

YATSUSHIRO'S DAILY REPORTS FROM DENVER AREA

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INTERIM REPORT ON DENVER JAPANESE COMMUNITY

P. 1
Denver, Colo
November 46
T. Yatsushiro

#136

on the Denver Japanese community

The following report/is based on observations by the analyst during the period August 19th and November 6th, 1946. During the approximately 2½ month period, the analyst left Denver to spend about 10 days in Washington, D.C., and about 2 weeks in the northern Colorado rural areas. The actual period of residence in Denver city by the analyst covers a little over 1½ months.

This ~~was~~^{must} be considered as merely an interim report. It was written in a rush, and parts of the report may appear sketchy and even lacking. The main purpose of writing this report now is to answer ~~the~~^{three} questions:

- 1) What has been learned about the Japanese community in Denver as of this writing?
- 2) What predictions can be made about the Japanese ~~community~~ in Denver with regard to their continued residence here, their economic future, and their social orientation?
- 3) What aspects of the Japanese community have not been covered adequately by the study as yet and need to be exploited further?

~~The larger~~

~~facts concerning~~

Historical and other facts concerning the city of Denver will be touched upon only if they have an important bearing on the Japanese residents.

Two reports on the Japanese in Denver furnish good background material for this report. One is a study conducted by the Denver Bureau of Public Welfare in January of 1944. The other is study conducted by Mr. John deYoung of the War Relocation Authority in October, 1943.

No organization in Denver, government or private, has any up-to-date statistics on the present Japanese population. Much of this had to be obtained through various secondary channels, as the Japanese Business Directory, newspapers, and individual estimations.

Aside from population statistics the main concern of the study has been the economic and social adjustment of the Japanese, and the report will deal with this aspect in a large measure.

I. CITY OF DENVER

The city of Denver is located in the heart of a great agricultural state and is the capitol of Colorado. The city not only has its roots in agriculture but still displays strong agricultural characteristics. The people in general tend to be conservative. Life, for most people, moves on very sluggishly ^{the hustle-bustle of} as compared to/some east and westcoast cities.

^{Local} silver and copper mainly,

Mining/was supreme in Colorado several decades ago, but this industry ~~is~~ has passed its heyday and is on a decline.

Cattle raising is quite a flourishing business, especially during the present economic crisis. Denver is the "Chicago" of the Rocky Mountain ~~region~~ region with respect to/stockyards.

The United StatesGovernment has many branch agencies established in Denver and the offices cover many city blocks. Denver has been regarded as the "Washington, D.C." of the West, because so many government offices are established here.

The bulk of the farm crops raised in the state is brought/ to Denver ^{shipment} for marketing~~ka~~ here or to be prepared for/~~shipping~~ out of the state.

Although
/Somewhat isolated in the Rocky Mountains and situated one mile above sea level, Denver is nevertheless ~~the~~ regarded as the center of all major activities in the Rocky Mountain region. The Denver Post, which is reported to have the largest newspaper in this whole region, calls itself the "Voice of The Rocky Mountain Empire".

The population of Colorado state for 1946 is ~~is~~ 1,213,914 of which Denver claims roughly 400,000.

It is in this setting that the present Japanese population in Denver ~~must~~ ^{must} ~~was~~ be viewed.

II. DENVER JAPANESE POPULATION

1940 Census Population:

The 1940 census reveals that there were 323 Japanese living in Denver, and a total of 2,734 Japanese in all of Colorado. Of the 323 Japanese in Denver, 65% were citizens and 35% aliens.

There were about 22 business establishments in the Larimer districts as follows: (Taken from John deYoung's report)

Beauty Shop	1
Fish Market	1
Drug Store	1
Restaurants	7
Jewelry & Watch Shop	1
Oriental Merch. Store	3
Laundry	1
Barber Shops	2
Garage	1
Hotels	2
Noodle Factory	1
Wholesale Veg. Produce Co.	1
Clothing Store	1
	<u>22</u>

(For occupational distribution of the 1940 population see John deYoung's report.)

(Also for social organization and other data of social significance see John deYoung's report.)

1942-1945 Population:

During the war years between 1942 and 1945 a large number of Japanese evacuees from the West Coast flocked into Denver city as well as the rural areas of Colorado. During early 1942 when it was still possible to voluntarily evacuate the West Coast, Denver, Adams, Jefferson, and Arapahoe, all adjacent counties, received 1276 Japanese evacuees. It is not known exactly how many came to Denver city, but of the total number that came to the four counties a considerable portion settled in the city. During the last half of 1942 and the first half of 1943, a large number of evacuees confined in the various relocation centers left the centers to accept season farm work in various

Population Changes, December 1945 to October 1946:

When the West Coast exclusion orders were lifted on January 2, 1945, evacuees in Denver and in the state began trickling back to the West Coast, mainly California. However, the rate of the evacuees leaving centers to settle in Denver and Colorado was greater than the movement westward out of the state. ~~ixxxxxxxx~~ This movement back to the West Coast was necessarily slow at first because the evacuees were fearful of the reception they might receive on the Coast and because a large number who wanted to go back had nothing to go back to, especially a house and a job.

It was not until the end of 1945 and on thru March of 1946 that there was a noticeable drop in the Denver and state/^{Japanese} population. It was during this period that evacuees rushed madly back to the West Coast in order that they might be eligible for the free transportation offer by the W.R.A. March, 1946 (check this date) was the deadline for receiving this free transportation and it made little difference to most of the evacuees leaving Colorado during this period whether they had a house in readiness for them on the West Coast or whether they had a job prospect. They simply went, ~~stock~~, barrel, and *stock*. ~~xxx~~ This is important to state at this time for it has some bearing on the psychology of those evacuees who have continued to remain in Denver and in the rest of the state as it will be pointed out later in the report.

October 1946/Population:

present

The most reliable estimate of the/~~Japanese~~ population in Denver seems to be somewhere around 3,000. The population make-up is believed to somewhat similar to that prevailing in the pre-war Los Angeles Japanese community. Possibly there might be a little more non-family nisei bachelors in the city, but this is somewhat offset by a good number of single nisei girls whose families are not residing in the city. In any case it can be reliably stated that there are considerably more nisei (including kibe) than issei, probably over 70% nisei. However, most of the people are living as family units.

October 1946 Population: (continued)

The age make-up of the estimated population ~~may be~~ appears to be ~~something~~ as follows:

<u>Age Group</u>	<u>Number</u>	<u>Percentage</u>	
0 - 17 years	1,600	20%	0 Nisei
18 - 35 years	1,200	40%).....69%
36 - 45 years	270	9%)
46 - 65 years	900	30%) Issei
Over 65 years	30	1%).....31%
	<u>3,000</u>	<u>100%</u>	

The figures quoted for each of the age groups are strictly estimates. Those 45 years or below can be generally regarded as being nisei, while those above 45 years can be generally regarded as being issei. The importance of the above drawn table is to emphasize the following:

- 1) there are slightly more nisei ~~than~~ and less issei than the ratio that prevailed among the pre-evacuation West Coast population.
- 2) There is a preponderance of nisei between the 18 and 35 years age group, possibly more in the 25 to 35 age range.
- 3) There is a comparative small percentage of children and youngsters up to 17 years of age. The figure given may be a slight underestimation. However the point to bear in mind is that many of the nisei have passed the 17 year age since the war, and there has been a drop in ~~assumed~~ the birth rate among the issei during the past five years. The birth rate among nisei couples has been relatively low. This is purely a hypothesis that need to be checked.
- 4) Many of those in the 18 to 35 years age group represent unmarried nisei men and women who are living in Denver alone and away from their families who may be on the West Coast, in the East, or elsewhere in Colorado.

II. ECONOMIC ADJUSTMENT

A. JAPANESE BUSINESSES:

1. Business District:

Most of the Japanese-owned and operated businesses are located in the Larimer District. The nerve center of the Japanese business district is located between 18th and 23rd streets on Larimer street, or an area of five blocks in length. Side streets cutting through this/and ~~XXXXX~~ ^{area} nearby areas, as Lawrence and Arapahoe streets which run parallel with Larimer street, have a large number of Japanese business establishments.

19th and Larimer Streets in Denver is comparable to Division and Clark streets in Chicago or to First and San Pedro streets in pre-war Los Angeles.

This /so-called "Larimer District" has a very interesting history, the only briefly details of which ~~cannot~~ be touched upon/in this report. Many decades ago the city hall was situated at the corner of 14 and Larimer streets. Larimer street, including the present Japanese business district, was then ~~xxxxxx~~ a flourishing business district and the center of city activities. Windsor Hotel, located at 18th and Larimer streets and ~~xxx~~ recently condemned by the city as a fire hazard, was the home of ~~Mxxx~~ multi-millionaire H.A. Tabor, ~~xxx~~ the silver king and one of Colorado's most colorful and influential men during the turn of the century. (There are interesting facts about the whole Larimer District in the book titled "Silver Dollar--The Story of the Tabors" by David Karsner, Covici-Friede Inc., New York city, publishers, 1932.) As the city grew the central business district moved southeastward, many blocks away from the present Japanese business district.

The present Larimer District is nicely described by WRA community analyst John DeYoung who, following a study conducted by him in October 1943, wrote:

1. Business District: (continued)

"Today the former main business street, Larimer Street, has become an area of pawn shops, second hand clothing stores, flop houses, missions, saloons, cheap hotels, and rooming houses. This street is roughly comparable to the Bowery in New York, South State or North Clark Street in Chicago. The Japanese shops and cafes were centered within a three and a half block stretch between 18th and 25rd streets on Larimer. This zone of transition in Denver follows the sociological pattern in that it is also the area where the largest amount of physical and social deterioration is found. Poor housing, delinquency, poverty, and disease is prevalent in this area. It is also the area where the racial and immigrant colonies are located."

Although many of the above described characteristics of the Larimer District still prevail, there has been tremendous improvement made by the Japanese business operators ~~since~~ during the past three years. The Japanese themselves admit this to be a fact, and personal observation seem to verify this. Shops taken over by the Japanese have been remodelled, repainted, ~~and redecorated~~ ^{redesigned} to give them a very attractive appearance, both inside and outside. Take for example the Doi Pharmacy located at 22nd and Larimer streets. Howard Doi, young nisei pharmacist and owner of the store, opened his drug store early in 1946. Prior to this the building was a dilapidated, unattractive looking empty warehouse. ~~He~~ With the help of some Japanese carpenters he changed the whole complexion of the ~~building~~ first floor of the building, turning it into a neat clean drug store, as nice as can be found anywhere.

Another example is the Silver Dollar Hotel, owned and operated by a young nisei, located ~~at~~ on the second floor of ~~the~~ a building at 19th and ^{about the time} Lawrence Streets. Following the evacuation and ~~when~~ this nisei took over the ownership and management of the hotel, ~~the~~ it was known throughout the city as the biggest house of prostitution. It was physically deteriorated and dirty. When the nisei took over he remodelled the hotel completely, to the extent of adding an air-conditioning system, and it is now regarded as the finest Japanese-operated hotel in the city. Aside from the physical improvement, the hotel no longer deals in prostitution. The hotel still

1. Business District; (continued)

is visited by people, soldiers and others, who think it is the same hotel of five years ago. Aside from the Silver Dollar Hotel a number of other hotels on Lawrence Street in this area, which was known as the city's "red light district", have been taken over by the Japanese and made into nice clean places.

Numerous other examples can be cited to illustrate how the Japanese have made vast improvements, physical and otherwise, in the Larimer District.

There is a caucasian organization called the Larimer Street District Improvement and Business Men's Association, which celebrated the 157th anniversary of the birth of General William Larimer on October 24th, 1946. It is the aim of the Association to improve the Larimer District as much as possible. It is not known ~~in~~ what ~~extent~~ relationship exists between this Association and the Japanese businesses.

The Larimer District is far from being an exclusively Japanese business district. On the southwest end of Larimer are located caucasian, largely Jewish, stores, while the northeast end contain many Mexican businesses. The Japanese ~~are~~ businesses are found in between ~~the two~~ the two, but also among the two groups. Someone facetiously remarked that ~~the Japanese~~ "Larimer Street is the longest street in the world, because it is bordered on one end by Mexico City and on the other by Jerusalem and cuts through Tokyo city."

Although most of the Japanese businesses are found in the Larimer District, a good number are located in the better business and ~~the~~ residential sections of the town.

Aside from the usual sociological ~~pattern~~ pattern of racial and immigrant groups becoming settled in the area ~~at~~ where the largest amount of physical and social deterioration is found, there is another important reason

1. Business District: (continued)

why the Japanese settled in the Larimer District. The realtors and the city police department have drawn an extra-legal line of demarcation, which confines ~~the~~ anyone of Japanese ancestry in the area northeast of 18th street and northwest of Curtis Street. The area outside this confinement is taboo to the Japanese for business purpose or ~~xxxxxxxxxxxxxxxxxxxx~~ purchase of a home. This restrictive covenant on property affects the Negroes as well as the Mexicans. The realtors and the city police department have worked hand in glove in enforcing this highly extra-legal restriction against minorities. The realtors would refuse to transact business with any member of the minorities, ^{and} ~~of~~ the police department would refuse to issue the necessary business license if anyone of the minorities became belligerent and stepped outside the 18th and Curtis confinement. However, a number of Japanese, mainly nisei, have fought this restriction and have successfully established business or ~~he~~ purchased homes in the better business and residential sections of town.

In 1943, during the height of the vicious anti-Japanese campaign conducted by the Denver Post, nisei George Matsumonji dared the Police Dept. ~~xxxxxx~~ to operate a grocery in a restricted area to deny him a license/after the Denver Unity Council assured him full backing. Captain O'Donnell of Not having any legal basis for their discriminatory policy,/the Police Dept. reluctantly issued the necessary license to Matsumonji. However, the Police Dept. unsuccessfully used various means of forcing Matsumonji out of business, ^{to inspect the grocery} ~~xx~~ sending a number of health ~~and~~ officers and other city officials/to see if Matsumonji could not be caught on some minor technical irregularities, such as not having the vegetables displayed six inches from the ground. Matsumonji has been operating the same grocery for the past three years now and has been very successful, having an all-caucasian clientele.

1. Business District (continued):

Just southeast of the Larimer District is located the "Wazee Market", where ~~where~~ the city's warehouses, wholesale distributors, and factories are found. There are about 7 Japanese wholesale firms and food factories here.

Just north of the Larimer District and near the railroad tracks and South Platte River is ~~Denargo Market~~ "Denargo Market", which is Denver's produce packing and shipping center. There is only one known ~~whak~~ Japanese wholesale produce firm. There are about 60/produce firms in the city, and most of them are located in the Denargo Market, the rest in the Wazee Market.

The two market ~~xxg~~ districts are mentioned now, as many Japanese found employment ~~hxxat~~ these places. This will be discussed later in the report.

main

So in summary it can be stated that the/Japanese business district is hemmed in by the wholesale market ~~distrikt~~ area and the main railroad tracks on the north, the central business district on the south, ~~by~~ the poorer caucasian businesses on the west, and the Mexican district on the east. The trend in the past has been expansion of the Japanese business and residential districts toward the Mexican district. Although it is definitely situated in the ~~poorer~~ deteriorated and generally/~~poorer~~ business district of the city, ^{poorer} ~~2x~~ the Japanese have made vast improvements to the physical appearance of the district.

2. Types of Business and Profession:

Through the ~~XXXX~~ Colorado Japanese Business Director for 1946, the Japanese newspaper ads, and informed individuals it was learned that there are 258 Japanese business ~~xxxxxxxxxxxxxxxx~~ establishments and professions.

<u>Type</u>	<u>Number</u>
Apartments and Hotels (21 and 25 respectively)....	46
Manufacturers & Wholesale Distributors	35
Grocery Stores	(19
Fruit & Vegetable Markets	(5
Restaurants	20
Clothes Cleaners	(11
Laundries	(7
Auto Service	9
Insurance agents	9
Dentists	(6
Physicians & Surgeons	(5
Barbers	6
Beauty Shops	5
Jewelers	6
Carpenters & Paper Hangers	5
Photographers (studios)	5
Pool Halls	4
Radio Service	4
Dressmakers	3
Hardware Stores	3
Sewing Schools	3
Service Bureaus	3
Shoe Shops	3
Drug Stores	2
Fish Markets	2
House Cleaning	2
Sweet Shops (Kashiya)	2
Floral shops	2
Lawyers	2
Masseurs , , , ,	2
Mail Order stores (Japanese food)	2
Music (instructors)	(2
Piano Studios	(2
Japanese newspapers	2
Nurseries (potted plants)	2
Seed Distributors	2
Tailor	1
Sign shop	1
Movie Theater	1
Gift Shop	1
Book Store	1
Physical culture/ instructor	1
Storage Company	1
Express Company	1
Employment Office	1
Miscellaneous	3

2. Types of Business and Profession : (continued)
establishments

Most of the 258 businesses & professions are located in the Larimer District or nearby. There are over 45 different types of businesses and professions. ^{Five types of} ~~business~~/businesses, namely, apartments and hotels, manufacturers and wholesale distributors, grocery stores, fruit and vegetable markets, ^{and} restaurants, ~~clothes cleaners and laundries~~, constitute ^{44%} ~~50%~~ of the total of 258 independent establishments.

It ^{is} ~~was~~ only logical that food and housing ^{has continued to be} ~~were~~ the two leading Japanese operated businesses. During the height of the resettlement of the evacuees in Denver, there was a great demand for temporary shelter, as hotels and apartments. Many of the evacuees were waiting for an opportunity to return to the West Coast, while others were looking for a more permanent residence. The leases on the hotels and apartments were obtained very cheaply, and in ^{has been} turn the rental ~~was~~ very cheap. Many of the Japanese families went into the hotel business, not only because there were good business prospects in it, but because it solved their own housing problem. It is believed that the number of Japanese operated hotels and apartments has increased steadily, and that the number listed in the preceding table is probably a very conservative ~~estimate~~ figure. They cater mainly to a Japanese clientele.

As the Japanese evacuees left the various centers in large numbers and flocked into Denver there was a big demand for Japanese food products. Japanese food ~~manufacturing~~ factories, wholesale distribution firms, retail grocery stores, and restaurants mushroomed overnight. With over 5,000 evacuees in Denver during the height of the resettlement program in 1945, the demand for Japanese food was tremendous. Far-sighted businessmen not only saw lucrative business trade with the Japanese in the city, but ~~also~~ also saw the prospects of ~~the~~ Denver becoming the Japanese food center shipping out processed food to the Japanese who returned to the West Coast and to those who resettled

in the East, especially Chicago and New York city. Japanese food was shipped even to Hawaii, which has an even larger Japanese population than the entire Japanese population in the United States. A few examples can be cited by way of illustration.

The Modern Food Products Company^y was established early in 1943. It has dealt exclusively in the wholesale distribution of Japanese food processed in Denver by Japanese food factories. During its infancy it ~~was~~ carried on a flourishing trade with the various Japanese relocation centers. As evacuees left the centers and resettled in Denver, in the East, or back on the West Coast, its trade shifted from the relocation centers to these areas in which the Japanese evacuees resettled. Because of competition from newly formed Japanese food wholesalers in Denver, in the East, and on the West Coast, its volume of business has slackened somewhat but it is still holding its own.

~~xxxxxxx~~ Japanese food factories turn out bean sprouts, noodles, seaweed, fish cake, bean cake, shoyu, various kinds of pickled food stuff, packaged dehydrated food, soy bean food products, various bottled preserves, rice cakes and other Japanese sweets, and Japanese wine (sake). Most of the products turned out by the food factories are handled by the various Japanese wholesale distributors, although some by-pass the wholesalers and sell directly to the retailers.

Most of the Japanese retail~~x~~ groceries sell a variety of Japanese food stuff, but they also carry the usual stock of food stuff found in any grocery store. A few stores carry Japanese food/^{products}~~stuff~~ exclusively, as the Pacific Mercantile Company, one of the leading retail firms in the Larimer District. A number of the retail groceries which concentrate on Japanese food products carry on an extensive mail-order business with Japanese customers in the East and in the West. A small Japanese firm which ^{produces}~~manufactures~~

2. Types of Businesses and Profession: (continued)

fried bean cake (aburake) and does its own retailing, carries on an unusual mail-order business. They have a fairly extensive trade with the West Coast Japanese, and the fried bean cake product is packaged in dry ice in preparation for mailing. Dry ice is essential, as fried bean cake is like scrambled eggs and ~~was~~ subject to spoilage easily. Most of the Japanese retail stores have a mixed clientele, while some are largely non-Japanese.

Japanese restaurants seem to be inevitable wherever Japanese are found in any significant number. Some of the restaurants serve Japanese and Chinese while a few serve American dish exclusively. About half serve both Oriental and American dishes. There is no Japanese restaurant which has an all-Japanese clientele. Some of the restaurants cater to a predominantly non-Japanese clientele, mostly Mexicans and Caucasian laboring class, as the Nikkow Low. The Manchu Grill is probably the leading restaurant, catering to the better class Japanese and Caucasians. Parties and banquets are held here frequently.

Some of the Japanese who either purchased or leased the whole first and second floors of a building operate more than one business. Take for example a kibe named Fred Aoki, who operates a hotel, pool hall, restaurant combination on ~~the~~ Larimer Street near 20th Street. The second floor is operated as a hotel, while the front of the street floor is a restaurant and the rear a pool hall. "Fred's" place as it is called is very popular, especially among kibeis, many of whom are chick-sexers. He has three flourishing businesses which cater almost exclusively to a Japanese clientele.

In 1943 George Furuta, a very aggressive nisei businessman, purchased a collection of store buildings located on the popular corner of Larimer paying about \$17,000. and 20th streets/ He took over one store for his own use and operated the present Manchu Grill. The rest of the stores he rented out to various Japanese businessmen. Early in 1946 he sold the Manchu Grill, property

2. Types of Business and Profession: (continued)

and business, to his brother-in-law for a handsome price of \$13,000. He still retains possession of the store buildings from which he receives a regular monthly rent. He is one of the many Japanese who have been very successful in business.

What about the other types of businesses operated by Japanese? Aside from the five major ones already mentioned, there are 40 others which consist of 133 independent establishments. This figure includes a few professional people, as doctors, dentists, and lawyers, who will be discussed a little later. As indicated in the table the range in types of business is very wide. Most of these other types of business cater to a mixed clientele, ^{may} which include Japanese, Mexicans, ~~Nagasaki~~ and Caucasians, and a few Negroes. Most of the clothes cleaners and laundries, which are located in the Larimer District, cater to a mixed clientele, some being predominantly non-Japanese. The same is true of the auto services, one of which trades largely with Mexicans and Negroes. Four of the five photo studios have a mixed clientele, which is located outside the Larimer District, while one has an almost exclusive trade with the better class of Caucasians. ^{Two} ^{five} ~~Two~~ of the beauty shops are located in the better business district and have a 50% Caucasian and 50% Japanese clientele. The other three have Japanese and Mexican customers largely and some Caucasians. Two of the ^{cater} four pool halls ~~are~~ exclusively to Japanese, one to issei mainly and the other to kibe mainly. The other two have a mixed nisei-Mexican clientele with a few Negroes. A word can be said for each of the remaining types of business, but they shall be ignored for the present.

Two unique businesses ought to be mentioned briefly, however. One is the Japanese-owned theater, located on Larimer Street between 18th and 19th ^{most of the time} streets. The theater is rented to Mexican operators ~~xxx~~ who show cheap fourth-run pivities almost nightly. About once or twice a month old Japanese

2. Types of Business and Profession: (Continued)

movies are shown to the Japanese public.

One of the three service bureaus is operated by an elderly nisei, who offers an unusual variety of services ~~as~~ to the public as locating employment, filing of income tax returns, bookkeeping, express service, Western Union telegraph, securing Greyhound Bus ticket, contracting carpenter and painter ^{-English} services, notary public, Japanese/translation, and horse ~~racing~~ races betting agent. This elderly nisei has his wife and two daughters assisting him at the office. He made \$6500 in 1945. In an interview he stated:

"I make a little here and there. If you are smart you know how to make money."

In general he is quite a smart, successful business operator, perhaps a little shrewd.

Now, a word about the professional Japanese. Most of the six dentists ^{dentist and} and 5 physicians and surgeons have a mixed clientele. Dr. Miyamoto, /an elderly native issei leader, has his office in the heart of Larimer District and has a large Japanese clientele. Dr. Mayeda, dentist and young /^{native} nisei leader, has a flourishing trade largely with the better class of Caucasians. His office is located in the better business district of town. ^{nisei} The two /lawyers in town have an almost exclusive Japanese clientele and are doing fairly. ~~xxxx~~

3. Business Prospects:

What are the present and future prospects of the Japanese-operated businesses in Denver? The answer to this question is very much dependent on whether the Japanese in Denver, almost 90% of whom are West Coast evacuees, plan to remain in the city indefinitely or whether they are planning to return to the West Coast. The West Coast issue is causing undue alarm among many Japanese businessmen, especially those who cater mainly to a Japanese clientele. A few of these businessmen are making frantic preparations to move their businesses to the West Coast, ~~in anticipation of~~ in anticipation of the mass exodus of the evacuees to the West Coast; which they feel will take place within the next year. Most of the businessmen, although concerned about the possible departure of the evacuees, are operating their businesses on the basis of staying in Denver for a period of years, regardless of whether the evacuees leave or not. Some of the businesses are definitely here to stay, especially those that are catering largely or exclusively to a non-Japanese clientele.

In discussing the present status and future prospects of Japanese businesses in Denver, ~~it must be kept in mind that~~ Denver's general economic situation must be kept in mind. One individual stated, "Generally speaking, Denver is an economically depressed area." The cost of living and wage scale in Denver is definitely lower than say Los Angeles, Chicago, or New York city. For example, May Company, one of the leading department stores in town, ~~is~~ ^{a strike} has been experiencing by its union employees for the past two months. The minimum wage ~~is~~ paid by May Company is \$18.50 ^{per week,} and the union has been striking to obtain a \$24.00 minimum. The top pay of veteran employees has been around \$30. per week or less. (These figures need checking.)

3. Business Prospects:

The average nisei or issei laborer make about \$30.00 or \$35.00 per week. plus a few dollars on tips. A nisei waitresses usually average about \$18.00 or \$20.00 per week. Farm laborers in Colorado get about 60¢ or 65¢ per hour, as compared to the \$1.00 an hour paid in California. A young issei waiter who is getting \$25. per week stated that that is exceptional good pay for a waiter in Denver.

Aside from few scarce Japanese food products, prices of things in general are cheap. For instance, one could get a fairly good meal for about 60¢ or 70¢ in Denver, whereas for the same meal one would have to pay about 90¢ or more in Chicago. In spite of the universal housing shortage and the inflationary prices on houses, many who have been able to find houses for sale have been able to purchase them for relatively reasonable prices compared to the prices being asked say in Washington, D.C. One Japanese two-bedroom family bought a very nice house in the better Japanese residential district for less than \$4,000 about a year or so ago. That house would have been sold for over \$10,000 in D.C. Bill Hosaka, nisei journalist, only recently purchased a nice four-bedroom house, including an attached apartment in a nice residential district which is being rented out, for \$12,000. Bill thought this was high, but a similar purchase in Washington, D.C. would have been easily over \$17,000.

The foregoing general economic setting prevailing in Denver has been briefly described so that the Japanese businesses may be evaluated in proper perspective.

One thing is certain about the present ~~and the future~~ status of the Japanese business firms. Very few are making huge profits. Most of the firms are if any faring fairly well, which is about all that can be said of them. Some are merely "getting along" to use the words of a number of informants.

Because of their limited income people in general are limited in their expenditures and are more careful about what they spend their money for and how they spend their money.

3. Business Prospects: (continued)
in general

Consequently the Japanese businesses have a relatively conservative trade.

Cathay American Legion Post which operates a gambling house lures a good number of the Japanese who generally lose much of their hard earned weekly or monthly wages. This affects the Japanese businesses to some extent in the way of trade.

From an overall standpoint most of the various types of Japanese-operated businesses are doing fairly well in comparison with the average businesses in the city. Formerly Japanese businesses depended largely on a Japanese clientele. Gradually ~~the~~ with large numbers of evacuees leaving for the West Coast Japanese businesses began trading with more and more non-Japanese customers. Today some businesses trade almost exclusively with a non-Japanese clientele, either exclusively with Caucasians, or exclusively with and Negroes, Mexicans, or a mixture of all three. Most of the businesses ~~xxxx~~ have a mixed ~~Japanese and non-Japanese~~ clientele, some Japanese and Caucasians only, and others Japanese, Caucasians, and Mexicans. Some have Negro trade but not in any significant volume.

This shift from a largely Japanese clientele to a mixed clientele is an interesting sociological phenomenon. As the Japanese businesses became fairly well established and known the Mexicans and Caucasians in the Larimer District began trading at these businesses, first out of curiosity and gradually through the growth of a better working relationship and understanding between the Japanese and the non-Japanese groups. This trend seems to be continuing in a greater degree.

Of course, there are some exceptions as the Japanese food manufacturers and the ~~Japanese~~ retail stores which deal exclusively in Japanese food products.

3. Business Prospects: (continued)

The Japanese food manufacturing and wholesale distributing firms, of which there are 35, are not completely dependent on Denver trade. As a matter of fact a good number are mainly dependent on the trade they carry on with Japanese out of the state, as Chicago, New York city, Los Angeles, and Hawaii. They pose an entirely different problem from most of the other Japanese-operated businesses which are completely dependent on Denver trade, either with Japanese or non-Japanese or both.

Many ~~businessmen~~ of the Japanese business people ^{are} ~~is~~ trying to establish their respective businesses on a firmer footing ~~and~~ by making various improvements and by expanding their volume of trade, especially among non-Japanese. Many of these people are conscious of the fact that if and when the evacuees leave the city in large numbers they will ~~either~~ have to ~~have~~ maintain a non-Japanese clientele in order to continue business, otherwise they will be forced to close down their businesses. Some have already achieved success along this line, and ^{their} ~~the~~ future prospects ~~of these~~ will not be affected by the departure of the evacuees.

Some have invested considerable sums of money in their respective businesses and are frantically making every effort to make up their investments, especially during the present period of comparative prosperity. Many of these people will ^{at the end of this period} be forced to operate their businesses in Denver for a few years, and some will find their economic future rooted in this community for years to come.

Many of Japanese businesses are relatively new in terms of longevity. New ones have cropped up steadily. Right now there is new jewelry shop being opened. A kibe is surveying the possibilities of operating a parking lot. If a non-Japanese clientele can be secured there is no need to fear that a saturation point has been reached with respect to the number of Japanese-operated businesses is concerned.

3. Business Prospects (continued)

The crucial test that Japanese businesses, being ~~xxxxxx~~ operated on a long term basis, will have to face sooner or later is that over clientele. Those businesses which have an increasingly large number of ~~xxxx~~ non-Japanese trade and which are not dependent on the Japanese will have a much healthier chance to survive than those businesses which cater to the Japanese mainly. This does not mean that businesses catering to a large Japanese clientele will be certain to go by the wayside, for it is believed that a good segment of the Japanese population will continue to remain in Denver for some time to come, and their ~~xxxxxx~~ trade can be counted on. However, because ~~it~~ no one knows how many will leave and when this will take place, from a sound business standpoint it would seem that reliance on a non-Japanese trade would be ~~much~~wiser.

Some of the businessmen and non-businessmen feel very pessimistic about the present and future of Japanese businesses. They feel that ~~xxxxxx~~ volume of trade has dropped considerably and they fear that it will continue to drop further. This is partially true, when the situation is viewed from ~~and~~ and 1945 their standpoint. During 1943/ 1944, ~~xxxxxx~~1945 the food factories and wholesale distributors made tremendous profits as they had a large trade with relocation centers and Hawaii. During the same period restaurants and food stores enjoyed their biggest profit years, as evacuees flocked into the city and the state. The same holds true of many of the other Japanese-operated businesses. Since late 1945 and on through early 1946 thousands of evacuees left~~th~~ the city and the farms of Colorado. This affected those businesses which catered largely to the Japanese. The food factories and wholesale distributors lost their flourishing trade with the relocation centers as the centers were all closed by the end of 1946. However, this was somewhat offset by the trade that was picked up in areas that evacuees resettled as Los Angeles, Chicago, etc.

The actual fact is that although the margin of profit is not as great now as it was during the prosperous war years, ^{most of the businesses} ~~they~~ are still operating at a fair profit. What these pessimists fear is not so much the present as the future. ~~xThayxfear~~ The food processors and wholesalers are fearful of the competition that will arise as ~~xx~~ food factories and wholesale firms become established on the West ~~/~~ Coast and in the East. And they are fearful of the opening of trade ~~xx~~ between United States and Japan when the superior food products from Japan will force them out of business.

^{pessimistic} Some of the ~~/~~businessmen who ~~xx~~ trade ^{the} largely with ~~/~~local populace have been ~~xxx~~ affected by a drop in their volume of business, and they attributed this ^{a trend} to the departure of the evacuees ~~from~~ to the West Coast, ~~/~~which they feel will continue indefinitely.

On the other hand there are a good number of Japanese businessmen who are optimistic about present and future prospects. A young nisei pharmacist who ~~xx~~ has been operating a drug store for the past six months only in the Larimer District is determined to make a go of his business and indicated that he is definitely staying in Denver for at least ten years. He has a large Mexican trade, a good size Japanese and Caucasian trade, and a few Negroes. A young nisei photographer, who operates a photo studio ~~xxxxxx~~ in the better business district, is completely oblivious to the Japanese populace, having an exclusive trade with the better class of Caucasians. He ~~has~~ been very successful, financially and otherwise, and is very optimistic about his future, which he feels is in Denver. There are many other Japanese businessmen who have made or are making a successful economic adjustment like the two nisei.

3. Business Prospects: (continued)

What predictions can be made about Japanese-operated businesses in general. Two factors which have an important bearing on the future are clientele and location. The matter of clientele has been quite thoroughly discussed. With regard to location those businesses which are situated in the better business district, outside the Larimer District, are faring and will continue to fare much better than those in the Larimer District. A difference in location also means a difference in clientele. Only about 10% of the Japanese businesses are believed to be located outside the Larimer District.

As pointed out earlier it is not the fault of the Japanese that they have established businesses in the Larimer District. The discriminatory practices of the city Police Department and the realtors have been largely responsible for this.

For the businesses dealing exclusively in Japanese food products as ~~thaxthx~~ some factories, wholesale and retail firms, and restaurants, the future does not seem too bright, although they will continue to enjoy some success for about a year or so. In general the future of other types of businesses, as cleaners and launderers, auto service, barbers and beauticians, jewelers, photographers, radio servicers, etc. appears to be fairly good for some years to come.

4. Range of Occupations:

In general the types of occupations the Japanese are engaged in vary from the managerial, professional, and skilled worker on one hand to the unskilled and common labor on the other. Aside from the established business operators and professional people, many have shifted from job to job ~~many~~ over a relatively short period of time. The classic example is a young kibeï bachelor, who voluntarily evacuated from California and has ~~worked in many~~ changed jobs ^{about} ~~many~~ a dozen times ~~in many places~~ between Denver and Chicago over the past four years, not to mention a year of baking school that he had during this period. He worked as cook in various restaurants, baker at a couple of bakeries, ~~as~~ presser at a clothes cleaning firm, produce shed worker, worker at a firm manufacturing Christmas ornaments, and currently is working ~~as~~ at a lumber yard. He is presently thinking very seriously about returning to work as a baker and probably establish himself in Texas. During one week in Denver recently he ^{worked} ~~worked~~ in three different types of work at three different places. Prior to the war he was a gardener. He is probably an extreme example of a good number of nisei and kibeï who have acquired this ~~shiftless~~ shifting nature ever since the war and the evacuation. Of course, there are various reasons, some idiosyncratic, for this shifting from job to ~~job~~ job and place to place, but ^{a discussion of} ~~this~~ this shall be omitted for the present.

As stated early in the report Denver ~~is still~~ and the rural farm areas of the state are are closely related in many ways. During the winter months when farming is not possible due to the weather, many of the idle farmers come to Denver to either work or spend a vacation. This is especially true of many of the Japanese farm laborers. That is one reason why Denver's Japanese population is very fluid, aside from the departure of evacuees to the West Coast.

4. Range of Occupations: (continued)

Even during the summer months or farming season Japanese farmers and farm laborers, especially those living within a 30 miles radius from the city, flock into Denver frequently for recreational, entertainment, or other purposes.

There are no known up-to-date statistics on the occupational breakdown of the Japanese population in Denver. Only estimates can be made.

First we must bear in mind the ^{composition} ~~population~~ of the Denver Japanese population. Of the estimated total of 3,000, it is estimated that 20% or ~~600~~ ¹⁷ are ~~16~~ years of age or below and therefore can be classified as ^{or 2400} non-employables. ~~2200~~ The 80% employables include housewives and mothers and the aged /who may or may not be employable due to various reasons. However, many wives and mothers and even the aged are working in various capacities either as paid employees in a private firm, or as a non-paid employee in a family operated business. ^{About 7%} ~~7%~~ of the total population, or ²¹⁰ ~~500~~, ~~are~~ probably constitute the non-employed housewives category. This leaves the total number of employables to a rough figure of ~~2200~~ 2190.

There are 258 individual Japanese businesses, ^{and they employ} ~~anywhere~~ from one individual, as in the case of barber shops, to 12 individuals, as in the case of some food factories, ~~xxxxxxx~~ These include the owner and operator of the business ~~as well as the family member help where they exist.~~ The employees at all these businesses are strictly Japanese. Allotting a conservative figure of five as the average number ~~xxxxxxx~~ employed at any one Japanese business firm, it would appear that 1290 Japanese are dependent on Japanese businesses for their livelihood.

This would leave about 900 able-bodied Japanese who are 18 years or over and are employable. Of this about 200 are full-time students, either at high school, Denver University, nursing school, or some other school. Another 100 can be classified as unemployed. The unemployed include many

4. Range of Occupation: (continued)

war veterans, who are very unsettled as to what they want to do, chick-sexers, who are enjoying an off-season vacation at present, and others who are waiting for job openings.

This would leave 600 individuals who are working in various occupations as employees of non-Japanese firms. Instead of attempting a ~~firm~~ breakdown of the occupations held by the 600, some of the more important places of types employment will be described briefly, while others will be mentioned only.

Wholesale Produce firms and Shed Work:

This past season it is estimated that close to 175, mainly ~~nix~~ male nisei, were employed in the various produce firms and sheds, which total about 60 for the city. The work at these places consists mainly of packing vegetables brought in by farmers and ~~hauling~~^{loading} them on to railroad cars which ship them out of state. It is strictly manual labor. The pay averages between 75¢ and 80¢ per hour. The regular work week consists of about 48 hours, but during the height of the farm season there is overtime for which time-and-a-half is paid. The average weekly pay is ~~between~~ around \$38.00 without overtime. With overtime the ~~max~~ weekly pay has gone as high as \$50.00 to \$60.00 for some nisei. This work~~x~~ is largely seasonal, beginning in June and ending about November. However, many nisei have been working year-round at the various firms. Elmer Hartner Produce Company is one of the largest produce firms, and ~~xxxxxxreportsxxxx~~ he has employed more nisei than any other produce firm~~D~~. During the war years it is reported that he alone hired over 100 nisei. During the winter months when farms are not operating, Hartner operates a seed company and continues to hire a number of nisei.

Nisei girls who are employed in produce firms usually are office clerks or stenographers.

Wholesale Produce firms and Shed Work: (continued)

It is reported that during the war years there were as many as 500 ^{as Hartner,} nisei working for the various firms in one season, and that in many firms/ the employees were exclusively nisei. Since last year there has been a tremendous drop in nisei produce employees. From all indications the nisei made a very favorable impression on their Caucasian employers.

The attitude of ~~nisei~~^{many} of the nisei fellows now employed in produce firms toward their work is one of disdain. Many/~~are~~^{are} doing this work mainly because it provides them with some income. One nisei who is still working in one of the produce firms described his work as "Waste time." Many are seriously thinking of branching out into some other type of work or even going into a business of their own.

Toners Inc.:

Throughout the war years and up to the present Toners Inc. has hired ^{and issei} nisei help. There are 25 nisei/employed now, most of whom are ~~girls~~^{women}. They mark grade and pack eggs which are distributed throughout the city. The wage is believed to be about 70¢ or 75¢ an hour, and the regular work week consists of 48 hours. Relationship between the Japanese employees and other employees and the employer seems to be very good.

House Maids:

It is believed that there are about 50 girls who are employed in the various caucasian homes as full-time maids. The wages range from \$80.00 to \$125.00 per month, and this includes room and board. During the height of the resettlement program there were considerable more nisei girls working as house maids. It provided the young nisei girls a place to live and board, and the pay was good. The present wage scale is considerably high in comparison to the standard wage scale of Denver. A number of nisei girls have quit working as house maids, ^{recently} either to leave for the West Coast or to accept

House Maids: (continued)

other types of employment. The girls are all single and relatively young. Some are living in Denver all alone, their families either back on the West Coast, in the East, or elsewhere in Colorado.

Garment Factories:

It is reported that during the war years there were as many as 50 nisei and issei, mainly women, who worked in various garment factories. The pay was very good at that time. Recently there was pay cut and a considerable number of the nisei and issei ~~were~~ quit their jobs. It is not known how many are still working, nor what they earn in wages.

Denver Bottling Company:

Beginning early in October, 1946, the Denver Bottling Company hired 15 nisei and issei women. The Company bottles ~~sau~~ ketchup. The pay is about \$31. per week for a 48-hour work week. Up until October the work crew was entirely Caucasian, but for some reason the Caucasian crew was replaced by an all-Japanese crew. The Caucasian is reported to be deeply impressed by the present Japanese workers.

Puritan Bakery:

It has been reported that there are about 15 Japanese working for the Puritan Bakery firm. This needs to be checked further.

Other Types of Employment:

There is a wide range of other types of employment. Bunnell Manufacturing Company which turns out children's toys employs five nisei boys. May Company, a leading department store and currently under strike by its regular employees, recently hired about half a dozen nisei girls in the dress alteration department. A number of issei men and women have been working in the various leading hotels as stockroom clerk, janitors, dishwashers, cook, or chambermaids. A number of issei and nisei men are working in the various

Other Types of Employment: (continued)

A few Caucasian restaurants as cooks, dishwashers, /or busboys. ~~Many~~/nisei girls ~~are~~ are working as waitresses in non-Japanese restaurants. One is the head waitress in a leading Chinese restaurant. A few ~~nisei~~ fellows are working in a lumber yard. One young ~~nisei~~ has been working as X-ray technician at Fizzimons General Hospital for some time now. A young ~~issei~~ photographer is working at one of the ~~leading~~ leading Caucasian photo studio. A ~~nisei~~ war veteran, who lost one arm in combat as a member of the famed 100th Battalion, has been working as an election clerk for the past several months.

It is not known how many ~~nisei~~ civil service workers there are, employed either by the City, State, or the Federal Government. During the war with ~~Federal~~ the various/war agencies established in Denver ~~there~~ were a considerable number of ~~nisei~~ employed by the Federal Government, but with these agencies closing down very few if any ~~nisei~~ are still employed ~~xxxxxxxx~~ in some other Federal agency. The State and City civil service systems have ~~xxxx~~ not been too friendly toward minority groups. One part-Caucasian part-~~nisei~~ is employed as a road laborer by the city. Further check in this field of employment need to be made.

Previously it was stated that a number of ~~nisei~~ has acquired ~~the~~ a habit of shifting from job to job. In two known cases it was not the fault of the ~~nisei~~. One ~~kibei~~ began working for a newly established ski manufacturing firm and was receiving over \$1.00 an hour pay. After working a month he was forced to look for employment elsewhere, as the company went broke. A ~~nisei~~ working for another newly established firm met the same experience.

A good number of ~~nisei~~ men and women are working in the hospitals in town in various capacities. Several ~~nisei~~ girls are working ^{as} /sales clerks or soda fountain worker at a number of Caucasian owned drug stores.

Other Types of Employment: (continued)

It is not known whether nisei or issei are employed as ~~mx~~ auto mechanics or machinists of one kind or another at any of the Caucasian firms.

It is felt that aside from the Japanese-owned and operated businesses, very few nisei and issei have been able to secure relatively good jobs with the better Caucasian business firms. However, those with ability, experience, and initiative have made an ingress.

Because of a lack of big factories of one kind or another, ~~xxx~~ as they prevail in Chicago, ~~xxxxxxxxxxxx~~ the field of employment has been limited to the nisei and issei in that respect.

Business5. Discriminatory/Employment Practices:

Right through the war and up to the present ~~the~~ the city government/has through the Police Dept. ~~been~~ discriminated against the Japanese with respect to the issuing of business license. The powerful Denver Unity Council has done much to combat the discriminatory policies and practices of the city government. Many individual Japanese ~~was~~ were assisted by the Council in securing the necessary license to operate business outside the 18th and Curtis Streets boundary in which Larimer District is located. On February 18th, 1946, The Unity Council petitioned the City Council to amend the ~~xxxxx~~ municipal code governing issuance of licenses so that City Manager of Safety will be prohibited from discriminating against anyone because of "race, creed, color, national origin, or ancestry". On that date the City Council called the Manager of Safety to appear before the Council members, and the Manager of Safety admitted that they had discriminated against nisei and issei during the war, but that henceforth the nisei and issei ~~xxxx~~ will be able to secure business licence to operate business in any part of the city. Miss Louise Evans, Executive-Secretary of the Unity Council, stated, "This statement has yet to be tested, but the City Council members felt that there was no need for the ~~xxxx~~ amendment after the Manager of Safety had stated a policy of non-discrimination."

Captain O'Donnell of the Police Department is particularly prejudiced and only recently told Min Yasui, lawyer and JACL representative, that "The policy of the Police Department is not to issue business licence to any Japanese."

Despite prejudice and discrimination on the part of certain city officials, a number of nisei have been successful in securing the necessary license to operate business outside the 18th and Curtis boundary. George Matsumonji, who has been operating a grocery store ever since 1943, was denied the license at first, but with the backing of the Unity Council he secured it the second time.

5. Discriminatory Business and Employment Practices: (continued)

With regard to discriminatory employment practices there has not been any recent incidents involving issei or nisei. This is mainly because nisei and issei have learned what types of job and places of employment in town are taboo to them. For example, one of the jobs that are taboo to the nisei or issei women ~~xxxxxxxxxx~~ is working as a counter sales clerk at any of the big department stores. A nisei girl who informed that several nisei girls were hired by the May Company, now under strike, ~~as~~ in the dress alteration department stated, "They (department stores in general) hire nisei girls to do ~~work~~ that kind of work, but I don't see why they don't hire us nisei as sales clerk. I guess they think that customers will be scared away by seeing Japanese faces behind the counter. Heck, we can do just as well as any of the hakujin sales clerk."

Over a year ago, Min Yasui and Joe Masaoka, two top JAOL leaders, attempted to crash the Montgomery Ward's practice of discriminating ~~th~~ against the nisei and went together to the Ward store and inquired about securing employment. Min Yasui stated, "They wouldn't hire us, even as dishwashers." Montgomery Ward still refuses to hire any Japanese.

Although public sentiment is ^{definitely better now} ~~worse than~~ than during the vicious hate campaign conducted by the Denver Post about two or three years ago, there is still a good amount of prejudice among the big Caucasian business firms with respect to the hiring of nisei.

III. RETURN TO THE WEST COAST

Next to economic adjustment the most important problem facing most of the Japanese in Denver is that of whether to return to the West Coast, and if so, when and how? This is the question that is constantly in the minds of many ~~many~~ evacuees who are anxious to return. It is the question that annoys many evacuees, who have made up their minds to remain in Denver, as well as the native Japanese, who scorn the "the sun-kissed Californians who think so much of California and who believe it is the only place there is to live."

Reams of paper can be written on this particular subject, but for the present the issue will be discussed very briefly.

It is difficult to predict how many will remain and how many will return to the West Coast, as there are ~~many~~ a number of unforeseeable or uncontrollable factors, as the depression for example, and further as ^{most of the} the evacuees themselves do not know what the future holds for them. However, like the weatherman who can be wrong, let us divide the group ^{roughly} into the following categories:

One-third (⁹⁰⁰~~3000~~) will remain in Denver indefinitely, or permanently.

One-third (⁹⁰⁰~~3000~~) will remain in Denver for at least 2 to 3 years, and many of these people will probably continue to reside in the city after that period.

One-third (⁹⁰⁰~~3000~~) will probably leave for the West Coast within the next year or two.

~~The~~ Reminiscent of the gold rush era of the 19th century, ~~the~~ hundreds from Denver and rural Colorado upon hundreds of evacuees/rushed back to California in late 1945 and early 1946. During the ~~max~~ wild scramble back, many evacuees who had nothing to go back to were engulfed in the tide and many native Japanese were swept into the epidemic. Two factors which were influential in creating this panic were: 1) to take advantage of the free transportation offer~~ed~~ of WRA, which offer was to terminate in March, 1946; and 2) Emotional attachment to their former place of residence, a feeling which was accentuated over the period of the war years during which they were confined in relocation centers or

prohibited by law to return to the West Coast.

This The mad rush ^{era} ~~back~~ is definitely over, although since then a number of evacuees have been trickling back steadily. It has left a deep psychological effect on the remaining evacuee population. Many who are anxious to return are making plans more cautiously. They are largely the "opportunists" who are waiting anxiously for some kind of opening, either business or job. These people belong to the one-third group who will probably leave for the Coast within the next year or two.

All sorts of stories about the returned evacuees circulate among the people here. Some are good, but mostly it is bad. Stories of returneds living in trailer camps, difficulty in finding a house, sky-rocketting cost and of living, high prices for everything, /poor farm conditions have all tended to make a large number of evacuees who are anxious to return prefer to linger a little while longer in Denver where they are making a satisfactory living. These people belong to the one-third group who will remain in Denver probably for two or three years and possibly even permanently. Some/ of these people have good businesses or jobs and feel they can do just as good here as they can on the Coast. Some are even thinking of going East where they feel economic opportunities are better for the Japanese.

of
Then/the final one-third group, who probably will remain in Denver on a permanent basis, many have established promising businesses or have located good jobs. Many have come to like Denver immensely as a place to live. Some like the dry cold climate. Some like the fishing and hunting opportunities in the mountains of Colorado. Many of these people, nisei and issei alike, have become very conscious of the ill-effects of re-formation of prominent "Little Tokyos" in California and feel that dispersal away from the West Coast is ~~as~~ much wiser ~~xxxxxx~~ in terms of the future of the nisei and their children.

One thing is certain. There will not be another stampeding out of Denver to get back to the West Coast. A small number has trickled back in the recent past. Those who ~~xxxxxx~~ are very desirous of returning will do so only after laying careful plans. There is a good deal of "watchful waiting" among those who are planning to leave within a year or two, watching and waiting to see how the early returnees will make out ^{which way} and ~~xxx~~ the economic ~~situation~~ trend continues here in Denver and ~~on~~ the West Coast. Los Angeles is the center of attraction, and most of those who return~~xx~~ will go there.

The East is a little far away from the Coast to suit most people who are watching the California "weathercock". However, the younger nisei, who have had a taste of the East, and who are interested in entering school or getting into certain skilled jobs, ~~xxx~~ have one eye cast on the East, especially Chicago and New York city.

Probably the remaining issei are little more settled than~~xx~~ the nisei with respect to the question of returning. Age and the fact that they have become fairly established here, plus unfavorable stories of ~~xxx~~ conditions prevailing in California, have made the issei prefer to stay where they are for at least a few more years, if not indefinitely. Many of the nisei, some just out of the army, are ~~xxxxxxxxxxxxxxxxxxxx~~ undecided about their future and consequently rather unsettled. A nisei Christian minister and the ~~x~~ nisei Buddhist priest both complained that the nisei of their respective groups are psychologically unsettled and this has caused the nisei to turn away from church responsibilities and become very ~~xxx~~ irregular members. Both indicated that the nisei were living in a "temporary vacuum" in Denver.

IV. HOUSING ADJUSTMENT

It is superfluous to merely say that housing is one of the major problems facing Japanese in Denver, for housing is a major national problem. However, it would seem pertinent to describe the type of housing adjustment the Japanese in Denver have made. In general, the people have made a fairly satisfactory adjustment. Many have bought homes, some excellent ones and others fair, while a good number are living in apartment houses and hotels.

1. Japanese Residential Districts:

There are three major residential districts ~~xxxx~~ in which Japanese are living in large numbers. They are: (see map)

- 1) Larimer District in which the Japanese businesses are located in large numbers. Practically all the hotels and most of the apartment houses in which Japanese are living are found in this district.
- 2) Northeast of Larimer District. This area adjoins the Larimer District but it extends about a mile northeastward. Here many Japanese families have bought ~~xxxxxx~~ detached homes. This is still largely a Mexican and ^{poorer} Caucasian ~~xxxxxxxxxx~~ residential district, and the Japanese are living among them. The houses are ~~xxx~~ very old. Some apartment houses are found here, but no hotels.
- 3) Northwest Denver. This is located northwest of Larimer District, across the Platte River. It is ~~xx~~ definitely the best of the three residential districts. ~~xxxxxxxxxxxxxxxx~~ The houses are newer and there is more ^{of} a ~~xxxxxxxx~~ residential atmosphere in this area. Many Italians live here. Considerable number of the more successful Japanese business and professional people have bought homes here. They are widely scattered about in this wide ~~xxxxxx~~ residential district.

Japanese are found living in various ~~parts~~ of the city, a few in the better residential district, but they are so widely scattered and so few in number that there is no other area which has any semblance of a Japanese residential district.

The three residential districts listed above have in arranged in order from the poorer to the better ~~xxxxxx~~ districts, with Larimer District being the poorest, Northeast Larimer being fair, and Northwest Denver being the best.

1.a. Larimer District:

This is the area where hotels, rooming houses, and apartments are found in abundance. Although some of the hotels and apartments are fairly nice in most respects, a large number are old and lacking in facilities and conveniences. ~~A~~ A few are dilapidated and coal stoves in the ~~the~~ apartments supply the heat. A few ~~xxxxxxxx~~ partial-apartments have a gas stove, which serve to heat the room ~~xxxxxxx~~ as well as cooking purpose, as there is no regular heating system, and there is a lack of sink or basin and bathroom in the individual apartment. In most of the hotels and apartments there is usually one bathroom to a floor. Hotel and apartment rental in this district is very cheap. Hotel room rental range from \$3.00 per week to \$10.00, the average being about \$5.00 per week. The average rental for full-size apartments is a little more than the hotel rate, but not very much more.

The bulk of ~~the~~ ^{the} bachelor males and females of the Denver Japanese population live in this district. Also many small family units, usually couples, ~~are~~ are found here. Many of the families operating businesses live here also, usually living in the rear of the store.

From all aspects this is a bad district for families with young children to be living. The rooms and apartments are crowded, and there is no playground for the children. Consequently many play in the dark hallways, in the stores, or on the streets.

1.b. Northeast District:

Aside from Larimer District, the Northeast District is^a relatively dense Japanese residential district. Many Japanese families have bought homes here. There are a number of apartment houses, but not very many. The Japanese are living among Mexican and poorer white families. The houses are very old, and most of the homes ~~xxxx~~ lack a regular heating system and have a large coal stove which keeps the various rooms heated.

Despite some undesirable features ~~xxxxxxxxxx~~ in the homes, this district is far more desirable than the Larimer District. The ~~Mexican~~ Japanese seem to get along with the Mexicans and the Caucasians, although there is very little visiting between the Japanese and the others.

1.a. Northwest District:

This district compares well with most of the better white residential districts in the city. The homes are relatively new, very substantial, fairly spacious, and have nice front lawns plus a deep backyard which ~~xxxx~~ many use to grow a victory garden. The more successful Japanese business and professional people have bought homes here. A ~~mis~~leading nisei hair stylist bought a nice brick home, paying \$5500 in 1943. This house is valued much more than that now here in Denver. It could probably sell for \$12,000 if it were in Washington, D.C.

There are quite a number of Japanese families living in this district, although the total number is much less than either of the other two districts.

Many Italians live in this district, and from all indications the Japanese seem to be getting along fine with them.

2. Housing Discrimination:

As pointed out earlier the realtors, working hand in glove with the Police Department, have refused to sell to Japanese any house or business establishment that is located outside the 18th and Curtis confinement. A number of Japanese, however, have been successful in finding homes and business-home combination in the better sections of town by by-passing the realtors and transacting the purchase or lease directly with the Caucasian owner.

Many community organizations as the Denver Unity Council, churches, JAOL, and others, as well as sympathetic Caucasians have given the Japanese much assistance in this respect.

Often times it is not only the realtors or the Police Department, but the Caucasian residents of a particular area into which a Japanese family desires to settle who are prejudiced and discriminatory. The prize example of this is the Frank Yama case. The story can be told briefly. Frank Yama is a part-caucasian part-nisei war veteran, whose mother is Caucasian and father Japanese. They purchased a very nice home in the better residential district from the Caucasian owner, paying something like \$17,000. A few of the residents of that area became aroused and circulated a petition among the Caucasian residents which stated they "didn't want any Japs" in their district. A threatening letter was sent to Frank Yama with the petition signed by about 38 Caucasian families. The Denver Unity Council, the JAOL, and the Fellowship of Reconciliation (Pacificist group) came to the rescue of Frank Yama. The FOR sent several of its members to visit each of the 38 Caucasian families that signed the petition against Yama. They attempted to reason with the various families and were successful in influencing over a third to withdraw their names from the petition. A third was indifferent, while a third remained hostile. JAOL threatened law suit if Yama was physically

denied entrance into the home that he had purchased. Shortly Yama and his family moved into their new home without any incident. The Yamas have been living in their new home peacefully ever since.

Another discriminatory housing practice is the restrictive covenant, which is a written agreement by residents of a block or an area not to sell, lease, or rent their own respective homes to any non-Caucasian. These covenants are fairly widespread throughout the city. Often times these covenants ~~are~~ date ~~back~~ generations back, and the children who inherit the property merely perpetuate the agreement. Sometimes ~~as~~ the restrictions are written into property deeds and are perpetuated that way.

Various civic organizations, as the Denver Unity Council, Fellowship of Reconciliation, social ~~agencies~~ agencies, and churches are trying to combat the discriminatory restrictive covenants as well as other discriminatory housing practices.

V. SOCIAL ADJUSTMENT

A. JAPANESE ORGANIZATIONS:

1. Japanese American Citizens' League:

Prior to the war there existed a JACL organization in Denver, but it was relatively inactive. During the war Joe Masaoka established a JACL office in Denver and for a number of years until a year ago attempted to reactivate the local chapter. It is believed that during Joe Masaoka's stay here he was not very successful in soliciting any sizable membership among the nisei, although he was very active in pushing the nisei cause in the community. Early this year (1946) Min Yasui succeeded Joe Masaoka as JACL representative in Denver. Yasui's official position is two: one as a paid JACL Tri-State Representative, and second as First Vice-President of the Denver JACL chapter. Denver is the headquarters for the three states, Colorado, Wyoming, and Nebraska, and this area is called Tri-State.

The total membership of the Denver chapter is currently around 350. This is claimed to be the largest membership of any chapter in the United States. A good segment of the local membership is drawn from the nearby farm areas, as Brighton which is about 25 miles north of Denver.

Dr. Takashi Mayeda, popular nisei dentist who has a large Caucasian current trade, is the president of the local JACL. There are four regular meetings during the year, but there are a number of other meetings in between as cabinet meetings, special meetings, and special events as carnivals, dances, and parties.

From a standpoint of member-participation and member-interest the organization is very weak. There is excellent leadership in the person of Min Yasui, but he is carrying on too much of the load. There are a number of prominent nisei businessmen and professional men who make healthy financial contributions and lend some assistance, but they cannot be depended on regularly.

1. Japanese American Citizens' League: (continued)

There seem to be too many "off again an again" leaders, and too few leaders who can be depended on regularly. One reason is that the leaders solicited are either too burden with other personal obligations or are simply not very interested. There seem to be a wide chasm between the supposedly leaders and the membership. One reason for this is due to economic and social class differences between the two. Meetings are about the only time that the members get together with the leaders. Generally speaking, there is a great deal of apathy among the members, which is due to various ^{undoubtedly} reasons. One is due to the unsettledness among the evacuees. Another is general indifference among the people, not only Japanese, toward anything having an intellectual ~~flavor~~ ^{reason} flavor, as discussion of political issues or nisei problems. Another ~~is~~ may be due to the fact that so much of the organization's activities ~~and~~ are carried on at the top level that many of the members have adopted the attitude of "Oh, let John do it." It would seem that if more responsibility were delegated to the lesser-lites among the nisei members, their interest may be aroused.

Among members and non-members, including the issei, there is an increasing feeling that the JAOL is advancing the cause of the nisei and issei, and that in general it is a worthwhile organization. There is, unquestionably, some resentment harbored by some people, but this feeling is increasingly diminishing.

^{local}
Viewing the/organization from the outside it appears that it has been doing a great deal to assist the Japanese in various ways, especially in ameliorating relations between the Japanese and the larger community. Many projects undertaken by the JAOL representative, practically single-handedly, are unknown to the mass of the Japanese. These behind-the-scenes activities are producing or will produce intangible results which will benefit the Japanese as a whole.

1. Japanese American Citizens' League; (continued)

Many of non-member nisei are not hostile toward the JAOL, but there is
among them
a tendency/to shy away from any segregated Japanese organization, even though
they agree that it may be beneficial to all the Japanese. Many of the nisei
war veterans seem to hold this view.

The local JAOL representative and other top JAOL leaders have reiterated
that the JAOL is trying to work itself out of a job as soon as possible. If
actively
people can be made to realize this, probably more will/support the organiza-
tion.

(NOTE: Because of limited time the balance of the report will ~~not~~ be omitted for the present. The section headings will be given, however.)

2. Christian Church Groups:

- a) California Street Community Methodist Church (issei & nisei)
- b) Brotherhood House Fellowship (nisei)
- c) Seventh Day Adventist (Rev. Asoo) (nisei)
- d) The Denver Christian Center and Baptist Church of the Open Door. (nisei)

3. Denver Buddhist Church.

(Issei and nisei)

4. Y.W.C.A. Nisei Public Affairs Discussion Group and Thursday Night Dance Group.

5-Veterans Organization

B. NISEI RECREATION AND ENTERTAINMENT:

- 1. Baseball teams and tournament.
- 2. Basketball teams and tournament.
- 3. Bowling:

- a) teams, league, ~~xxxxxx~~ etc.

4. Golfing --tournament

5. Nisei Women's Athletic Association

- a) 70 members, about 7 teams.
 - b) Stage ~~bx~~ softball and baseball tournaments, as well as other activities.

6. Pool Halls and gambling.

6a. Dancing.

7. Movies.

8. Fishing and Hunting

C. Issei Recreation AND ENTERTAINMENT:

- 1. Fishing
- 2. Pool Halls & gambling
- 3. Japanese movies twice a month.
- 4. Goh, Japanese cards, Japanese music.

D. OUTGROUP RELATIONSHIP

1. Relationship between Japanese and larger Community.

a) Discriminatory practices (as Elitch Gardens)

2x b) Community organizations assisting the Japanese as:

- 1) Denver Unity Council
- 2) FOR
- 3) Church groups
- 4) etc.

2. Relationship between Japanese and other minority groups:

- a) Mexicans
- b) Negroes
- c) Inter-racial groups

3. Denver Post and Rocky Mt. News

E. OVERALL ANALYSIS OF SOCIAL ADJUSTMENT MADE BY THE JAPANESE.

VI. CONCLUSIONS AND RECOMMENDATIONS

(Appendix to include a brief case study on a nisei, kibei, and an issei, plus an average family. This is a possibility.)

ROCKY FORD COMMUNITY
visit with Rev. & Mrs. Sakamoto

1
Rocky Ford, So. Colo
12 Nov 46
T. Yatsushiro

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#137

The bus was scheduled to leave Denver at 1:00 p.m. today, but it was 2:00 p.m. when it left Denver. After a long five hour ride I arrived in Rocky Ford, a little after 7:00 p.m. Some time was spent getting dinner and a room at one of the ~~few~~ three hotels in town. Following this I visited Rev. Sakamoto, whocame after me at the hotel, at his home where I met Mrs. Sakamoto also.

Rev. and Mrs. S. live in a very nice home in a nice section of town. For many years the house was owned and used by the Baptist Mission, but recently Mr. Ushiyama, a native issei farmer and a ardent Christian, bought the house with the provision that it is to be rented ~~to~~ only to ^a nisei Christian minister who is assigned to work in this region. The rent is very cheap, the S. paying \$25. per month to Mr. Ushiyama.

Rev. and Mrs. S. have been married for about two years now, and they have a 7 month old daughter.

Rev. S. is technically an issei, but at present he is serving as the nisei church/worker, getting paid by the Baptist Mission. They use the local Baptist Church for nisei gatherings.

He is about 35 years of age. He got his undergraduate work at the U. of Redlands, California, and did his seminary service at Elliff Seminary, Denver University. Immediately following the outbreak of the war he was interned by the FBI on grounds that he had a Japanese flag in his possession. He was released from internment after a year or so and came direct to Denver, where he attended the Elliff Seminary.

ROCKY FORD COMMUNITY
via Rev. Sakamoto

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Rocky Ford, So. Colo
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Mrs. Sakamoto is a nisei evacuee of about 29 years of age.
Her parents and relatives are all in Denver.

Both have been in Rocky Ford for little over a year.

Rev. S. speaks and understands English, but he speaks it
with a heavy accent.

I attempted to get an overall picture of the situation in
Rocky Ford in visit with the S. this evening.

Rocky Ford: ~~Community~~ Population:

There are about 5,000 people in the entire community. Of this
about 175 are Japanese. Of the Japanese population, about half
are evacuees.

Japanese Businesses:

Rev. S. informed that there were a few Japanese operated
businesses in town, as follows:

- 2 service stations (evacuee operators)
- 1 beauty shop
- 1 chop suey restaurant
- 1 seed distributor

Three businesses closed down very recently. They were:

- 1 seaweed (noriya) factory
- 1 restaurant --closed last month
- 1 hotel --closed last week.

These businesses that closed down were operated by evacuees
leaving
who are/or who have left Rocky Ford to return to California.

Aside from businesses, one nisei is employed at the
town's English newspaper plant as a typesetter.

ROCKY FORD COMMUNITY
via Rev. Sakamoto

3
Rocky Ford, So. Colo
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T. Yatsushiro

Prominent Japanese:

Asked to name some of the prominent Japanese in the community
Rev. S. named the following:

1. Harada: a native issei & family; biggest farmoperator among Japanese in this locality; has 2,000 acres under cultivation; raises melons, lettuce, onions and sugar beets mainly.
Strong Buddhist, so is family members.
2. Ushiyama: a native issei & family; very wealthy; owns and operates about 350 to 400 acres of farm land; Grows melong, sugar beets, tomatoes, and onions.
Strong Christian; very Americanized.
3. Yanari: evacuee issei; farms about 100 acres on cash rent basis; also operates two fruit stands.
Buddhist.
4. Nagamoto: native issei; a seed distributor, and seed farmer.
5. Taguchi: native issei, operates a grocery store.

These ~~ixx~~ are some of the prominent Japanese in the community.

Community Sentiment:

Rev. S. stated that the people of the community have been very friendly to the Japanese as a whole. He stated that the following influential residents of the community have been specially friendly to the Japanese:

1. Mr. North, Rocky Ford postmaster
2. Me. Mendiho, president of Rocky Ford Bank
3. Mr. Fuller, local chief of police
4. Dr. Blatz, physician
5. Dr. Blatz, brother of above, and also physician
6. Mr. Blatz, brother of above, businessman
7. Mr. Blatz, brother of above, farmer.
8. Mr. Wilson, Superintendent of schools in Rocky Ford region.

Rev. S. stated that these caucasians helped the Japanese in various ways.

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via Rev. Sakamoto

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Community Sentiment: (continued)

Rev. S. informed that there was only one major incident of discrimination in the community. This happened in 1945 about the time of the war's termination. A restaurant in town, which is operated by either a caucasian or a Mexican, put up a sign reading "No Japs Allowed". This caused a great deal of indignation among the local Japanese residents, as well as many caucasians. Rev. S. reported that ^{caucasian} ~~white~~ Boy Scouts and caucasian war veterans attempted to tear down the sign in protest. The town newspaper came out with a strong editorial denouncing the restaurant owner for putting up such discriminatory sign. Finally a number of leading caucasian members of the community asked the police department to do something about the situation. The Police Chief, through one of his men, urged the restaurant operator to take ^{down} such a sign ~~signaling~~ ^{singling} out the Japanese for discrimination. The restaurant operator finally condescended, but Rev. S. reported that he ~~xxx~~ replaced the sign, which was hung outside the door, with another sign placed inside which read: "We reserve the right to serve our friends." Rev. S. informed that during the ~~xxxxx~~ war, despite the discriminatory sign, the nisei war veterans visited the restaurant and got served.

Another minor incident of prejudice ~~was~~ involved Rev. Sakamoto. About the time he was to occupy his present house last year, a neighbor named Robinson and his wife ~~xxxxx~~ objected to their coming into this heretofore exclusively white district. Mr. Coons, who originally owned the house and sold it to Mr. Ushiyama, (Rev. S.'s landlord at present), developed a hostile attitude toward the Robinsons for ~~xxxxx~~ the latter's antagonism toward Sakamoto.

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via Rev. Sakamoto

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Community Sentiment: (continued)

Rev. S. stated he was amused at Mr. Coons hostility toward the Robinson over him, as Mr. Coons' father was ~~xxx~~ not very friendly toward the Japanese. In any case the Sakamotos moved into their home. When Rev. S. came to pick me up at the hotel tonight, we met Mr. Robinson, who came up to Rev. S. and tapped him/ on the shoulder like an old friend and surprised Rev. S. by inquiring about the latter's family and in general acting so friendly. Mr. Robinson informed that his wife died the other week and he vacated his residence and is now living at the hotel.

The fact that many of the prominent residents of the community, as the president of the bank, postmaster, chief of police, school suprintendent, doctors and businessmen (previously mentioned), are actively behind the Japanese in this community has done a lot to create good community sentiment.

Two nearby town restricted to Japanese:

Rev. S. informed that two towns, Manzanola and Fowler, which are located about 20 miles north of Rocky Ford, are strictly reserved to the caucasians. The Japanese and Mexicans are strictly forbidden to take up residence in these two communities. The sentiment in these two places is very bad, according to Rev. S.

Ordway and Crawley:

Ordway and Crawley are located about 30 and 40 miles from Rocky Ford, respectively. ~~Rxxxxx~~ They are generally grouped in the Rocky Ford region. Rev. S. informed that many evacuees have settled in these two communities. They are practically all farmers. Rev. S. stated that the high schools at these places have a large

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via Rev. Sakamoto

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Ordway and Crawley: (continued)

Japanese student enrollment, and that the school football and basketball teams are dominated by nisei players.

Other towns along the Arkansas River Valley:

Rev. S. stated that there are Japanese in most of the towns all along the Arkansas River on until Granada near the Colorado-Kansas state border and even beyond Granada. In general the public sentiment has been fairly good, there being no major incident of discrimination.

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via Rev. Sakamoto

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Buddhist - Christian conflict:

Among the native Japanese there was a serious rift between the Christians and the Buddhist families. The Haradas were one of the leading Buddhist families that participated in this split, and the Ushiyamas were one of the leading Christian families on the other side. This happened many years ago, and started ~~xxxx~~ over ~~the~~ an argument concerning the sponsorship of Japanese schools. At first there was one Japanese school, and gradually the Buddhist formed their own Japanese school to which only Buddhist children were admitted. This split between the Christians and the Buddhist originated in the ~~same~~ manner as that which took place in Brighton, Northern Colorado. This ill-feeling among the Buddhists and Christians pervaded for many years after, and even ~~in~~ this day there is a bit of the old feeling prevailing. This split is not prevalent among the evacuee families, Rev. S. informed. Rev. S. stated, he as an outsider and an evacuee, ~~in~~ has had pleasant relations with both the Buddhist and the Christians.

NATIVE ISSEI FARMER
Tom Sakai

1.
23 Nov 46
Las Animas, So. Colo.
T. Yatsushiro

#138

Together with my guide, Rev. Eizo Sakamoto, I visited the Tom Sakai family in Las Animas, southern Colorado. As luck would have it, Mr. Sakai was not in, and consequently only a few minutes were spent with the other members of the family. We had plans of visiting Granada this day, so we made our visit with the Sakai brief. Mrs. Sakai, an issei woman of about 45 years of age, was home and very kindly warmly welcomed us.

Family:

Father: Mr. S; issei; farmer

Mother: Mrs. S; issei; about 45 years.

Children: 3 girls) from about 25 years to 6 years age range.
2 boys)

The youngest member of the family is still in the first grade in public school. The oldest, a daughter, is married and has a 4 month old baby. Her husband is a GI and now serving as occupation troop in Japan. The married daughter and a 20 year old son ~~were~~ were at home at the time of the visit.

Mrs. S. is a most gracious woman, having a charming personality.

Farming:

The Sakais have been in Las Animas for many years now. Prior to the war they farmed over 1000 acres. Since the war they cut down their acreage and at present farms only 500 acres. This cut in their acreage was largely due to the labor shortage. They have been share-cropping right along. They have been farming rather successfully right along. This year the weather has been bad, especially the past week during which time over 3 feet of snow fell, and consequently farming wasn't very good. However, they made a good deal on their melons (cantaloupe) like most of the other farmers in this region did. They have 20 acres of sugar beets still in the ground and is prevented from harvesting the beets due to the heavy snow on the ground. The snow will probably be on the ground for several weeks, and if cold weather continues the snow will freeze and probably destroy the beets.

NATIVE ISSEI FARMER
Tom Sakai

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Las Animas, So. Colo.
13 Nov 46
T.Yatsushiro

Farming: (continued)

Rev. Sakamoto informed that Mr. Sakai is one of the more successful farmers, being well adjusted and stable. He continued:

"Mr. S. is an ideal farmer. He doesn't do very much work himself, nor does his wife. I know some farmers who have their wives and even little children go out to work on the farms all day long. That's hard on the women and children. Mr. S. hires workers who do most of the work on his farm."

Mr. S. raises the usual crops found in this region, namely, melons, onions, sugar beets, and few odd crops like beans.

Social Adjustment:

Rev. Sakamoto, as mentioned above, stated Mr. S. is one of the well adjusted individuals in the community. He is very well respected among the Japanese and the caucasians.

Mr. and Mrs. S. are Buddhists, but their children are Christians. Rev. Sakamoto informed that Mr. Sakai donated \$1,000 to the Buddhist church toward the building of the huge temple in Denver. Mr. Harada and Mr. Hiraki, two big time other/native farmers also donated \$1,000 toward the Buddhist church.

~~XXXXXXXXXXXXXXXXXXXX~~

Although the parents are Buddhist and the ~~XXXXXXXXXX~~ Children Christians. The family seems to be enjoying good relationship. The married was rather interested in the coming state-wide nisei Christian conference to be held in Denver just after Thanksgiving, Nov. 29, 30, and Dec. 1.

Las Animas Japanese Population:

Mrs. S. thought that there were about 3 evacuee families in Las Animas and about 15 native families, or a total of 18 Japanese families. She stated many Japanese farmers left this region.

NISEI EVACUEE BUSINESSMAN
Tom Onoda

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13 Nov 46
T. Yatsushiro

Before leaving for Granada this morning, Rev. Eizo Sakamoto, my guide and chauffeur, stopped his car at Tom Onoda's service station for a general/^{car}check up. Tom was very busy working on another car, and consequently I didn't even get introduced to him. (However, a few days later I met him at a meeting.) However, I had a chance to find out a good deal about Tom and the service station.

Tom, a nisei of about 28 years of age, lived in Brawley, California prior to evacuation. It is believed that his family farmed in Brawley. He and his family was evacuated to Poston, Arizona, in 1942. During camp he was in charge of the auto service section, and supervised a crew of auto mechanics. He stated (this later), "I trained a lot of nisei auto mechanics who left camp for the East and got good paying jobs. When I learned that they, who I had personally trained, were making over \$100. a week in Chicago and elsewhere in the East, I said 'Hell, I'm not going to stick around camp. I'm going out and make myself some money too.'"

In 1943 he left camp and resettled in Rocky Ford. He first did farm labor, but in 1944 he ~~went~~ went into the service station business. His ~~family~~ parents are living with him in Rocky Ford. He has married a native nisei girl, and consequently his ties are rather closely tied to this community.

Business:

He has a fairly nice ~~sex~~ service station, which is located in town. He has four/^{young}Mexicans working for him. His trade is with Japanese, Caucasians, and Mexicans, about equally divided. From all indications he is doing good business. In fact he is

NISEI EVACUEE BUSINESSMAN
Tom Onoda

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Business: (continued)

So Busy most of the time that ~~he~~ his work~~s~~ piles up on him, Tom stated.

Return to California:

Tom is not certain whether he will eventually return to California or not. For the present, and possibly for couple of years, he thinks he will remain in Rocky Ford. Not only has he made an investment in business, which will force him to remain here whether he likes it or not, but his marriage to a native nisei girl operates as another factor against returning.

Social Adjustment:

Tom is a very likable character and gets along with all sorts of people very well. He is quite intelligent, and has had high school education. Because of his business which attracts a mixed-clientele, he has many friends among the Japanese, Mexican~~s~~, and Caucasian groups. However, his real associates are nisei friends, both native and evacuee. He gets along with the native very well, ~~and~~ his bosom pals being the Harada family boys. The Haradas are the biggest native farm operators in this community.

Tom is a member of neither the Buddhist or Christian church. However, he seems to lean toward Christianity.

Tom is a member of the local Chamber of Commerce, which I thought was quite an honor. From this, it would appear that Tom is a respected and recognized member of the community. Of course, the community is relatively small, having a pre-war population of 5,000 only. Possibly because of the smallness of the community

NISEI EVACUEE BUSINESSMAN
Tom Onoda

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Social Adjustment: (continued)

Tom's acceptance into the local Chamber of Commerce was made easier. Nevertheless, his membership in the organization, which would be quite an honor say in Los Angeles, cannot be minimized.

Tom is not a war veteran.

From all indications Tom represents an evacuee nisei who has made a very successful social and economic adjustment in the community.

YOUNG NISEI GROUP MEETING

P. 1
Rocky Ford, Colo
13 Nov 46
T. Yatsushiro

#140

Rev. Sakamoto called a group of about 10 young nisei of the community over for a meeting at his residence tonight. The meeting was scheduled for 7:30 p.m., but Rev. Sakamoto and I had driven to Granada today and did not arrive until about 8:30 p.m. The entire meeting lasted about 2 hours. I spoke about half-an-hour about the adjustment the nisei and issei are making in the East, and the group quizzed me about certain aspects of the conditions in the East.

The group was made up of six girls and four boys, three of whom were evacuees. Most of the girls were in the 18 to 22 age group, while the boys and one girl were in the late twenties. Among those present I remember were:

Sam Kawata, about 27 years; nisei, evacuee; married local girl
John Imoto; about 28 years; nisei, evacuee; working on Mameda farm
and living with Mamedas who are natives.
Mrs. Seda Fujishiro: native nisei, formerly Miss Mameda,; married to
Hawaiian nisei Christian minister; about 29 years.
Miss Mameda: nisei about 18 years, native
Miss Mameda: nisei about 20 years, native
Mr. Mameda: nisei about 23 years, native
Nisei girl: sister of Sam Kawata; evacuee, about 18 years.

It was difficult to ^{draw} ~~get~~ the entire group into a general discussion, mainly because of the preponderance of the younger nisei girls. The principal participants in the discussion were: Mrs. Fujishiro, Sam Kawata, and John Imoto.

After I had made a brief talk on conditions in the East, and as I prepared to plunge into a general discussion, John Imoto very abruptly put me on the defense by quizzing me on the purpose and usefulness of our study. He stated:

"What's the purpose of conducting studies of the Japanese people in the US. I remember ever since the evacuation, all kinds of organizations have been making studies of us.
I don't think it does any good. It only makes the Japanese more prominent in the eyes of the people. I don't think we ought to talk too much about the Japanese..... I remember the Pacific Citizen which we used to see while we were overseas. It always talked about how good the Japanese were. Everytime we nisei soldiers saw the paper, we said to each other, 'Well, the JAOL again says that we nisei are the best bunch of people in the world'.

"I think if we publicize the nisei too much the hakujin public is going to get tired of it, and will begin to hate us.... I don't think we ought to play up all the little discrimination the Japanese is experiencing. Some of them I think we can simply forget. Sure we can press some cases into court, but we ought to do it only once or so. Make it a big court fight, put a lot of money in the case, but once it is over we ought to forget it, and not continue to press cases into the court over and over again."

John, an evacuee whose family is now in California and who is now living and working here in Colorado all alone, went into a long diatribe about the uselessness of the studies like ours and the over-abundance of publicity given the Japanese throughout the country. He was extremely emphatic and serious about his beliefs, ~~that~~ and his tone of voice was so bitter, that I was taken aback and speechless for a while. I attempted very calmly to explain to John the nature of our work, the objectives we hoped to accomplish, and agreed with him that the Japanese people have been used as guinea pigs ever since the start of the war. I attempted to cite examples, like the Frank housing Yama/case of Denver, in which discrimination was fought successfully through the pooled efforts of ~~many~~ Japanese and non-Japanese organizations and individuals. It was impossible to change John's views, and he spent considerable portion of the meeting repeating his views.

The importance of John Imoto's views cannot be minimized. His views coincided very much ~~like~~ ^{with} Bill Hosakawa's, who in a meeting of nisei leaders thought that the nisei ought to try to become an average citizen in whatever community he resided. Bill was opposed in his views by Min Yasui who felt ^{strive to} that the nisei ought to/become a little better than the other fellow, possibly strive for a 110% mark. John represents the school of thought that believes the least amount of publicity and least amount of organization activity in behalf of the nisei will produce the maximum benefits for the nisei in the future. Part of this view is due to emotional instability and ~~and~~ hypersensitivity acquired by many nisei and ~~and~~ issei ever since the start of the war.

The fact that they were uprooted from their homes, evacuated from the West Coast, confined in relocation centers which were thought of as concentration camps by the evacuees, publicized unfavorably by the Dies Committee and various newspapers throughout the country as well as various racist-organizations, denied induction into the army and classified 4-c which is an "enemy alien" classification, reversal of gov't policy which permitted the nisei to be inducted or to volunteer but placed in the segregated nisei combat unit, plus many other factors ~~which~~ caused many nisei and issei alike to become very insecure, economically, socially, and emotionally. It caused many to become highly sensitive about being identified as Japanese. It is a common fact that many who left the camps and found employment in the East as Chicago, ~~he~~ acquired an allergy toward meeting other Japanese, nisei or issei. They desired to work and live in a community as inconspicuously as possible, and with as little contact with other Japanese. It is believed that ~~xxxx~~ because of this condition, that some nisei, like John, feel that publicity in general and publicizing discriminatory practices against the nisei and issei will do more harm ~~xxxxxx~~ to the nisei than good.

Although I cannot agree completely with John's views, there is some element of truth in them. It is possible to have too much publicity, for the indifferant public may be stirred from their indifference to develop a hatred toward the Japanese in genral. Of course, this works both ways.

In the matter of combatting discrimination, I cannot agree with John that discrimination will solve itself if let alone. In certain minor instances, yes, but certainly not in major cases like the restrictive covenants on real estate, discrimination against the Japanese in the matter of issuance of business license, housing and employment discriminatory practices, etc., as they exist to some ~~xxxxx~~ extent in Denver, and many other places.

Issei and Nisei:

I related that many of the issei I've talked to felt that the nisei must and attempt to advance themselves take the initiative/ from now on, as the issei feel that they aging fast. I asked what the group felt about this.

Sam Kawata, an evacuee who impressed me as being intelligent and possessing a broad viewpoint, stated:

"Yes, I believe we nisei must take ~~more~~ more initiative and advance ourselves in our chosen field. However, I don't believe that we can very well forget our issei parents and leave them to take care themselves. We've got to look after them. After all they've worked very hard to bring us up. It is our solemn duty to look after them now that they are old and unable to work."

As it was apparent that Sam had misunderstood what I had said about nisei taking the lead, I quickly explained that I agreed with him wholeheartedly that the nisei must not neglect their issei parents in advancing themselves. When I asked if he agreed that the nisei should take over more of the family responsibilities, Sam stated he did.

The discussion on this subject was very stimulating. It became more apparent that the nisei are going through a transition period, that despite the pleadings of the issei that the nisei should take over the family burden from now on, the nisei in general have not arrived at the stage where they want to take over the bulk of the family responsibility, and that it will be several years more before the issei to nisei ~~km~~ shift is completed. It is possible that this is more characteristic of the farm group than the city people. This seems paradoxical, as prior to the evacuation the issei were in command in the family and in the community, while the nisei strived to acquire this leadership position from the issei. Now the issei want the nisei to take over the leadership, and there is some reluctance on the part of the nisei.

Need for a segregated nisei organization:

It was felt in general that there was some need for a segregated nisei organization, as the Christian church group. The Buddhist are not a problem here, as it is mainly a segregated unit anyway.

One nisei fellow, who is a native here and works in one of the town's stores, stated:

"It doesn't concern me too much. I don't associate with Japanese very much any way."

well
Apparently this native nisei fellow is quite/adjusted in the larger community. The natives have/~~xxxx~~ longer time than the evacuees, consequently they do not have too great a yearning to organize an organization among themselves.

Mrs. Fujiyoshi stated:

"Before the evacuees came, there was hardly any Japanese problem. We nisei all went to school with the hakujin, worked with them, and associated with them in general. We didn't think of ourselves as being Japanese. It's only since the arrival~~al~~ of the evacuees that there has been some discrimination and that we became more conscious of the fact that we were Japanese."

Among the natives there is a stronger feeling of breaking ties with exclusively Japanese people or organizations. There is a feeling that they want to be identified with the larger caucasian community. Apparently this was in process of becoming realized prior to the war, and that/~~the~~ arrival of the evacuees has retarded this process somewhat.

General Comment:

Following the meeting I talked to John Imoto personally and it was learned that he is violently opposed to the JACL, especially Mike Masaoka. Of Mike he stated: "He stirs up more trouble. He goes all over the country talks about how badly the Japanese are being treated. Why doesn't he keep his big mouth shut. He just talks too much."

General Comment: (continued)

After the meeting, Mrs. Sakamoto, hostess, confided that she was afraid that John Imoto had come to the meeting with the sole purpose of breaking it up. She stated she was terribly upset over John's behavior and attitude.

In general it was felt that the meeting was fairly successful, although most of the younger ones did not participate in the discussion.

John Imoto:

John is an evacuee, nisei, of about 28 years of age. He is unmarried. He formerly lived southern California, near San Diego. His parents and family are now back in San Diego and have resumed their farming. The family was evacuated to a camp, which one is not known. ~~xxxxxxx~~ In 1944, John was inducted into the army, and from January 1945 to May 1946, he served overseas with the 442. Since his return from service, he has been working as a farm labor on the Mameda farm. He lives with the Mameda family also.

He has a very serious look on his face which appears as if he is mad at something all the time. It is guessed that John' has had many frustrating experiences in his life, which has turned him into more of an introvert.

He is undecided about his return to California, although his family is already back there.

Sam Kawata, evacuee nisei:

Sam is an evacuee nisei of about 27 years of age. He formerly lived in the Los Angeles vicinity where his family farmed. His ~~ka~~ parents and other family members are back in California at present. The family was evacuated to a center, which is not ~~known~~ known, and Sam and his sister resettled in Rocky Ford. Sam has been working for and has been living with the ~~Mami~~ Ushiyama family, who are natives here. ~~Sam~~ married one of the Ushiyama girls and they have two children.

Sam is anxious to return to California, although his wife is indifferent about this. Sam stated because ~~the~~ one of the Ushiyama boys is a GI serving in Japan, and because the farm is short handed, he feels obligated to remain here and help the Ushiyama family. He believes he will remain here for about a year more or ~~xxxxxx~~ until ~~this~~ his GI brother-in-law returns from Japan. He seems to be strongly attached to the Ushiyama family, for he stated he would not leave them until his GI brother-in-law returns and is able to assist on the family farm again.

Sam, his wife, and the Ushiyama family are very strong Christians in the Community. The Ushiyamas and the Haradas, who are strong Buddhists, had a serious rift many years ago, mainly over religion and the sponsorship of the Japanese schools in that locality.

KIBEI
EVACUEE/~~ISSEI~~ FARMER
Henry Yanari family

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Together with Rev. Sakamoto, my guide and chauffeur, we visited the Yanari family in Swink, southern Colorado, which is a few miles ~~xx~~ east of Rocky Ford. The entire household members were home, but interview was exclusively with Mr. Henry Yanari.

Family:

Head: Mr. Y; about ⁴⁰~~45~~ years; ~~xxxx~~ kibeï (?)
Wife: Mrs. Y; about ³⁸~~42~~ years; kibeï (?)
Children: none
Father: deceased
Mother: about 65 years; issei.

Friend: Mr. Takahashi; issei, bachelor; about 55 years; evacuee

It was definitely established whether Mr. and Mrs. Y. were kibeï or issei. Both spoke Japanese regularly and fluently, while Mr. Y. understood and spoke a little English. Rev. Sakamoto thought they were kibeï. Japanese is the spoken language in the family. Mr. Takahashi is an old family friend, who is rather aged now, and is working and living with the family. Prior to the evacuation the Yanaris went to Salinas where Mr. Takahashi farmed and lived and stayed there for about 3 years until the evacuation. The Takahashi and Yanaris evacuated together and have been working and living together ever since.

Background:

The Yanari family lived in the following places over the past 2 or 3 decades:

1923-1939 --Farmed and lived in Rocky Ford, Colorado
1939-1942 --Farmed and lived in Salinas, California
1942-1946---Have been farming and living in Rocky Ford (Swink), Colorado.

Actually the Yanaris are native Coloradoans, as they have ^{been} living and farming in this district all but three years of the past 23 years. During the 1930s many farmers from Colorado left the state and went to California, largely because farming was relatively poor here and it was reported that farming was good in California. Mr. Y. was swept in this migration to California in 1939.

EVACUEE KIBEI FARM
Henry Yanari family

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Background: (continued)

They went to farm and live with Mr. Takahashi, who is now living and farming with them here, in Salinas. They grew mainly lettuce, and from all indications made very good money.

Evacuation:

Since the outbreak of War in December, 1941, the Yanaris and Mr. Takahashi began hearing stories of many Japanese being attacked and killed by Filipinos and other non-Japanese. They felt the place was getting too hot for them, and made immediate arrangements to leave Salinas for elsewhere. In early February 1942, Mr. Y. and a few other issei farmers came out to Colorado to survey farming prospects for the Japanese farm families in Salinas.

Mr. Y. related that he made arrangements for some evacuee families to work as laborers in the sugar beet farms in Greeley. He contracted about 500 acres for the evacuees in the Greeley district. Then he came to Rocky Ford district and laid the groundwork for more families from Salinas to settle in this area. He stated he rented a number of living quarters, including a big warehouse where the families were put up temporarily. In all about 15 families, numbering about 90 individuals, came out to Colorado from Salinas on a voluntary basis in February, 1942. In general he acted as manager of the whole group of 15 families that came to Colorado from the Salinas area in California.

In the Rocky Ford region, where he had resided for many years before 1939, he immediately contacted the following/individuals who were leaders in the community:

1. Mr. North, Rocky Ford postmaster
2. Mr. Mendiho, president of Rocky Ford bank
3. Mr. Fuller, local chief of police
4. Dr. Blatz, physician
5. Dr. Blatz, brother of above, and physician
6. Mr. Blatz, brother of above, businessman
7. Mr. Blatz, brother of above, farmer.
8. Mr. Wilson, Superintendent of schools in Rocky Ford region.

EVACUEE KIBEI FARMER
Henry Yanari family

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Evacuation: (continued)

Mr. Y. knew these caucasians of the community rather well, and he stated that they were all very friendly and cooperative. The sentiment of the community in 1942 was not very good, and Mr. Y. stated through the 8 caucasians who were leaders of the community, ~~the~~ the sentiment of the community was changed from bad to good.

Mr. Y. has no property in California at present, and ~~the~~ the fact he didn't ^{probably} talk about evacuation losses/indicates that he and his family did not suffer very much in the way of economic loss.

Farm conditions:

^{share crops}
Mr. Y. cash rents/about 100 acres of farm land. He has been growing melon, onions, tomatoes, celery, potatoes, sugar beets, etc. He stated that during the war years, farming was very good. This year it has not been too good, as the market and price for onions were bad. He lost about 6 acres of onions. He related that onions were selling for 50 cents per 50 lb. sack. He stated the expense of harvesting the onions was almost equal 50 cents, as 16¢ for sack, about 18¢ for harvesting labor, 3¢ for something else, etc. He thought at that price it was unprofitable to harvest and market his onions.

In general ~~the~~ Mr. Y. has been faring fairly well farming in this ~~region~~ ^{economic} region. From all indications he has made a nice/adjustment in the community. This is partially because of his previous familiarity with local conditions, and partially because of his acquaintance with the caucasian leaders of the community.

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Henry Yanari family

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Farmers Organization:

Mr. Y. was very informative about farmers organization in the community. He stated that there is a Rocky Ford Onion Grower's/Cooperative Association, which is largely a caucasian farmers organization, but to which some Japanese farmers belong. Mr. Y. felt not very many Japanese farmers belonged to this.

The Rocky Ford Japanese Vegetable/Cooperative Association is an all Japanese farmers organization. Only about ten local Japanese farmers belong to this, mainly because the association emphasize only certain crops as melons, tomatoes, lettuce, and celery. Mr. Y. stated most of the Japanese farmers grow a wide variety of farm crops and consequently didn't feel they want to join the Japanese Coop. Asked if he belonged to it, Mr. Y. replied in the negative, explaining that this was because he ~~maxxx~~ operates a fruit stand near ^{the} highway of his farm. ~~It~~ didn't see why this should bar him from joining the Japanese Coop, but probably the Coop has such a rule.

Mr. Iwata is the manager of the Japanese Coop, while Mr. Hasui is the President. Mr. Harada, one of the big farmers of this locality, is a member. These people are all native Japanese farmers. Rev. Sakamoto commented, "That you can't do anything around here without Mr. Harada's advice and approval."

When I inquired why ~~the~~ all the Japanese farmers don't belong to some farmers organization, Mr. Y. went into a long history about the farmers in this area and that of Colorado in general, which was most interesting and illuminating. The story goes something like this.

Many years ago, Mr. Y. could remember the exact date, but thought it was probably about 1920 or even earlier, Mr. Kaihara of the Colorado Times began a movement to organize all of Colorado's Japanese farmers into a cooperative association. Many Japanese farmers joined the association, which continued for a few years and then collapsed. This collapse was due largely to poor financial management, and there was a general feeling among the farmers that Mr. Kaihara

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Henry Yanari family

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Farmers Organization: (continued)

and other promoters of the association idea swindled the association's money.

Mr. Y. continued:

"Ever since that time, the Japanese farmers in Colorado have been very reluctant about forming a cooperative among themselves. You talk to any issei or nisei around here, and they all tell you that the 'Japanese can't get along together'. They all feel this way. The main reason is that they haven't forgotten what happened to the cooperative Mr. Kaihara started many years ago. I don't know why the Japanese ~~gax~~ can't get along with each other. They are all jealous and suspicious of each other."

Mr. Y. expressed great interest in the formation of a real farmers cooperative among the Japanese in this locality. He thought it would be of great advantage to the Japanese farmers. Rev. Sakamoto interjected that he thought the farmers also ought to have a credit union from which they could borrow money, instead of borrowing it from the established banks and paying high interest rate on the loans. Mr. Y. thought this was an excellent idea. Mr. Y. and Rev. Sakamoto agreed to meet at a future date to discuss this matter more thoroughly.

Continuing on the subject of Japanese cooperative, Mr. Y. stated:

"We are handicapped, as we can't speak English well enough. But the nisei ought to go ahead and form a cooperative among themselves. I think the nisei has a better chance of making a success of any cooperative their organize than the issei. The issei just can't get along with each other for some reason. I really would like to see the nisei go ahead and form their own organization, and forget the issei."

It struck me at this point that here~~y~~ was an opportunity that the nisei could really point the way for the issei. It is a real handicap that issei face in not being able to speak English adequately, and the nisei, not having this problem, can organize a cooperative among themselves first, and possibly draw in the reluctant farmers. Mr. Y. (questionable whether issei or kibe, possibly issei) himself feels that the nisei has the best chance to organize any such cooperative, because the issei has not forgotten the tragic failure of the

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Henry Yanari family

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Farmers Organization: (continued)

attempt to organize the issei farmers several decades previously. He thinks the nisei has come of age, and ought to go ahead and organize themselves. He felt very strongly about this. He feels very strongly about the Japanese having their own farmers' organization, instead of joining up with established Caucasian farmers' association. This is probably due to the fact that he being an issei, not being able to speak ^{adequate} /English, will feel much more at home among his own people.

Return to California:

When asked how he felt about returning to California, Mr. Y. merely stated that he is not planning to return. Asked whether Mr. Takahashi, his friend, was thinking of returning, he replied in the negative. He seemed very indifferent about going to California. In all probability he will settle here for years to come.

Social Adjustment:

Because of his previous residence in this region, Mr. Y. has many Japanese and caucasian friends, some of whom were mentioned previously. He is settled in the community and feels very much at home here. He seems to be happy and prefers to remain here than return to California. He is more community-conscious than most Japanese farmers.

It is not known whether he is Buddhist or Christian, but ^{is} it believed he is not strong in whichever religion he professes.

EVACUEE ISSEI FARMER
Mr. Sameshima

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After Rev. Sakamoto and I arrived in Granada, we began driving around town in the hope that we might run into some Japanese farmer who could assist us in locating certain families we were interested in. In the town's grocery store we ran into Mr. Sameshima, a young evacuee issei. He very kindly consented to guide us to Mr. K. Tsuchiya's farm. After spending some time at the gas station where Mr. Sameshima had his car gassed and oiled, we headed for Mr. Tsuchiya's home. The visit with Mr. and Mrs. Tsuchiya has been written in a separate report.

Mr. Sameshima joined us in our visit with Mr. Tsuchiya. He is a good friend of the Ts. Although I was primarily concerned with the Tsuchiya family, certain things about Mr. Sameshima was learned in the course of the visit.

Background :

Mr. Sameshima, is an issei of about 36 years of age, possibly older. None of his close relatives live in the U.S. He is unmarried, ~~xxxxxxxx~~

Prior to evacuation he worked with some Japanese import-export firm in San Francisco, at one time with the Mitsui firm.

He evacuated to Amache where he stayed until about 1943 or 1944 when he resettled in Granada and took up farming.

To the astonishment of both Rev. Sakamoto and Mr. Sameshima, they learned that they were classmates in grammar or high school in ~~Kagoshima~~ Kagoshima ken, Japan. They spent a good deal of time talking to each other, while I talked to Mr. Tsuchiya.

He speaks a fair amount of English, but finds Japanese much easier and speaks this regularly.

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Mr. Sameshima

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Farming: & Return to California:

Like Mr. Tsuchiya, ~~thisxxxxxx~~ farming is a new experience for Mr. Sameshima. For the past 2 or 3 years he and another issei man has been farming cooperatively about 400 acres. They grow the usual crops, as melons, sugar beets, onions, etc.

Mr. S. didn't seem completely happy about farming here in Colorado. He fared fairly well ever since he began farming in this community, and had no particular complaint to make. He thought the weather was bad, but did express the usual bitter complaint most evacuees had.

Asked if he thought he would continue farming in this community, Mr. S. stated:

"Well, I guess it can't be helped. I can't go back to California now. There's nothing there I could go back to. Any way I don't think it's a good time to go back."

It is felt that if and when conditions improve in California ~~and~~ opportunities insome business field become available, Mr. S. will probably return there. He is still young, and will be able to start in some business if he wants to. He will probably remain in thiscommunity for about two years, and by that time it ispossible that he will like farming or even this community and might remain here. If he returns to California and gets to like farming he may even go into this. He is undertain/what his future is.

His close family relatives are all in Kagoshima ken, Japan.

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Mr. Sameshima

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Social Adjustment:

Mr. S. thought that the community feeling toward the Japanese was very good here. He has not experience any unpleasantness.

Being an issei, Mr. S. has found some difficulty in finding himself a wife. Not having a wife, nor any close family relatives, it is felt that Mr. S. is not completely happy. Rev. Sakamoto, who is a former classmate of Mr. S. and about the same age as he, remarked, "Gee, Mr. S. has certainly grown old. He looks so old to me now. We're suppose to be about the same age."

Mr. S. has a number of Japanese farmer friends in the community, and probably a few caucasian friends.

Although he has not any difficulty adjusting in the community, he is personally insecure, largely because ~~mf~~ he is not married and does not have any close relatives here in the U.S.

Mr. Tsuchiya invited us ~~back~~ to his home, so back we went. He had gone to visit the dentist in the morning and had a tooth extracted. He was bleeding rather badly, and throughout our whole visit with him and his wife he had a handkerchief over his mouth. We would have left because of his physical condition, but due to his insistence we stayed. Mr. T. had to excuse himself ^{from the room} several times to get a new handkerchief. Both Mr. and Mrs. T. were very friendly and made us feel at home as much as they could. Before we left we had dinner with the family, although Mr. T. was not able to participate. ~~Mr~~ Mr. Sameshima, the young issei who first took

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Konosuke Tsuchiya

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us to Mr. T's home, visited with the group also. And so did my guide and chauffeur, Rev. Eizo Sakamoto. (A short report on Mr. Sameshima will be made separately.)

Family:

Head: Mr. T.; issei; about 58 years
Wife: Mrs. T; issei; about 48 years

Child: One son only; about 24 years; left for Japan at the age of 4, and has been in Japan ever since. Parents do not know his present whereabouts or status.

Mr. T. is extremely concerned about his son in Japan. He has written to a Mr. Hunter, postmaster of Lamar and formerly U.S. WRA official at Amache center, who in turn has written to Senator from Colorado Edward Johnson to inquire at the State Department concerning Mr. T's son, his status and whereabouts. Mr. T. is very anxious to have his son returned to the U.S. His son finished Meiji University, majoring in law, and he suspects that possibly ~~xxx~~ he was inducted into the Japanese army and sent to Manchuria.

Mr. T. showed me a number of correspondence between him and Mr. Hunter, between Mr. Hunter and Senator Johnson, and between Senator Johnson and the U.S. State Department. The State Dept. informed that it will do everything possible to locate Mr. T's son. However, as of this date nothing is known about Mr. T's son.

Mr. T. is getting to be of retiring age now, and he displayed strong attachment to his only son. He stated he is not going to do anything until his son is found and returned to U.S. If his son returns he wants ~~xxxxxx~~ turn over ~~xxx~~ much of the family responsibilities over to his son. The question of returning to California or not is "all dependent on his son's desires".

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Konosuke Tsuchiya

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Family: (continued)

Both Mr. and Mrs. T. speak a fair amount of English and understands more, but the conversation was carried on entirely in Japanese. Between them the two speak Japanese exclusively.

Mrs. T. displayed less Japanese cultural traits than the usual Japanese farmer's wife. For one thing she was dressed in slacks and a heavy sweater and wore a westernized hair-do. Her mannerisms were much like that of an American than that of a Japanese. There wasn't much evidence of the wife kowtowing to the husband. In fact at many points Mrs. T. criticized her husband for "spending so much money" and "spending so much of his time fiddling around with all kinds of inventions." However, there ~~was~~ seemed to be amiable relationship between the two.

Mr. and Mrs. T. informed, upon inquiring, that they came from Shizuoka ken, Komoo gun, Inatori machi, in Japan. When I told them that my deceased father came from exactly the same place, they were ~~surprised~~ pleasantly surprised, and began talking about the wonders of the place. Mr. T. pointed to one of the wall pictures which depicted Mt. Fujii, and exclaimed "that ~~is~~ is the view of Mt. Fujii that you get from my home town in Japan." Rev. Sakamoto, my guide, informed the Ts. that I had visited Japan following the war, and considerable time was spent talking about ~~the~~ conditions in Japan.

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Mr. T's Background:

Mr. and Mrs. T. lived in San Francisco, California for many years prior to the war. By trade and profession Mr. T. is an inventor, which is unusual for anyone, but especially so for an issei. I was interested in knowing what kinds of things he invented, and Mr. and Mrs. T. scurried about the house trying to locate ^{the} ~~a~~ brief case which contained ~~xxxxx~~ most of his patents obtained on various inventions. When the brief case was found Mr. T. proudly showed me the various legal papers which gave to Mr. T. patent rights on his inventions. I believe there were close to a dozen individual patents or patents pending. I scanned through them. He had such patents as:

1. Paper milk bottle, 1921
2. Paper cap for milk bottles
3. Coca Cola bottle caps
4. Double valve engine cylinder
5. Sod remover from tractors or ploughs. Mr. T. has written to John Deere company, and the ~~xxxxx~~ matter is still pending. The date of the patent was about 1944.

The patent papers, which were the first I've ever seen, were bound in legal blue covers and included a detailed diagram of the particular invention and a lengthy verbal description of the same.

I was deeply impressed by Mr. T's ingenuity. His wife complained that most of his life he has been working on all kinds of inventions, also that he spends so much money carrying on experiments. It appeared that some of Mr. T's inventions were stolen from under him, either by a company he had negotiated with,

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Konosuke Tsuchiya

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Mr. T's Background: (continued)

or by some individual. For instance, Mr. T. ~~xxxxxx~~ stated that he had perfected the paper milk bottle many years ago, and just as he acquired the patent and began negotiating to sell his invention to a company, certain other company came out with the same paper milk bottle at about the same time. Mr. T' still gets a certain amount of income of his patent rights, and it is believed that he ~~xxxx~~ grossed many thousands from all his inventions. However, it is felt that much of his money was spent to pay lawyer's fees and carrying on experiments, not to mention the loss suffered by inventions being stolen from him.

Mr. T. informed that aside from his inventions he did all kinds of work. Although I asked him to elaborate on his other work experience, Mr. T. did not do so. However, he did mention two businesses that he operated.

In 1921 and 1922, Mr. established, managed, and operated a sizable factory which manufactured bamboo baskets, hiring ~~all~~ an all-Chinese crew. This basket was oriental in nature, and he had contracts with various big department stores throughout the country, as Marshall Field of Chicago. He casually mentioned that he made over \$100,000.00 in the two year period. For reasons which he did not explain, he quit/ this business, ~~xxxx~~ Later he went into another business, namely manufacturing bamboo yard rakes. He operated this factory for a number of years, and made a considerable sum of money.

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Konosuke Tsuchiya

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Mr. T's Background; (continued)

When I ~~jangking~~ jokingly mentioned that Mr. T. must be a millionaire, both Mr. and Mrs. T. stated that they had practically spent all their savings, especially in carrying out experiments on various inventions.

From all indications that Mr. T. is a poor financial manager, and lost a considerable portion of his fortune paying lawyers fees, conducting experiments, and ~~xxxx~~ in other ways. ~~xxxx~~ However, it is believed that ~~xx~~ Mr. T. still has a sizable amount saved, probably between \$50,000 to \$100,000.

Rev. Sakamoto believes that the reason why Mr. T. is such a bosom friend of Mr. Hunter, Las Animas postmaster, is because Mr. T. has given Mr. Hunter a considerable amount of money at various times.

From the standpoint of background, Mr. T. is the most unusual and most ingenious individual, issei or otherwise. He is very near-sighted, wearing dark glasses, and can hardly read anything even six inches away. This condition is probably due to the fact that Mr. T. has spent most of his life laboring over various inventions.

Evacuation and Relocation Center :

When the family evacuated from San Francisco in 1942, it left their household belongings and much of their personal property in the hands of ~~xxxx~~ a caucasian woman. Mr. T. spoke highly of this woman, and stated that he trusted her completely. She passed away during the way, and her son is now looking after his things.

ISSEI EVACUEE FARMER
Konosuke Tsuchiya

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13 Nov 46
T. Yatsushiro

Evacuation and Relocation Center: (continued)

The family evacuated to Amache, or Granada relocation center. In camp Mr. T. was probably the most influential man with the administration. Mr. Sameshima, issei who led us to Mr. T's home, and who lived in Amache himself, stated that "Mr. T. could go out and come in camp any time he wished." The guards knew him as well as other high administration official, especially Mr. Hunter.

In 1943 he officially left camp and settled in Granada, where he has been farming ever since.

Mr. T. is not particularly concerned about whatever losses he suffered due to evacuation. For one thing he still has much of his personal belongings, although he sold a number of things, as automobiles, before he evacuated at a considerable loss.

Farming:

During 1942 and 1943, the community of Granada refused to sell or lease farm ~~land~~ lands to any evacuee. Toshio Ando, who is now a lawyer in Denver and who lived in Amache, stated that there was a big squabble about this while he was in camp. However, through the administration Mr. T. was able to lease some farm land in 1943. He is one of the first to have ~~settled~~ Amache to settle in Granada. In 1943 he farmed 300 acres, 1944 about 500 acres, 1945 about 700 acres, and this year (1946) he is farming 1,000 acres.

Mr. T's farm is located practically next door to the Amache center. From his home one can see the camp very easily.

He has been raising sugar beets, onions, melons, and few other odd crops.

ISSEI EVACUEE FARMER
Konosuke Tsuchiya

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Farming: (continued)

Asked how he has fare in farming the past years, Mr. T. stated:

"It has been pretty good during the war and it has been pretty good this year. Farming in Colorado is good. The soil here is very good, better than California."

"I've never farmed in my life before 1943 when I began farming here. Some friends and I talked about what we ought to do, about leaving camp and about what we ought to go into. We decided to go into farming in this region, as it was not profitable to just waste the time away in camp."

Mr. T. hires much labor to operate his farm, and the amazing thing is that he has been fairly successful at it, despite the fact that he had never done farming before.

This is an interesting change of occupation, from business and inventions to farming. There are a number of other similar cases in Colorado, although not very many. In Chicago there are a number of farmers who are working in various occupations other than farming. It would be interesting to know accurately how many non-farmers have become farmers, and how many farmers ~~have~~ are working in non-farming occupations.

Occupational Prospects:

It is not believed that Mr. T. will continue farming the rest of his life. At present he is extremely concerned about the safety of his son in Japan, and doesn't want to move until he learns more about his son. If his son is alive and arrangements can be made to return him to the U.S., he will probably quit farming and go into some kind of business, probably the import-export trade with Japan. Mr. T. stated that he is thinking of going into such a business.

ISSEI EVACUEE FARMER
Konosuke Tsuchiya

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Social Adjustment :

Mr. T. has ~~many~~ a number of caucasian and Japanese friends in the community. His best caucasian friend is ~~prek~~ Mr. Hunter, postmaster of nearby Lamar, and former WRA official at Amache. Mr. T. stated that the community of Granada is very friendly, and that there has not been any sort of incident between the local residents and the evacuees.

A good friend of Mr. T. is Mr. Sameshima, young issei who led us to Mr. T's home and remained to visit the T. family along with us.

There are about 12 to 15 evacuee families in ~~the~~ Granada, Mr. T. thought. There are only few native Japanese farmers. Rev. Sakamoto estimated that there about 15 to 20 families in all in Granada. Mr. T. stated a number of evacuees left Granada and returned to California. He thought of the remaining group a good number will remain for a year or two and possibly indefinitely.

There are no Japanese organizations. There are no caucasian or community organizations to which Mr. T. belongs. Granada is strictly a "one-horse" town, that it is very small, probably having between 500 to 1,000 people. It is really a farming community. Many of the people go to nearby Lamar, or even to Las Animas for recreation and amusement.

From all indications it appears that Mr. and Mrs. T. are fairly well adjusted in the community. Aside from their concern over their son, they have no particular problem.

ISSEI EVACUEE FARMER
Konosuke Tsuchiya

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Return to California:

Mr. T. is not anxious to return to California at the moment. His major concern is over his son in Japan, and inasmuch as he has strong connections with the postmaster of Lamar, who in turn has connections with U.S. Senator Johnson of Colorado and the State Department, he doesn't want to leave until he learns the fate of his son. When news of his son is received, he will make up his mind as to what he ought to do about returning to California. He seems to rely a great deal on his son, who he hopes can carry on the burden from now on upon his return to the U.S.

General Comment:

It is regretted that more time could not be spent with Mr. T. for he has a colorful history. It impressed me that an interesting life story could be written on Mr. T. It points out the fact that not all issei were farmers or laborers or businessmen. In spite of language handicap the fact that Mr. T. was able to accomplish what he did, especially the various inventions, is a tribute to him. It proves that Japanese as a group cannot be stereotyped, nor can any other group, that there is a wide range of talent, ability, occupation, interest, etc. in any group of people.

Not only is Mr. T. talented but he is versatile, being an inventor most of his life, a businessman part of his life, and since 1943 a farmer. He is a modest man, very humble and very friendly. He is the type that works on doggedly on anything he undertakes until he succeeds.

Certainly no one can say Mr. T. has lived a dull ~~unhappy~~ life.

EVACUEE ISSEI FARMER
Mr. Minami

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T. Yatsushiro

#144

After some difficulty locating the place we finally succeeded in finding Mr. Minami's home and farm. Mr. and Mrs. Minami and a 5 year old granddaughter were home. The road leading from the highway to Mr. Minami's home was very bad, parts of it were strewn with thick mud and ~~px~~ water puddles, while other sections were snow covered. As ~~a~~ matter of fact the road to his place had just been cleared of some snow, and as we arrived at Mr. M's farm-home we found him shovelling away snow in an attempt to make a path from the road to his garage. There was a good 2 $\frac{1}{2}$ feet of snow. Mr. M. quickly invited us into his home, which was very good as they had taken down their heating system in preparation of leaving for California.

Family:

Father: Mr. M; issei about 65 years; retired farmer
Mother: issei; about 57 years.

Children: 4 boys and 2 girls --all grown up, ages ranging from about 27 to 16.
1 son is married and has a daughter, who was present during our visit.

Mr. M. is now aged and is a retired farmer. His sons have been carrying on the farm work ever since the start of the war. Mr. M. knows a little English and speaks Japanese exclusively. While Mr. and Mrs. M. and few of their younger children live together in this home, the ~~oldest~~ sons ~~xxx~~ live ~~and~~ on another farm they operate.

One son is now in the army at present, while another is due to be inducted early next year (1947).

EVACUEE ISSEI FARMER
Mr. Minami

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Background:

From 1905 to the outbreak of the war in December 1941, Mr. M. lived and farmed in Guadalupe, California. He was known as the biggest farm operator in that region, cash renting about 5,000 acres. His main crops were sugar beets and lettuce, but he grew a variety of other crops. Financially he was very successful farming in Guadalupe, and was very well respected in the community by both Japanese and caucasians.

He still owns about 100 acres and a house in Guadalupe.

He used a lot of Mexican and Japanese farm labor in operating his California farm. He merely managed and directed the farm with the assistance of his sons.

Internment:

Immediately after the outbreak of the war, he was picked up by the FBI and placed in an internment camp. He remained in the internment camp until February, 1946 when he was released for the first time. Consequently he is relatively new in this region of the country.

Family evacuation:

The rest of the family were evacuated to Gila relocation center in Arizona, where they resided until 1943 when they resettled in this area, and resumed their farming.

EVACUEE ISSEI FARMER
Mr. Minami

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Local Farm:

The Minamis have been farming here since 1943. They operate two or three separate farms, which total about 600 acres, on a cash rent and share crop basis. Mr. M. informed that during the war years his sons did fairly well in farming. He stated this was mainly because there were German prisoners-of-war available as farm labor. They have been growing sugar beets, melons, and onions, which are the main crops for this region.

Mr. M. had much to say about farm conditions here in Colorado.

"Farming in Colorado is bad. For one thing you have no labor supply. During the war it was all right, for there were German prisoners-of-war who could be used as farm labor. Now, this year there ~~is~~ are no German prisoners-of-war available for farm work. Labor is very difficult to secure here in Colorado.

And then the weather is so unpredictable here in Colorado. You take this year; it has been bad. This weather we're having now (Colorado was hit by a severe snow storm just a week previously--worst in 33 years) is enough to discourage any farmer from continuing farming. You just can't compete with the local farmers, as they have been farming here a long time, and they have become familiar with ~~the~~ Colorado's weather. They know just about when to expect bad weather. We who are new here just don't know the weather here, and consequently farming is risky here.

Then the market situation is not too good. In California one could ship farm crops all over the country. I used to ship much of my crops to New York City. I still ship some to the East, as we have buyers there we have been selling to for many years prior to the war. Here in Colorado a farmer is limited to where he can market his crops. Then prices aren't too good.

"Farming in Colorado has to be on a small ~~xxx~~ family size scale. It must be small enough so that the family can operate the farm without resorting to outside farm help. For the labor supply is very limited here. Then too, when frost, hail, or snow like today hits the farm, the loss won't be as great.

....
"If one is thinking of farming very moderately and interested merely in providing a livelihood plus a little more Colorado is all right for farming. But it is no place for any one who is interested in making any sizable income out of farming."

EVACUEE ISSEI FARMER
Mr. Minami

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Local Farm: (continued)

This year's farming has not been too well, Mr. M. informed. Originally the Minamis had intentions of going into ^{farming on a} permanent in this locality. ~~But~~ They gave it a try, but have decided that farming prospects are too limited for ~~an~~ aggressive farmer as the Minami family.

Return to California:

The Ms are definitely leaving this area to return to their former residence in Guadalupe, California. As a matter of fact their household belongings were all packed ~~was~~ ready for shipment. The house was extremely cold, as they had taken down their heating system. Mr. M. explained that he visited California in July, and after looking over the farm situation there decided that prospects were good. He returned and the family was to have moved back to ^{in October this year.} California. However, as they still had their farm crops to harvest and as the weather ~~looked~~ was good that time, they decided to stick it out for the rest of year and return ~~in~~ early next year (1947). (Mr. M's decision to return to California because of good farm prospects there, is contrary to stories I've heard from farmers in different parts of the state. As a matter of fact Rev. Sakamoto told Mr. M. that he had read a newspaper article which related that Mr. M. had found conditions in California bad and therefore had decided to remain in Colorado.)

Mr. M. was very discouraged by the recent snow storm, which left from 2 to 3 feet of snow still on the ground. He felt that their sugar beets which are still in the ground ^{can} ~~will~~ not be harvested for several weeks more when the snow is expected to melt.

EVACUEE ISSEI FARMER
Mr. Minami

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Social Adjustment:

Because of his recent release from the internment camp, he has not been able to familiarize himself with the community too well. His family has been here for the past three years and are very well known and respected in the community, both caucasians and Japanese. The Minamis are supposed to be the biggest farm operators among the evacuee farmers in this locality.

General Comment:

Mr. M. is a very friendly soft-spoken individual. He is small and has a rather quiet appearance. One wouldn't think that he has any aggressiveness or initiative, just looking at him. However, having farmed on a big scale in California for the most part of his life, Mr. M. is not contented with farming on a relatively small scale as he and his family are doing now. He has the gambling, competitive, and money-making spirit which he acquired farming in California. As he stated previously, he feels farming in Colorado has many disadvantages and limitations, that and feels the farm opportunities in California are unlimited.

He himself does very little actual work on the farm. All his farm career he has managed his farm but has hired labor to do the necessary farm work. Labor is essential on the farm he operates. He appeared to be a very capable farm operator, and from all indications he was a very successful farmer, who knew all the tricks of the trade. Farming has been his life interest and it remains to be his preoccupation.

EVACUEE NISEI FARMER
Blackie Matsushita

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Drawley, So. Colo.
14 Nov 46
T. Yatsushiro

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While visiting with Mr. Furukawa (evacuee issei--separate report), I had occasion to speak very briefly with his newpew, Blackie Matsushita. Blackie is a nisei of about 21 years of age. He was rather shy and not inclined to talk very much.

Family:

Parents: father & mother, both issei

Children: Blackie, nisei, 21 years
about 5 others.

Background:

Blackie's family formerly farmed in the El Centro region in California. In early 1942 they voluntarily evacuated and came to this place.

Farm:

Blackie informed that his family is farming about 200 acres on a share crop basis. He stated that during the war years, 1942 to 1945, farming was very good. This year, 1946, it has been rather bad. The weather for one thing was extremely bad. Then the price of onions was so low that they lost heavily on this.

They grow the usual farm crops found in this region, namely, melons, onions, sugar beets, celery, etc.

Return to California:

Blackie stated that he and his family are desirous of returning to California. However, they are not anxious to leave right now. They feel that conditions in California are too uncertain, and they prefer to wait until things in general settle down more. If they return they probably will return to the El Centro region, but they may decide to farm elsewhere in California.

EVACUEE NISEI FARMER
Blackie Matsushita

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Social Adjustment:

Asked what he and ~~xxxxxx~~ nisei friends in this locality did in the way of leisure time activities, Blackie stated that during the summer they play baseball and during the winter they play baske tball. They a 2 or 3 teams in the Crawley and Ordway area, and they play each other, as well as teams from Rocky Ford. The Ordway team won the Tri-State Baseball Tournament championship last Sep ember (1946) when about 13 teams from Colorado, Woming, and Nebraska participated. These were all nisei teams.

Aside from the above, Blackie stated the nisei hang around the pool hall in town, play cards, gamble some, and at times they go to Rocky Ford to bowl or just visit. Movies ~~xx~~ is a popular pasttime.

From all aspects, Blackie seemed to be happily adjusted in the community.

He thought the community sentiment was good.

EVACUEE ISSEI FARMER
Mr. Furukawa

P. 1
Rocky Ford, So. Colo
14 Nov 46
T. Yatsushiro # 146

Rev. Sakamoto, my guide, drove me over to Crawley where we planned to visit a number of farmers. Rev. S. was not quite sure about the geography and the roads leading to the Japanese farms, so we stopped in the town of Crawley to make inquiries. We visited Mr. Furukawa, an evacuee issei farmer who also operates a very small fish market on the main highway. We ploughed our way through the deep snow in walking from the highway to his home. Mr. F. came out of the house and Rev. Sakamoto first had a lengthy chat with him about the location of certain farmers we were interested in. After that I had a chance to talk to him for a while.

~~Background~~
Family:

Head: Mr. F., issei; about 50 years.
Wife: issei

Children: 5 in all-- 3 girls and 2 boys.
The oldest child is 16 years old, a daughter.
The two youngest are boys, below 10 years.

Mr. F. spoke some English, but speaks Japanese regularly.

Background:

Prior to evacuation He operated a fish market in San Pedro, California. He was quite successful in this. In early 1942 he and his family voluntarily evacuated to Utah, where he farmed and operated a fish market on the side. After staying two years in Utah, he decided that there ~~was~~ were too many fish markets there and as he was interested in going into this business in a big way, he left Utah and came to Crawley, So. Colorado. He has been here in Crawley for the past ^{three} ~~two~~ years now, farming and operating a small fish market.

EVACUEE ISSEI FARMER
Mr. Furukawa

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Farm and Fish Market:

Mr. F. has been farming about 200 acres on a share crop basis. He grows the usual crops found in this locality, namely, melons, onions, sugar beets, etc.

Asked how farming conditions have been since he came here, Mr. F. informed that during the war years, 1944 and 1945, it was very good. He made a good deal of money. However, this year the weather and market being bad, farming in general was poor.

Just ~~three~~ a week previously all of Colorado experienced the worst snow storm in ~~the~~ 33 years, and Mr. F. pointed to this and stated:

"This is the kind of weather that makes the evacuee farmer very unhappy about continuing farming here in Colorado.

.....
"For myself I feel farming is too hard a work, and since I've developed ulcer in my stomach, I don't feel like continuing farming for very long."

When I questioned him about his fish market, he stated "Oh, it's only a small market". Apparently he doesn't make too much from this business.

Return to California:

Mr. F. is very anxious to return to San Pedro, California, his former place of residence. He is now waiting for a good opportunity when he can resume his fish market business in San Pedro. He informed that San Pedro is building a brand new wharf, as the old one has been condemned. He thinks that as soon as this new wharf is completed, he will have a good chance to return and open a fish market in San Pedro.

Mr. F. informed that there were about 50 evacuee families in this region. This estimate probably covers both Crawley and Ordway.

EVACUEE ISSEI FARMER
Mr. Furukawa

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Return to California: (continued)

Mr. F. stated most of the evacuee families want to go back, and estimated that about half will go back sometime next year.

Farm: (additional)

Expressing his dislike for farming, Mr. F. continued:

"I don't have any big boys in my family who can help me on the farm. I have to do practically everything. It's easy for those families which have many big boys as the boys can help out a lot on the farm."

This is partially the reason why issei parents and people of Japan are so anxious to boys born into the family instead of girls. The boys are reared so that they can assist on the farm and eventually take over the management of the farm as the ~~aged~~ parents advance in age and retire.

Social Adjustment:

(Matsushita)

Mr. F. and his brother-in-law's/family live practically next door. Consequently there is a good deal of visiting between the two families. This provides Mr. F. and his family with some sense of security.

Mr. F. stated the community sentiment has been good, and that he has not experienced any kind of unpleasantness. He has a number of friends, largely Japanese but some caucasians. He has some caucasian customers at his fish market.

Mr. F. doesn't belong to any organization, either Japanese or caucasian.

From all aspects Mr. F. ~~seemed~~ ^{seemed} to be emotionally stable and happily adjusted in the community.

NATIVE NISEI BUSINESSWOMEN
Mrs. Amy Konishi, hairstylist

P. 1
Rocky Ford, So. Colo
Nov 46
T. Yatsushiro

#147

Had a brief visit with Mrs. Amy Konishi at her ~~xxxx~~ beauty shop. She was busy attending to her customers, so very little personal data was found out from her.

She has been married the past two years, but her husband just returned from overseas duty a few days previously. She is a native here, and her family side are all here. She is probably about 24 years of age.

Business

She owns and operates a beauty shop which is located in the El Capitan Hotel, the town's leading hotel. She has had this shop for about two years now. She pays a rental of about \$70. per month, which appears to be rather high for a small town as the better class Rocky Ford. Her clientele is exclusively/caucasians. When asked how business was, she stated that it was good and appeared very satisfied. She is kept quite busy as she ~~is~~ operates the shop all ~~xxxxxx~~ by herself. She seemed to be very capable.

Social Adjustment:

As she is a native ~~is~~ of this community, she has many friends both caucasians and Japanese. She is rather popular in the community, especially in connection with her business. She gets along beautifully with the hotel management. She even helps at the hotel reception desk, when she is free from her own work and the desk needs some help. She is a rather strong Christian, while her husband is a strong Buddhist. It was learned from reliable sources that she and her husband has not been getting along too well, largely because of their religious differences.

NATIVE NISEI BUSINESSWOMEN
Mrs. Amy Konishi, hairstylist

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Social Adjustment: (continued)

During the visit Mrs. Konishi's unmarried sister who is attending the local high school came into the shop. A conversation about Mrs. K's husband ensued as follows:

Sister: "Well, how did you two get along last night?"

Mrs. K!: "Well, at least we were on speaking terms last night."

The friction between the two in this family is not only over religion. It is partially due to the fact that Mrs. K. is independent, aggressive, ^{and} has her ~~shop~~ business from which she derives a healthy income. Her husband has just returned home from overseas duty, and still has to adjust himself ~~to~~ in many ways.

EVACUEE ISSEI FARMERS
Murakamis

D. 2
Wink, Co. Colo.
15 Nov 46
T. Yatsushiro

#148

Together with my guide and chauffeur, Noboru Maruyama, I visited the Murakami family.

Family:

Father: Mr. M.; issei; about 53 years.

Mother: Mrs. M.; issei; about 50 years;

Children: 1 daughter married and living in California.
1 son, went to Japan to study and live before the war; status unknown.

Mr. and Mrs. M. make up this household. Their two children are not with the family any more, one being married, and the son having gone to Japan prior to war and never having returned.

Both Mr. and Mrs. M. are very articulate, but Mrs. M. easily outshouts her husband. She is very domineering and most vociferous about some of her ideas. As my guide stated, "she wears the pants in the family."

They ^{were not} ~~didn't~~ particularly concerned about the fate of their son who had gone to Japan to live. They seem indifferent about talking about this son.

Background:

Prior to evacuation Mr. and Mrs. M. farmed in southern California. They had a long lease on a small 15 acre plot of land ~~in~~ which they used to grow strawberries. For many years they had farmed on ~~a~~ such a small/scale, hoping to make enough to maintain themselves, and not thinking of making any sizable fortune out of farming. They bought their own home, which was located on their leased farm land.

Evacuation:

When they realized that evacuation was imminent they made arrangements to evacuate voluntarily. They had some friends in

EVACUEE ISSEI FARMER
Murakamis

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Link, So. Colo
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T. Yatsushiro

Evacuation: (continued)

this neighborhood and by telephone arranged to come here. Thinking that the period of the war and the forced exclusion from California would not be very long, they took with them the minimum of belongings, storing most of this in their house. They trusted their caucasian landlord and arranged with ~~him~~ to look after their house and belongings. They selected their best furnitures and stores these in the basement, leaving the other furnitures in the house. The Ms. agreed to let the landlord ~~lend~~ the house to the farm tenants who replaced the Murakamis, just so the better furnitures which were stored away were not used. The landlord agreed to this.

As it turned out the caucasian landlord did not look after the Ms' belongings very carefully, and the farm tenants who replaced the Murakamis, believed to be Mexicans, ~~took~~ stole most of the carefully stored better furnitures. The Ms. did everything through the W.R.A. during the war trying to recover their stolen good furnitures, but never succeeded. They were able to secure and have sent to them here, all the worst furnitures. The Ms. are extremely bitter about this. They were interested in knowing whether the evacuee claims bill would pass and how they could recover their losses. The house is still in their possession, although it is located on the farm land which does not belong to them. They are uncertain what will become of their house. They have never been back to their former place of residence, consequently do not know what the state of affairs is with regard to their house and their stolen furnitures. They think that

EVACUEE ISSEI FARMER
Murakamis

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Swink, So. Colo
15 Nov 46
T. Yatsushiro

Farm Laborers since evacuation:

Both Mr. and Mrs. M. have been working as farm laborers in this region (Swink) ever since early 1942 when they evacuated. They informed that they have been able to get along, and that labor conditions haven't been bad. They work for a number of farmers, some their Japanese farmer friends, and shift from farm to farm wherever labor is needed. They seemed contented in their present status. They have no farming risks, as the weather to contend with, as they work for a straight wage, either by the hour or by contract. From all indications they seem fairly happy, although they are not making any fortune working as farm laborers.

Return to California:

The Murakamis are undecided as to what they want to do regarding the question of return to California. They fear the high cost of living and other unfavorable conditions prevailing in California, and for the present at least prefer to remain where they are and work as farm laborer. They stated if and when they return to California they will have a house to live in, which is their own. However, they are not anxious to return at present. It is highly possible that they will continue working as farm laborers here for a few more years, and may decide to remain here indefinitely after that time.

EVACUEE ISSEI FARMER
Murakamis

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Swink, So. Colo
15 Nov 46
T. Yatsushiro

Naturalization:

Both Mr. and Mrs. M. were adamant in their desire to get naturalized. They inquired how they could get the first papers which were being circulated to some issei. My guide, Noboru Murayama, informed that he had a whole batch of first papers which were sent to him by the New York Japanese American Committee for Democracy some time ago. My guide stated he got this several months ago but never distributed them for fear that the issei might criticize him for it. Pertinent extracts of the conversation on this issue are as follows:

Mrs. M: "I believe that the issei, especially those with families here and children, ought to become naturalized U.S. citizens. At least they ought to take out the first papers. They have nothing to lose, and all to gain. Even if some of the issei wanted to go back to Japan for a visit, he can do so as an U.S. citizen. If he didn't have the citizenship he would never be able to return to the United States. Now, those with nisei children here in America will never want to return to Japan permanently and be separated from their children. Why shouldn't they take out U.S. citizenship. I want to take out first papers immediately. That first paper doesn't mean we will get citizenship, does it? I hope they pass a law which will make it possible for issei to become citizens. Aren't we the only ones who can't apply for citizenship now? The Chinese, Filipinos, and others are all eligible now."

Mr. M: "I've been wanting to file my first papers for a long time. How do you get these first papers? I've thought about visiting the Denver JACL office many times, but never had a chance. Even though the present first papers they are passing out to issei are not legal, I think we issei ought to file them. It is a declaration of our intentions and desires, and it might help to influence the government to pass a law making it possible for us issei to become naturalized."

Noby Murayama (my guide; nisei): "I got a whole batch of first papers from the Japanese American Committee for Democracy in New York some time ago, but never distributed them as I thought the issei might criticize me. If you people want the first paper forms I will be glad to bring some over."

EVACUEE ISSEI FARMER
Murakamis

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Social Adjustment:

Mr. and Mrs. M. hardly speak any English. Consequently most of their friends are Japanese, mainly farmers here. They had some friends here even before they came out here.

Both are aggressive in their mannerism and speech.

Among their Japanese friends here they seem to be quite adjusted. Visiting friends is their main leisure time activity. There is hardly anything else that they can avail themselves of.

They are Buddhists but not strong church members.

Being farm laborers they have little to worry, as they get a steady income from their work. Their house is definitely of the poorer farm houses. During the war they had been living here with the idea of staying only temporarily, and when California became open to the Japanese to return to their former place of abode. Because of this even their present house looks very temporary with very little furnitures. One large stove serves both cooking and heating purposes.

Their main concern seems to be to earn a moderate income from farm work so as to be able to maintain a livelihood, nothing more. In this setting they seem to be fairly well adjusted, economically as well as socially.

Because there is no issei organization, or regular issei activities, or issei meeting place, both the Ms. as well as other issei of the community probably feel a bit lonesome at times. There is no doubt a little feeling of being isolated, especially among the evacuees from California, who usually lived near some sizable towns.

EVACUEE ISSEI FARMER
Hori family

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#149

Accompanied by my guide, Noboru Maruyama, I visited the Hori family. We had some difficulty finding the family, especially since a severe wind and rain storm was blowing and the ground was covered with snow and mud and puddles ~~xxxxxxx~~ were strewn on the roads. We found the Horis home, with the exception of a daughter who was at school. The only son in the family was asleep, as he worked in the night shift at the sugar beet ~~xxxxxxxxxx~~ factory.

Family:

Father: Mr. H.; issei; about 58 years.
Mother: Mrs. H.; issei; about 48 years
Children: 3 girls and 1 boy
 ages ranging from 24 to 5.

Mrs. H. was very~~xx~~ talkative, ~~and~~ while Mr. H. was rather quiet. She probably carries a lot of influence in the family. Both Mr. and Mrs. H. speak very little English, and the entire conversation was carried on in Japanese.

Background notes:

The family formerly lived in the vicinity of Stockton, California, where they operated a farm of about 200 acres. They farmed on a cash rent basis, and raised all variety of farm crops. They knew the Kobayashis of Brighton, who farmed in Stockton previously. They probably were not very influential farmers in that region, as they farmed very moderately.

Evacuation:

They were evacuated to Rohwer center, where they remained until May 1945. Upon evacuating they sold all their farm implements at a considerable loss, and consequently were extremely interested in knowing the status of the evacuee claims bill.

EVACUEE ISSEI FARMER
Hori family

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T. Yatsushiro

Evacuation: (continued)

When I commented that they had remained in a camp a long time, Mrs. H. stated laughingly:

"Yes, we stayed until the very end. ~~Now~~ Well, you know, most of the people in camp thought that Japan was going to win the war, and that if we left camp and worked on the outside we would be helping America win the war, and this would be bad for us when Japan came over to occupy America.You see that's why we stayed in camp so long."

In May, 1945, they left Rohwer center and resettled in Swink on their present farm. The reason they came here was that ~~that~~ Mrs. H's sister and her family have been farming in this region for a long time. They live next door to the Horis.

Farming:

The Horis are share cropping about 40 acres of farm land here. They have been growing the usual crop of this area, as melons, onions, sugar beets, etc. Asked how farm conditions have been, Mrs. H. stated:

"It has ^{not} been bad. But I think Colorado is no place for small farm operators. If you are going to farm here you have to farm big. You see, you can't make too much farming here, so if you farm small your earnings are very small. The way I see it, one ~~xxxxxxx~~ has to farm big here to make any sizable income. Of course, when you lose, you lose more. But you can't lose too much here.

"No farming here is not too bad, except for the weather. On days like this (it had snowed over 3 feet a week ago, and ~~xxxxxx~~ there was a severe wind and rain storm blowing outside) we evacuees want to go back to California all the more."

The Horis were far from happy on their present farm. They have done fairly, ~~xxxx~~ but certainly not exceptionally. For one thing they had no intentions of remaining here, and really have been killing time until an opportunity comes for them to return to California.

EVACUEE ESSEI FARMER
Hori family

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Return to California:

The Horis are definitely planning on returning to California. They feel that Colorado is no place for them. They dislike the weather, ~~Mr~~ especially Mrs. H. They think that farming in Colorado is extremely hard, and that your income is very limited. They are strongly attached to California, and within the next will probably leave here for the Coast.

Their married daughter and her husband are now in Los Angeles, and they feel that their daughter will assist them in getting a house and located some place.

Social Adjustment:

Most of their friends are Japanese. One of their daughter's attends the local high school. Their only son now works at the nearby sugar beet factory during the night, there being no farm work to do because of the heavy snow fall. The family appeared somewhat unstable. For one thing they are definitely planning to return to California, and consequently they do not feel they ought to root themselves in the community, economically or socially.

The house they live in^{is}/very small. The living room we visited in was so small that we actually had to step over each other to get across.

Because of ~~xxx~~ these various factors the family seemed to be emotionally unstable.

NATIVE JAPANESE FARMERS
Mameda family

P. 1
Swink, So. Colo.
15 Nov 46
T. Yatsushiro #150

I visited the Mameda family today and had luncheon with them. The Mameda household comprises actually three family units and includes about ~~12~~¹¹ members. It is so large that the household eats in two shifts. I spent about an hour talking to Mr. Mameda through whom I gained a good insight of issei thinking on a number of subjects.

Household:

1. Mameda family:

Head: Mr. M.; issei; about 60 years
Mrs. M; issei,

Children: originally 5 girls and two boys.
oldest daughter (Mrs. Fujishiro) is married.
oldest son, who would have been about 25
today if living, died a year ago, 1946.
1 son, about 22 years of age, and
4 girls, age ranging from 20 to 12, still
remain with the family.

2. Fujishiro family;

Head: Rev. Fujishiro, nisei, Christian minister, now
in Hawaii, planning to do graduate work at
New Jersey theological seminary.

Wife: Mrs. Seda Fujishiro; nisei, daughter of Mr.
Mameda; about 29 years.

Children: year old son, Dave.

3. Maruyama family:

Father: Mr. M.; issei, about 65 years; brother-in-law
of Mr. Mameda; works for Mr. Mameda.

Mother: deceased

Children: Noboru, son, nisei, about 29 years of age.

NATIVE JAPANESE FARMERS
Mameda family

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~~XXXXXXXXXX~~

Family relations:

From all indications the three family units enjoy excellent relationship among themselves. Mr. Mameda ~~ix~~ appears to be a dominant figure in the household, and probably is recognized as the head of the household.

Mr. M. speaks a little English, but find it much easier to speak Japanese. The children speak largely English to their parents, while the parents, Mr. M. especially, speak Japanese mixed with a little English to their children.

Mr. M. stated that he regarded the Maruyamas as part of his family, and of course Mrs. Fujishiro is his own daughter.

In general the family and household members appeared very happy and very friendly, and seem to carry on as truly one happy family.

Farming in Colorado:

Mr. M. informed that he has been farming in Colorado in this area for almost 40 years now. He confided that he has had many ups and downs in his farm career, especially in the 1930s.

"In 1932 I went 'broke' farming. I didn't know what to do then. I went to Rocky Ford one day that year and went to the Court House. I decided I had to do something in order to support my family. I lay on the grass lawn of the court house and gazed into the sky, as I thought. Then and there I decided to resume farming and I was determined to make good. I went to the bank and borrowed some money and started all over again. After that I did good in farming."

Mr. Mameda related that he went 'broke', as he described it, again ~~ix~~ in the late 1930s. But he did not give ^{up} ~~and~~ He resumed farming and recovered from the loss.

NATIVE JAPANESE FARMERS
Mameda family

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Farming in Colorado: (continued)

The Mameda family has had a relatively hard time farming in Colorado. During the war years farming was good for practically all the farmers, and the Ms enjoyed their share of the prosperity. The children have grown up now, and a good deal of the farmwork is done by them. This makes it easier for Mr. M., who had had to do practically all of the work by himself during the 1930s. Economically they are fairly well established at present.

The family farms about 200 acres or so on a cash rent and ~~share~~^{lease} basis. They grow the usual line of crops found in this region, as melons, sugar beets, onions, etc.

Attitude toward the Nisei:

Mr. M. is a very domineering character and is very aggressive and articulate. He admits this to be true himself. He confided his children that he tells/he objects to them doing this and doing that. Mr. M. has definite ideas about many things the nisei should not do. For instance he objects to their going to movies too often, objects to their going to dances, etc. He believes that most of the movies are bad, that the youngsters learn many bad things instead of good. Of movies he stated that if the nisei go to appreciate the acting only he would not object, as he believes acting is an art. However, he believes the nisei pick up too many other things shown in the movie which are bad, as wearing gaudy clothes, drinking, etc. He is very emphatic about his children growing up to be perfectly upright men and women. He frowns upon most of the nisei, feeling that most of them are immature, and just can't understand many of things in life which

NATIVE JAPANESE FARMERS
Mameda family

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Attitude toward the Nisei:

seem so obvious to him. He was intense about his feelings that most of the nisei were immature, that they were going off on a wrong footing.

Ideas on Japan:

Mr. M. had much to say about Japan:

"Most people in America just don't understand Japan. Prior to the war, Japan was trying to help her Asiatic brother nations. She wasn't trying to conquer her neighbor countries. Look at Manchuria. There she helped to develop the resources which lay hidden. If she had not developed these resources, Manchuria would have continued to remain a poor country. Japan never took Manchuria; on the contrary Manchuria remained independent.....

Now Japan was trying to help China develop her country, so that both Japan and China can trade with each other so that there would mutual benefit to the two countries. ~~Then~~ China never could see this. She had been exploited by the Western countries, as England and America, who kept on telling the Chinese that she shouldn't listen to Japan as the latter was trying to conquer China. All the time the Western nations were interested in continuing their exploitation of China. Japan saw this, and felt that it would prevent the Asiatic countries from attaining maximum prosperity. She saw that Asia had become a slave of the Western countries, and was afraid that she might be affected ~~by~~ similarly in due time.

"What Japan wanted to do in Asia was to build a strong Asia in which the various nations would be strongly united economically, politically, and otherwise. Japan wanted to build a united Asia in which all the countries will enjoy mutual benefits. Japan, of course, would be the leader in this union, as she's far more advanced than any other Asiatic country."

"Whenever I talk to nisei about my ideas on Japan, they think I'm pro-Japan or crazy. They never have been able to see the true situation.

"Sure democracy is good, but you can't change the Japanese to accept democracy overnight. Some things in democracy are good and the Japanese ought to adapt these features, but for the most part they will want to retain their form of government."

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Mameda family

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Ideas on Japan:

Mr. M. cannot be regarded as ^{being} pro-Japan, because of his views. He is out of sympathy with the military regime in Japan which took over the government since prior to the war. What he is so interested in is seeing a united Asia, like the loose federation that exists between North and South Americas. He believes that only when the Asiatic countries work in close ^{with each other} cooperation will there be an significant advancement among the Asiatic peoples.

This long dissertation on Japan seem to indicate that Mr. M. is much more closely attached to Japan than the issei who have been evacuated. This is probably because he has not been affected by the war as much as the evacuee issei. Many of the evacuee issei, being Japanese subjects and denied citizenship, were strongly attached to Japan during the war. However, with the evacuation which disrupted their secure living and the defeat of Japan, many of them have become lukewarm about Japan. For one thing, many realize that they probably will never be able to return to Japan, now that they are advanced in age. Furthermore, Japan is in such poor economic straits that they do not care to return there now and for some time to come. Consequently, they have been forced to accept the only alternative, that of aligning themselves ~~xxxx~~ with America, and if possible securing American citizenship. Like many other immigrant groups, their dreams of making a fortune in America and returning to retire in their native land have been ~~xxxx~~ dashed to pieces. ~~xxxx~~ They feel that their only hope for the future lies with America, especially now that they advanced in age, and since many of them have nisei children.

NATIVE JAPANESE FARMERS
Mameda family

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Attitude toward religion:

Mr. Mameda is a strong Buddhist himself. However, his children are strong Christians. Mr. M. is rather tolerant about religious preference among his children. However, he is politely critical of the Christians. Some of the pertinent remarks he made were:

"All religion are the same. They all pray to one God. Now you take the Buddhist and the Christian. The Buddhist looks at God from this angle (using hands to illustrate what he means), while the Christian looks at God from this angle (again using hands for illustration purpose). It doesn't matter what religious faith you belong to. It doesn't make much difference to me.

"Now the Christian prays to God, and asks of God many favors which he hopes to get. The Buddhist is different. He prays to God, and offers thanks (kansha) to God for whatever he has received. So you see the Christian prays to God for favors, while the Buddhist prays to God and merely offers thanks."

There was a strong hint in Mr. M's discussion of Christian and Buddhist, that he thinks Buddhism is a much better religion than Christianity.

General comment:

Despite his intense beliefs on certain subjects, Mr. Mameda present a well-integrated personality. For one thing he displays intelligence, much more so than the average issei. From all indications he ~~was~~ and his family seemed to be well adjusted in the community, economically and socially. The family is rather popular and respected in the community, by both Japanese and caucasians.

EVACUEE ISSEI BUSINESSMAN
Harry Tateishi

P. 1
S. ~~Rocky Ford~~ So. Colo
15 Nov 46
T. Yatsushiro

#151

In company with Maruyama, a native nisei and my guide and chauffeur for today, I visited ~~xxx~~ Mr. Harry Tateishi, an evacuee issei businessman. He and his wife live in Swink (a few miles from Rocky Ford), southern Colorado, where they have their business establishment also.

Family:

Father: Harry T.; issei, about 42 years;
Mother: Mrs. T; citizenship and age not known.

Children: none.

Background & personal notes:

Mr. Tateishi is an unusual issei in many ways. For one thing he is a college graduate (from Pasadena, Calif, full college--formerly called Nazarene College.), with a major in agricultural chemistry. Following his graduation he worked for a number of years with the California State Agricultural Division in the Pasadena branch as a chemical analyst, specializing in agriculture. Aside from his job with California state, he had his own business, specializing in insecticide and fertilizer. From all indications he was very well established from an occupational and financial standpoint.

In 1942 ~~xxx~~ he and his wife evacuated to Ht. Mountain relocation center, Wyoming. He claimed that he was assistant to the Project Director of the center.

In 1944 he left camp and after surveying various parts of the country resettled in Swink where he established his business. He and Mr. Nagamoto, a native issei and a big seed distributor in the state, formed a partnership and have operated their business on this basis ever since. Outside the firms building are two big signs reading, "Nagamoto Bros, Seed Co." and another "N.B.C. Insecticide Co."

EVACUEE ISSEI BUSINESSMAN
Harry Tateishi

P. 2
Wink, So. Colo
15 Nov 46
T. Yatsushiro

Background: (continued)

Mr. T. is an unusually aggressive individual. He is not only intelligent, but seems to be very capable. He was most articulate during our whole hour or so visit. As a matter of fact he spoke almost continuously/without a break ~~xxxxxx~~, speaking in/fairly good English. His whole preoccupation of life seems to be that of making success in his business. ~~xxxxxxxxxxxx~~ He repeated himself often, and when an attempt was made to get him to talk on other subjects than business, he didn't seem to be too interested. His speech is rapid-fire, and reminds one of an elderly Italian immigrant, in accent especially. He uses phrases like: "I wanna...." and "You gonna....."

In every respect Mr. T. is a colorful personality. His aggressive nature has made him somewhat unpopular among a few issei, it was reliably reported. One issei employee of Mr. T., namely Tsuchiyâ, was picked up by the F.B.I., and this issei had spread the story that Mr. Tateishi was the informer. Rev. Sakamoto informed that this issei employee was extremely pro-Japan, and talked vociferously about Japan and indicated his fanatical loyalty to that country during the war.

Mr. T. is extremely dogmatic in some of his ~~my~~ ideas, and he makes no attempt to hide this. He spoke to me and my nisei guide as if he were our father or our teacher, saying frequently "You nisei must ^{do} ~~to~~ this.....you nisei musn't be afraid....." He has unlimited energy and unlimited determination and courage. He impressed me as one who can inspire any down-trodden nisei with renewed hope and ambition. He has the "gift of gab" that makes his speech interesting and colorful.

EVACUEE ISSUED BUSINESSMAN
Harry Tateishi

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Present Business: & Occupation:

Although in partnership with Mr. Nagamatsu, Mr. Tateishi actually manages the business himself. ~~xxxxxx~~ This firm manufactures insecticides and fertilizer, mainly, and some shoyu sauce. (Nagamatsu operates his own seed firm in a separate building. He was ill and consequently no visit was made with him.) Mr. T. ~~xxxxxx~~ works and lives in the factory building, using the rear as his living quarters.

He sells insecticides and fertilizer to Japanese as well as caucasian farmers, in ~~xxxx~~ the state mainly, but ~~xxxxxx~~ in other parts of the country, as Illinois. Soy sauce is sold mainly to the Japanese wholesalers.

I had a chance to visit the inside of the factory. ~~and~~ There were several huge storage tanks made of wood, which ~~xxxxxx~~ are used to process insecticides, shoyu, and fertilizer. The place had ~~a~~ strong smell of shoyu, and when I left the place I was thoroughly permeated with the shoyu odor, especially my clothes.

From all indications he is doing very well in his business. However, ~~Mr~~ Mr. T. is far from satisfied with this one plant only. He wants to ~~xxxx~~ establish similar plants in Texas, Florida, Illinois, Washington state, and California. He is very ambitious ^{not} and he is ~~is~~ the type that does a lot of dreaming and planning ~~but~~ but actually carries out his plans.

In front of the factory building he has a small laboratory where he does his chemical analysis and experiments. It is here that he works part-time for the Colorado State agricultural division, doing chemical analysis when his services are needed. It is not believed that he gets any sizable income from this source.

EVACUEE ISSEI BUSINESSMAN
Harry Tateishi

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Swink, So. Colo.
15 Nov #6
T. Yatsushiro

Business Prospects for Issei and Nisei:

Mr. T. had much to say on Business prospects for issei and nisei. He is so preoccupied with business prospects that it was difficult to get him off the subject. Pertinent statements made by him ^{has been} ~~xxxxxx~~ recorded.

Issei: "You nisei just forget the issei, Throw him away. He's no good any more. He's too old now. His ideas are too old-fashioned. Issei are too jealous of each other. They never can work together." (He repeated this often)-very emphatically.)

Nisei: "I like to see you young nisei go ahead in business. Don't be afraid. If you athink athat certain business is good--GO AHEAD, START IN THE BUSINESS. You can talk English. You know how to get along withthe hakujin. Don't be afraid.When I started in business, I wasn't scare of anything or any body. I don't care if hakujin was in same business. I start in ah my own business.. I wanna see the nisei make good in business all over the country. You see first you gotta make agood in business. ~~Then~~ Then you have ~~power~~ power. You can do anything you want. I wanna see nisei mak e good in America. I wanna see nisei get into high government offices, maybe get into Congress, maybe even elected to president. Don't be afraid of discrimination. You can lick it if you make good in business..... You know I like the Jews. They're good business people. They make good in business. That's why they're way up there in business world. I wanna see the nisei become like them. I wanna see them make good in business and work together. I don wanna see the nisei become like the issei. They gotta work together. Farmers, business, and everybody work together."

Return to California:

When asked whether he planned to returned to California, Mr. T. stated:

"Sure I wanna go back to California, back to Pasadena maybe. That's the best place. All the Japanese ought to go to California. For business that's the best place. Farmers can make good there too. California has good weather, nd like Colorado weather."

EVACUEE ISSEI BUSINESSMAN
Harry Tateishi

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Return to California: (continued)

When told that if all the Japanese went to California this would create Little Tokyos all over again this might be bad from the standpoint of the future of thenisei, Mr. T. stated:

"Don't a worry about that. Sure there will be Little Tokyos. Nothing wrong with it. If the nisei make good in business, that's all that matters. You don't need to worry about Little Tokyo. You can't help this. No matter where the Japanese go in America, you always will find a Little Tokyo. Just like the Chinese and the Italians, they have their little towns.

"I lika to see the Japanese people in the U.S. united together, work together, and help each other out."

Discrimination:

Mr. T. was the least bit concerned about past, present, or future discrimination. He thought that if the nisei made good in their own respective businesses, discrimination will be licked by economic power.

"I don't like the JACL making all the fuss about the anti-alien land law in California. What was that case--I guess the Oyama case. Why spend all the thousands of dollars in fighting the case. Why not put the money in some nisei business. Forget the issei, why worry about them. They're old and no good now. Throw them away. The nisei got to establish themselves and go ahead from now on. ...

"I don't like this Masaoka fellow. He talks too much about discrimination against the Japanese. No need to do so much talking, we gotta do some action."

Mr. T. feels very strongly that discriminatory laws and practices against the issei should be forgotten and let alone, and the issei as a group also ought to be forgotten as they have only 10 to 15 more years to live at the most. He feels that the issei can take ^{care of} themselves. It is the nisei that he is most concerned about. He strongly feels that economic power will whip discrimination in a showdown fight.

EVACUEE ISSEI BUSINESSMAN
Harry Tateishi

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Social Adjustment:

Very little was found out about Mr. T's social adjustment, because of his ~~xxxx~~ intense interest in business. Most of his day to day activities revolves around his business. He has little time for social activities, although he is not completely aloof from them. My guide, Maruyama, informed me that the nisei baseball team in Rocky Ford approached him for financial contribution, and Mr. T. was willing to donate \$1,000 provided the team advertized his firm. The team had received donations from other businessmen and individuals and turned down this generous offer.

He is neither a strong Buddhist or a strong Christian. It is ~~xxxxxxxxxxxx~~ not known what his preference is, nor does Rev. Sakamoto, nisei Christian leader, know.

He has a number of caucasian associates, largely business associates. He doesn't mix too well with the issei, as he is a little too aggressive for them. He gets along better with the nisei. My guide stated Mr. T. is probably the most intelligent issei in the community, and thinks very highly of him.

It was not learned whether he belonged to the local Chamber of Commerce. (Possible check on this can be made.)

General Comment:

From all indications Mr. T. seems to be happily adjusted in the community, economically and socially. His determination to make good wherever he establishes business is mainly responsible for this stability.

EVACUEE ISSEI BUSINESSMAN
Harry Tateishi

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T. Yatsushiro

Evacuation losses:

Mr. T. very casually informed that he lost about \$25,000 ~~and~~ through the evacuation. He said:

"Oh, I don't care. I lost \$25,000 in the evacuation.
But I gonna forget it."

Mr. T's willingness to forget his losses due to the evacuation is ^{financially} mainly due to the fact that he is/well established at present with his going business in operation and previously accumulated wealth. He is capable, intelligent, aggressive and knows that he can recoup much of the losses if not more through his own initiative in business. Furthermore, he is relative young as an issei, and having an American college education is very Americanized.

It is felt that he is not typical of the average issei or even the average nisei with respect to forgetting evacuation losses.

DINNER-MEETING WITH NISEI GROUP

P. 1
Rocky Ford, So. Colo
15 Nov 46
T. Yatsushiro

#152

Tonight at the home of Rev. and Mrs. Sakamoto in Rocky Ford, a dinner-meeting was held with many nisei leaders of the community attending. In all there were twelve in attendance including myself:

Rev. Eizo Sakamoto: an issei serving as nisei/church work Christian in community, about 35 years; evacuee
Mrs. Sakamoto: nisei, about 28 years; evacuee; Christian
Mrs. Seda Fujishiro: native nisei married to a Hawaiian nisei Christian minister; about 29 years; Christian
Noboru Maruyama: native nisei, about 29 years; farmer; Christian.
Mits Harada: native nisei, about 29 years; farmer; Buddhist
Yuji Harada: native nisei, about 30 years; farmer; Buddhist; married.
Sam Kawata: evacuee nisei about 28 years; farmer; Christian.
Mrs. Kawata: native nisei about 25 years; strong Christian, as is her family (Ushiyama).
Mrs. Kushino: native nisei married to an issei; about 28 years
Mrs. Saikin: native nisei, about 27 years; Christian
Tom Onoda: evacuee nisei; about 28 years; married native nisei girl, who is Mrs. Saikin's sister; operates service station. Believed to be Christian.

The group indulged in dinner first, with the group splitting up in three groups of four. Some kind of goulash and rice was the main course, with a variety of other food stuff served.

Mrs. Sakamoto, following the meeting, informed that the group was an unusual collection of nisei, as there were two strong Buddhists represented, namely the Harada boys, and a number of strong Christians, as Mrs. Kawata (formerly Miss Ushiyama) and Mrs. Fujishiro (formerly Miss Mameda). Mrs. Sakamoto stated Mits Harada never stepped into their house once before tonight, and kept away from them as if they were poison. She stated his brother Yuji Harada is more social-minded.

The meeting which followed the dinner was conducted informally. Rev. Sakamoto asked me to talk about how the Japanese have been adjusting in the major areas they have resettled in. I spoke of the economic and social adjustment the Japanese have made in Chicago, Colorado, and Los Angeles, pointing out specific examples.

DINNER-MEETING WITH NISEI GROUP

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T. Yatsushiro

I had intended to speak only briefly about the situation in Chicago, and turn the meeting into a discussion about the various problems facing the nisei and issei in Colorado and this region. However, some of the group were rather interested in conditions in Chicago and elsewhere and prolonged this phase of the meeting.

Prior to evacuation: & influx of evacuees:

Among the natives there was a consensus of opinion that prior to the war the Japanese families were fairly well integrated in the community, and that there was no so-called Japanese problem here. The ^{native} nisei, especially, never thought themselves of being Japanese until the evacuation. The community as a whole was very friendly, and the Japanese got along swell with the rest of the community.

It was only since the coming of the evacuees into the area that the native Japanese began to feel more conscious of their racial background, and there was a feeling of tension among them. For one thing the Japanese population for the community increased and this made the group somewhat prominent in the eyes of the community as well as to the native Japanese. The discussion revealed that there was a deep but silent resentment on the part of the native Japanese, but this has gradually died, especially ^{as} most of the evacuees left for the West Coast.

DINNER-MEETING WITH NISEI GROUP

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Segregated Japanese organizations:

There was a general consensus of opinion that segregated Japanese organizations ~~as the~~ churches were necessary, as ^{they} ~~it~~ reached the nisei who otherwise would never attend the church service. When I first broached the subject--not knowing that there were Buddhists in the group--Yuji Harada, a strong Buddhist, immediately stated:

"Now, I'm a Buddhist so there isn't any such problem as the segregated church. Buddhist church membership is made up almost exclusively of Japanese. However, if I a Christian, I would say that there is a need for a segregated church among nisei and issei."

Somehow the group felt that ~~prior~~ prior to the ~~war~~ war the segregated nisei ~~Christian~~ Christian group was weak, but with the coming of the evacuees it became stronger. Now there is a feeling among the nisei that they are more at home with their own group.

Rev. Sakamoto took considerable time trying to interest the group in forming ^{an informal} ~~a~~ nisei circle, which would be non-religious in nature, and which could carry on various social activities as book review, arranging for a special speaker to talk to the group, etc. The group ^{seem} ~~seem~~ fairly interested, and a date in the near future was set as the first meeting. This circle, if ever formed, might ^{serve} ~~fit~~ a useful ~~xxx~~ purpose among the nisei, in making them more ~~xxxxxxxxxxx~~ conscious of community and national and world problems. It will serve to cement better working relations between the Buddhist and the Christians, who heretofore have been at loggerheads, especially the issei. (This Christian-Buddhist conflict is related in another report.)

DINNER-MEETING WITH NISEI GROUP

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Japanese Culture:

The group felt that there is more evidence of Japanese culture among farmers and rural people in general than those in the urban areas. This, they felt, was due to the fact that there are ~~thexfarmers~~ less social activities among the farm people than among the city people. The city ~~ix~~ ^{people are} in daily contact with all kinds of people, while the farmers are somewhat isolated on their respective farms.

Social Organization:

Among the nisei there is no overall organization. There ~~ix~~ are the Buddhist and Christian church groups. There is a farmers association ~~ix~~ ^{consists of} which/about 10 native Japanese families, one of which is the Harada family.

Over ten nisei veterans belong to the Local chapter of the Veterans of Foreign Wars, a non-Japanese organization.

One nisei, at least, belong to the local Chamber of Commerce. He is Tom Onoda, who was present at the meeting.

Among the nisei fellows there are about 2 or 3 baseball and basketball teams, which play each other during the seasons, and also play against Denver nisei teams and participate in the Tri-State (Colorado, Nebraska, Wyoming) nisei sports tournament. Ordway nisei baseball team won the recent Tri-State baseball tournament championship, in which about 13 nisei ball teams from the three states competed.

Aside from visiting families, and the other activities mentioned above, the nisei and issei visit Denver often, especially during the winter when the farmers are enjoying a 2 or 3 month vacation.

DINNER-MEETING WITH NISEI GROUP

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General Comment:

The meeting did not last very long, as some of the group had to leave a little early. Rev. Sakamoto took considerable time talking about his ideas about forming a nisei circle, that the discussion did not cover many of the things which I wanted to go into more thoroughly.

In general the members of the group seemed to appear well adjusted in the community, economically as well as socially. There appeared no major problems. There has been very little discrimination or any ~~task~~ major incident involving Japanese during and after the war.

The group was a fairly intelligent group, but much of the discussion had to be prodded along by my questioning.

The following taken from the files of
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"AMENDMENT TO CITY BUSINESS LICENSING ORDINANCE NEEDED BECAUSE:

Repeatedly during the past three or four years, individuals have been refused licenses for no reason other than their race.

A restricted zone was set up during the war outside of which Japanese were not granted licenses. This is roughly Mr. Fresques' district: 18th north to the river and east to High. Japanese people have learned that they will not be granted licenses outside of this area (with a few exceptions), so that now very few people try.

The following are examples of cases where licenses were refused on a racial basis:

1. Mr. Shibata, 2544 Champaa --refused a soft drink license when he arranged to buy groceries. Reported by James Curtis, War Relocation Authority, Sept. 1945.

2. Mr. Joe Horiuchi, 2915 Arapahoe --refused grocery license about April 15, 1945. Grocery at 30th and Franklin. Reported by Clark Garman.

3. Mrs. Kanai --refused a license for the Hotel Batione, 1722 Larimer.

4. Anson Fujioka--refused license for gasoline stand, Wazee Market --both owner and gasoline company had agreed. Later was granted a hotel license at 2200 Larimer. (Clark Garman--1943)

5. Joe Hirabayashi--refused license for cleaning establishment, East Colfax in 1944.

In some of these cases, rather than giving the applicant an outright refusal, Captain O'Donnell, Mr. Kirschwing, etc. would delay so long that the buyer and seller in the case wouldn't wait any longer. One man lost several hundred dollars while waiting for a decision on a hotel license.

Last fall, the Colorado Council of Churches applied for a permit to conduct a hostel for Japanese coming out of relocation center at the Burling Hotel, 22nd and Larimer. They were sent from Capt. O'Donnell to Kirschwing, and were finally going to the Mayor when the space was rented to someone else.

Colorado STATE EMPLOYMENT SERVICE
Talk with Mr. Glen Earle

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Had an hour's talk with Mr. Glen Earle, who is a Labor Relations Advisor and Minority Representative with the State Employment Service. The organization is at present going through a transition from the U.S.E.S. to the State. Mr. Earle has been with the Employment Service since March 1945. Prior to this he was with the National Youth Administration here in Denver.

Mr. Earle works at a rather high echelon in the Employment Service, and consequently his knowledge of the Japanese ~~knowing~~ situation here in Denver and Colorado was somewhat limited. ~~and~~ However, he provided some pertinent information. The primary purpose of my visit with him was to find out what employment opportunities there were for nisei and issei in the city and the state, and to what extent discrimination prevailed.

Foundries:

Mr. Earle informed that during the war a large number of nisei and issei men were employed in the various foundries in the city of Denver. Mr. Earle guessed that there were about 500 workers in all employed at the various foundries, and of this about 150 were nisei or issei men. He said his estimate of the number of nisei and issei employed was purely a guess, and that he could be off by 50. The nisei and issei did mainly labor and apprentice work, in other words semi-skilled and unskilled work. He thought the number working now was relatively small, mainly because some of the foundries shut down since the war's end and because many evacuees left for California.

Mr. Earle thought that the Japanese foundry workers did very well and established a good reputation. ~~The~~ A.F.L. union was the recognized labor union at the various foundries.

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Talk with Mr. Glen Earle

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N.Y.A.

While Mr. Earle was with the N.Y.A., which was prior to March, 1945, he stated many young nisei boys and girls found various part-time work in the city. Many nisei girls found secretarial work, while nisei boys found skilled work as mechanics and machinists. He spoke rather highly of the work done by the nisei boys and girls. There is no N.Y.A. now.

Federal

/Government Work:

Mr. Earle did not know for sure how many nisei were employed by the various Federal agencies in Denver, but he thought the number was relatively small compared to the war years. Some of the Federal agencies ~~xxxxxxx~~ which may still have a few nisei employees were:

War Assets
Farm Security Administration
Veterans Administration
Bureau of Reclamations.

He informed that he knew a gisei girl who is employed by the War Assets as a secretary at CAF-3.

The War Labor Board, which is now abolished, hired 3 nisei women secretaries. He stated one went East, one went back to California, and one got married.

In general ~~xxxx~~ the nisei were employed as secretaries or clerks. Mr. Earle did not know of any nisei who got a professional rating. Mr. Earle stated that there is less prejudice toward hiring nisei secretaries or clerks than hiring Negroes or Spanish in similar positions. He thought there is less discrimination in hiring nisei as clerks or secretaries than there is in the professional class of work.

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Talk with Mr. Glen Earle

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Policy of Private Industry:

When asked what the general policy was among private industries with respect to hiring nisei and issei, Mr. Earle stated rather irritatingly, "Damn it, it differs with different firms." He thought in general that the better class of jobs, as professional type of work, skilled work, department store saleslady jobs, etc. ~~was~~ ^{was} closed to the nisei or issei. On the other many of the leading hotels and restaurants in town have hired ^{many} nisei and issei ~~xxxxxx~~. But in the lower class of work, as chambermaids, janitors, dishwashers, bus boys, etc.

Produce Firms:

Mr. Earle stated during the war hundreds of nisei were employed by the various produce firms. He didn't know how many were employed now, but he thought since many have left for California ~~xxx~~ not very many were working at present.

In general the type of work the nisei did was manual labor.

AFL and CIO:

Mr. Earle confessed that his sympathies were more strongly tied with the CIO than the AFL. In general, he stated the CIO is much more liberal about hiring minority workers than the AFL. He stated he once talked to an AFL leader over the question of hiring Japanese ~~xx~~ at Toner's Inc. and this AFL man stated: "Hell, the CIO ~~xx~~ is accepting them, so we gotta accept them too." Mr. Earle explained that this was more of a forced acceptance, as it was a question of maintaining union ~~power~~ through larger membership.

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AFL and CIO: (continued)

Mr. Earle explained that probably the reason the AFL is ~~xxxx~~ prejudiced against accepting minority members is because most of its unions are of the skilled and professional workers. The CIO is organized on an industrial or vertical basis, that is the skilled and unskilled workers of a particular firm are organized in a local union.

Local Economic Structure:

Mr. Earle stated that the whole state of Colorado ~~was~~^{is} largely ~~xxxx~~ dependent on agriculture for its livelihood. In general the standard of living here is very low. He thought wages here were extremely low. He pointed out that the State legislators get only \$500 a year. This meant that ~~the~~ only the idle rich could afford to run for the State legislature.

Request for Nisei Workers:

Mr. Earle informed that the other day he had an urgent request ~~for~~ from a caucasian firm for a nisei female stenographer, but he was unable to locate any nisei to fill the position.

Private Employment Service:

Mr. Earle mentioned the fact that a private employment service was making a lot of money in acting as a job broker. He didn't know the name of this agency (It is believed to be Yamato Service Bureau--analyst). He didn't see why nisei ought to pay ~~the~~ money in order to get a job, when there is a government employment service as his which offers such services free of charge. He informed they have a branch office near 18th and Larimer.

STATE CIVIL SERVICE COMMISSION
Mr. Danny Sullivan & Mr. Steele

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Had a very pleasant visit with Mr. Danny Sullivan, a member of the three member State Civil Service Commission. He introduced me briefly to Mr. Steele, ~~an~~ a second member of the Commission. I didn't get to meet the third and last member of the commission as he was out at the time. Both Mr. Sullivan and Mr. Steele were very pleasant and cooperative. Their office is in the State Capitol Bldg, room 314, phone KE 1171.

Mr. Sullivan was formerly the chairman of the commission. He has been an member for a number of years now. He is a man of about 55 years, is very plump and fat, and in general very friendly. When I explained to him the nature of my mission in Denver and Colorado he immediately retorted:

"As far the civil service commission of the State of Colorado is concerned there is no discrimination whatsoever because of race, color, or creed. I know during the war there was a little pressure put on the Japanese Americans. For instance, I remember one state agency refused to accept a ~~nxxx~~ Japanese American stenographer. I told that agency, 'If you don't accept this stenographer, you're not going to get any body else.' That agency accepted that stenographer.

"The Japanese Americans who have taken our exams have all passed, and they have been placed. There is not a single case of a Japanese American who took the exam and passed who was not placed in some state job. I think we have about five of them right now. (Here he called to his secretary and asked her to take out the records of the Japanese Americans employed by the state. The secretary brought the records in and gave me the names of the nisei and what position they held and in what agency they were employed.)

"They're all good workers. They are very well liked by their fellow workers too. I know one or two of them quite well. For instance, I know Mrs. Michi Terasaki. She's a tiny girl, but she's good. She's on vacation--going to ~~tokx~~ have a baby."

With the aid of his secretary Mr. Sullivan gave me the names of the
by the state
nisei employed/as follows:

1. Robert M. Horiuchi: Bookkeeper with the Board of Education. He began working on October 7th, 1946. (Horiuchi formerly ~~didxxxxxx~~ carried on his own accounting business. He may still be doing this on the side.)
2. Mrs. Michi Terasaki: Is now a clerk-typist with the Public Health Dept.; Been employed for the past five years, since 1941; now on sick leave.

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3. Mrs. Mabel(Inouye) Uyeda: Bacteriologist with the Public Health Dept.; employed since June, 1946. Graduated from Colorado U. in Biology. Parents in Ft. Lupton; native Coloradoan. Her work is primarily that of testing blood for various disease.
4. Miss Rose Sasajima: stenographer with Public Health Dept.; she worked in 1944 and 1945, but early this year left for California; She had a permanent job.

Mr. Sullivan was unable to recall the 5th nisei who is or was employed by the State civil service. He stated that all those mentioned had permanent appointments.

Mr. Sullivan admitted that hardly any nisei were in any professional or executive position. He was quite sure whether the bacteriologist job held by Mrs. Uyeda was classed as professional, ~~ex~~ but he thought not.

It can be safely stated that none of the jobs paid more than \$250. per month. The clerks or stenographers got around \$138. per month. The bookkeeper and the bacteriologist probably ~~got~~^{got} around \$200. per month. The wage scale of the State of Colorado, as indicated in other reports, is very low compared to the Federal pay scale.

Mr. Steele:

Mr. Steele informed that early during the war years he was a teacher at Manual High School, where the bulk of the Japanese-American students are found. He spoke very highly of the evacuee students saying:

"Why, they were really smart. They knew exactly what the requirements were and they were always at the top of the class. Some things I had been teaching the seniors for three years, why the Japanese American students from California who were only in their first or second year knew without my telling them. I was amazed at how advanced they were."

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Mr. Danny Sullivan & Mr. Steele

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General Comment:

From all indications it appears that the State Civil Service Commission is very fair-minded about hiring minority members to State jobs. Apparently not very many nisei have applied ~~xxxx~~ State office jobs. Probably this is because the pay scale of the State civil service system is relatively low compared to the Federal. More nisei took jobs with the various Federal agencies during the war, and this is believed to be mainly because the Federal pay scale was higher.

NISEI FEMALE BACTERIOLOGIST
Mrs. Mabel Uyeda.

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Following my visit to the State Civil Service Commission, I paid a short visit to the State Public Health Dept. There I had a brief chat with Mrs. Mabel Uyeda, wife of Bob Uyeda, an evacuee from California. Because Mrs. Uyeda was on duty I had only few minutes with her.

Mabel is a nisei of about 24 or 25 years of age. She is rather shy but friendly. Her family farms in Ft. Lupton and are natives of Colorado. Her maiden name is Mabel Inouye.

She attended U. of Colorado at Boulder for four years, majoring in biology, and graduated last year some time. She then came to Denver and got some hospital training. Since June of this year she has been employed by the State civil service as a bacteriologist in the State Public Health Dept. She works in the Blood Test Division, and her job comprises mainly of making blood test for various diseases.

She is very happy in her job and is well liked by her fellow workers, who are all caucasians.

Asked whether she had any difficulty getting her civil service job, she answered in the negative and continued:

"I think that whether a nisei can get a civil service job all depends on the individual. I think those who are capable and go ahead to look for a job he or she likes can find it.

"I get along with the hakuji girls here/are well. I've never had any trouble at all."

From all indications Mabel appears to be an ~~anxxx~~ intelligent and capable woman. She prepared herself for the type of work she is ^{now} doing in college and is very happy in her present position.

Mabel's husband is a nisei from California, who is at present working at ~~xx~~ a produce firm, the Federal Fruit Produce. Mabel informed that he is on the verge of getting inducted into the army, and consequently is passing the time working at the produce firm.

EMPLOYMENT
via Edward Yamato

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I visited the Yamato Service Bureau, located at 1221 19th St., and talked with Mr. Yamato first and then with Mrs. Yamato. The Yamato Service Bureau is described in a ~~xx~~ previous separate report. One of its main services is that of a job broker, or locating employment for any nisei or issei applicant. ~~Thax~~ It charges a fee of 10% ^{for} ~~of~~ the first month's wages of the applicant who is placed in a job.

When I first visited the Bureau, only Mr. Yamato and his daughter, 17 years old, were in. Mr. Yamato stated that he wasn't as familiar with the employment situation in Denver as his wife was and suggested I see her. However I talked to him and later in the day I revisited the Bureau and talked with Mrs. Yamato.

The main purpose of my visit ^{to} ~~at~~ the Yamato Service Bureau was to obtain more information on ~~the~~ employment prospects for issei and nisei in the city. Most of the information was gained from Mrs. Yamato.

Stenographers and clerks:

Mr. Yamato stated there were some nisei working as stenographers and clerks but he didn't think there were very many. He thought the main reason for this was the fact that the salary was rather low. He stated the salary ranged from \$25. to \$35. per week, and that \$35. was definitely top pay. Mr. Y. stated they have received calls from Caucasian law firms and business firms asking for nisei clerks and stenographers, but in some cases they haven't been able to fill these jobs as the nisei don't seem to be interested in this type of job, probably because of the low pay.

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via Yamato Service Bureau

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Housemaids:

Mr. Y. thought there were about 200 nisei girls working as housemaids. ~~It~~ I told him that I thought this was a high figure, and he explained that many nisei girls were part-time students, getting their room and board plus a little spending money while they are going to school. Mrs. Y. estimated that there were about 100 nisei girls working as domestics, which is probably closer to the truth.

Mr. Y. related that when they first opened their business in 1943, the ~~xxx~~ housemaids were being paid about \$50 to \$60. per month. He stated he attempted to raise the pay scale by refusing to place any nisei girl in a home that was not willing to pay more than \$60. He established \$80. as the minimum at first and was able to place many nisei girls. This is currently the minimum paid any housemaid in the city. However, at present Mr. Y. stated that they are trying to raise the minimum housemaid pay from \$80. to \$100. Some homes are willing to pay as high as \$125. per month for a nisei ~~xx~~ girl, and even then they have had difficulty trying to find a nisei girl who is interested.

Mr. Y. informed that many nisei girls have quit their housemaid work to leave for California. Consequently there have been many vacancies.

Both Mr. and Mrs. Y. stated that the caucasian families needing housemaids all ^{prefer} ~~xxxx~~ nisei girls, as the nisei are much more trusted than say the Negro or the Mexican. Furthermore, the nisei has established a good reputation with regard to ~~xxx~~ work efficiency.

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Housemaid: (continued)

Mrs. Y. stated there is a big demand for nisei housemaids, and that they have been having difficulty filling these requests. Mrs. Y. related an interesting story of how ~~xxxx~~ they used the acute demand for housemaid in breaking down discrimination in a certain firm's employment policy. The story goes that Mrs. Gates, wife of the owner and operator of the big Gates Rubber Company of Denver, called the Yamato Service Bureau to request a nisei girl to work in her home. Mrs. Yamato promised that she will try to find a suitable nisei girl, ~~xx~~ and very shrewdly inquired if her husband would not be willing to hire ~~xxx~~ Japanese Americans at his Rubber/ Company. Mrs. Gates/ ^{in return} promised to talk to her husband about the matter and to call Mrs. Y. about it soon. Mrs. Y. stated she is ~~/~~ expecting a call from Mrs. Y. any day now and is hoping for a favorable reply. This ^{looks} ~~xxxxxx~~ like a horse-trade, but from the standpoint of opening up employment opportunities for the nisei and issei it looks/like a ~~xxx~~ good one. (I called Mrs. Y. on Nov. 26 and learned that she talked with Mr. Gates who informed that he and his personnel manager were willing to hire Japanese-Americans but felt that since many of their ~~xxxxxx~~ caucasian workers were veterans who had experienced bitter war experiences it was not an ideal time to hire nisei. The Gates Company officials were fearful that hiring nisei might result in labor friction and consequently in decreased production. Mrs. Yamato felt this was a justifiable fear, and thought later on GatesCo. might open its employment doors to the nisei.) Mrs. Y. also informed that she was able to find a nisei girl to work in the Gates home as a housemaid.)

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Aluminum Company:

Mr. Y. informed that he placed about 15 nisei in an aluminum company early 1946, but that this company went broke shortly afterwards. (This is the company that Bob Kohama, case study, worked for very ~~xxxxxxx~~ briefly. It seems that quite a few businesses were established in Denver and shortly afterwards went out of business for one reason or another.)

Produce firms and Packing Sheds:

There are over 60 produce firms and packing sheds in Denver, it was learned from a count made of firms listed in the telephone directory. Mrs. Y. informed that a large number of nisei and issei, mostly nisei fellows, worked in the various produce firms and sheds. She didn't know how many worked during the war or how many are now employed. She informed that most of the nisei and issei go direct to the firms and secure ~~xxx~~ jobs themselves. A young issei or a kibeï who was in the office at that time estimated that there were about a thousand nisei and issei working in the various firms. He stated, however, that with the farm season now over and winter setting in, most of the nisei and issei have been laid off and the number employed now is much smaller. He further informed that some nisei and issei have all-year-round jobs, consequently they are not affected by the season.

The estimate of a 1000 is definitely high, and it is not believed that this was reached at any time since the war when they began hiring nisei in large numbers. The informant who made the estimate, however, was convinced that that many worked, explaining that practically all the workers were Japanese Americans.

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Produce firms(continued)

With the large number of evacuees having left late in 1945 and early in 1946, the number employed at the produce firms has definitely dwindled. During the past summer season it is estimated about 175 issei and nisei (male and female) worked in the various produce firms. Now with the ~~XXXX~~ farm season over and general slack in the produce firms, many have been laid off and probably only about 75 or 100 at the most are employed.

It was learned ~~that~~ (through this same informant) that Hartner is the biggest produce operator. He has three big produce firms and sheds, namely, the Hartner Produce, the Rocky Mountain Produce, and the Midland Produce firms. This same informant stated that Hartner alone employed about 100 nisei and issei during the busy farm season.

Many high~~xx~~ school students work in the produce firms during the summer, when school is out and when the produce firms are operating at their peak.

Denver Glass Bottle Company:

Mrs. Y. informed that his office sent about 12 nisei to ~~the~~ work at the Denver Glass Bottle Company. They were mostly farmers and GIs. The minimum pay for non-union members is 86 cents per hour, while the union men gets a minimum of 92 cents per hour. Mrs. Y. didn't know whether the nisei he sent ~~xxxx~~ are union men or not. The firm manufactures all kinds of bottles

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Denver Bar Supply Company:

Mrs. Y. informed that this is a Jewish-owned firm which manufactures and bottles ketchup, pickles, etc. She stated that a few months ago she sent a few nisei and issei women to work there, and that the owner was so pleased with these workers that he asked for more issei and nisei women. In all Mrs. Y. stated she sent about 15 issei and nisei women. Formerly this firm employed ~~an~~ a caucasian-Mexican crew, but has now replaced it with the 15 issei and nisei crew. Mrs. Y. stated they get about 60 cents an hour at present. She tried to raise it to 70 cents, but the owner at that time stated he will start the workers at 60 cents first and possibly raise them later.

Asked about what the reaction of the displaced caucasian-Mexican crew was, Mrs. Y. stated she didn't know. She thought the owner just preferred issei and nisei women workers, as they seemed to be good workers.

(NOTE: This is the case reported in a previous report on the Sanada family.)

Tasty Food Company:

Mrs. Y. stated that this firm makes potatoe chips, and that she sent about 6 or 7 nisei and issei workers there.

Pryor Inc.:

This firm manufactures garments as overalls, and much of the work involves operating big power-sewing machines. Mrs. Y. stated she sent between 10 and 20 issei and nisei women at this firm. The pay was 60 cents per hour. Recently they put all work on a piece ~~xxx~~ basis, and this cut down the earnings of the worker. Consequently some quit since the war's end.

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Hotels and Restaurants:

Both Mr. and Mrs. Y. informed that a considerable number of issei and nisei (male and female) work at many of the leading hotels and restaurants in town. Mr. Y., who has a tendency to exaggerate, estimated that there were about a 1,000 issei and nisei working in these places. This is definitely an inflated estimate, but the hotels and restaurants are probably the leading places of employment for issei and nisei. They work mainly as dishwashers, bus boys, or hotel maids. Some are cooks, elevator operators, bell hops, but not very many. All this refers to restaurants and hotels operated by non-Japanese in the better sections of town. No issei or nisei is a waiter or a waitress in any of the leading restaurants or hotels. Probably the top-notch job is held by a Tom Kashino, a nisei, who is employed at the Brown Palace as a bookkeeper and store-keeper.

It was learned that nisei fellows don't like to work in hotels and restaurants, because the only jobs available to them in these places are of the menial labor class. These jobs are more popular among the issei men and women, who are not skilled in any particular trade and do not mind the menial tasks so much as the nisei.

Egg Packing firms:

The Toner's Inc. hire about 25 issei and nisei, mostly women. Sharoff Co. also hires a number of issei and nisei, mainly women. The work is largely that of grading and packing eggs for retail distribution.

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Senate Supply:

A few nisei fellows are employed as shipping clerks here.

Warehouse work:

Mrs. Y. reported some nisei ~~xx~~ fellows are employed in various warehouse firms, doing largely manual labor, as loading or stacking merchandise in the warehouse or from the warehouse to a rail car.

Gardeners:

A number of issei and nisei, mainly issei men, are employed as gardeners in the city. Mrs. Y. didn't know how many or where they worked. The number is not believed to be very large.

Hospitals:

A number of nisei and some issei are working in the various hospitals in town, ^{as} the General Hospital, the Children's Hospital, and the Fitzsimon Hospital. Most of the work done by the Japanese are of the menial labor class, as janitors, ~~xx~~ dishwashers, and Some are cooks or stewards. maid work. The pay is relatively low.

Air Lines Food Service:

A firm has an exclusive contract ~~xx~~ with the air lines to supply them with all the necessary food for the passengers. This firm formerly hired many negro porters, ~~xxx~~ and Mrs. Y. reported the firm's manager disliked the ~~N~~egros as they stole food and in general were not good workers. Consequently, the manager began hiring Japanese Americans, and he has been very satisfied with their work.

Jewish Country Club:

Mrs. Y. reported that a Jewish country club in town hires a number of Japanese Americans as cooks, janitors, and bus boys.

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Luggage Company:

Mrs. Y. informed that she knows for certain that two nisei fellows are employed a big luggage factory as apprentice at present.

Maintenance Bakery:

This is a Jewish owned firm. A few Japanese are employed here, as bakers mainly.

Puritan Bakery:

This is also a Jewish owned firm. A number of Japanese are employed here as bakers mainly.

Denver Pie Company:

This is also a Jewish owned firm. A number of Japanese are hired here also.

Skilled work:

Mrs. Y. reported there is a nisei jeweler employed at a leading jewelry firm, owned by a Jew. Mrs. Y. thought there a few other nisei employed in/other jewelry firms

Mrs. Y. thought there were a few nisei employed as mechanics at some of the big caucasian garages and auto service firms, but the number is small.

Clothes Pressers:

Mrs. Y. informed that a number of issei and nisei men are working as clothes pressers at various/caucasian clothes cleaning firms in town. They make \$1.00 an hour. Mrs. Y. informed that a number of GIs are apprentice pressers.

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Work Definitely closed to Japanese:

Mrs. Y. stated that the big department stores are definitely against hiring Japanese in any capacity in their stores.

The trucking firms, which engaged in hauling good over long distance, refuse to hire nisei as truck drivers. Mrs. Y. stated only in one route, which is a very bad route, will the trucking firms hire a nisei.

Partial reason for discriminatory employment policy:

Mr. and Mrs. Y. both believed that in most cases the owner or manager of the big firms were not prejudiced against the Japanese, but refuse to hire Japanese mainly because their caucasian employees, who are unionized in some firms, prefer not to work alongside any Japanese. Mr. and Mrs. Y. feels that the owners or managers of the various firms, which do not hire Japanese, fear that if they hired Japanese workers this might cause labor friction and consequent decrease production and efficiency. They feel that the owners and managers are not ~~me~~ to be blame but the employees for the discriminatory employment practice.

A reason why a preponderance of the issei and nisei employed at the caucasian firms are doing manual or menial, is partially due to the fact that not very many of the issei and nisei are skilled workers or trained in a particular trade, especially the issei.

Some big department stores, as Pennys and Grant, hire a few nisei boys as kitchen helps and stockroom clerks.

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Low Wage Scale in Denver:

Mr. and Mrs. Y. stated that the prevailing wage scale in Denver is relatively low compared to Los Angeles or to Chicago.

Mrs. Y. informed that the average starting pay for nisei or issei men in most of the places is between 60 and 75 cents.

For the ^{nisei} issei/and/women the average pay is about \$25. per week.

They agreed, however, that the cost of living is correspondingly lower here in Denver than it is in Los Angeles, or Chicago.

Unemployed issei and Nisei:

Mrs. Y. informed that they now have a list of about 60 nisei and issei who have applied ~~xxxxxxx~~ for jobs at their place. She is trying to place them in some type of job, but so far has been unsuccessful. Most of the 60 applicants are farmers from rural Colorado, and some out-of-state people. With the farm season over for most farmers, plus the recent disastrous weather, many farmers have flocked into the city in an effort to secure private employment for the winter, and some to recuperate from the losses they suffered through farming.

The number ~~xxxxxxx~~ who are able-bodied and looking for work but who are currently unemployed certainly runs higher than the 60 who have registered with the Yamato Service Bureau. Probably it is well over 100. Many are changing from one job to another just about this time of the year. For instance, ^{many} the produce firm workers ~~xxxxxxxxx~~ have been laid off and are now seeking work elsewhere. The farmers, especially nisei boys, are just beginning to flock into the city seeking private employment now with the farm season just about over.

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General Comment:

Both Mr. and Mrs. Y. were rather optimistic about employment prospects for nisei and issei here in Denver. They felt gradually that many of the big firms closed to the nisei and issei now will open their employment doors to the nisei and issei.

The Yamato Service Bureau is ~~xx~~ now the only Japanese-operated firm that acts as a job broker among other ~~things~~ services they render. They charge a fee of 10% of the first month's salary from the applicant who is placed in a job by them. There is no charge otherwise. They have gradually established quite a reputation among the Japanese here, and more and more are seeking private employment through them. Aside from the phone calls they receive from ^{various} employers, they scan the ad section of the newspapers daily, and also call up prospective employers to inquire if they need employees. Through this method they have developed a wide contact, and know the various caucasian firms quite well. ~~xxxxxxx~~ With regard to housemaids they get calls daily from various prominent caucasian families who are in need of a maid. Many report to them that they heard of the Yamato Service Bureau through a friend of theirs who got a reliable housemaid from the Bureau.

CALIFORNIA ST. COMMUNITY METHODIST CHURCH
Nisei Christian church service

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Attended the usual morning nisei service of the California Street Community Methodist Church, located at 25th and California streets. The issei Christian group met from 10:15 to 11:15 a.m. with Rev. Uemura as presiding pastor. The nisei Christian group met from 11:15 a.m. to 12:15 p.m., with Rev. K. Sasaki as the presiding pastor.

Despite the snow, which started from early morning, there were about 40 to 50 nisei, the usual size group, in attendance. The age ~~xxxxx~~ of those in attendance ranged from 16 to 29, ~~xxxxx~~ ~~xxxxx~~

The service was conducted as usual, except the theme was on "Thanksgiving". Rev. Sasaki delivered the sermon as well conducted the entire service.

Following the service the choir, composed of about 20 members, practiced.

NISEI X-RAY TECHNICIAN
Edward Nakagawa

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Had a pleasant visit with Edward Nakagawa at his place of residence at 2719 Arapahoe Street, phone TA 4559. His mother and grandmother were both home but they remained in the back rooms and came out only to serve us refreshments.

Family:

Father: issei, works for a firm which prepares lunches for the air lines.

Mother: issei, housewife; about 55 years

Children: Edward; nisei; ex-GI, x-ray technician, about 29 years.
Jack; nisei, about 27 years; unemployed at present, a strong pacifist.

Others: Edward's grandmother, issei, about 75 years.

Edward's father was out so I didn't meet him. He has been working for some time now with a firm which makes all the lunches and dinner for the air lines. It was learned that he is rather satisfied with his present job. Mrs. N. is a shy friendly woman. The grandmother is elderly but still rather healthy. Jack is very unsettled at present as to what he wants to do. He is currently unemployed. From previous acquaintance it is known that Jack is very religious and community minded. It is believed that he is a Christian, contrary to the rest of the family who are strong Buddhists. He goes to the Brotherhood House fellowship gatherings quite often and has been seen at various other Christian and community gatherings. Edward stated Jack is interested in enrolling at some college and majoring in chemistry. Edward didn't think too much of chemistry as a major. It seemed that there is a distant relationship between Jack and Edward, and for that matter Jack and the rest of the family. ^{Edward}/~~Jack~~ stated that he didn't know too much about his brother Jack, this because they didn't associate too much together. Outside the home they have never been seen together.

NISEI X-RAY TECHNICIAN
Edward Nakagawa

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Educational Background:

Edward completed ~~4xxxxxx~~ ^{his} education college/at the U. of California, Berkeley, Calif, in 1939. He majored in business administration and foreign trade. He stated he wanted to go into medicine but didn't feel he was able to afford the necessary expense that go with a medical training. He then thought of majoring in some general liberal arts course, but he didn't feel this was practical after he finished college. As a compromise he majored in business, which he felt had some practical value following his graduation. However, he never got into any business following graduation, but worked on his family farm near Modesto, California.

He first completed two years at Modesto Junior College and then finished the remaining two years at U. of California.

He ~~xxx~~ related how many nisei majored in electrical engineering in college and ended up by working in some fruit stand or on the farm.

He thought if he had to do it all over again, he would go into medicine. He felt there was more chance to advance in this field than any other.

Army experience:

Ed. was inducted into the army in 1941 and served continuously until December, 1945, when he was discharged. ~~He~~ In all he served 4½ years in the army. He never did go overseas, but served at various camps throughout the country. Because of his army service he never experienced the evacuation, although his family did.

Of his army experience he stated:

"I was always with a hakuji outfit. Most of the time I was the only nisei in the unit. I got along swell with the hakujiins."

NISEI X-RAY TECHNICIAN
Edward Nakagawa

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Family Background:

Edward's family lived and farmed in near Modesto, California for many years prior to the war. They farmed on a very small scale, Edward informed. They still own still acres of farm land, as well as a farm house. Edward stated he himself did not want to go back to farming, and he didn't think his parents wanted to especially.

Family Evacuation:

The family, with the exception of Edward, voluntarily evacuated from Modesto, California and came to Denver where they have been ever since. The family owned a passenger sedan and a truck, both of which they drove out to Denver with as much of their household belongings they could load on the truck. They had ~~and~~ a "jalopy" which they left behind.

They made arrangements to leave their farm land and house with an Italian farm outfit, which has been renting out the farm to tenants. The Nakagawas get a small income from the rental. However, they feel that keeping their farmland under cultivation was most important, and that is why they turned over the management of their farm to the Italian farm outfit (Gianini).

Coming out to Denver they sold their truck and got a small sum for it. He wished ^{they} ~~he~~ had kept it a little longer as prices went up after that and they could have gotten a good price for their truck. However, he explained that everything was so uncertain at that time that the family just sold it to get some money.

Ed. didn't have much to say about their evacuation losses, but ~~it~~ from all indications they have not suffered as much as the average Japanese family that evacuated.

NISEI X-RAY TECHNICIAN
Edward Nakagawa

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Economic Adjustment:

From all indications the family is very well adjusted economically in the community. Jack is temporarily unemployed, and is thinking of enrolling at some college. However, Ed ~~ix~~ has a good job as an X-ray technician at the Fitzsimmon Hospital, which is under federal jurisdiction. He has a U.S. civil service rating ~~mk~~ in Sub Professional class. It is not known what ~~xx~~ salary he actually receives, but it is believed to be ~~xxxx~~ about a CAF-7 salary, or about \$2980, or possibly more. Ed likes his job, and is quite happy. He stated he wished he had a Professional rating, however.

Ed's father has been employed for some time now with a caucasian firm that makes lunches for the air lines. The two easily make a combined monthly income of over \$400.00, and this ~~xx~~ is far more than the living expenses incurred by the family each month.

Housing:

The family lives on the first floor of a detached house, while another Japanese family lives upstairs. Each family has its own kitchen, but they share the bathroom located on the second floor. The house is heated by ~~x~~ huge coal/^{or oil}stoves located in some rooms. All in all the family is adequately housed. The house is old but substantial, and is located in the poorer residential district of town, in one of the three ~~xxxx~~ major Japanese residential districts.

NISEI X-RAY TECHNICIAN
Edwar d Nakagawa

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Social Adjustment:

From all appearances Ed has a well-integrated personality. He is an active and strong Buddhist leader. He edits the Denver Bussei Bulletin, a monthly magazine. Aside from this he is very active in sports, especially in the organizational end. ~~at the moment~~ At the moment is acting as chairman of a self-appointed committee, mostly Buddhist members, which is trying to sponsor the coming Basketball tournament. Ed stated that there are ten teams lined up already, and that there will be an "A" and a "B" League. Ed informed that last year some business firm sponsored the basketball tournament, but this year none of the Japanese firms wants to sponsor it. Consequently the Bussei ~~firm~~ took it upon themselves to sponsor it. The tournament will be opened to all teams, Buddhist, Christian, and non-religious teams.

Ed ~~is~~ is a leader with organizational ability. He related how he has been experiencing difficulty getting support from some Buddhist members, but he also related how he has been able to discover some hidden talents in his group and how they have proved to be good workers.

With a college education Ed is very intelligent, and quite articulate. He has a pleasing way about him, ~~and~~ which influences and wins friends.

Most of Ed's friends are nisei and he associates with them very freely. He is well liked and respected by ~~the~~ the Buddhist group, and others as well.

He is a member of the JACL, but not a very active one.

NISEI X-RAY TECHNICIAN
Edward Nakagawa

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JACL:

Ed had much to say about the JACL. He stated:

"You know, before the war I strongly opposed the JACL. I didn't think much of it. I didn't feel they were doing much for the nisei.

Then just after the war broke out, many issei were picked up by the FBI. The JACL was ~~known~~ accused of being the informers ~~for~~ the arrest of the issei. I ~~didn't~~ think they were informers for all the arrests, but I felt they had something to do in some cases.

An issei friend of mine, Mr. Ambo who used to run a big cleaning establishment in Los Angeles, was interned, ~~and~~ when he returned I talked to him. He was bitter against the JACL before the war, but he told me that all the Japanese ought to support the JACL as there would no more Japanese Associations. When I heard him, after being ~~put~~ in an internment camp, speak favorably of the JACL, I felt I had no right to hold any grudges against the JACL. I was never put to any hardship as he was.

I felt that during the war ~~xxxxxx~~ the JACL did some good for the Japanese. At least they didn't try to do anything bad. Their motives were sincere and above board. Even now I feel they are trying to help out the Japanese. Because of this I felt I had no right to hold any of my old grudges against the JACL. I think the Japanese throughout the country ought to support it, as it is the only national organization.

Many nisei still gripe against the JACL. Many of these people have no right to gripe, as they are not JACL members. If they were members it would be different. I feel that those who have any gripes against the JACL, ought to join the organization and improve the organization where they feel need improving. Just staying on the outside and taking pot shots at the JACL is not going to do any good. "

"The Denver JACL is rather inactive. They have a membership of close to 350, but very few attend the meetings. Gawd, the last meeting I attended there were only about 30. That's bad I think. I don't know why the nisei don't take a more active interest in the organization.

Many of my young Bussei friends, who I tried to get interested in JACL, all tell me ~~is~~ "Aw, the JACL is for the married and older folks". Heck, I'm not too young, but I class myself with the young people.

"I think the JACL ought to get the young folks interested. After all, it will have to be the young folks who will have to carry on after the older folks. That's exactly what I'm trying to do in the Buddhist group."

NISEI X-RAY TECHNICIAN
Edward Nakagawa

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JACL: (continued)

"Many people don't like Mike Masaoka. Sometimes I feel Mike goes too far and talks too much, but if he doesn't do what he's doing, no one else will. Heck, it's really a sacrifice to do what he's doing. He's not doing it for money, ~~mm~~ because he can't make money anyway you look at it. He's really trying to help the Japanese.

Buddhist vs. other groups:

Ed informed that the Buddhists are holding a big conference just before New Years, December 28, 29, and 30. They are staging a big dance on December 28th. He informed that many other groups were planning on holding dances about the same time. For instance JACL was planning to hold a dance on the 28th, but he called up Dr. Mayeda, JACL president and a Buddhist, and persuaded him to change the JACL dates. Now the JACL is holding their dance on December 23, Ed informed. The the YWCA is holding a ~~xxxx~~ New Years eve dance. And another nisei group is holding another about the same time. Ed stated:

"The other groups better watch out, cause they'll go in the hole. The Buddhist dance has never gone in the hole so far. We've always made money. We get the crowd. You take the JACL; they've lost money everytime they staged a big dance."

Ed informed that the Buddhist dance is to be held at the Cosmopolitan Hotel, one of the three or four leading hotels in town.

Ed informed that the Buddhist group sponsored a skating party open to the public the night before. He stated he didn't attend but later the president of the YBA, Miss Sazzy Iwahashi, informed that the affair was a financial success, although most of those attending were non-Buddhists.

NISEI X-RAY TECHNICIAN
Edward Nakagawa

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Hobby and Recreation:

Ed is an ardent lover of classical music. He has a whole collection of Bethooven, Tschaikowsky, Brahms, etc. During the visit we spent considerable time listening to his records. He has his own studying of music and is quite versed in classical music, knowing the various symphonies by heart. He stated he became interested in music while in the army. Two of his nisei GI friends were ardent music lovers also, and ^{they} converted him.

Aside from music Ed likes tennis as a sport. He had planned on playing tennis today, but because of snow abandoned this.

Return to California:

Ed and his family definitely is not interested in returning to California at the present time. He stated maybe after a few years they may return, but they weren't sure about this. They still have their farm land and a house to return to if they decide to return. However, they feel that they are happy here in Denver and prefer to remain here indefinitely. For one thing Ed. himself is against the family resuming their farm. He feels there is more opportunity to advance economically in jobs other than farm.

DENVER BUDDHIST CHURCH
Nisei Service

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The Denver nisei Buddhist group held their usual morning service tonight instead. ^{on} /The fourth Sunday of every month the usual morning service is held in the evening instead, because it was felt that this might accommodate those who may not be able to attend the usual morning service.

It had snowed the whole day and the streets were covered with snow, consequently most of the ~~xxx~~ members failed to attend. The service was to begin at 8:00 p.m. but it was well after 8:30 when it actually got under way. At that time there were only six nisei and one issei in attendance, and this was the total attendance for the whole evening. Rev. Tsunoda, nisei priest, presided and after the preliminary devotional, he stepped down from the platform and gave an informal lecture and dispensed with his prepared sermon. Using the wall blackboard, Rev. Tsunoda first /compared Christianity with Buddhism, and ~~he~~ then described the different ~~xxxxx~~ Buddhist sects, again comparing them with the Christian sects. The lecture was most interesting and impressive in that it pointed out the strong similarities between Buddhism and Christianity with regard to their historical development. "God" or "Jehovah" of Christianity was described as an equivalent to ^{"Amida Buddha"} ~~xxxxx~~ of Buddhism. "Jesus Christ" of Christianity is equivalent to "Shakamuni Buddha" of Buddhism.

As the Jews do not accept the Christian's "Jesus Christ", so among the Buddhists there is a difference ~~xx~~ among the various sects in interpreting and recognizing "Shakamuni Buddha".

DENVER BUDDHIST CHURCH
Nisai Service

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Among the Christians, the Unitarians believe in the supreme God only and do not recognize Jesus Christ as a manifestation of God, while the Trinitarians believe in the "Father, the Son, and the Holy Ghost" as three equal components of God, that Christ is a ~~manifestation~~ manifestation of God.

Among the Buddhist, there is a similar difference among the sects. The Shin sect, to which Rev. Tsunoda and his group belong, believe "Shakamuni Buddha" (equivalent to Christianity's "Jesus Christ") is a manifestation of "Amida Buddha" (equivalent to Christianity's "Jehovah"). Some other sects, I believe Rev. Tsunoda said zen, believe that "Shakamuni Buddha" is a historical being who was merely a teacher of "Amida Buddha's" teachings and not a direct son of "Amida" at all.

It appeared that the Shin sect seems to be a little more liberal in their interpretation of Buddhism. Rev. Tsunoda stated that their Shin sect looks to their sutras (equivalent to Bible) and an end in itself, ~~as~~ not as being infallible, but as a means to an end. Rev. Tsunoda was critical of those Christians who look to the Bible as being infallible and an end in itself.

Rev. Tsunoda was also critical of the Catholics, ~~xxx~~ in their acceptance of the Pope as being the chosen representative of God, and consequently possessing powers to forgive the daily sins of Catholic followers.

Buddhism was likened to the Protestants in that both believe in the direct relationship between man and God, which was contrasted to Catholicism in that the Pope was the intermediary between God and man.

DENVER BUDDHIST CHURCH
Nisei Service

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Rev. T. explained that some Buddhist sects emphasized "works" over "Faith", as the zen sect, but other stressed "faith" over "works", as the shin sect.

Many questions were raised by the few members in attendance. One asked how one would know when he attained "Nirvana", the ideal state which all Buddhist strive to attain. Rev. Tsunoda had a ~~very~~ difficult time answering this, and finally confessed he didn't know because he never has attained it himself, and further "because I have never ~~eried~~ tried to attain it".

Rev. Tsunoda explained that it wasn't so much a question of what one did, but rather a question of faith in the attainment of "Nirvana". He stated that some who have attained "Nirvana" were known to have been drinkers (liquor). He then stated rather jokingly, "I wish I was a zen priest. They can drink and monkey around women." There was a general laughter. ~~for~~

The ~~xxxx~~ service which began at about 8:30 ended about 10:45 p.m.

CATHAY AMERICAN LEGION POST 138
via Hank Tsuchiyama

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While having dinner tonight at Fred's Restaurant I had a chance to talk with Hank Tsuchiyama, ^{a veteran and Jr.} vice-commander of the Cathay American Legion Post 138, which is probably the only established nisei veterans post in the mainland/^{single} U.S. Hank is a nisei of about 29 years of age, although he seems to appear much older than that. He and his family formerly lived in the San Francisco, Calif, region and voluntarily evacuated to Denver in early 1942. His parents and most of the family members are now living together in Denver. He and his family rather like Denver, and are not too anxious to return to California at the moment. They have a house and property to which they can return anytime they choose to. It was not learned exactly what Hank is doing in the way of a job. He is very active in the various activities of the community (Japanese). At the recent JACL-NWAA carnival held in Denver, he acted as the emcee. He coaches and manages the bowling team, baseball team, and basketball team that ^{his} ~~the~~ Cathay Legion Post sponsors. He is a fairly prominent figure in the community, ~~and~~ who spends much of his time in the Larimer district.

As time was limited and as I was ~~xxxx~~ most interested in learning some background facts about the Cathay Legion Post, personal/facts about him/ were sacrificed ~~xxxxxxxx~~ in favor of information on the Post. However, his attitude on nisei veterans organization was gathered.

CATHAY AMERICAN LEGION POST 138
via Hank Tsuchiyama

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History of Cathay Post:

About February, 1946, a group of 16 or 17 Chinese American war veterans were interested in establishing a U.S.O. for Chinese American servicemen. However, the group finally abandoned this USO project because they felt that there were not enough Chinese American servicemen to make the project worthwhile. Consequently they approached some of the nisei war veterans, one of whom was Hank Tsuchiyama, and discussed the possibility of forming a American Legion Post composed mainly of Chinese American and nisei war veterans. The nisei veterans thought this was a good idea and immediately began forming the Post. They were given the blessings of the state/and the leading local Caucasian chapter.

In August, 1946, the Cathay Post was officially inaugurated at a ceremonial-banquet which was attended by prominent Legion officials and prominent state and local political figures.

The membership of the Cathay Post fluctuated from time to time since the initial formation of the organization. During the summer/~~and back then~~ prior to the time of the official inauguration, Hank estimated that there were close to 150 members, largely nisei with about 30 Chinese Americans and very few caucasian veterans. At the official inauguration there were about 75 charter members, about 60% being nisei and 40% Chinese Americans. Hank stated that the drop in membership was largely due to the fact that many nisei ~~members~~ members left Colorado to return to California or to go elsewhere. Hank, however, informed that a number of nisei members who have left Colorado have continued to maintain their membership with the organization. At present there are about 75 members. Hank informed the organization conduct regular monthly meetings but the group has met more often in the past to discuss various projects. ~~At these monthly meetings~~ A number of Chinese American members who are living in Wyoming,

CATHAY AMERICAN LEGION POST 138
via Hank Tsuchiyama

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History of Cathay Post: (continued)

Nebraska, Oklahoma, and various parts of the Colorado ~~area~~ attend the monthly meetings. The same thing is true for some nisei members. Hank boasts that some of their membership even extend far east as Chicago, as well as the West Coast. However, the bulk of the membership is from Denver and nearby areas, as Brighton.

The Post has leased a two-story building on Market Street near 20th street in the Larimer District, and this is where they have established their headquarters. As reported in an earlier report the front/^{portion} of the first floor is found a bar and a small dance hall, while ~~the~~ in the back is devoted to a regular restaurant serving Chinese food. The restaurant is operated by a private individual on a concession basis. The second floor is ~~mainly~~ devoted ~~to~~ mainly to a gambling operation, which is conducted nightly. The gambling is sponsored by the Post itself and consequently it is believed that the organization derives its finances largely from this source. The income is believed to be tremendous, as countless number of nisei patrons have reported to me that they have lost hundreds of dollars there.

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via Hank Tsuchiyama

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Segregated Nisei organization;

Nank went into a long spiel defending his segregated nisei veterans' organization, and was bitter ~~and~~ toward those who criticized his outfit on the basis that it was segregated and consequently bad in the long run. He was adamant in ~~his~~ belief /that the nisei, veterans or non-veterans, must unite in a body to fight off discrimination and to advance themselves. He is thoroughly convinced that this is the only course the nisei can follow. ^{Some} ~~the~~ pertinent remarks he made ~~in~~ are as follows:

"One nisei veteran (I believe he said his name was Osada) is a member of the American Legion Post No. 1 here in Denver. It is the leading Caucasian Legion Post around here. He told us, we're segregating ourselves and that this was bad. Hell, just because he's a member of a hakujin outfit doesn't mean much. He doesn't mix in with the hakujin members. They don't accept him on an equal basis. Sure, when he goes to the regular meeting, the ~~xxxx~~ hakujin members pat him on the shoulders and say hello, but outside the meeting he is a stranger to the rest. Where does that put him. Hell, if I am going to be a member of any organization I want to feel that I'm the equal with the rest and I want to be treated as a friend not only at the meeting but outside the meeting.

"Oh, hell, we get to meet more big shot hakujins than Osada can by being a member of a hakujin outfit. For instand the Lt. Governor of the state has dropped in to us; the attorney general of the state has visited us; the city judge knows us well. Lot of other big shot hakujins visited us or know us well. Now, the solereason why we have been able to meet these big shots has been that we have a segregated post. They all know us better this way. We would never have been able to meet if we were simply members of a hakujin post.

"Sure they accept you in the hakujin organization, but they don't want to associate with you outside the meetings.

"We have some hakujins in our post. I told them this. If they wanted to join our post they must be willing to mix in with the rest of us freely. I want them to be willing to visit me at my home and meet my family, and I want to be able to visit them and their families. ~~xxxxxx~~ At a dance I want them to be willing to dance with my sister and I want ~~xx~~ to be able to dance with their sisters. I'm not asking them to let me marry their sisters. No, I just want them to accept me and the other nisei as real friends.

"Lot of the nisei and issei don't like our post because it's segregated, and that it has both nisei and Chinese. Hell, they don't realize that we can do more good ~~xxx~~ by being segregated than just joining a hakujin outfit.

CATHAY AMERICAN LEGION POST 138
via Hank Tsuchiyama

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Segregated Nisei Organization: (continued)

"Why, last year we sent telegrams to our state senators and representatives in Washington, D.C. urging them to vote for the evacuee claims bill. They respected us because we're an American Legion Post. The American Legion is the most powerful organization. They have members all over the world. When the Legion speaks, Congress listens.

"Now, you take Lakeside Dance hall. One of our boys was turned ~~down~~ away from the dance. I called the manager of the Lakeside dance hall and just told him. I also called the leaders of the local Legion post, and they promised to help us. Hell, now they're letting nisei in the dance hall. Why? Because as an American Legion Post we have a ~~strong~~ powerful voice.

"I know Judge Black of Denver well. He told me that we nisei got to fight for our rights if we want to get any where. He told me if we didn't we wouldn't get anything. Furthermore he state, if we didn't he didn't want to know us as his friends.

"Hell, the nisei around here are too contented. They' don't care to protect their rights or fight for them."

YOUNG PEOPLE CHRISTIAN CONFERENCE
Overall Report

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#162

The Young People (nisei) Christian Conference of the Inter-
mountain Circuit staged their 13th annual conference/during the
period November 29, 30, and December 1st, 1946. Although the
conference is the 13th of its kind, its history dates back 16
years, or 1930. This discrepancy is due to the fact that during
the war years of 1942, 1943, and 1944, no conference was held, because
of various reasons.

Program:

Beginning from 6:30 o'clock Friday Night (Nov. 29) the
conference continued almost without interruption until 5:00 o'clock
Sunday evening (Dec. 1). The following is a rough/ program of
the entire conference:

A. FRIDAY, NOVEMBER 29 --Trinity Methodist Church, 18th & Broadway

6:30-8:00 p.m. --Registration

8:00-8:30 p.m. --Opening Service

Speaker: Rev. Raymond A. Waser

First Plymouth Congregational Church

8:30-10:30 p.m. --Mixer (social)

10:30 p.m. --Closing Thought

B. SATURDAY, NOVEMBER 30

1) Morning and Afternoon --YWCA Camp "Mount Lookout"
a.m.

a) 10:00/to 12:30 p.m. --Symposium:

(1) "Discovering Yourself" --Dr. Archie Bahm,
Dept. of Philosophy, U. of Denver

(2) "Making a Happy Home" -- Mrs. Ola Burgessen,
Head of Parent Education, Denver Public Library

(3) "A Philosophy of Life" -- Dr. Francis Brush
University of Denver (former missionary to P.I.)

(4) "The Atomic Age" -- Dr. Huston C. Smith,
Director, Religious Activities, U. of Denver.

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Program: (continued)

b) 12:30-1:30 p.m. -- Luncheon (and recreation)

c) 1:30-3:30 p.m. --Discussions (group)

(Group divided into four, each discussing one of the four topics of the morning symposium)

1) Evening -- at Albany Hotel, Cathedral Room, 17 & Stout Sts.

7:00 -9:00 p.m. --Annual Banquet

Address by Rev. Dean Paul Roberts,
Dean, St. John's Episcopal Cathedral

9:00-12:00 p.m. --Social and dance

C. SUNDAY, DECEMBER 1

7:00-10:00 a.m. --Sunrise Service at Red Rocks Amphitheatre,
Mount Morrison, Colorado

Speaker: Rev. Kenneth Smith, pastor
Epworth Methodist Church.

(Breakfast served)

11:00-12:00 a.m. --Delegates free to attend any of the churches in town. Most attended the California St. Community Methodist Church.

12:00-2:00 p.m. --Luncheon at California St. Methodist Church

Hosts--Fujinkai of Japanese Methodist Church

2:00-4:00 --Closing Service

Speaker: Dr. Floyd L. Sampson, Head,
Department of Religion, U. of Denver.

(Included installation of new officers for the coming year.)

*x 4:00-5:00 p.m. --Conference picture

(Picture taken by Wilshire Studio --~~Wink~~
--Hakaru Iwasaki)

YOUNG PEOPLE CHRISTIAN CONFERENCE
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Attendance:

The attendance varied at the various meetings of the entire conference, from 80 at the Sunday Sunrise service to about 250 at the Saturday night banquet-dance. The various estimates are:

FRIDAY: Opening services --about 125
Mixer (social) --about 200

SATURDAY: Lookout Camp, a.m. & p.m.--about 100
Banquet-dance -- about 250

SUNDAY: Sunrise service --about 80
afternoon session --about 150

The bulk of the attendance were Denver nisei. However, many came from other parts of Colorado and other states as follows:

Scottsbluff, Nebraska -- about 25
Wyoming -- about 12
Oklahoma & Utah --none or very few

COLORADO: (outside Denver)
Greeley district: about 12
Brighton -- about 20
Rocky Ford district -- about 15-20
Ft. Lupton --very few
Littleton --few
Pueblo & Colorado Springs --few
Grand Junction -- very few
San Luis Valley --none

It was learned that generally nisei from the farm areas come out in greater numbers than they did at this conference. However, because ~~of~~ Colorado was hit by its worst snow storm in 83 years several weeks ago/^{preventing} ~~and prevented~~ farmers from harvesting their sugar beets, many of the farmers are now trying to harvest their beets as the snow is thawing out and the weather is good. This prevented many nisei farmers from attending the conference.

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Attendance: (continued)

Speaking to some of the leaders of the Conference, it was learned that they had anticipated only about 200 and consequently they were elated at the ^{actual} attendance. ~~xx~~ The leaders were fully aware of the fact that many evacuees had left Denver and Colorado, and were consequently pessimistic over the attendance prior to the Conference. It was learned that areas like Ft. Lupton and San Luis Valley had sent in a ^{registration} ~~good~~ list which indicated a good delegation from both places, but at the last minute cancelled most of the registrations. All other areas of Colorado had a relatively poor representation in terms of number of delegates. Outside of Denver city, Scottsbluff, Nebraska had the best representation with about 25 delegates.

Meeting a Need:

Speaking to many individuals who attended the conference, I was firmly convinced that this annual conference met a definite need of the young nisei Christians. Most people felt that this annual affair will be perpetuated for years to come. One nisei ^{who had attended every conference since its inception in 1930,} talked about getting the younger nisei to attend the conference and to shoulder the burden of planning for the annual affair as the ~~nisei~~ nisei like him were getting old (he was ^{a native of} about 30 years of age) and ready to graduate from the group. This only underlined the desire of the nisei of perpetuating the annual affair.

Especially for those nisei, mostly farmers, who lived away from Denver, this conference ~~xxx~~ is something they look forward to with great anticipation. For one thing, the conference provides them an opportunity to meet other nisei, ~~who can be of friendship~~ either to renew or make acquaintances. It has ~~served~~ served to some extent ~~xx~~ as a promulgator of romance between nisei boys

YOUNG PEOPLE'S CHRISTIAN CONFERENCE
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Meeting a Need: (continued)

and nisei girls, which in some cases resulted in marriage. Many nisei reported to me that most of the nisei come to the conference purely for the fun and entertainment it provides, not so much for the religious inspiration that it is designed to provide. This seems to be verified by the ~~xxxx~~ attendance at the banquet and dance held on Saturday night, which was the largest of any of the various functions staged during the entire conference. Many of the nisei further reported that if it weren't for the banquet and dance, many of the nisei would not come to the conference. As a matter of fact Rev. Sasaki, ~~xx~~ nisei pastor of the California Me St. Methodist ~~Church~~ Church and advisor for the ~~xxxx~~ annual conference, admitted very frankly that the ~~xxxx~~ dance which followed the banquet on Saturday night was included in the conference program ~~substantially~~ for the first time in the conference's 13 year history, because it was felt that it would serve as an inducement to the nisei to attend the conference. The ministers prefer to call the social functions as "fellowship".

The conference theme "Now To Live" was well emphasized and from all ~~xxx~~ indications well received by the delegates. There were many excellent speakers and discussion leaders who challenged the delegates ~~xx~~ at the various sessions to "live now" in the Christian path. It seemed that this message left an imprint on many of the delegates, and if only this had been accomplished the conference could be ~~xxx~~ called ~~xx~~ success.

Many were heard to have expressed the feeling that this conference was one of the best from all aspects. A good deal of this feeling stems from the fact that a dance was held following the usual conference banquet.

Segregation:

Rev. Garman, Chairman of the Colorado Committee for Fair Play, retired Congregational minister who had served as missionary in Japan for over 30 ~~xxxx~~ years prior to the war, ~~xxx~~ active community leader in assisting nisei and issei fight various forms of discrimination, and ardent advocate of ~~xx~~ nisei integration in the larger community, ~~x~~ strongly felt that the segregated nisei Christian Conference was bad from the standpoint of ~~xxx~~ nisei integration. He is very strongly for the quick break up of segregated nisei Christian churches and for nisei joining ~~xxxxxxx~~ established caucasian churches. He believes the continuation of segregated nisei units will only tend to perpetuated discrimination and prejudice against the nisei and that ~~xx~~ best remedy for this is for the nisei to abandon~~x~~ their segregated units and lose themselves as members of caucasian organizations.

Although there is much to be said in favor of Rev. Garman's arguments, the bitter fact remains that throwing overboard all existing segregated nisei units will not necessary solve the whole problem of assimilation. The bulk of the ~~xxx~~ nisei are not ready to accept membership in caucasian organizations and feel at home. They still prefer to cling to ~~xxx~~ their own group. They seem to feel much more at ease in their own group. Without, say the segregated nisei churches(Christian), it is doubtful whether any significant number of nisei will join~~x~~ Caucasian churches or even attend the church services.

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Leadership:

elected

The officers/for the coming 1947 year are as follows:

Mr. Joe Ariki, president
Mr. Edwin Hagihara, 1st vice-president
Miss Helen Nakamura, 2nd Vice-President
Miss Eiko Watanabe, ~~xxxxxx~~, 3rd vice-president
Miss Mami Katagiri, Corresponding Secretary
Miss Grace Ida, Recording Secretary
Tom Amano, Treasurer
Miss Helen Murosaki, Historian

The outgoing president is Miss Aiko Fukayama, a nisei of about 24 years of age. The incoming president, Joe Ariki, is a college grad of about 23 years of age. The entire roster of officers for the coming year are nisei below 25 years of age. The accent is definitely on youth.

There is ample evidence which indicate that this annual conference offers the young~~er~~ nisei an opportunity to develop ~~thx~~ their own leaders. Min Yasui, JAOL representative in Denver, felt that from this standpoint the ^{nisei} conference was a useful/project.

Rev. Sasaki feels that the leadership training that many nisei get in the segregated Christian functions makes the nisei better able to step out into the larger community and participate in the various community organizational activities.

The officers of this Conference are all from Denver region. This has been traditional as it makes it convenient for the cabinet to meet as a body to plan for the coming conference.

Spanish Americans
via Min Yasui & General Observation

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Through Min Yasui, JACL representative, and personal observation certain facts concerning the Spanish Americans can be ~~xx~~ stated now. Because of limited time this report shall be restricted to ~~xxx~~ only certain facts which are felt to be important because they have some bearing on the Japanese population.

(NOTE: For a more complete report on the Spanish Americans refer to "The Spanish-Speaking Population of Denver -- Housing Employment, Health Recreation, Education;" published in April, 1946, by the Denver Unity Council, 438 East Colfax, Denver 3, Colorado.)

Population:

The aforementioned report on the Spanish-Americans in Denver states that
(really people of Spanish ancestry)
there were 14,631 Spanish-speaking people/in early 1946.

This report estimates that 93% of the total Spanish population ~~xxxx~~ are American born, consequently citizens, and the balance of 7% born in Mexico.

Residential District:

The population in general is found living along the South Platte River,
According to the report,
or the central ~~xx~~ section of the city. /36% of the total population is
and close-by
located in/the Larimer District region. This is the same area in which the
bulk of the Japanese population is found living.

The Spanish-American report states that 9 out of every ten of Denver's Spanish population live in houses that are substandard. While the median age of a house for all of Denver is 29.8 years, the median age of houses found in and nearby the Larimer District, where both Spanish and Japanese are living, is 48.4 years.

The report makes this pertinent observation:

"This study has shown that the Spanish-speaking people in Denver are highly concentrated in a small area of the city, and that their houses ~~xx~~ are more likely to be substandard than the houses of any other nationality group.

"Both these things are self-perpetuating. A child born in poverty and living in a Spanish-speaking neighborhood most, or all, of his life obviously has a limited opportunity to become an integral part of community life."

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via MinYasui & General Observation

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Residential District: (continued)

Rental: In 1940, Spanish-speaking families paid a median rental of \$11. per month, as compared to \$30.70 paid by the rest of Denver's families. 92% of the In 1945/Spanish families were paying a monthly rental of between \$14.30 and \$23.40. The report does not give the median or average rental paid by the rest of Denver's families in 1945, but certainly the figure must be much higher than the median rental of \$30.70 paid in 1940.

Comparing 1940 and 1945 the report states that the Spanish population is less concentrated in the Larimer District and nearby areas ~~xxxx~~ in 1945 than in 1945, the difference having been dispersed in slightly better residential districts. This movement out of the Larimer and nearby areas left vacancies which were filled by the Japanese evacuees who began migrating into Denver from early 1942 on thru 1945. Consequently ~~xxxx~~ much of the report's description of the Spanish housing situation is applicable to the bulk of the Japanese population in Denver, who live in the Larimer and nearby areas.

Economic structure:

Much ~~xxxxxx~~ data on the economic structure of the Spanish population can be gained from the report previously mentioned. In general it can be stated that the bulk of the Spanish/^{adult}population are in the lower-type and laboring class of jobs. This is partially due to discriminatory practices ~~xx~~ against the Spanish by Caucasian employers, and partially due to deficiencies in the Spanish adults themselves. For one thing the bulk of the Spanish population lack education and training ~~xx~~ for skill and better type jobs. The aforementioned report states that only 6% of all Spanish children ~~xxxxxx~~ who attend kindergarten complete their high school education. Another factor maybe that the Spanish, generally speaking, are content with lower-paying and lower-type jobs, and ~~xxxx~~ seem to make very little effort toward getting better-type jobs.

SPANISH AMERICANS
via Min Yasui & General Observation

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Economic Structure: (continued)

Without minimizing the importance of the prevalent prejudices and discrimination against them, ~~xxx~~ a great deal of their economic suppression is due to the Spanish Americans' general social attitudes and social structure. There is a strong tendency to accept conditions as they are, feeling that this is inevitable and that nothing can be done ~~xxxxxxxx~~ to improve their lot. This has developed a inertia among the Spanish to advance themselves along economic lines, as well as a caste and class psychology among them, giving them a definite inferiority feeling. As in the case of California's long history of discrimination against minority groups, so has Colorado developed a history of discrimination against minorities, beginning with the Spanish who ~~first~~ the first among the minority groups to settle in the state and who at present constitute the largest ~~xxxx~~ of all the minority groups settled in the state.

Social Structure:

Much data on the social structure of the Spanish population can also be found in the aforementioned report. In general, there is very little organizational work or even desire among the Spanish population. This is rather odd, when one realizes the fact that they constitute the largest single minority group and generally live in a concentrated area. There is also very apparent lack of interest in the larger community activities, much less actual participation. ~~xxxxxxxxxxxx~~ Min Yasui complained to me a number of times that the Spanish people are the least cooperative and least interested in the promotion of community programs affecting all minority groups as well as a segment of the larger community. Min stated that the Negroes are most active in this respect, while the nisei rate second.

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via Min Yasui & General Observation

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Leadership:

Following the lack of organizations there is an apparent lack of leadership among the Spanish. However, a Spanish-American by the name of James Fresques is the chairman of the city council. Fresques is the owner and operator of the Rocky Mountain Pharmacy in the city. ~~It~~ It was reported to me that Fresques is socially and economically detached from the Spanish population, having very little interest in the general advancement of his own group, much less actual contact. He is quite thoroughly integrated in the larger community, not to mention the fact that he is a prominent community leader.

Min Yasui complained to me that because of an apparent lack of leadership among the Spanish it has been difficult for the Japanese through the JACL to work out a program of mutual benefit to the Japanese and the Spanish. He thought that a few capable and aggressive leaders could do ^{much} ~~xxxxx~~ to improve the lot of the Spanish people.

Japanese
Spanish/~~xxxxx~~ Relationship:

Through Min Yasui and others, as well as general observation, it was learned that the relationship between the Spanish and the Japanese residents in the city is far from ideal. Yasui reported that ~~xxxxxx~~ a breakdown of the 1944 voting on the alien land law, which intended to prohibit issei from owning land, indicated that the bulk of the Spanish voters had voted for the measure, or in other words against the Japanese. This breakdown was based on a precinct basis, and apparently those precinct heavily populated by Spanish voted in favor of the discriminatory land law, which failed to solicit state-wide majority and consequently was defeated. (Yasui's report on the Spanish vote need to be checked against the actual statistics, if it is to be used in any way. The Denver Unity Council, it is believed, has the actual statistics, or the JACL.)

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via Min Yasui & General Observation

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Spanish-Japanese Relationship: (continued)

In November, 1946 one of the bi-lingual (Japanese) papers carried a story of a fracas ~~xxxxxxxx~~ in which a gang of Spanish youth attacked a nisei youth, stabbing and robbing the latter, during the night, near 29th and Larimer Streets. According to an informant who appeared quite well-informed the story goes that a group of about 8 nisei youth were ^{re}turning home ~~about~~ late at night following several games of bowling that they had engaged in. After the group had walked several walks they realized that they were being followed by some Spanish youth, who appeared big and husky. Actually there were only three Spanish boys in the gang. When the Spanish gang closed in on the nisei group, seven of the eight nisei made a wild dash and succeeded in escaping. However, one nisei was caught by the gang of 3 panish boys who slashed him across the face with a knife and robbed him of his wallet and watch and few other valuables. The Spanish boys escaped ~~an~~ unapprehended. From all indications this ^{appeared to be} ~~was~~ strictly a case of robbery. However, some nisei fellows felt that it was indicative of the strained relationship between the Japanese and the Spanish. Min Yasui stated the reason the Spanish fellows dislike the nisei fellows is because ~~xxxxxxxx~~ some of the nisei fellows have dated out Spanish girls, and the Spanish fellows have resented this. As a matter of fact about half a dozen Spanish girls always attend the Nisei YWCA Thursday night dance, held every other week. Yasui feels that these Spanish girls are escorted to the dance by nisei fellows. No Spanish fellow attends the dance. An elderly issei I talked to about this felt that the nisei victim whould have applied jujitsu in fighting his attackers, while my nisei informant was puzzled at the seven nisei running away ~~from~~ and leaving one nisei behind. The latter thought that the eight nisei should have banded together and fought off the attackers, for they had an advantage in numbers.

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via Min Yasui & General Observation

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Spanish-Japanese Relationship: (continued)

A number of nisei who live in the Spanish residential district have reported to me that they have to lock their doors and windows tight whenever they leave the house as the district is infested with Spanish delinquents who engaged in burglary at the slightest opportunity.

Although it is inaccurate to ^{describe} ~~state~~ that the relationship between the Spanish and Japanese residents as being amiable, there is more of an attitude of indifference toward each other than one of open conflict. One might even say that the conflict is more apparent than real. On the other hand, from a ^{fact} general observation it is ^a learned that the Spanish and Japanese do a lot of business trading with each other. This trading is largely the Spanish ~~xxxx~~ patronizing Japanese business, as restaurants and groceries, than the other way round.

There is no doubt some prejudice prevalent among both groups against each other. It is possible that ^{the} arrival of a large number of evacuees who settled more or less in the Spanish business and residential districts and who began taking over old businesses or initiating new ones and getting ~~xxxx~~ jobs in the produce and packing sheds, where large numbers of ~~xxxxxx~~ Spanish workers were employed and ^{some} ~~xxxxxx~~ discharged, later, antagonized the Spanish population in no small degree. In many ways the arrival of the evacuees upsetted the status quo of the Spanish community. However, there has not been any major incidents involving the Japanese and the Spanish, and there is no reason to believe that there will be increased ill-feeling or major incident in the future.

COSMOPOLITCAN CLUB
via Min Yasui

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#164

It was learned ~~thx~~ from Min Yasui, JACL representative in Denver, that about a dozen nisei belong to the Cosmopolitan Club in Denver. Sam Harada, a nisei, is acting secretary at present, while a Negro is present. The club is composed of nisei, Negro, caucasians, and a few Spanish Americans. Min did not know the actual size of the total membership, but he didn't think it was very large. He did know that the club was not very active. He thought they held monthly meetings, meeting in the homes of the various members at different times. He said this club was strictly a social club, having no other interest/^{than} ~~xx~~ that of getting together for chit-chats. Because of this Min did not think too highly of the club.

7th DAY ADVENTIST CHURCH ~~XXXX~~
Nisei and Issei group

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T. Yatsushiro

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Spoke to Rev. George Aso, kibeï pastor of the ~~Yth~~ issei-nisei 7th Day Adventist Church Group of Denver, over the phone. Rev. Aso lives at 3612 Williams St., and his phone is KE 8994. He speaks both English and Japanese, although his command of the latter is much better than the former. He was very cooperative in furnishing pertinent data ~~mm~~ concerning his church group. He is a kibeï of about 35 years of age, having been born in San Francisco but having spent a good many years in Japan where he received a good deal of his education. Since the outbreak of war in Dec. 1941 he has spent 2 years in Utah, another two years in ~~Anache~~ center, and in Denver since September 1945. During this five year period he ~~mark~~ was a religious worker in his own denomination.

Church Group:

~~Ex~~ Untill his arrival in Denver in September 1945 there was no nisei or issei 7th Day Adventist church group. Since that he has been working as a full time minister for the ~~xxxx~~ combined nisei-issei D.A. church group. Rev. Aso informed that his group has steadily increased in membership. Formerly they met at the Y.M.C.A., but since recently they have been meeting at the Congregational People's Tabernacle, located at the corner of 20th and Lawrence.

There are 29 adult members in his church group (those ~~28~~ years and above). About 18 are issei members and the balance of 11 are nisei. Rev. Aso complained that he lost seven members last month, as these members returned to California. This adult group ~~xxxxxx~~ meet for their regular Sabath service on Saturday morning, from about 11:00 to 12:00 o'clock. The service is conducted by Rev. Aso, ~~xxxxxx~~ all in Japanese.

The Sabath School group, which is comprised of nisei between the ages of 6 and 12, meet every Saturday morning from 9:30 to 10:30 o'clock. There are 20 members in the School group.

7TH DAY ADVENTIST CHURCH
Nisei and Issei Group

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Church Group:

Asked whether there were any members in his group who were between the ages of 12 and 18, Rev. Aso informed that for some unexplainable reason there were none.

Aside from the regular Sabbath day services, Rev. Aso informed that there are other activities carried on by the group. On Saturday afternoon Rev. Aso meets with his issei members during which time he reads and translates into Japanese the various articles appearing in the 7th Day Adventist regular magazine. Rev. Aso stated that the purpose of this meeting is assist the issei, who do not read or speak English very much, & "to keep up with the trends of the time."

Every Sunday night the adult group meet for a bible lecture night.
Every Wednesday night is a prayer meeting.

from Brighton
About four adults and two of the Sunday School age/belong to Rev. Aso's Denver group. All the rest of the members of his two groups are Denver residents.

Missionary Volunteer Society:

M.V. Society, as it is called, is a young people's organization. Rev. Aso informed that On November 30, 1946, just few days ago, the M.V. Societies from all over Colorado met at Boulder for a state-wide conference. There were over 500 people, practically, all Caucasians, were in attendance. Rev. Aso proudly informed that Miss Kiyoko Nishikawa, who is the head nurse at the Porter Sanitarium-Hospital (a 7th Day Adventist hospital), and also a nisei leader, spoke at the conference.

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Nisei and Issei Group

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Additional:

For using the Congregational People's Tabernacle every Saturday morning, Rev. Aso's group pays a \$3.00 weekly rental.

Rev. Aso ~~was~~ stated that his group is coming along very nicely and that they had no major problems.

Rev. Aso stated he liked Denver very much, saying the people here are very nice, and that community sentiment in general is very good. He contrasted this to the/sentiment prevalent in San Francisco prior to the war, which was definitely unfavorable to the Japanese residents there. ~~He~~ By way of illustration he stated that most of the caucasians in San Francisco called him and other Japanese "Charley", which Rev. Aso thought was an insult and pointed out as denoting an inferior group of people. Here in Denver, He stated that all the people he has met call him in the acceptor manner, "Mr. Aso".

He stated that 7th Day Adventist national headquarters~~is~~ is located in Takoma Park, Washington, D.C. There is located not only the national office, but ~~many~~ the Adventist hospital, industries, and various buildings.

File as report
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XXXXXXXXXXXXXXXXXXXXXXXXXXXX
Office of the Secretary
War Agency Liquidation Unit
Washington 25, D.C.

December 18, 1946

Mr. Bill Hosakawa
1065 Cullenbine St.
Denver, Colorado

Dear Bill:

It's good to be back home again after an absence of over four months, although it is a bit strange to be walking around without seeing any snow on the ground. I am afraid Denver and Colorado has gotten into my blood and it will not be easy to forget all the pleasant experiences I had and the many acquaintances I made. The many formal and informal discussions we had on various aspects of the Nisei problem were especially stimulating. I want to thank you and your wife again for the nice dinner I was invited to just prior to my departure from Denver.

Our office staff is intact again with all the field workers back in D. C. We have been hashing over our respective experiences and findings and this has been most interesting. The final report worries me somewhat at the moment, as I find I won't have too much time to work on it.

It would be naive of me if I didn't comment on your column which appeared in the December 7th issue of the Pacific Citizen, especially since part of your article mentions me by name. My fellow staff members have found great delight in ribbing me about it. This resulted in a lengthy discussion on the issue that you raised, namely, segregation and assimilation. I thought I'd elaborate on what I told you when we were discussing the point in question. I hope that you will take all that I have to say as coming from a fellow critic in a problem that we both are very concerned.

First, I want to say that what you credited me with saying, that which is in quotes, is correct, and that I still would stand on that statement. However, because it is extracted out of its total content, it leaves a false impression on the unsuspecting reader. More than a concern for myself or for the Agency I am with, I am a bit worried that this statement might give comfort to some Nisei who tend to segregate themselves. It might even be used as a basis of argument by the extreme segregationist, who might point out that a social scientist specializing in the study of the Japanese problem favored segregation.

Let us get on with the bone of my contention. As you reported I am in complete agreement that in terms of the future welfare of the Nisei in America, it is essential for the Nisei to break away from the confined Japanese community and to strive to integrate himself into the larger American society as rapidly as possible. This is not merely a Nisei problem, but also a problem that concerns America herself. I once heard the sociologist at Colorado University

making the statement that America's promise for the future lies in the rapid fusion of her heterogeneous cultural and minority groups. He went on to the point out that from ancient times it has been proven that civilization advanced at an accelerated rate whenever two or more divergent cultures came in contact with each other and became diffused. Of course, in the case of the Nisei, it is more a matter of the larger American society absorbing the Nisei. Continued segregation, of course, only obstructs or retards the fulfillment of this ideal.

Now, let us face some facts of the situation, which must be given equal consideration with the aforementioned ideal that we are agreed on. It is easy to become over-zealous in an ideal and blind to the real facts and limitations of the problem in question.

There are three basic assumptions or facts, if you prefer to call them that, behind the statement you credited me with. First, most Nisei have Issei parents from whom the former will not be able to free themselves for a good number of years. This is to say that the most of the Nisei children will continue to live with their Issei parents as a family unit for as long as the parents live. I feel that this is as it should be, however, it will tend to strengthen family solidarity and this in turn will strengthen group or community solidarity.

Secondly, because of their pre-war upbringing in confined Japanese communities, confinement in relocation centers, and brief experience living and working in the larger American society for most of the Nisei, most of the Nisei are not prepared psychologically and by experience to lose themselves in the larger community. Most of the Nisei I've talked to have told me themselves that they preferred to stick to their own group, largely because they feel much more at ease in their own group. (I realize that you brought this point up in your article.) You will probably agree with me that this is a gloomy state of affairs. However, the alternative of forced liquidation of tight segregated Nisei groups and the Nisei pressured into participating in the larger community will only produce Nisei who are frustrated and maladjusted and generally feeling insecure. You might argue that this is worth the price of group assimilation. It may or may not be. I feel that in discussing any problem affecting a group of people, the Nisei in this case, the individual cannot be ignored. The individual is as important as the group.

Lastly, assimilation is a long process. It is folly to hope for the bulk of the Nisei to become thoroughly integrated in the larger community in the immediate future. Even if this were accomplished by the Nisei, I feel it would be very superficial in nature. A process like assimilation cannot be streamlined to fit the needs of the Nisei. There is no short cut. The Nisei will be a more mature American citizen if he experiences the various stages involved in the attainment of complete assimilation. This is not an attempt to justify the present segregated Japanese community. It is only an effort to describe a process that is taking place. There is no need to feel completely disheartened because of what is taking place now. I've felt right along that the Nisei are in a transitory state with their non-English speaking Issei parents on one end and their Sansei children on the other end. It is unfair to expect the bulk of the Nisei to achieve complete assimilation in the

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immediate future. Some Nisei are better equipped by training and experience to integrate themselves into the larger community without too much trouble, but the number of these types of Nisei is small.

My own theory is that looking at the whole problem realistically the best we can expect most of the Nisei to accomplish is to maintain their segregated community and organizations, but to branch out into the larger community gradually. The Nisei must first replace the fear he possesses with confidence. One way this can be accomplished is by being active in his own group which provides him with opportunities for developing leadership and in general gives him a sense of security. The segregated organizations can be a means toward maintaining a close tie with the larger community. The unprepared Nisei might withdraw even more tightly into his own group if he meets rebuffs in his attempt to mingle in the larger community. Of course, I agree that the Nisei should continuously strive toward the goal of complete assimilation, despite rebuffs that he may meet, and those Nisei who are now prepared to do so ought to follow this course unswervingly, not only for his own benefit, but also as an example to other hesitant Nisei.

As I've tried to explain, my reasons for upholding segregation are different from the rabid Nisei who advocate segregation purely because they feel that there will always be discrimination against minorities and consequently banding together as a group will offer them a refuge and a means of fighting further discrimination. The latter tend to view segregation as an end in itself, and I strongly oppose this shortsighted view. I feel that segregation can be a means to an end. This may strike you as being impossible on the basis that segregation only perpetuates itself and thereby discrimination. There are evidences I've gathered which can be cited to disprove this latter contention. The whole point here is that segregation is not all bad or all good, that there is some good and some bad. I have confidence that the Nisei will gradually emerge from his segregated group and become absorbed in the larger community. Education, training and experience, all of which takes time, will aid the Nisei in accomplishing this objective. Segregation is a manifestation of the many "growing pains" that the Nisei must contend with, and I am confident the Nisei will outgrow it given time.

Throughout the entire foregoing discussion I have not said a thing about the attitude of the larger community toward the Nisei, and this is certainly a factor involved in the assimilation of any minority group. It is no secret that there are discriminatory practices still widely prevalent with respect to obtaining jobs, establishing businesses, buying homes or property, and participating in certain community affairs. Much has been done by various community-minded organizations and individuals in combatting these practices, but the battle is far from won. If only for this reason, it would appear unfair to expect the bulk of the Nisei to achieve the goal of assimilation in the immediate future.

Perhaps I have rambled on too much already. Reams of paper could be devoted to a subject like this. Unquestionable, it is a question that the Nisei will have to cope with, if this hasn't happened already. In evaluating the whole problem it is important that one maintain an objective viewpoint. But for most Nisei this still is an ideal. Much can be done by Nisei like yourself who can point the way and demonstrate that the desired goal is not

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a fantastic dream. In your case I feel that you are assisting many Nisei in a constructive way by keeping alive this ideal in your popular column.

I will appreciate your reaction to some of the things I've outlined. I only hope that I have clarified the statement you credited me with in your recent column instead of confusing it further.

Sincerely yours,

Toshio Yatsushiro