "trachoma" and again tested stools. ~~in~~ She went around with a pie-tin saying, "dai-ben" "Daiben". In all the nervous anxiety, many couldn't have b.m.'s and had to "borrow" some of someone else. *They were checking for "Junishi cho" - hookworm.*

From Angel Island, she could see the flickering lights of the city and longed to leave. The place was full of other foreigners too. Many Russians. People were talking about the 4th of July, but what was it? She didn't know... all she knew was that she longed to leave.

The Aki Hotel in S.F. sent over some osushi (like "sashi-ire" food taken to jail.) She was so happy to eat it, wanted to "ogamu".

After the 4th, Rev. M. was able to join her and they were finally released.

- In Kobe before she left Japan, she was told that she shouldn't wear kimonos because of the terrible discrimination, so she had a very expensive suit made by a Kobe Tailor.

She had never worn ~~any~~ western clothing before that time. The bust was padded and the rear was also padded. She also had to get a new hat to go with this gorgeous padded suit. And she wore laced boots.

She arrived in America wearing her beautiful new padded suit... filled out and puffed and feeling very elegant. But on the ferry boat which they took to Oakland, she was so excited, she wasn't holding on to her hat, and the ~~new~~ brand new hat went sailing off into the bay. There was nothing she could do... it bobbed around in the waves of the bay and that was the last she saw of it.

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8-7-72

Mrs. M. is waiting for me, with some fruits and vegetables on the table to give me. She seems genuinely happy that I am coming to listen to her and says many times on each visit that she is so grateful that even though she is ill, she can do something worthwhile or helpful, by giving me information. She is so happy that we (an Issei and Nisei) can really communicate. If she weren't ill, she probably wouldn't have had the time. It is all a blessing. She is grateful for everything. She is a truly devout Buddhist, a very humble, sincere, loving person. Grateful ~~EVER~~ for every little thing.

We talk about Munakata, and she tells me how he visited her home. He spilled some oshoyu on her white tablecloth, and disturbed, he rubbed his hand over it. Then, suddenly smiling, he said, "why it has taken the shape of the Kannon-sama." Mrs. M. thought this was such a marvelous thing. "Ogamu sekai wa koko... " there is kannon sama even in the spilled oshoyu. This is real faith. Kami sama and Hotoke sama are everywhere. It's just that we can't see it. "Jibun ga mien kara...." Speaking of that occasion, she smiles... "Ureshute, ureshute...." she was so happy.

"Koboreta totoi mono ga takusan aru... Tada jibun ga mien kara...."  
If we only open our eyes, we can find God everywhere. She is brimming over with faith.

II "I don't go to Hotoke-sama ... I am too humble... Hotoke comes to save me. "It is the way you come here, and find something worthwhile from the scraps that I can give you. He finds me, to save me."

She tells me that my experiences with Dr. Yanagi, Hamada and Kawai were something that should be treasured. Very few people even in Japan could have had such wonderful experiences."

---

1918:

From Angel Island, they took a ferry to San Francisco and went to the Aki Hotel. In those days most people went to the hotel run by people from their own province. Aki is the name of a "kuni" in Hiroshima Ken. Those from Fukuoka went to Fukuoka Hotel, those from Kumamoto to Kumamoto-Ya, those from Kishu to Kishu Hotel. Bo-cho Ryokan was run by people from Yamaguchi Ken. There were many Japanese hotels in SF then. Most of the immigrants in those days were from Hiroshima, Kumamoto, Yamaguchi, Kishu...

- They were driven in a ~~big~~ car to the hotel. There were many picture brides in those days. Some women, all dressed up in their kimonos ~~and~~ found no one waiting to meet them. Others holding photographs compared face and photo and found that there was a big difference. Some came to very sad situations.

- They stayed in SF about 4 days. It was so good to eat Chinese food after not having eaten very much on the ship. The Shina-ryori was so good, she ate 2 bowls of rice. Everyone was shocked. She also remembers eating a tomato for the first time. Had never seen one in Japan. That it was like a persimmon, and she took a huge ~~big~~ bite. It ~~was~~ tasted so awful to her, she didn't know whether to spit it out or swallow...

- Most of the Japanese did their shopping in small Jewish shops on Fillmore St. which was close to Japanese hotels. There they bought funny things that were probably discards that no one else wanted. Rev. M. went with her, and together they bought pink sweaters, clothing, funny things that were expensive.

- Was so happy to be at J. hotel, and also to go to the Buddhist Hdqt. at 1881 Pine St. ~~There~~ Bishop Uchida was then there. By 1918 there were quite a few Buddhist ~~temples~~ groups. Many were started by young people, something like the present YBA, as the men who came here got together because they were lonely.

When they went to Omaeri at the temple and saw the Hotoke-sama, she thought, "Ah, here is the Hotoke-sama, waiting for me." It was like finding my mother or father waiting for me. "

- She recalls being amazed at the size of Golden Gate Park. She had only seen small J. parks and was amazed at how large it was. Also it was the first time she saw sprinklers on the lawns and thought they were like fountains in the middle of the park. She was also amazed at the size of the zoo.

- Their money was fast dwindling, so they phoned Guadalupe and told them they were coming. After they bought their train tickets they had only \$15. left. She felt "kokoro bosoi", but Rev. M. assured her that when they got to G. everything would be fine.

At the station, only the "Big Bosses" (Japanese) came to meet them. At that time there were sugar beet farms all around, and a big sugar beet company. Some of the bosses leased about 500 acres. Then they hired young Japanese men to come work for them. They lived in camps around the fields. The barracks were much worse than those we lived in in Camp. Usually the young men were unmarried, and only the bosses had wives and families. The wives were called "okami-san" or "Baa-san" She was called "Otera no Baasan". She was afraid of these tough men, but Rev. M. told

her she couldn't be afraid. "That's exactly why we need the temple here," he told her. "You can't be afraid, or you can't stay here in the US."

- The Big bosses had cars. Two of them, she recalls, were scarred with small pox scars. "Yo kina satta noh..." they said to her. "Matte mashita yo." They bowed many times, and then put her in the car saying that the temple was on the other side of town. She was expecting a long ride, but ~~in~~ in 5 minutes they had driven through the town of Guadalupe and were at the temple.

*G. Temple*  
- The temple was just a box-like building. There were small rooms in each corner, and the 2 in front were the office. One of the small rooms in ~~their~~ one corner was their bedroom and their liv. room and their home.

- There were boards laid outside to get to the toilet. (Plumbing?) *no bath*

- There was a kitchen, but no chairs, only benches and a table made of rough planks. There was a 2-burner gas stove, but no oven. There were a few shelves with some ocha-wan, a little rice and canned goods on the shelf were waiting there for her.

- The buddhist temple had to double as headquarters for the Nihonjinkai, and Rev. M. had to double as Sec'y for the latter and priest for the former.

- When Mrs. M. saw the temple, she felt so let down. She had been expecting America to be such a beautiful place. Now she was the "Okami-san" of a very meagre, humble temple. There were a few houses around the temple, but they were very poor. ("somatsu"). Behind the temple were there some houses of Mexicans, and one lone grammar school. The whole place was very "sappukei".... dismal, dreary...

- Water was pumped up by windmill. She remembers the lonely sound of the windmills turning in the wind. The "gara..gara..." of the wheels and the sound of horses, cows mooing. "What kind of place did I come to?" she wondered despairingly. "Mah, nanto yu toko ni kita ka to motte..."

- The first night, they were taken to the home of a couple from Ehime-ken who ran a boarding house. Everyone called them "EI no Baa-san, Ii no Jiisan, but they were only in their mid-40's. They took her there saying, "Ii no Baasan ga gotso shiteru kurete kara..." and took her to their boarding house, which had a shop in front. She went, wondering what kind of American food she would be served, expecting to eat with knife and fork, but was surprised to find a dinner of osekai-han, ohagi, otofu, age, imo, etc... Again, there were no chairs, only benches, so that many could crowd around the table if necessary.

- Most of the men worked and lived in camps around the fields. Dirty shacks, with outshouses (with holes in the ground), no plumbing. Usually they all had "nihon-buro", heated with kindling wood. J. liked baths.

In the big camps, with 50-60 men, cooks were hired. In others, the wife of the boss did the cooking.

*Sugar beets.*  
Sugar beet work involved, planting seeds, thinning, irrigating, topping. They would rest in the winter. Some stayed all year, others did seasonal work and then went elsewhere to try to find work. During the winter when there was no field work, many of the men gambled. She feels the J. gov't should have sent leaders with these groups of young immigrants, to guide

them, so they would lead better lives.

Japanese

- Many of the ~~xxxxx~~ wives had came as picture brides. Rev. M. had to do such things as write "shomei" - testimonials, certificates, etc... In order to call a picture bride, they men needed proof of a job and having enough money to support. Rev. M. assisted in such arrangements as well as lease papers, borrowing money from banks, etc...

- During her first year, when she was already pregnant, she wanted to go to L.A. to work in an Am. family so she could learn more about the US. The Bishop in L. A. told her she was the first Priest's wife (Kaikyoshi?) to become a school girl. They advertised in the paper and had many responses. They picked the best 4 and went around to visit them. On Manhattan St. they went to the home of a pianist. Mrs. M. took one look at the piano and wanted to go there. They arrived with her luggage and she was taken to a small room next to the garage which was to be her' quarters. When she was left alone, she cried. She worked there from Sept. to November; wore apron, was a maid, learned English, and about Am. cooking, cleaning, etc.... She had come as Miss, but letters began coming to her addressed Mrs., and she had to confess her true situation. She had to leave because of her pregnancy.

- Influenza epidemic
- Started fujinkai.

*next session.*

8-16-72

- When the Japanese were beginning to come to the US, there were two schools of thought. (1) "Go ni itte wa go ni shitagai" - or "When in Rome, do as the Romans do". Because America is a Christian country, go and believe as they do in Christianity. (2) The other group felt that they should preserve their ancient Buddhist heritage, and like the parents of the young boy who died on the ship, sent off their offspring with Okyo and juzu. (Buddhist scripture or Sutra and Rosary or string of beads) 1st were called "Haikara-gami" the latter "Nippon gumi"

- The young men in Guadaule were lonely. They wanted to build some kind of church, but which to build - a Buddhist temple or a Christian church. They decided to write to the headquarters of both in Los Angeles and to follow whichever one answered first. They wrote to Rev. Junjo Izumida of the L.A. Buddhist Church, and to Rev. Baba of the Christian church. Rev. Izumida's answer came one day earlier, and so they decided to build a Buddhist church. This was how shallow their religious beliefs actually were. This must have been about 1900. They were not really "nesshin" in either religion, but were simply lonely and wanted something.

- Because of the difficult situation at the Guadaulpe temple, Rev. Matsuura was the 5th priest to be sent. All others left and ret'd to Japan. There were many fights because some of the Christians forced into Buddhist beliefs were unhappy. There was much turmoil, and priests came and went.

- After the 4th priest left, there was no priest for some time. The men got together in their "temple", which was just a plain building, and had a meeting. They decided it would be more relaxing (kiraku) to turn the place into a plain meeting hall. After all, some said, it was

rather restricting (kyukutsu) to have the Hotoke-sama there. It was like being watched all the time. "Let's make it a plain hall, and feel more free." They decided to take the Buddha to the home of Umekichi Tanaka who was a very devout, grateful person, always saying "Namu amida butsu." "Good, good," the men all agreed, clapping their hands. "Then we can drink and do as we please in this hall."

As they were in the midst of their discussion the door opened, and in walked Kiyoji Matsuoka (from Kumamoto). He was dressed in his dusty field clothes, his shoes covered with dust, carrying an armload of calla lillies. He entered, murmuring, "Namu Amida Butsu", and excusing himself as he walked through the crowd of men, he went to the altar, slid open the doors, changed the water in the flower vases and put in his calla lillies. Then he lit the candles and burned incense and recited a short sutra, with his hands together. As he did so, all the men grew quiet. They watched Matsuoka-san as he worshipped, and prayed, and then quietly closed the doors of the altar, ~~and he left the hall~~

The men were subdued. "I guess we'd better think this over," one began. "After all, The Buddha belongs here... this is where ~~the~~ the spirits of our parents are... we cannot very well remove the altar.... Let's leave it here after all. Soregail... soregail.... that's good, ♪ they all agreed.

Matsuoka-san left quietly, still murmuring "Namu amida butsu." He went outside to his horse, patting its head gently and saying, "Yo mattete hureta neh... thanks for waiting for me..." And then "paka-poka to" went gently slopping off down the dirt road.

All the men had felt the spirit of the Hotoke.... "Kono mama ga iii..." they agreed. "Let's leave things as they are."

-----  
A month later, Rev. Matsuura came. Most early churches probably had similar incidents.

- The ~~the~~ Buddhist Church and the Nihonjinkai (Japanese Ass'n) were the same. And the ~~Kai~~ priest had to double as priest and secretary.  
Priest = Kaikyoshi Kai-open, Kyo-teach, shi - messenger.

-----  
- Even in the smallest towns there was usually a "ryoriya" with waitresses, there was always drinking, ♀ women, and gambling. There were many gambling dens run by the Chinese smoking long thin pipes. Women were still very scarce in Guadalupe. Rev. M. went to the gambling houses and tried to tell the men to stop, but they just shoved him aside, telling him to get out, "Jama-mono" (Bothersome one). Some Christian ministers who tried to stop this kind of activity were even killed. Mrs. M. feels that the J. government should have sent trained leaders with early immigrants to educate them, spiritually and morally.

- Early immigrants came mostly to earn money. Later some came to avoid conscription in the army. Others simply wanted to go out into the world and do bigger things than possible in a small island country. Only a very few came out to go to school.

- They had a welcoming party (kangeikai) for ~~her~~ the Matsuuras at the Inouye Royriya. She was shocked to see white-powdered waitresses who played the samisen. Many of the wives of such ryoriya owners became prostitutes; their husbands standing guard at the door in case the police came.

- Mrs. M. was embarrassed to go to such a ryori-ya. She was the only woman guest, all the others were young single men. They all stared at her and said she'd have to make a speech. "Aisatsu wo shite morawan naran." She spoke about "Sode furi au ni mo tasho no en." - Roughly - It was destiny that they were here together... Some people we never meet in our lifetime. But ~~we~~ are here together now, through destiny... Let us help each other. Dozo yoroshiku. " They all applauded. She was only 22.

*camp*  
- They toured all the camps to "aisatsu" ~~xxxxxxx~~ pay their respects to the bosses. There were about 30 camps in Guad, with about 50 men in each. Most were Japanese, some Filipinos. The camps were pitifully wretched, lonely, bleak and crude. The men slept in double decker bunks - narrow and hard; The wife of the boss usually cooked meals for the men; they sat at benches or on orange boxes; there were outhouses with no plumbing, and a bath house for Japanese type bath.

- Mrs. M. was expecting so much of America. She thought it was going to be a beautiful place. She learned about table manners, expecting that she would always be using knives and forks. She thought maybe she would even have to learn how to ~~a~~ dance, as the Americans did.

- Instead, she found this barran, lonely crude little farm town of lonely men. Sometimes she longed to go home. Was this what America was like? But her husband told her, "That's why we are needed here... that's why we need a temple.. we must befriend these lonely men."

- And so they served wine to them. They let them come to drink and talk so there would be communication. "Sekyo mitai na mendokusai koto shina sanna," they told the Rev. They just wanted to sit in the kitchen and talk..

*camp*  
- Rev. Matsuura, as Sec'y of Nihonjinkai as well, had to tour all the camps and offer his help. Most were growing sugar beets. The large ones were about 500 acres, under contract. Many of the J. couldn't read the lease and simply signed. Some had signed away their crops and lost everything.

The priest had to translate leases, go to the Dr. with them, or go to the drugstore with them and help them get their prescriptions and tell them how often to take it. Some didn't even know what a spoon was, had to tell them "saji" and explain just how to take the medication. In the early days only 2 or 3 people could speak English.

- The winters were long and rainy. There were no sports then such as baseball. Some did Sumo. Judo came later. Therefore, ~~most~~ men gambled.

- Rev. M. had gone to Foreign Lang. School in Tokyo, so could speak Engl. He tried hard to raise the men's wages, by arranging for better contracts with the Americans.

- After the sugar was removed from the Sugar beets, the residue was fed to the cows. This was terribly smelly, and the Japanese were the ones to

do this smelly work. They lived in Ushi-kai camps. (~~cow~~ <sup>quite</sup> Camps) When Mrs. M. heard that they were going out to visit these camps, she pictured some beautiful green pasture, (~~with~~ the kind she had seen pictures of in Europe probably). Instead, she found them to be filthy, stinking camps, unbelievably wretched.

*Camp*  
The men slept in narrow double bunks on a blanket that had been thrown over a pile of hay. No mattresses. All of them wore filthy clothing, and when meals were ready someone beat on an old chipped metal pan. They came to eat in their filthy clothing, squeezed together on benches. There were no floors. The woman of the camp cooked, cleaned up and heated the bath water. They all chipped in to pay for their food.

- For bkfst they had dango-jiru, the dango were made of flour and dropped into misoshiru. There was rice, omiso and shoyu available then.

*Camp*  
- Lunch was a little bit of meat, cooked with lots of vegetables all mixed together in an enormous pot. Tsukemono (daikon).

- After dinner, the men took a bath and then slept in their narrow bunks.

- Altho the town had electricity; the men in camps usually used lamps, so the camps were quite dark and dismal.

- The barns nearby houses 30-40 horses. They smelled too. There were flies buzzing around. Mrs. M. says the conditions were simply unbelievable today.

8-22-72

-ken

- In Fukui, her home~~town~~ province, there was only one piano. It was covered with brocade and was uncovered only when the teacher played it. She was longing to play even one note on it, but never could touch it. She did learn how to play the organ, however.

- In L.A., when she had gone to work as a school girl, she was longing again to play the beautiful grand piano in the living room. She was thrilled when her employer asked if she could play "kimigayo" and she played the J. nat'l anthem for her. The woman was pleased, and was good to her. She stayed three months. The woman was one of the first to get the flu; Mrs. S. took good care of her, massaging her back, etc... but soon a letter came from home saying that many were becoming ill in Guadalupe, and she was needed at home.

- The Spanish Influenza epidemic started about Oct. of 1918 and lasted through February 1919. Nov. 12, 1918 was Armistice Day and there was great rejoicing, but almost immediately, the flu epidemic became very bad. It struck the young and the pregnant women most severely and many of them died.

- Mr. Yamamoto, whose son had just been called from Japan, lost the son in the epidemic. There was one young girl, Yoshie-san, (Sudo family?), who was only 19 or 20. She was one of the few young single girls in G., as in those days there were usually only children or wives of the bosses and some ~~workers~~ <sup>her</sup> She sought the flu and died. Her parents put her best dress on her, put on her best dress and her gold chain and watch and buried her. But no one could go to the funeral, as all gatherings were banned. Only the undertaker, family and minister could attend a gravesite burial service. The J. were buried in one corner of the town cemetery. After the funeral, many young

men, who had secretly hoped they could propose to her, appeared at the grave with flowers for the young girl, surprised to encounter so many of their friends - all who had cherished the same hopes. "So you had hoped too..." they said sadly to each other. She was also from Fukushima-ken, just like young Okei. Even today, J. gather at cemetery on Memorial Day.

- In the meantime, the epidemic grew worse and worse. In those days, the camps were in miserable conditions. There was no electricity in most, and altho the big camps had telephones, the small ones didn't. There were only about 10 cars in G. belonging to the big bosses. Others, had to use wagons and horses. The roads were muddy and slippery and miserable when it rained.

Those who lived in town couldn't keep horses, so borrowed horse and a small buggy from the Constable. Rev. M. toured all the camps, carrying enemas, castor oil and aspirin. Everyone was sick. No one could eat. Some had temperatures of 104 for one week. Rev. M. would go and make "Okai" for those who hadn't eaten and feed them. Because of the war, there weren't enough Drs or nurses. The hospitals were full, and so all churches, schools, etc. became temporary hospitals. Everyone wore masks. There were many funerals every day, and Rev. M. would be gone all day helping where he could. Mrs. M was pregnant, young, lonely....

- With parents ill, many families had no one to care for the children, and ~~Mrs~~ Rev. M. would bring home babies for Mrs. M. to care for. At one time she had 4 or 5 young children. One was a 2-week old infant, its back red with rash from having been ~~in~~ neglected since birth because the mother was in the hospital. She had only 1 bed in her house. She had to tie two chairs together and put a pillow on it as a crib for the baby. (See story in book) Without enough room, or beds, she sometimes went to her big bed, with its sagging mattress, and cradled babies in her arms, ~~pregnant~~ against her own big belly - 8 mos pregnant. Those were miserable and sad days.

- The Tanaka Camp was one of the biggest in G, and therefore had the most invalids. Mrs. T. then pregnant with her 6th child,. In those days parents often sent their children to Japan to be cared for by grandparents, aunts, etc... as they couldn't take care of them here. Many got sick & died in J. The eldest Tanaka child was in J., but they didn't want to send their girl there. Later, she was the first child in their Children's Home.

- Mrs. T, was ill, her legs so thin... when Mrs. M. went to rub them for her she would say, "Ah, kimochi ga ii... sumi mahen noh... Okusan, musume tanomi masu de yo..." She gave birth to her child and then died. Other people had to care for the infant. Mr. T. went with the body to L.A. for cremation, got the best casket available. He wanted to have a good funeral for her. While he was in L.A., his cousin died, so he just stayed in L.A. to have his funeral there too. Then, the infant died next. When he came back from L.A., his 20 year old brother, who had sneaked in to the US from Mexico died. He had travelled through deserts, swam across river, and finally reached Guadalupe, only to die of the flu. Mr. T. lost his wife, infant, cousin and brother, plus two workers in the flu epidemic. But they couldn't have a nice funeral in G. for any of them.

- There was a belief that if one drank whiskey, one wouldn't catch the flu. So many of the men got drunk, and <sup>some</sup> couldn't even be located when their wives died. These were sad, miserable days... with rain, cold, muddy roads, lack of drs... death....

- By Jan 1, 1919, the epidemic seemed to have eased somewhat. ~~Ever~~ So they got together, drank wine, had some happy gatherings...and the epidemic flared

up again. Toward the end of Jan. and beg. of Feb, it seemed to be easing up at last. By that time, 30 Japanese people had died. There was no Christian church in G. then, so Rev. M. had to perform all the funerals, care for the sick, etc... with only one assistant.

- End of Feb. Rev. M. himself finally came down with the flu. All those who had already had it were immune, so they all came crowding into their small home, anxious now to help the man who had helped so many of them. He was in bed for 10 days. Then, Mrs. M. finally came down with it. By now, she was very big, and was so "kurushii", they made a big quilt for her to lie on, to ease her back. Everyone took such good care of her.

- March 3, they had a memorial service for all the women who had died, and those remaining decided to form a Fujinkai. They were all so sad and lonely they decided to band together for comfort. About 40 women got together, had their memorial service, then played games, had fukubiki, and rejoiced in the survival of those who remained. They all breathed a sigh of relief as the epidemic seemed over at ~~it~~ last. It had been very bad during Nov and Dec., eased up a bit in Jan, and then one more bad month before it finally ended. 3/3/19, was a Hakkai shiki. They were womanly who had died... but now, they were well and together... they wept with joy.

- April 30, 1919, She gave birth to her first child. (George). At the Santa Maria Hospital. The head nurse was so good to her and named all her children. George (Moromichi), Jane, etc...

- Later, she also started a Sunday School. There was no organ, until the Christian church in Santa Barbara sold their old organ to them for \$60. She was so happy when she could play it in her temple, she wept. At first only 1-15 children came. She played the organ, told them stories. She cont'd teaching Sunday School for about 50 years. Later the school grew to 500 children, transported in 2 buses.

- In the Shin Sect., Wasaan, Poems of Shinran ... about in the mid-Meiji period, they began to put these to organ music. There were Sunday school songs in Budd. churches by then. And there were SS in L.A. Fresno, then Guadalupe.

- Two types of Buddhism in the U.S. in early days.
    - (1) Buddhism in Calif, as brought over from Japan by the early immigrants.
    - (2) Buddhism, as studied by the scholars. in 1915, Chgo World's Fair.
- 5 - 6 great Budd. representatives came from Japan, representing Zen-shu, Shin-shu, Jodo-shu. They met the president. Bishop Uchida was then the 2nd Bishop in U.S./ First was Sonoda.

*Children's Home*

- In those early Guadalupe camp days, life was filled with work and making a living. Life was crude and harsh in camp. Those with children were worried about their education. Since many lived too far to send the children to town school or were too busy working to care for them, they sent the children back to Japan to be educated. Often the partings were so sad, (naki-wakare). One child screamed, "Mama, mama" and jumped from the ship into the ocean. After that, Rev. M. knew that he must do something about keeping the children here and educating them.

- Mrs. M. also couldn't forget Mrs. Tanaka's dying words, "Musume wo tanomi masu deyo...." Take care of my child.... The T's eldest child was 10. When 7 or 8, had sent home to Japan, but with weather, food, etc., so diff. in Japan, many of the children would get sick, and some even died. The M's felt there must be something they could do to keep the children in the US and educate them here.

- They decided to open a Children's Home. Began to collect money from everyone. Every time Rev. M. had to help someone get a "shomei" (certificate) in order to call a bride, or whatever, he asked for a contribution. So he had some money.

- At first the home was just an old building which they brought to the lot behind the temple. Everyone helped paint it. The first two children to come were the Tanaka children 7 and 9. They spoke only English, so Mrs. M. felt she had to learn how to speak Engl. too. She didn't even know then how to make a sandwich. She wondered why people ate toast for bkst. She had much to learn.

- The two T. children came to her shortly after the flu epidemic. She pondered how to run the home. She knew she wanted to be like a mother to the children, but should they call her Mama? Finally, she just decided to let the children call her whatever ~~it~~ came naturally to them. They began calling her, "Otera no Obasan." (Church Lady or Lady of the Temple). Well, that would do.... they followed her around like little puppies.

- The children were very good at school and the teacher praised them highly. Soon other parents of the area wanted her to take in their children. "Uchi no mo tanomi masu..." Soon, she had 12 or 13 children. The Eto Family in San Luis Obispo had sent their two older girls to Japan to educate them, but when they heard of Mrs. M's children's home, they called them back by First Class and had her take them.

*children in far camps lived 40-50 miles from town school.*

- At first it was all girls. Then boys began to come. They needed a separate room. The parents brot their children saying, "Onegai shimasu... onegai shimasu..." Soon, their home was crowded with children. An Inspector came from the city, and said they couldn't keep the children under such conditions. Some of the children were sleeping in beds tied together so little ones wouldnt fall out. Chairs too high, not enough windows, unsanitary, etc. etc... The bldg. was condemned. They hurriedly sent the children to nearby homes, and then decided to put up a new building with volunteer help. She was then pregnant with her 2nd child. (Must have been about 1920).

- The men put up a two-story building, all volunteer. One was a regular carpenter.

She had to feed them lunch. At that time, prohibition was in effect and there was no wine or liquor. The men said without wine *Osake ga nai to* "genki ga denai"... no pep... So she made "dobu-sake" - illegal wine. They had to ~~xx~~ steam rice, put in koji (yeast?)(malt). In a huge 5 gal

*(1919-1932)*

tub. It had to ferment at least 2 months, but every time she mixed it and tasted it, the men would ask, "Mada ka? Mada ka?" Not yet? Isn't it ready ~~it~~ yet? And finally, she could say, "Mo ii desu." They finally finished the building, and got a license from the state. They could house up to 30 children in it, and they called it, "Guadalupe Children's Home."

- They had a very strict and rigid regimen:

1. One of the older children would rouse all the children, saying "Oki masho." (There were 2 h.s. children) They washed their faces, made their beds, and cleaned up their rooms. The Oneisan's helped make bkfst.

2. Before Bkfst, they all gathered at the altar for Omaeri. She taught them some of the simpler ~~Skxxxxxx~~ poems of St. Shinran.

3. Meditation before bkfst. While they sat quietly with their hands clasped together, she played a record on an old victrola that had to be wound by hand. Most of the J. records then were Ondos, and gay tunes, so she asked muscians for good records and always tried to play some good music. Later the children ~~were~~ picked the records they wanted and took care of the victrola. The boys always wanted to play a short fast peppy record, like "Sendo Uta" (fisherman's song), then get on with eating. But the girls would pick nicer records. They lined up to go to the tables. One older girl (Nei-san) sat at each table, and they also helped with the dishes.

4. Got ready to go to school. All took lunch pails. The lunches were made the night before. Baloney, jam and butter, fruit potato chips, sometimes candy. They would peek into the pails to see what they were going to have the next day. When ready to go to school, they would all say, "Sensei, itte maeri masu... Obasan, itte maeri masu...."

5. After school, they had "oyatsu". Sometimes it was just candy from the "Candy-ya" The kids would always say at home, "Otera no candy wa oishii." Then rest.

6. Then Nihon Gakko. At first the children of the home were the nucleus of the school. Then other children wanted to come as well. The state was very strict then about J. books, and forbid use of those printed in Japan. So the texts were written in the U.S. and altho ~~kk~~ written in Japanese, the contents were often about U.S. So all the teachers had to take tests in American history, constitution, citizenship, etc. At first they could take these tests in J., but later had to take in English. Mrs. M. had to study to take the tests, took Mary in her arms and went to L.A. to take the oral tests. Very few women then. She was scared, but she passed. *Spoke in huge "China-gama" etc at big round table.*

7. The older girls helped prepare meals, usually rice and okazu. Before dinner, they once more had meditation period. *after dinner, made lunch for tomorrow*

- *Then homework. 8:00p: Omaeri together at altar, sang evening songs, she played organ.*

8. When ready for bed, each one would come in to say goodnight, even when there were guests or anyone else present. "Sensei, oyasuminasai." In bed, they would all sit on their beds, face in the direction of their home, clasp their hands and say the following St. Shinran poem.

*He wrote it after he was 80 - when at last he saw the truth of humanity.*

"Chose no higan kiki shi yori - (beyond this world - Higan, Buddha)  
 Ware ra wa shoji no bonbu kawa (Bonbu = mayoi no ningen)  
 Uro no eshin na kawara nedo (eshin = soiled body)  
 Kokoro wa Jyodo ni asobu nari."

Roughly translates to: When we hear the teachings of Buddha, the more we learn the more we realized that we know nothing... that humans are not great at all; our spirits are still soiled... we wander and seek... but because we listen to Buddha's teachings, our spirit is in the Pure Land.

- After reciting this poem, the children say "Otosan oyasuminasai, Okasan oyasumi nasai. Others simply say "Mama, goodnite... Papa goodnite" All in white nightgowns. A touching sight.

9. Lights out. Then Rev. and Mrs. M. ~~all~~ checked each child. Some are still lying awake, their eyes wide open. Some get up and creep into their room in the middle of the night. Some call out in their sleep. It was a big responsibility, but the children were so sweet and "kawaii".

Once, one became ill with Scarlet Fever, Home quarantined for 1 month. Almost died. Children loved staying home and eating "gotso".

- It was such a busy life for Mrs. M. On Saturdays she did all the washing of the children's clothes. She got a washing machine, but had to do all the ironing. Most of the kids wore "apron-pants" or overalls. On top of keeping up the home, shopping for food for the children, teaching J. lang school, she also taught Sunday School on Sundays and played the organ until some of the older girls began to learn how to play. She also had the Women's Group - Fujinkai; Funerals, etc... Also much company... as people came to omaeri. She finally became sick after ten years.

- The Issei parents were willing to part with their children because they were so concerned that they would be educated properly. Camp like was too crude and the level of life too low. Also schools were too far - 40-50 miles. So the Children's Home served a real need. The parents at first paid only \$10 per month. Later more. After 10 years, there were almost 40 children. The older children helped with housework ; they each tried to care for selves. Some of them helped care for her two babies (Geo and Jane); sometimes they would drop them and say, "Mata otoshita!"

- At first they had two bathrooms. Later they built a huge Nihon-buro which was heated by gas. She started the water from about 3:00. The boys would sometimes swim in it.

- In Children's Home - the children slept according to age. In the biggest room there were 12 or 13 children. Boys and girls separated. The older children were 1 or 2 to a room, because they had to study. There were some jealousies and teenage problems.
- Once when Rev. and Mrs. Matsuura went out for the evening and came home, they made the rounds of the children's beds as usual, and were startled to find that all the boys' heads were shaved. Not just one - all of them. They didn't know what had happened. The next day they learned that one of the boys got gum stuck in his hair and the more ~~it~~ he tried to get it out the more it stuck on everything. The older girls had shaved his head, and he had become so embarrassed, that the other boys agreed to have their heads clipped too, so he wouldn't be the only one.
- They all helped each other. Were like a family. Older girls were Oneisan.
- Nihon Gakko : From about 1923, all J. teachers had to take state tests. All the J. teachers of Calif, took classes in SF for 1 week. Buddhist and Christian alike. Most had small children with them, and bishops' family etc took care of them,; They had to take tests in J. and some failed. Then they had to make new texts (kyokasho), with American history, etc., so they felt they couldn't teach it well. The texts from Japan were banned.
- Some schools were quite militaristic and strict - man would carry switch, would call out "Kyotsuke" "Rei" - all bow, etc... Others said such tactics not necessary, the children should just be taught to read Japanese and understand J. culture. Some had Emperor's photos, others didn't. It all depended on the teacher.
- Most of these schools were run by Nihonjinkai, Buddhist churches or Christian churches. Many J. wanted to be head of the Nihonjinkai. Since they couldn't participate in Am. society, they wanted to be big within J. community.
- When Anti-J. discrim became bad, they could no longer even bring over picture brides. (about 1930??) J. couldn't rent fields or buy; no contracts; Many of the J. Hawaiian Nisei were over 21 and came over, and Issei bot and rented land with their name. Some made money off of other J. this way.
- The Issei were just waiting anxiously for their children to grow up so they could use their names to help them buy land, etc. When children finally growing up, WW II came along. Issei had one hardship after another.
- About 1913, Rev. Matsuura and five other men bought 125 acres near Lincoln, as they were told they could buy land if they formed a Corporation. Rev. M had never worked as a farmer. But they tried raising hay, bought turkeys to feed on what was left. They dug a well, and when he'd gone 20' he finally got about a cupful of water. He was so glad, he took it to Hotoke san. He bought a horse for \$9 and called him "Kuen". And kuen yo ni natta! The only kind of land anyone would sell J. were marginal, with no water. No wonder they failed. They worked hard, but the state confiscated their land as the Corporation they formed was considered illegal.
- When Mr. Tanaka called his son from Japan at 14 or 15, he was a stranger and could never really get close to his father. He had to go to first grade, while his younger sisters were far ahead of him. No mother. Many problems as father and son simply couldn't have heart to heart contact. This happened to many children who were sent to Japan and were away from parents during crucial growing years.

More on Children's Home:

- At times of illness, children miss their parents most. For ex; measles, (when face breaks out, often look like parents. "Umekichi ni sokkuri". They had mumps, whooping cough, scarlet fever.
- Scarlet Fever worst. The second Tanaka child, Akiko (about 12) came down with Scarlet fever. Whole house and temple quarantined, with big red sign. Meant no temple services as the temple and home were connected. She ran a fever of 104 for 3 weeks.
- Dr. came daily. Told them to get special nurse, but no J. nurses then, and still much discrim, so couldn't get a nurse to come. Older sister, Toshiko, and Mrs. M. decided to nurse her. Mrs. M. didn't sleep at all for about a week. She was determined to see the child through.
- Mr. T. would come as far as the fence and say, "Okusan, tanomi masu deyo. Haha no ~~K~~ nai ko desu kara... tanomi masu..." He would add, however, that even if she died, he would be grateful, ~~but~~ because she would be dying in the temple. When Mrs. M. heard him, she was more than ever determined that she wouldn't let the child die. The sister Toshi tried hard too. She was about 13-14
- No one could enter the house except the dr. and the druggist. No one could leave, so the children had to be kept home from school. There were about 30-40 people; she had to order food by telephone. All the children were given "yobo-chusha" vaccinations so they wouldn't catch, but this injection made some of them ill for 2-3 days. The principal of the public school brought school work for all the children and left it on the porch each day. The older children helped the younger ones study. It was hard to keep the children entertained when they couldn't go out. She made special gochido occasionally, to keep children happy and well.
- It was near Xmas time. But no one could go out to shop, and parents could only come as far as the fence. Xmas eve, the Dr. dressed up as Santa Claus and the druggist was his assistant, and they brought presents and a decorated Xmas tree to the home. Some of the children later said that was the happiest time - no school, gochiso, and presents.
- Finally at the end of 3 weeks, the dr. tried injecting antibodies(?); so body would fight the disease. Either it worked, or Akiko would die. Mrs. M. and Toshi worried all night. A. was in a small room downstairs away from the other children, near the hotoke-sama altar room. As injection worked, she began to shiver and shudder. Then fever began to break. The Dr. stayed all day to keep watch, as the fever shouldn't drop too fast. Finally the following day, her fever went down and she was saved.
- One other boy, an only son, got a light case. He had to be isolated too in a separate room. Mrs. M. was so busy, feeding all the children and caring for Akiko too, she finally hired a cook. He was an old man, very kind but so careful, he would wash spinach one leaf at a time. The older girls would tell him, "Hurry up... You're too slow" and he would shout at them "Yakamashiii... keep quiet."
- At last one day, Akiko well enough to smile. Mrs. M. and Toshi wept with joy. "Yokatta neh..." Father said, "Akiko mo yoganska noh? Gomei waku okake mashita noh..." At last, for New Year's the red quarantine paper came off the door and everyone shouted for joy. It was a real celebration.

- At one time there were many big nihon Gakko, Kimon Gakuen being one of them in S. F. The Guadalupe school eventually grew to 300, with a bus to pick up and deliver children.

Some came to school Saturdays 9 - 12. Others came weekdays after school until 5:00p.m. There were 3 teachers. She taught twice a week, about 5 classes.

Sometimes they would have Gakugei (Programs) in Japanese or Hanashikai. Had to be careful that many children have something to say, even if only Konnichiwa, as parents would become angry if their child didn't perform. It was a small community - insular and isolated, so many were narrow minded.

The children didn't see many old people as grandparents were in Japan, and Calif, being a young state didn't have many old paucians either. In story of "Shitakiri Suzume", - children would ask Ojisan te donna shito. Couldn't point to anyone and show.

She was busy with the Children's Home in Guadalupe for 10 years. Then gradually parents were able to take care of them, Japanese schools were opened, and need for school was not so great.

Became ill, and Dr. told her that going back home was the only medicine. They left Guadalupe, and whole family (now 4 children) went back to Japan. When she got to her mother's all she did was sleep. Mother asked her if she hadn't slept at all while in America! In US her children had always been in the care of others and she was always worried. At home she relaxed completely and slept about 4-5 days. She stayed there for 6 months.

- Then went to husband's place in Hiroshima. near hills, family had farm. fuki, sansho, etc... Children went to school, Jane, Geo., Mary, did well because they could speak Japanese. Then went to Uzumasu near Kyoto, for 8-9 months. They were in Japan for about 2 yrs 8 mos. They had just about decided to stay in Japan, and were thinking of opening a school in J for those who returned from the States when they got a call from Fresno to take over temple and teach J. school.

- 1931 - worst of depression. Fresno wanted them to come immediately. They pondered as to what would be best for the children. Her father said he wanted them to stay, but he felt that Rev. M. by nature was better suited to U.S. He was honest, out-spoken, "assari" and didn't do "ojyozu" as many J. priests had to. In J. there were many priests, but not many in US, so he advised them to return to U.S.

- In J., daughter Kiyoko was born. Now they were 7.. Mother wanted her to leave the grandchildren, but Mrs. M. remembered how alienated the parents and children had become when they were sent home from Guadalupe and decided to keep them all with her no matter how poor. She brot big tansu, which she still has.

- The last she saw of her father, he was leaning over the "hibachi". He couldn't bear to look up. All he said was "genki de"/ Mother came to Kobe with them. The last sight of her was as she stood on the dock waving and waving.

- In SF they stayed at the Aki Hotel (Hiroshima people). Everyone there said, "gonin mo ko tsurete doko e iki haru noya?" When they said Fresno, they all told her not to go. The depression is terrible; they can't sell grapes; everyone is poor. "yamenahai... abunai desude... kuwaremahen de.."

- But they were determined. They took the train to Fresno. arrived about 11:00 p.m. Okuda san came with a pickup truck to meet them. All the children crept out of train. He was surprised. "Kiite wa imashita ga takusan orare masu noh!"

- They stayed in a J. hotel for 1 week, then rented a house which was owned by a Chinese for \$30 a month. The house was separate from the temple. The Chinaman owned a restaurant. He had a player piano in the parlor on which Jane learned to play. Geo. learned the violin. They all played tog. and had fun.

- There were lots of grapes growing, but no one could sell. Banks failed; lots of jobless in L.A. Not much of a salary, but the country people brought them chicken, eggs, kindling from the grapevines for fire wood, veg. etc..

- Mon-Friday, she went to teach nihongakko in Fresno from 2-5 at the temple. Then she rushed home to cook for the family.

- Sat and Sun; she and Rev. M. went to teach in a small town 10 miles away called Bowles. About 80 people. Children were still small, youngest one still nursing; she had to leave them with people and worried about them. Finally took them all with her. 7 of them went. She made a huge obento and they made fire with grapevine cuttings and ate outside. Then Geo and Jane had to watch the young ones until 4 or 5:00. They did this for about 2 months, and then children tired of waiting, and so she left them again at home. They did this for 4 years. She taught Sunday School after J. school on Sundays. (?) Bowles people grew mostly grapes, some apricot and peach.

- Rev. M. had to drive out to surrounding small towns for evening meetings and often didn't get home till late. She couldn't sleep until she heard the sound of his car coming into garage. The Buddhists were very devout. After service, they had long tea sessions. In winter when fog thick, she worried.

- When they got home from Bowles, she would find kids and their friends all over. sometimes on roof, etc... when cold, they would be huddled together, afraid to burn a fire while parents were away. She felt bad about that.

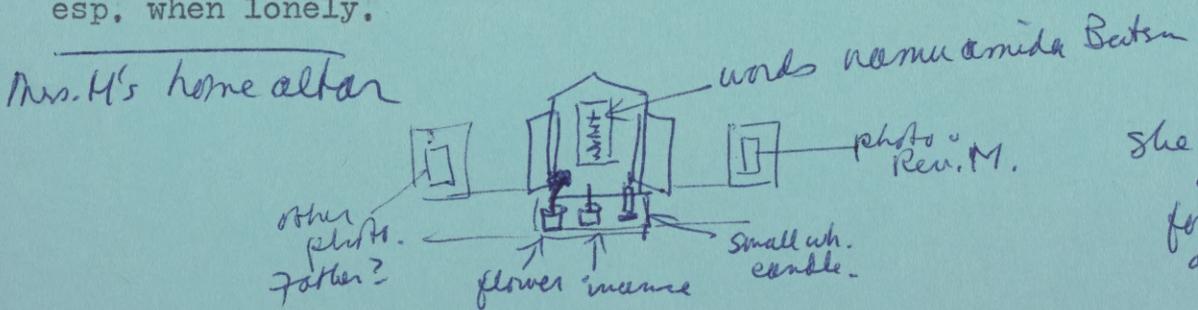
- They used to do "oshibai", Geo would imitate Hayashi Chojiro, movie actor.

- They all enjoyed Fresno where they stayed for 4 years. Someone brought her a sewing machine and a washing machine.

- They had a butsu-dan where they had family service before breakfast and in the evening before bedtime. (should be before dinner.). They light a candle, light a stick of incense, burn ko (powdered incense); Give morning rice (obōppan), hatsumono (first of any seasonal food); and gochiso received leave about 1 day.

- After 4 years in Fresno, they were asked to return to Gadsden. So after a 6 yrs absence, they returned. At that time the J. schools were at their peak, but it was hard to dev. religious spirit. So decided to have morning services at the temple on Wed. and Sat. for children before they went to public school. She wanted it to be more than just "ogamu". They had a church bell, and the first child who came was allowed to ring it. They began coming so early, she had to do something about it. On Wednesdays the girls came. On Saturdays the boys. The children cleaned the temple and the school, working as fast as possible. While they did that Mrs. M. cooked a huge pot of rice, misoshiru with sweet potatoes in it, and otsuke mono.

For the service: They read a short sutra together; Mrs. M. played the piano for morning hymns; Rev. M. told a short story from the sutra; then they ate breakfast together. About 20-25, sometimes 15-16, children came. They all said the Otera no misoshiru was specially good, and remembered it even as adults. It was good because they worked hard and were hungry. When that was finished, they went to public school. Boys who went to war later told her they remembered the misoshiru and evoked the spirit of "namu amida butsu" esp. when lonely.



she keeps doors open all time, tho formally, should close after worship.

SHIN SECT - Hdqts in Kyoto: Higashi Honganji - Oregon St.  
Nishi " - Channing Way  
Began in U. S. about 75 yrs ago.

In most home altars, they simply have the words "Namu Amida Butsu" because of the "guzo suhai" in U.S. - i.e. antipathy to statue or image worship. So no statue of buddha in the altars.

Oshaka-sama = Buddha, incarnated on this earth as a prince.

Oshaka-sama saw life, death, old age, misery of the world. He saw that all sought peace and happiness. How do we find true happiness? So prince began to study Buddhism, he went to the Himalayas and studied and meditated for 6 years; suffering physical deprivation. But still desire, greed, etc. were not gone.

- So he sat beneath the Bodi tree (tree of enlightenment), meditating until he was freed from his desires. He knew that fear, hate, etc., all came from within. He meditated for 35 days. On Dec. 8th, morning, enlightenment came. He went into a greater world. That day is called JODO-E or day of enlightenment. It is celebrated today in all temples. He saw the morning star bright and clear and shining. He knew enlightenment. In his 7th year of meditation he knew. At 35 yrs of age, he became enlightened. He was full of joy; he heard beautiful music. He wanted to share his joy with all who suffered.

- Because prince was an only child, his father sent 5 men to watch over him. In Rokuya-on park (?) Young girl gave him some milk. They thought she had soiled him. But he went to the people and gave his first sermon. The 5 men lowered their heads and listened. They were impressed, and stayed with him for all his life.

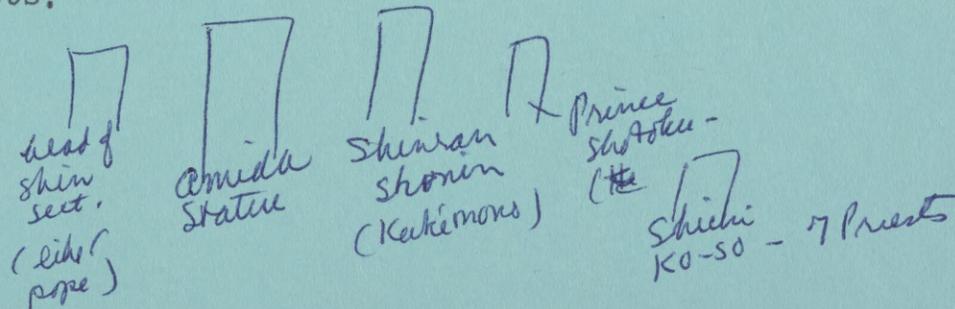
Amida - is the original Buddha, the universal source of all enlightenment.

We put our faith in Amida. (akin to Christian God?)

Oshaka = Earthly incarnation of Amida (like Jesus?)

Two ways to reach enlightenment. Tariki - being saved.  
Jiriki - thru own study.

Oshaka was first - then 7 priests were next ; 2 in Indian, 3 in China. In mother church (Gohon-zan) altar, there are statues and kakemono for Amida, head of sect, Shinran Shonin, Prince Shotoku (who brot Buddhism to Japan); and 7 priests.



Dictionary definition of Buddhism: religion and philosophic system of central & eastern Asia, founded in India in 6th c. B.C. by Buddha. It teaches that right living, right thinking and self-denial will enable the soul to reach Nirvana, a divine state of release from earthly and bodily pain, sorrow and desire.

She speaks of "korori no kannon sama" - wanting to die "korori to"  
She seems slightly depressed and anxious over her sister's departure  
(3/6)

- Most of the people from Hiroshima were of the Shin Sect.  
The Guadalupe Temple was Shin Sect - founded by St. Shinran, born 800  
yrs ago. This year is 750 yrs since its founding. Big celebration  
in Japan, Mar- May.

- Tanaka family were from Hiroshima. He was life-long Shin-shu man.  
Very devout. Came to US when about 16 yrs old. Went to Sacto; that  
he was going back to Japan in about 3 yrs. Could have bought land  
for about 10¢ acre then (?), but he said he didn't want it because  
h he couldn't pack it in his suitcase. He was a laborer first,  
and then became boss. The sugar factory was nearby; they contracted  
for sugar beets. Factory leased the land to a whiteman; and he  
contracted Japanese boss.

- There was a big water tank, with a windmill, that brot up the water.  
8 (faucet? prob. pump)

- Some boss' families had their own baths; some used community tub

- He had brought over in his yanagi-kori the "Shoshinge", okyo written  
by Shinran; every morning and evening, they had family devotions;  
Put rice there, should put fresh flowers; incense; candle; Father  
struck the gong, and they all memorized the Shoshinge.

- On the 16th of every month (*gonsei nichi* memorial date of Shinran); they  
had special omaeri. They called the Rev.; had oshojin ryori with  
dooked daikon, nappa oai; etc... all the camp people came; it was  
held in the evening.

Rev. read okyo (Sho shingyo), then Gobunsho, a collection of about  
80 letters written by St. Rengyo - friendly warm letters). If  
Rev. couldn't come, then father read this. Rev. usually wore  
a simple black robe, with wa-ge-sa. (circlet - brocade, worn around  
neck.)

- The Big camps had a ~~sepa~~ separate woman (besides boss' wife who  
made the bath fire; cooked, etc.. boss' wife also helped.

- In marginal land, grew potato, beans and onions; once he was  
fined, for dumping unsalable onions in wrong place; smelly.

- For sugar beets; land plowed, seeds planted; ~~the~~ plants thinned;  
then weeding; Sept - topping, cut tops off; leaves taken to  
cow farm near factory, smelled terrible.

- Boss was more of a supervisor than laborer; He would oversee  
Mexicans, Filipinos, as well as Japanese. Some of the Mex and  
Fil. ate with the J., others had their own cooks, and ate sep.

- Children had to walk or have parents take them to school 2 - 5  
miles into town. They got home so late; Sometimes parents were  
too busy in the fields to go pick them up or take them. Therefor  
they needec a home in town.

- If mother dead, she is already in Pure Land - As she +  
Hotoke are me. - <sup>child's</sup> Prayer would be to "care for me!"

- 1918 people churned their own butter. Camps had their own cows, chicken, and pigs. They milked cows for milk; made their own butter; Had eggs from chicken...
- Their altar was a crude, homemade one which father had made.
- 16th was Shinran's Gomeinichi (memorial day). The family and Rev. and wife ate shojin ryori first. Then had their service at the family altar. After that, invited all the camp men who came into their parlor. If there wasn't room, they sat on the floor on ozabuton.

At Service; they all put a pinch of incense to burn; read Shoshinge together. Shinran Shonin wanted to save those without anything; the poor and the lonely; the unwanted; His words had deep meaning for the men in camp who had so little.

- Their "dining room" had only benches and a rough table. Altho their house had a liv rm, kitchen (with woodburning stove); and a bathroom; (at the beginning, they probably had to share community bath)
- After the service mother served osushi, onamasu, or sometimes udon; about 30 of them crowded into the house, young children, adults, etc..
- Walking to and from school, the children would have passed only sugar beet feilds, no trees then. Only the middle of the road was paved, side was muddy; dirt ;
- When Rev. and Mrs. M. went out to camps, they borrowed the constables wagon (with seat for two) and horse; used a lantern at night. Only the rich people had buggies (with roof).
- In the camps they used oil lamps; kindling and logs for stove.
- Camps were identified by boss' name - for ex. Tanaka camp.
- Picture Brides: They were often disappointed when they came. The men would stand in front of the boss' nice big house to have their picture taken, so house would look nice. When they arrived, often they had to live in a shack built beside the barn' One woman had to live in a temporary lean-to, heard ~~horse~~ thudding at night, and it turned out to be a horse kicking; Some men looked much worse than their pictures. Many disappointments.
- Boss' family; they had small metal cots, not bunks.
- Altar: Father usually lights the incense and candle.  
Mother usually replaces fresh flower and puts the rice.
- The closest port was S.F. They had to take the train to SF and most from that area stayed at the Aki Hotel, which was run by Hiroshima people.
- Those who sneaked in without proper immigration papers were either jailed or sent back to Japan.

St. Shinran: Lived till 90 in Kyoto . At about the time depicted in "Rashomon". He went among the common people and suffered with them. We humans are so concerned with material things. We are grateful only when something nice happens. We should be grateful even when we have nothing. We must always have "sunao na kimochi", be pure, and makaseru everything to Kami. Truth ~~is~~ is truth. It cannot be bent.

April 8: Buddha's Birthday. There was a town hall, owned by an Italian (Mr. Caympdaniko? Cantanicoo??) He was a big man in town. He owned a store, the Hall, and also the water supply. He had a huge water tower and piped water to townspeople. First time they did a play at the Town Hall for parents. In Japanese. "Ohana Matsuri". The children sang and did a play about Buddha (oldest T. girl, dressed up in center as Buddha). It was held in the evening and parents came, were so happy their children did the play in Japanese. In the play, Buddha first learns about the suffering of old people. Children didn't have any grandparents, their parents were young; they wanted to know what old people looked like.

OHIGAN (twice a year - at equinox, day and nite equal)

Usually celebrated about a week before and after equinox. Special service was held on the closest Sunday, pretty flowers, omanju or omochi for the hotoke-sama; made osushi and oseeki-han. Also remembered the deceased, and ancestors, so usually went to the cemetery after the service at the temple. Children would recite answers: "Where is the Pure Land? (Ojodo)"

"To the west of the sunset" (would ogamu in that direction) "Where is Buddha?"

Priest wore black robe and kesa

(Hotoke). "He is everywhere."

Priest wore black robe for funeral, Ohigan, etc. with Wage-sa. (brocade circlet. All ministers and priests wore frock coat and a derby hat when making calls - even to the camps. Then for service, put a robe on top of that. All budd. priests also were called Rev.

~~Rosary~~ Rosary? held even during home service.

10th Anniversary photo of temple's founding: Shows group standing around a table with flowers, and altar pieces. They had service at the temple and then outside at the cemetery.

Laundry: done in big wash tubs. Prob. heated water on stove and then poured into tub. Might have done it at the sink, or squatting on the floor.

There were 3 Japanese food shops in Guadalupe; they carried everything, including dry goods. Most of the J. bought supplies there. Some of the stores had boarding houses upstairs. Mrs. M. thought everything was sold by the gallon. She went to buy a "gallon of coffee" and was laughed at.

Clothing: Boys wore long sleeved shirts, and overalls (called apro-pants?) all wore caps; some wore knickers; Girls had short hair, bangs, long white stockings;

In School: Most of the children were Japanese, few whites and few Mexicans. Ex. in one photo: 16 Japanese, 6 whites, 2-3 Mexicans.

The Japanese came to Guadalupe about 1900. Before that the Italians and Portuguese were there first, so they owned most of the land and leased it to the Japanese. The J. couldn't read the leases and just sighed where they were told; Some lost all their crops to the landowners, or instead of receiving 1/2 the share; they only got 20%.

land owner

## Sugar Beets -

seeds - sown about 20-28"  
- planted in spring  
- when seedling 7" hi - they are thinned to 8-10" betw. plants  
= 30,000 plants to acre.

- weed control - by hand hoeing (machine cultiv. or chemical)

- Fertilizer - added with seeds or by side-dressing rows of plants

- Irrigation - ?

Sept  
Oct.

with approach of cold weather - crop harvested by hand (or machine) by lifting beets, cutting off leaves & part of crowns.

- Tops used for cattle feed.

- Topped beets collected & carried to the factory, where processed or stored.

## Beets - diseases

Curly-top, a virus disease carried by leaf hoppers - controlled by use of resistant varieties & by control of leafhopper. Various forms of root rot also causes heavy damage.

Pandemic

1918 - Influenza swept almost simultaneously  
in widely sep. areas.

Autumn 1918 - much of No. Hemisphere  
blasted by influenza in 1 month.

- most destructive epidemic in  
history. More than 20,000,000 died  
in a few months & 50 times that were sick

In U.S. 548,000 died -

Slight rise in epid. ag. in spring.

- chill, fatigue, aches

Temp rises rapidly 101-104°

severe prostration & delirium may occur

in 3 days - blew

Complication - bronchitis & pneumonia

Joseph Kishima - risked life to leave J.  
before official opening of J. studied at  
Amherst, out'd to J. in 1874 as 1st native  
Xin minister, 1876 founded Doshisha.

q.p. should study architecture,

gardens literature - (Machima,  
Natsuume Soschi, Teruzaki Junichiro,  
Kawabata Yasueneri, Dojari Osame.)

arts - Drama - Kabuki, Bunraku,

Painting - screens, utensils - Hanusa

pottery - folk art - festivals

Rev. M. could read English fairly well, so he would have to read it for them, tell them where to sign; help them learn to write their names in English;

Camp boss usually signed the lease. Some signed directly with the sugar factory. Rev. negotiated for a better price for the sugar beet crop. He went to the land owners (Port. and Italians) and made them negotiate with the sugar factory for a better price. Fore ex. \$15 - \$20 per ton.

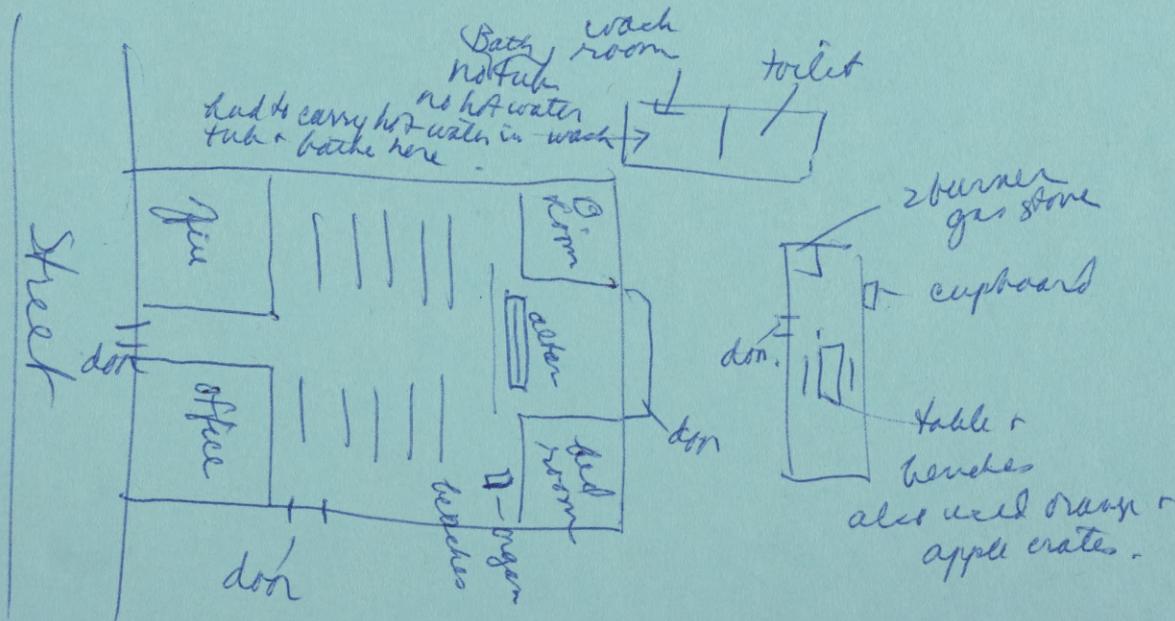
About Sept-Oct, The sugar beets were topped and sold. Ten horses pulled a huge wagon slowly thru the fields; the J. stood in the wind, with sand blowing all over, and threw the beets onto the wagon. The horses wore bells around their collars. The beets were then taken to the factory and dumped. The tops and kasu, were dumped at the Ushikai farm (for cows). it was such a dirty smelly place, she wept when she saw it.

About November, not so many men, because altho the family men stayed and did small jobs, like working in vegetable patches growing onions and potatoes and beans; or bunching the vegetables; tying them up... the single men, packed up their things; took their blanket roll; and left for other jobs in Fresno, etc... Some could afford the train, others had to hitch rides; some hopped freights.

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Temple: Was a small wood frame house with a bell tower on top; small wood gate. Sensei had to climb up to the bell tower to ring the bell, (hard to get to) and then hurry down for the service. There were many doors to the building, people would try knocking at all of them and have a hard time finding them. .... the kids all wanted to ring the bell, some had the chance later; townspeople like d to hear dht bell. Palm tree and 1 other tree in front; also bulletin board.

Two front rooms for office. Then a larger area for the temple and altar. Two small bedrooms off the temple area; The washroom and toilet were separate. Had to go out to get to them. The kitchen also was separate. No bath tub. Had to fill a wash tub with hot water and use the small wash room beside the toilet. No hot water... All guests, no matter how great or humble, were taken to the kitchen for talk and tea. There was a two-burner gas stove (no oven); benches and a table. If not enough seats, they brot in orange crates or apple boxes. Later, when the Children's Home was built,



From her book, as I gather it to be:

- Before her departure for the US, she spent the whole day saying goodbye to the people in her town, "go-aisatsu". It was almost dusk as she arrived home. From outside, she could hear the voice of her father praying (or chanting sutra?). Tears came to her eyes, as she watched him, hands clasped, knowing that he was sending her to a far off and unseen land, but putting his trust completely in Buddha.
- It seems that about 1915, 2 Buddhist sensei came on a trip to Hawaii and the U.S. They wore kimonos till Hawaii, then hearing of the discrimination rampant in UB, hurriedly bought western clothing. In Guadalupe, they visited Mr. Matsuura. They went into the kitchen and saw a huge pot of rice. It was burned black and he was gingerly fishing out whatever bits of white rice he could salvage to serve them. Seeing that, they insisted he return to Japan and find himself a wife. He agreed to marry Shinobu sight unseen. They were engaged at the time of their first meeting!
- Guadalupe - J. were living a miserable life in a big camp like area. There were Mexicans living there too. It's hard to visualize today.
- Started a J. school (?)
- So busy morning to night, almost forgot about saying prayers and children would remind her. She can't ever forget sight of 5 children, in their ~~night~~ white nightgowns, their hands clasped, saying "Otosama, Okasama, oyasumi nasai; nami ami dabutsu... nami ami dabutsu".
- Chapt. 3. On seeing an old 4-tiered jyu-bako and also hearing from a friend who had the flu, she is reminded of the terrible flue epidemic in the winter of 1918, when everyone was relaxing over the armistice. Many J. died then.. Hard to describe the hardship suffered. Their temple and school were turned into hospitals. Many of the ~~phases~~ homes in Guadalupe had no phones, so even those who were ill couldn't call a Dr. or get medicine. Rev. M. borrowed a horse and buggy from the constable and toured the camp, with aspirin, enema equipment and laxatives which he distributed. He took the desperately ill to the hospital, gave okai and tea to those who could eat. Both of them were so busy, scarcely ate themselves. Funerals were held daily. (Only bochi maiso - graveside funerals(?) and cremations (??) All had to wear masks. Sometimes she had to bring young children to her home and care for them at the temple; feed and give milk, as parents too ill or dead. She was new to the country and inexperienced.

One 2 week old baby brot to her care; <sup>(lost son)</sup> he was thin and emaciated from lack of nourishment. Dr. said there wasn't much hope. She t tried desperately to keep him well until his mother could recover and hold him in her arms. But he died at the temple. She felt responsible and felt so bad, but the mother said "His life was short, but he was loved and cared for by the two "sensei". He died in the temple, and now he is in Buddha's arms. He was fortunate." Two weeks later, she came to say "orei" and brought this beautiful "jyu-bako", saying she was happy to be able to come to the temple often. Eventually, they returned to Japan, childless. Mrs. M. wonders where and how they are. She still has the jyu-bako, its pine and stork painting still vivid on the cover.

lid.

How many  
in  
camp?

Mrs. Matsuura's book:

4. July- August is time for OBon. Loved to think of loved ones returning. They celebrated as family. Recalls past Obon. About 24-25 yrs ago. Time of Bon odori, gochiso, drums beating, clapping and dancing to records for about 3 hrs.

Morning after - cleaning altar, find large envelope marked "For the poor T. Family." No name. Mr. or Mbs. T. told of it. partially blind. Rev. M. opens envelope and finds 15 crisp \$20 bills. In those days \$300 was a lot of money. T. says altho he is poor and needs money, he can't accept without knowing who to thank. Wants to put the donors name in the butsudan, so family could thank each day. Pushed env. back.

Rev. M. thinks, examines handwriting, and decides it's Mrs. K. Goes to inquire. At first she denies, but finally admits. Says she doesn't want the children to feel obligated. Rev. M. finally convinces the T's to accept it quietly. T, weeping says he'll "ogamu" in his/her heart each day.