

Relocation in Milwaukee
Jan. 3, 1944
Suski

*relocated
nisei
report*

Coming from all parts of the Pacific Coast, the 150 relocatees in Milwaukee, Wisconsin, have a cooperative, quiet, hard-working group which is able to get together whenever there is a need for a meeting or a social. The WRA office and the YWCA work closely toward this end.

Sumi Shinozaki, a former Seattle girl, is working in the WRA office. She is one of the active nisei in Milwaukee. She lives at the home of a Caucasian minister. Miss Shinozaki is closely associated with Maki Ichiyasu, formerly secretary of the Japanese YWCA in Los Angeles who has joined the Milwaukee YWCA staff as assistant Girl Reserves secretary.

Miss Ichiyasu works with the high school girls' group and has proven herself invaluable to the Milwaukee YWCA. Not only the staff members, but all of the girls in the G.R. clubs like Miss Ichiyasu very much. She is well satisfied with her work at the "Y". Both the WRA office and Miss Ichiyasu have a list of all relocatees in Milwaukee, making communication among the resettlers 100 per cent possible.

According to Miss Ichiyasu there are 150 resettlers in Milwaukee and its immediate vicinity. Their ages range from infants to about 40. There are some 70 nisei whose ages range from 20 and older. Two nisei girls are known to be attending the public high school. There are a few enrolled in colleges in Milwaukee.

A great number of nisei are working as domestics, some are doing part time work and attending college, however, the majority of this group are working full time as domestics. There are a few girls working in general office and secretarial work. The men

have odd jobs from laborers to laboratory technicians' and engineer designers' jobs while a few are doing domestic work. The largest number of nisei in one plant is the Firestone Stores, Inc. which has eight nisei as clerks, making over old tires, etc. The others are scattered in another tire company, printing concerns and other places.

Housing is a problem for the nisei in Milwaukee as it is in other cities. Furnished apartments are practically impossible to find. Many of the nisei couples and families are living in unfurnished houses and flats, very few live in unfurnished apartments. This has brought on the added expense of buying furniture. This is a problem which has to be seriously considered by those thinking of resettling in Milwaukee as furnished apartments and houses are practically nil.

There is one nisei couple with a child who were able to find housing at Park Lawn Federal Housing Project. The WRA seems to have a working agreement with the housing project and a nisei can get into the project if he is doing war work. The resettler is assigned to an apartment according to the size of his family and he pays rent according to the size of his income. All of the houses in this project are unfurnished however, each unit has a stove and refrigerator and all utilities are paid for by the project.

Another nisei couple found housing in a private housing project which just completed a group of houses and flats. Then there are two other couples, each with one child, who are sharing a two-story furnished house. They consider themselves lucky to find an unfurnished house in the better district. With two families shar-

ing expenses, it is cut down quite a bit. The two couples get along because the two wives are sisters.

Miss Ichiyasu, her sister-in-law and the latter's infant son and the sister-in-law's sister and her family of three live on the third floor of a huge mansion owned by the Chapmans, owner of the best department store in Milwaukee. They are, more or less, caretakers of the house, altho they do not have the clean the first two floors which are occupied by the Public Health Nurse Service. These two floors are used as headquarters for this organization and for classrooms for nurses and nurse's aids.

As the house is unoccupied in the evenings, Miss Ichiyasu and her in-laws just have to watch the house in the evenings. It is a very good set-up for the group where there are two babies, one is about eight months old and the other about 16 months old. Both children are very quiet and are not afraid of strangers. Miss Ichiyasu and her sister-in-laws can use the large reception room for socials in the evenings.

Miss Ichiyasu has her own office at the YWCA, which has a five-story building just off the main business district. All of the facilities of the "Y", which includes a three-lane bowling alley, gymnasium, swimming pool, club rooms and an auditorium are available to the nisei. It is Miss Ichiyasu's plan to get the nisei to participate more in the "Y" activities.

So far there have been no joint activity with Caucasian groups, however, there is a strong possibility that the women will gradually work themselves into the Caucasian society through the YWCA.

Through the efforts of the WRA a committee of five resettlers

was appointed whose duty is to arrange various social activities and to see that the residents can get together once in a while for social purposes. Their present plans call for one social a month.

The first of these socials was held in November in a social center near the Negro section. Some 120 persons, including children, attended the party which was held on a rainy evening. It was a little difficult to handle the whole crowd because of the wide range in ages, from children to nisei couples in their late thirties. Evidently a large number of these people came to this social to see who else was in Milwaukee.

The second social was held about the middle of December at the YWCA. It was limited to the older nisei. This social went over much better. Another social activity for the older nisei was a dinner party held at the YWCA on December 30. Maki Ichiyasu was in charge. She was assisted by Peggy Tsuchiya, Sumi Shinozaki, Mrs. Alice Sakemi, Mrs. Sumi Kashiwagi and Mrs. Lily Kataoka. Although 28 reservations were made, only 18 showed up.

This same group, with the addition of about 15 others were at Maki Ichiyasu's home on New Year's night for an informal party. Group games were played and prizes given out. Refreshments for the evening were Japanese in nature, noodles and osushi although the dessert was American.

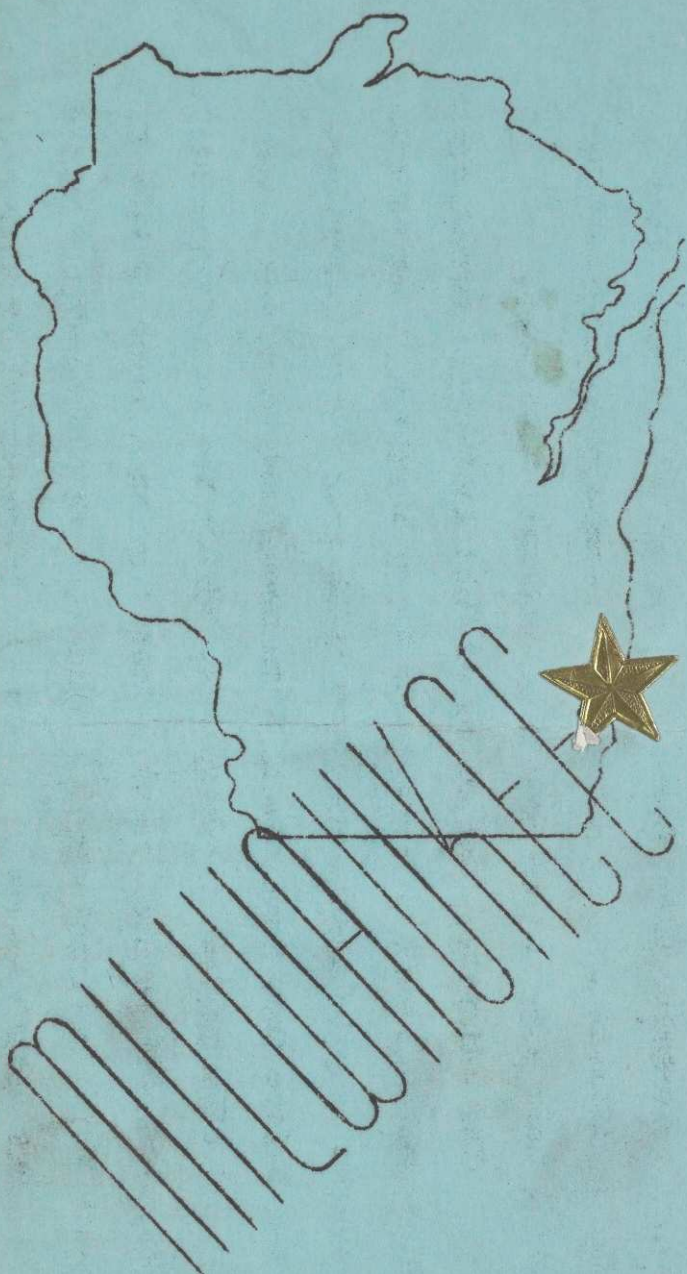
The committee selected by the WRA is known as the relocation committee. Members of this group include Maki Ichiyasu, Fremont Ogawa, Henry Sakemi, Sumi Shinozaki and Peggy Tsuchiya. They mimeographed a pamphlet on Milwaukee, giving information on places to see, places to eat, employment opportunities and pre-

va vailing wages, a map of the downtown business district, bus terminals and train depots, hotels and their prices and names and telephonenumber numbers of persons who can be contacted. This committee mimeographed 500 copies of this pamphlet and sent them to all the relocation centers. They proved very popular and they received requests for more copies. This committee plans to issue another pamphlet in the near future.

The nisei group I saw in Milwaukee seem to be congenial, hard working and ready to cooperate in various activities. There seems to be no jealousy of position or home evident among them as the group seemed very cooperative. They all seemed to be glad that they resettled in Milwaukee. Some of the nisei said that the Caucasians stared at them at first but now they don't feel eyes on them as before. The nisei get along very well at neighborhood stores and are rapidly becoming part of the community.

Very few of them go to church as yet. The Kashiwagis and Isodas attend the neighborhood Baptist church. Mrs. Kashiwagi and Mrs. Isoda will participate in a skit to be presented at the church on January 14. They will present a scene in Santa Anita Assembly Center when two Baptist missionary workers visited them. Through their conversation they will relate experiences of their life in the assembly center.

I attended the St. Leo Catholic Church in the northern part of the city. Although no one welcomed me with open arms, I didn't feel too conspicuous being the only Japanese in the church. I did feel eyes on me but I have gotten used to that for as an adult I have always attended Caucasian churches, except in camp.



WISCONSIN

Hello!

We are glad you are thinking of coming to Milwaukee. That is why we have prepared this booklet, to give you a few pointers. Read it; use it; keep it for reference.

Milwaukee is an interesting city of great natural beauty located on the shores of Lake Michigan. Three navigable rivers wind through its downtown, residential and suburban areas. It is the largest city in Wisconsin, the thirteenth largest in the United States.

You will like Milwaukee. It is the only city in the country with a complete recreational area at the foot of its main downtown thoroughfare. Its vocational school and social center systems, as well as its outstanding police force and related low crime rate, are nationally known and respected. The products of its manifold industries are distributed over the globe.

Milwaukee is also a spirit. It is a city of home-owning and home-loving people, of churchgoers. It is a conservative place--a country town grown up--where new ideas and new people are accepted with understanding and tolerance. It is now the home of approximately 150 Americans of Japanese descent, all of whom have found kindly neighbors and good friends.

Welcome to Milwaukee.

For Mad-Money Days

SEEING STARS

Alhambra Theatre

334 W. Wisconsin Avenue

Davidson Theatre (legitimate theatre)

621 N. Third Street

Pabst Theatre (legitimate theatre)

144 E. Wells

Palace Theatre

537 W. Wisconsin Avenue

Riverside Theatre

116 W. Wisconsin Avenue

Strand Theatre

510 W. Wisconsin Avenue

Warner Theatre

212 W. Wisconsin Avenue

Wisconsin Theatre

528 W. Wisconsin Avenue

Appease That Appetite

Ambrosia House - 744 N. Jefferson

Vegetarian*

Juneau Hotel - 811 East Wisconsin

Seafoods

Little Sweden - 449 N. 27th

Swedish

Mader's - 1041 N. 3rd

German

Piccadilly - 441 W. Wisconsin

American

Strachota's - 440 W. Kilbourn

Steaks

Yankee Doodle - 2425 W. Wisconsin

Hamburgers

Yetsham - 421 W. State

Chop Suey

*(Really more interesting than this staid adjective would indicate; charming atmosphere; especially good for girls' get-togethers).

Not All Play

Employment opportunities are many and varied in Milwaukee. Evacuees presently working in the city range from untrained domestics to laboratory technicians and engineers designing to meet post-war needs.

Prevailing salaries, in common with those of the rest of the country, are lower than those of the Pacific Coast. The averages are about as follows:

	Experienced	Inexp.
Domestics	\$15-\$20 wk.	\$8-12
Laborers	85¢ hr. up	45¢-70
Stenographers	\$25-\$30 wk.	\$18-25
Mechanics	\$1.00 hr.	65¢-85
Farm Help	Single	
	\$85-\$100	\$65-70
	plus maintenance	

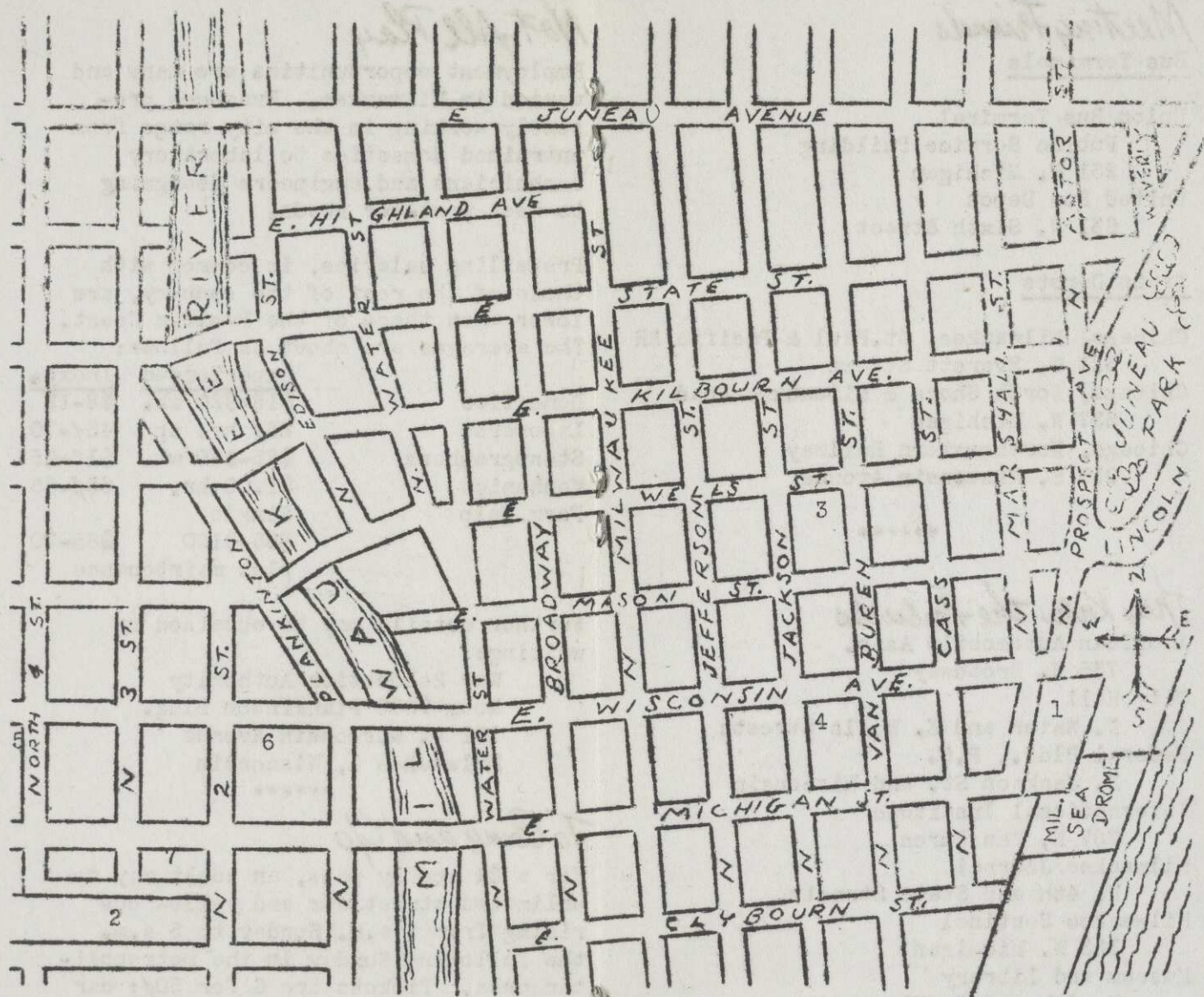
Further details may be obtained by writing:

War Relocation Authority
Room 7072 Plankinton Bldg.
161 W. Wisconsin Avenue
Milwaukee 1, Wisconsin

To Come and Go

For a \$1 weekly pass, an adult may do unlimited street car and yellow bus riding from 5 a.m. Sunday to 5 a.m. the following Sunday in the metropolitan area. Tickets are 6 for 50¢; car fare is 10¢. There are other weekly passes selling at \$1.25, \$1.50 and \$1.75. Pay more, go farther.

BUY A VICTORY BOND TODAY



MAP OF MILWAUKEE'S DOWNTOWN AREA

- | | |
|------------------------------------------------------------|----------------------------|
| 1. Chicago Northwestern Station | 3. International Institute |
| 2. Chicago, Milwaukee, St. Paul and Pacific Railroad Depot | 4. Y. W. C. A. |
| 2. Union Station | 5. Y. M. C. A. |
| 2. Wisconsin Motor Bus Line | 6. W. R. A. |
| | 7. Public Service Building |

Meeting Friends

Bus Terminals

Union Bus Terminal
Public Service Building
231 W. Michigan
United Bus Depot
631 N. Sixth Street

Train Depots

Chicago, Milwaukee, St. Paul & Pacific RR
321 W. Everett Street
Chicago, North Shore & Milwaukee Road
537 W. Michigan
Chicago, Northwestern Railway
915 E. Wisconsin Avenue

They Know the Answers

American Automobile Assn.
735 N. Broadway
City Hall
N. Water and E. Wells Streets
Federal Bldg., P.O.
N. Jackson St. and Wisconsin
International Institute
787 N. Van Buren
Milwaukee Journal
N. 4th and State Streets
Milwaukee Sentinel
123 W. Michigan
Museum and Library
N. 8th and W. Wisconsin
National War Agencies
161 W. Wisconsin
War Housing Center
135 W. Wells

Forty Winks

Belmont Hotel	\$1.50 up
750 N. Fourth Street	
Carlton Hotel	1.50 "
1120 N. Milwaukee	
Juneau Hotel	1.65 "
807 E. Wisconsin	
Maryland Hotel	1.50 "
625 N. Fourth	
Medford Hotel	1.65 "
607 N. Third Street	
Royal Hotel	2.50 "
435 E. Michigan	
Schroeder Hotel	3.00 "
509 W. Wisconsin	
Wisconsin Hotel	1.65 "
720 N. Third Street	
Y.M.C.A.	1.00 "
633 N. Fourth Street	
Y.W.C.A.	.75 "
628 N. Jackson	

No loyal citizen of the United States should be denied the democratic right to exercise the responsibilities of his citizenship, regardless of his ancestry.

Americanism is not, and never was, a matter of race or ancestry.

Every loyal American citizen should be given the opportunity to serve his country wherever his skills will make the greatest contribution--whether it be in the ranks of our armed forces, war production, agriculture, government service, or other work essential to the war effort.

....The President

Call Me

So you're in town and what to do?

For specific, up-to-the-minute--though, sometimes, we admit, devastating--hints and advice, you have permission to call any of the following during the hours given. No between midnight to morning calls, please. There may be a war worker sleeping next door!

Elizabeth Campbell - International
Institute
Eve., Sundays - BEacon 2019-W

Maki Ichiyasu - DALy 2295
Eves., Sundays

John H. Putz - W.R.A.
Weekday eves. - MARquette 4188

Henry Sakemi - CHurch 2017-J
Evenings

Nami Shio - WEst 7336-W
Evenings

Sumi Shinozaki - HOPkins 0342
Eves., Sundays

As a Nation, we stand firmly committed to the great ideal that distinctions based upon race, color, or creed have no place in American life in peace or in war.

.....Carey McWilliams

HELP DEMOCRACY WITH ANOTHER BOND

We Go on Sunday

Calvary Presbyterian - 628 N. 10th
First Baptist Church - 911 E. Ogden Ave.
First Methodist - 1010 W. Wisconsin
Grand Ave. Cong. - 2133 W. Wisconsin
St. James Episcopal - 833 W. Wisconsin
St. John's Cathedral - 802 N. Jackson
(R.C.)

Morale

Smart Beauty Shop - 161 W. Wisconsin
BRoadway 0676

Patti's Beauty Shop - 1114 N. Jackson
BRoadway 6458

'Till We See You

We've had fun putting this booklet together. Goodness knows it isn't perfect; couldn't be, in fact. You'll understand why when you meet us,

But we did have a good time. Every recommendation--be it hotel, eating place, or beauty parlor--has been personally investigated and passed on the basis of our strange but wonderful standards.

Milwaukee says WELCOME and so do we.

Maki Ichiyasu
Fremont Ogawa
Henry Sakemi
Sumi Shinozaki
Peggy Tsuchiya

We are in the

Colony Presbyterian - 222 N. 10th
First Baptist Church - 212 E. 10th Ave
First Methodist - 1010 W. Wisconsin
Second Ave. Cong. - 212 E. Wisconsin
St. James Episcopal - 222 E. Wisconsin
St. John's Catholic - 202 E. Jackson
(N.B.)

Address

Address

First Baptist - 121 E. Wisconsin
Second Ave. Cong. - 212 E. Wisconsin

First Baptist Church - 1114 N. Jackson
Second Ave. Cong. - 212 E. Wisconsin

Address

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Colony Presbyterian - 222 N. 10th
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First Methodist - 1010 W. Wisconsin
Second Ave. Cong. - 212 E. Wisconsin
St. James Episcopal - 222 E. Wisconsin
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Resettlers in Milwaukee
Jan. 3, 1944
Suski

*Resettlement
W. J. L.
Report*

Of the some 30 resettlers I met in Milwaukee, there was not one who was not glad he resettled in that city. They seemed to be well pleased with their work and the reception they got there upon their arrival from relocation centers. Perhaps this is due to the conservativeness of the group. None of them seem to go in for expensive entertaining and outside of visiting friends, their only social outlet seems to be the monthly social meetings which is sponsored through the ~~WRA~~ efforts of a relocation committee which was organized by the WRA and comprised wholly of resettlers.

As one person declared, others have been of the same opinion: "I like Milwaukee, it's not too large and it's not too small. It's easy to get around the city. The people here are nice to us. Maybe it's because there are so many people of German descent here. I haven't come across any unpleasantness and I've heard of no nisei who has had any hardships of any kind."

George Isoda, formerly of Los Angeles, has made up his mind to live in Milwaukee permanently. He is married and has one child about 18 months old. In Los Angeles Isoda was working as a gasoline station attendant right in the wholesale market district. All of his associations were with Japanese. He lived in Boye Heights where one of the largest group of Japanese concentrated.

In April, 1943, Isoda and his family resettled in Milwaukee. His wife is a Baptist and having attended a Baptist college, she has been closely connected with the Baptist group both in Seattle and in Los Angeles. Through her church connections she met Baptist people in Milwaukee and through newly made friends enabled her husband to get a job with an auto works concern. His major work

was greasing cars and he did do a little bit of mechanical work. His employer liked him and soon gave him a better job in the mechanical field. He seems to be satisfied with his work. Isoda likes the people he works for and works with and often goes to beer parlors with them. He has gotten to know the better beer parlors where any person who gets rowdy is immediately escorted to the door.

"I've been to a lot of beer parlors with the boys," he said. "I know which ones are the better joints. I know the ones where I won't have any trouble. You know how these Caucasians are? When they're drunk, they'll take it out on any person who looks oriental. But the ones I go to with my friends are the better one. If any of them get too rowdy, they are promptly escorted outside so the rest of us can drink in peace."

Isoda also had some good fortune about housing. At first he was living in a furnished apartment, however, both he and his wife were on a lookout for a better place. By chance he heard of a party who wanted to rent a furnished two-story house. Isoda contacted this party and was able to rent it for \$75 a month. Mrs. Isoda called her sister who is also married and has a 16 months old baby. The two couples live there and share expenses.

The house is a two-story wooden one which was recently built. All of the furnishings are new. The family who moved in had to leave the city suddenly and had to rent it out furnished. The house is located in the northern part of the city at the border line of Wauwautosa and Milwaukee. The side of the street where Isoda lives is in Wauwautosa while across the street is Milwaukee. By ~~tam~~ trolley bus, it is less than a half hour's ride to the business

section of Milwaukee.

Sam Minami and his wife and two year old son are the only nisei residing in Park Lawn Housing project. "I was lucky to get in there," said Minami. "I came out to Chicago from Rohwer but I couldn't find a place to live in, especially when I have a child. I knew Rio Kashiwagi and George Isoda in Milwaukee so I visited them. I was sure of a job at Firestone Stores, Inc., but housing was the problem.

"I got in touch with the WRA and they got me into Park Lawn. The WRA seems to have a working agreement with the Federal Housing Project in Milwaukee and those who are in essential industries are able to live in these houses. They assign us to apartments according to the size of our family and we pay rent according to our income. Each unit has a stove and refrigerator and all the utilities as water, gas and light are paid. I am slowly accumulating furniture for our apartment. It sure is a nice place to reside. I only wish I had said we had three adults so we could have gotten a larger place and then my wife's sister or any of my relatives could then come and live with me."

Before the war Minami was residing in Los Angeles where he sold sporting goods supplies and also was the paid secretary of the Junior Produce Club which had a membership of over 500 men. The membership was limited to men working in the wholesale produce markets in Los Angeles and worked somewhat like the unions.

Rio Kashiwagi and his family has a pretty good set-up in Milwaukee and they have made good adjustments. "I don't intend to live here permanently," said Kashiwagi, "but I'll stay here and make enough money so I can go into business for myself again. I'm will-

ing to start from the bottom again. I don't know where it will be, maybe some small town and maybe in one of the business centers of a large city.

"I'm glad I couldn't find housing in Chicago because I'm satisfied with everything for the present here. I came to Milwaukee to visit my sister and I lived with her two two months. Most of the time I slept on the floor, but now I found a place to live. It's the second floor of a house owned by a naturalized German man who is over 80 years old. Even if we have to enter our place from the back way and go through the kitchen to the living room, it's not a bad place. I had to buy all my furniture but I bought some second hand furniture since I have all of my Los Angeles furniture stored away."

Mrs. Kashiwagi added, "We advertised for a place in the newspaper. In our Ad we put 'American-Japanese family seeks furnished or unfurnished apartment or house.....' Since the first word in the Ad started out with an 'A', it was the first one in the whole list of Ads. The party who called must have just taken them in order and since ours was first, he must have called us. Anyway, we are glad he did and we are so glad to be settled. Our house is just off a five-point crossing and transportation to any part of the city is quite convenient."

Rio Kashiwagi went on to talk about his work. "I've never done physical labor before, but now I really work hard. I've lost 15 pounds working at Firestone Stores, Inc. where we repair old tires. The first week I worked there I was so tired that I couldn't do anything outside of work and sleep. Since I started working there, they've taken in eight hisei. We work different shifts. I'm getting

all of the nisei to work doubly hard so that the boss will recognize how competent and dependable the nisei are. I would like to hear the boss say, 'Since you boys started working, our producting has increased 100%' or something like that. Maybe they'll use nisei in Firestone Stores in other cities of this country.

"I take the trolley bus to work and take my lunch box. Can you imagine me carrying a lunch box? It only takes 10 minutes to go down to the plant.

"I've gotten several raises since I've started working here. I started in the middle of September. I get plenty of over-time too so it isn't bad.

"I don't see how any level thinking nisei could remain in camp. Why can't they look into the future, come out and save some money for post-war period. That's when we'll need a job and we'll need money too. Your work now doesn't have to be anything permanent, it can be any honest job as long as you can save some money. It's going to be harder for those people in camp to try to find something to do after the war. They won't have any finances to hold them until they do get started. I'd like to see all of my friends get out of camp as soon as they can.

"It's no use holding a grudge against the government because of evacuation. This was called a military necessity, let it go at that. I know a lot of people lost their business, property and other things. I lost my business too and I know it's going to be hard to start another business again, but I'm not holding that against Uncle Sam. I'm willing to get out and try to start another business again but now is the time to save and work for that goal.

"I know the Amerian Legion, Native Sons of the Golden West and

other organizations in California are hollering about keeping the Japs out of California. But that's not the ordinary person's viewpoint. It's only certain organizations and some politicians who are doing the yelling, but I'm convinced that the general populace of California doesn't feel that way. Yes, sentiment is strong against the Japanese, but after the war I'm sure things will change. I don't think the Japanese will be able to go back to California in large numbers but I'm sure they won't be excluded entirely from that state. I know we still have a lot of friends who will vouch for us. The whole state isn't against us. It's only a small group who yell loud and are being heard right now."

The Kashiwagis are church-goers and are members of the neighborhood Baptist Church and participate in church activities. They also keep in close contact with the Baptist Home Missionary Society representatives. On January 14 Mrs. Kashiwagi and Mrs. Isoda will take part in a skit which will be presented at the church. It will depict life in Santa Anita Assembly Center and will show how two members of the Baptist Home Missionary Society visited the center. Through their conversation they will tell of life in that center.

The Kashiwagis do have many nisei friends visit them but they keep up their contacts with Caucasian friends. They have Baptist people of other cities visit them whenever they pass through the city. This is partly accounted for by the fact that Mrs. Kashiwagi's father was a Baptist minister in Seattle several years ago.

The Kashiwagis have one daughter who is now 13 years old. She is the only nisei in her high school. All of her friends are Caucasians. She goes ice skating with them some evenings and goes to shows with them on the week-ends. She seems to mix in very well

with the Caucasian students and has no trouble whatsoever in getting along with them socially. She has made a very good adjustment. She never speaks Japanese and knows very little Japanese.

Another couple which seems to have made good adjustment in Milwaukee is the Sakemi couple. Henry is the eldest son of a well-to-do farmer of Indio, California. He was in the shipping produce business before the war and he associated with Caucasians in the small town of Indio. His wife is a former Los Angeles girl who had many nisei friends and associated with nisei a great deal, however, she seemed to mix well in Caucasian circles also. Her mother, who came to California from Japan at an early age, speaks fluent English and her Japanese is very limited.

Mrs. Sakemi is not working now. For a while she was a stenographer in a lawyer's firm but due to some misunderstanding about not consulting all of the four lawyers in the firm before hiring her, she voluntarily quit her job before any ~~dis~~ serious dispute occurred. However, she expects to start working again soon.

This couple recently moved into a three-room flat in a private housing project in an up-and-coming residential district just outside the city limits. They have made many Caucasian friends and get along well with them. They even retain contacts with Caucasian neighbors in the first apartment they rented in Milwaukee. They make an attractive couple. Mrs. Sakemi dresses well and both she and her husband are well at ease among Caucasians. Both of them are active in nisei circles as well.

"There is nothing to do in Milwaukee", was the only complaint I heard from a nisei youth who has a night shift. He is Kahn Nakano who formerly lived in Chicago for several months before mo-

ving to Milwaukee. "I try to sleep in the day time but I can hear the 'creak creak' of the old man's rocker and I lay awake. All I do is work and try to sleep. I have no fun out here. There aren't many people I can visit so I visit the bars. Many week-ends I've gone to Chicago to visit friends and have a good time but that's getting to be expensive. My work isn't bad, although I do have to work hard."

One of the girls working at the same plant told me that his boss wanted Nakano to shave off his mustache but he refused to do it. Another thing which she complained about was that he worked without a shirt. That is all right for the night shift, but when the Caucasian girls come in to work at 8 a.m., she said, "It really is bad for them to see a nisei's bare body showing. He could at least put on a sweat shirt or something just before these girls come in."

On the whole the nisei I met seemed to be satisfied with their work and life in Milwaukee.

Illinois Divorce Case
Suski
Jan. 14, 1944

Toshiko Tokuyama Fujioka is probably the first evacuee to be granted a divorce in the state of Illinois. Suing her husband ~~for~~ for divorce on the grounds of desertion, Mrs. Fujioka's case came up before the night court in Chicago Heights on Jan. 12. She expects to get her decree on Jan. 20.

The case was taken to the suburbs~~in~~ since Mrs. Fujioka wanted to get her divorce as quickly as possible. Her lawyer pointed out that it would take at least six weeks after the case is filed before it would come up in court, whereas, in the suburbs the case could be heard within a few days. It also happened that the attorney is well acquainted with the judge who sits in at this particular night court.

Toshiko is the second daughter of a family of six children. She was a talented violinist and had high hopes of becoming a concert violinist, however, has given up all such hopes. Seven years ago she fractured a bone in her vertebrae and has not touched her violin ever since. Although she still has her violin she doesn't intend to play again. However, she has always been interested in music and now she plans to take up composition and harmony. She attends most of the concerts which are held in Chicago.

Toshiko's father was a farmer in Oxnard, California, although he did not have a large fam[~]_^. His second son, who was sent to Japan as a child and who returned when he was 20, helped him on the fields. None of the other members of the family cared much for farming. The eldest son took a medical course at the Uni-

versity of Southern California and after graduation went to study medicine in Japan in order to help him in his practice in a Japanese community. The mother operated a chop suey restaurant. She was more aggressive than her husband.

Knowing that she could get a better education in a large city, Toshiko went to Los Angeles from Oxnard in 1932. She attended Los Angeles City College and continued with her violin lessons right along. She participated in various community programs during her residence in Los Angeles. She loved sports and though not an expert, she was better than average in tennis, basketball, softball and golf.

After getting her A.A. degree from the City College, Toshiko started to work as a secretary in an office in the whole produce market. She remained with this company for seven years, up to evacuation. It was at work that she met Shunro Fujioka, the eldest son of a prominent Hollywood family. He was educated in Japan after graduating high school.

Although Shunro had a girl friend in Hollywood with whom he had been keeping company for several years, Toshiko came into his life. Working together in the same office, the two were thrown together quite a bit. On Oct. 23, 1937, the two were married, much to the sorrow of the other girl and to the surprise of many friends.

The newlyweds didn't seem to get along shortly after they were married. Toshiko liked to go out and have lots of people around her. Her husband liked to stay home and was just the opposite. They couldn't agree on a lot of things.

In 1939 the couple had a trial separation when Toshiko took a trip to Japan. She was away for about six months. Upon her

return they tried to make a go of it again but it didn't work out. They lived together but were not happy.

When evacuation came the couple went to Santa Anita Assembly Center and from there to Heart Mountain. At Heart Mountain Toshiko made up her mind to leave her husband. On Oct. 19, 1942 Shunro left Heart Mountain for seasonal work on a farm in Cody, some 15 miles north of the center. During his absence Toshiko packed up and left for Chicago on an indefinite leave.

In August Toshiko went to El Paso to visit her parents who had voluntarily evacuated from Oxnard. They are ~~doing~~ farming there. Upon her return to Chicago Toshiko started working again, holding two jobs.

Toshiko is the type of girl who can get along in any group. She is small in stature, just over 5 feet tall. There is nothing backward about her. If she wants something she goes after it. She is interested in sports and music and attends most of the concerts which are given in Chicago.

About herself and her divorce Toshiko had the following to say:

"I should never have married Shunie. We just didn't get along from the beginning. He's a nice person but he's spoiled. He's so quiet and a mama's boy. We were so different in temperament that we couldn't get along. I like to go out and have fun, have lots of people around me but he doesn't, so we don't agree.

"You know, Shunie never took me to a single dance. Oh yes, he did only once and that time I had to bribe him with \$50 before he took me. He just doesn't like social gatherings. He just likes to sit home with his cronies." (I know this is true because

I've seen Toshiko at socials with escorts other than her husband.)

"When I had my engagement party, Shunie didn't even appear and the girls were so disappointed. They all wanted to meet him, but he didn't come. This embarrassed me so much.

"His parents never did like me. I guess they thought I wasn't good enough for their son. They raised him like a typical Japanese 'bottchan' (mama's boy). They did everything for him as he was the eldest son in the family. Having studied in Japan, Shunie got a taste of how men are treated ~~the~~ and that inflated his ego. He wants to be treated like the Japanese men are treated in Japan. But he certainly didn't get it from me. I believe that ^{and} husband/wife should be equal.

"You know, he never helped me at home at all. After dinner he would go lie on the couch, listen to the radio, read or sleep while I worked in the kitchen. He didn't even offer to help me. Did you know that at the dinner table we didn't speak a word? Not even one word? It really disgusted me.

"I was invited to many socials but Shunie wouldn't take me to any of them. I had a hard time coaxing him to go with me to a friend's home for small informal parties. He would rather go to his parents' home and do nothing. He took me to a social only once and then I had to pay him.

"We kept separate bank accounts. If we had a joint account I'm sure I would have lost all my money. We divided all the expenses at the end of the month. Shunie was so tight with his money. He always gave his parents some money every month. After all the expenses were paid up at the end of the month, he would get so jealous if I had even a quarter more than he had. He was

so small about money matters.

"I should have left him way back in 1939 when we first parted. I took a trip to Japan by myself. I visited all over Japan and visited my sister in Manchuria before coming back. On my return I thought we could make a go of it but it didn't work out. But I stayed with him.

"At Santa Anita we had a unit to ourselves but I managed to stay out all day and most of the evening. I went in for a lot of activities which would take my time so I didn't see much of my husband. We never ate together and we were never seen together. We just slept in the same room, that's all. I don't know what Shunie did all day, I didn't care.

"When we got information that we were going to be relocated to Heart Mountain, I thought of moving to the women's dormitory. I found out that they hadn't made any plans for such a place so I had to live with Shunie. Here again I didn't see much of him because I was out. I guess he must have gone to visit his folks who lived in Block 25.

"In October Shunie went on a seasonal farm job in Cody. I got my indefinite leave in December, 1942 and left for Chicago. I went up to Mayo Clinic in Rochester, Minn. where I got treatment for my back which I injured in a toboggan slide accident back in California seven years ago. I was nearly broke when I got back to Chicago but I got a job at Palmer House. I worked for six months and decided to go visit my folks in Texas.

"In Texas I found out that my older sister and brother were having domestic troubles too. My brother's wife left him and took their little son with her. He lost his practice and it broke him

to lose everything at one time. I'm glad that he has picked up again. He volunteered for the Army but hasn't been accepted yet. There is a shortage of doctors in El Paso now and he's really busy now. I think he needs a wife now. Maybe he'll get married again because I'm sure there's no chance for reconciliation with his wife. He has a good practice now and can support a family very easily now.

"My sister's husband left her too. He's a wanderlust and doesn't like to stay put. I don't know where he is now. He was farming in Oxnard before the war but voluntarily evacuated to El Paso. One day he up and left. My parents have urged my sister to get a divorce but she doesn't believe in divorces so she says she will let things slide and wait for further developments. She has not been physically well ever since she had a miscarriage. Something's wrong internally and the doctors can't seem to do anything for her. However, she is going to school now and seems happy about it. It keeps her mind off of domestic troubles.

"With two members of our family having domestic troubles, my parents got another shock when they found out that I was going to divorce my husband too. When I visited my folks last summer I decided to get a Mexican divorce. So I hired an attorney and he arranged for a proxy to appear at the court in Juarez and for \$25 I got a divorce.

"It seems that Mexican divorces are not recognized in the middlewestern states. I found out that Shunie was anxious to get married again. We discussed the matter and made a settlement of community property. He sent me \$75 to pay for the Chicago divorce which is costing me \$150. He's in Detroit now where he has a

brother and sister resettled. I hear he's going around with his ex-girl friend's younger sister. She's still in her teens and barely out of high school and half his age. Well, if he wants to marry her, that's all right with me because I don't want to have anything to do with that family anymore.

"We made arrangements about our furniture back home. He's getting all of it. He's getting the better of the bargain. I'm getting nothing, I'm not even asking him for any alimony either. I don't want anything from the Fujiokas any more. I'm even asking to get my maiden name back again. Shunie's father told me to never use that name after I leave so I intend to forget the whole thing and use my maiden name after I get my divorce.

"I don't need alimony, I can get along. I am holding two jobs right now. You have to hold two jobs in order to make a living. I get only \$16 a week as a filing clerk at Donnelly's. That's a million dollar concern. There are three brothers and they are all in the printing business. I work for the one that puts out the telephone book. Did you know they charged 50 cents a month for one line in the Classified Ad book? The advertisements cost anywhere from \$2.00 a month and up. So you can see the amount of money that comes in. Every single name in the Classified Ad book is an account with the firm.

"I work from 8 to 5 o'clock. When I get a bite to eat and rush down to the loop to my other job. I get better paid at this job where I work from 6 to about 11 p.m. I work by the hour so I can quit whenever I want to. That's the only way I can make ends meet and save a little. When I get my divorce I intend to join the WACs.

"I took stenotyping and I tried to get a job where I could make use of my training. I just couldn't get a job. That's one of the reasons why I intend to join the WACs where they can use a stenotyper. I've been told that they need stenotypers in the ~~WACs~~ WACs. I'll let you know how I come out.

"I tried to join the WAVES. I took my physical exam and then I got a nasty letter rejecting me. I'll show it to you one of these days."

Back in Los Angeles Toshiko was a member of the Women's Auxiliary Corps which drilled three nights per week for two hours at the Los Angeles City College campus. She was a member of the band, playing the cornet.

Illinois Divorce Case
Suski
Jan. 14, 1944

Toshiko's divorce case came up in the night court in Chicago Heights on Jan. 12. Her attorney being a personal friend of the presiding judge and had talked the matter over with him. The attorney mentioned that property settlement had been made, there were no children involved and no alimony was being asked and the divorce was not being contested and the judge told him that it all probability the divorce would be granted.

When her attorney asked her to produce two witnesses, Toshiko was stumped. She didn't know who to ask as they had to be people she knew and especially those who were at Heart Mountain at the time of separation. I don't know how she got hold of me but she called me up on Jan. 4 and said:

"I have something personal and rather embarrassing to ask of you. I am suing my husband for a divorce and I need two witnesses. I wonder if you and your brother will help me? The case is coming up in the suburb court on the evening of Jan. 19 and I am asking you and your brother to testify in my behalf. I'd like to come over and talk to you about it."

We made arrangements to meet on the evening of Jan. 7. Later when I discussed the matter with my brother he seemed rather skeptical whether he should testify or not because he knew Shunro well too. We both came to the conclusion that since we knew both of the parties it would be better not to testify at all since we didn't have anything against either of them.

Toshiko came over Friday night and presented her story. She told us about her Mexican divorce and about Shunie's contemplated marriage and that he was asking for the divorce. She added that

a satisfactory property settlement had been reached and that she was not asking for alimony. She assured us that Shunie would not know who her witnesses were and that he would receive papers saying that a divorce had been granted to his wife.

"My attorney told me that he could get a couple of witnesses somewhere downtown for \$25 per person and get them to testify that they were in Heart Mountain and all that baloney. But he said that it would be much better if I could find somebody who formerly resided in Heart Mountain. I remembered hearing about you being in Heart Mountain so I got in touch with you. I beg of you to help me out now. After I get my divorce I intend to join the WACs but I don't want to do this until I get everything cleared and make a clean break from Shunie."

Seeing that there was absolutely no chance for reconciliation and much as we liked both Toshiko and Shunie, we decided that we would help her. Arrangements were made to meet Toshiko at the 155th St. Station. Her attorney was to meet us there.

We met Toshiko at the designated place on Jan. 12 and from there the attorney drove us 20 miles further south to Chicago Heights station night court. On the way we rehearsed the answers which were to be given in the case. When The attorney gave us a few pointers as, "Never say 'I think', you either know or don't know. When you give a number, be specific, don't say, 'around two months', but give the exact number."

At the night court Toshiko's case was first on the list. My brother and I stood before the clerk and swore to "tell the truth, the whole truth and nothing but the truth, so help me God".

Toshiko was the first witness. The attorney asked her name,

her present address, when her husband left her, whether she was a good and faithful wife, how her husband treated her, whether there were any children of the marriage, whether any property settlement had been made.

Toshiko testified, "My name is Toshiko Fujioka. I was married to Shunro Fujioka on Oct. 23 19, 1939. I was a good and faithful wife. My husband was sullen, disagreeable and very unpleasant whenever I had any visitors. He left me to go to Cody, Wyoming on Oct. 23, 1942. We had no children. We have settled all community property satisfactorily. I am asking for no alimony and I know that if I don't ask for it now I can never ask for it later. I am asking to get my maiden name back."

I was the next witness and I gave the following testimony. "My name is Louise Suski and I live at 4520 S. Lake Park Avenue. I have known Mrs. Fujioka since 1937. I had seen the couple two or three times a week in Los Angeles but at Heart Mountain I saw them almost every day. Mrs. Fujioka was a kind and good wife. Her husband was unsociable and many times I saw him when he would act disagreeable at home. Her husband left her at Heart Mountain on Oct. 23, 1942 and they have never lived as man and wife since that time."

My brother was the next witness and he testified about the same as I did.

After that the judge said, "The plaintiff will appear before me on Jan. 20 and I will render a decision at that time." Case dismissed."

That was all there was to it. Mrs. Fujioka's attorney assured her that she would be granted a divorce without fail.

Toshi's reaction to this was: "Whooppee, let's go out and celebrate!"

It was almost 10 o'clock when we go to Chinatown. We had a late dinner a Tai Dong. We were all so famished that we ate practically everything on the table.

The following is a portion of a letter written by Dr. P.M. Suski to Louise, dated January 20, 1945

.....It is not the history of Japanese in Los Angeles but it is the history of Japanese in America, beginning with the first entry to U.S. of Japanese in 1860. Mr. Saegusa has been reiterating his opinion that all histories of Japanese in America so far written were full of errors, due to authors depending mostly on verbal information of old timers at best, and in many instances on mere hear-say. Mr. Saegusa tried to base his history on daily newspapers. Old papers were always hard to get and he traveled all over California for 15 years to gather data. His actual writing began about 1927-28 and finished his sketchy work about 1936, when he took to bed and left most of the editing to me. It took me all the time until 1940. The finished manuscript had been sent to the Rafu Shimpō branch at Tokyo in charge of Shogo Muto in the summer of 1941. Paper was purchased in L.A. and sent to Japan. But at that time the Japanese government took over all printing plants in Tokyo, and we decided to wait until the end of the war. I have the original copy in Los Angeles, but I am duty bound not to make it public, even for quotation.

I am hoping my library will arrive here shortly. In that I have some material about the history of the Japanese colony in California, which I may divulge.....

More excerpts from the letter:

..... If anyone wants to know of my past life, I have material gathered and written in Japanese. It is a mixture of incidents, facts, opinions and hopes. Experiences I went through my childhood in Japan would be very interesting to you all. I have many drawings to illustrate the story. I intend to translate it as soon as I find someone to assist me.

I do not intend to return to California, at least for 10-15 years. I may be dead, mostly likely, before California is ready to accept us..... Our house is well taken care of, rented to a Negro protestant minister. I would not rent the house to any Japanese, as it may be burnt. (This is in answer to an inquiry as to whether he was willing to rent the house to a Japanese who was planning to return to California.)

As to my future plans, I have written what I think and what I intend to do. I will send my papers within a few days..... I am going to stay here at camp until kicked out. Not that I like it, but that is the gesture. They took me out of California forcibly. They destroyed my practice. The alien is prevented from practicing in any other state legally, even if there is a chance of making good. There is not much chance of making it pay either.....

Why can't you folks move to Milwaukee? Clara and the baby at least? Or to some western suburb of Chicago, if you must stay in Chicago? Induce Julia (my older sister) to move to Chicago, nay better to Milwaukee. Bob (her husband) doesn't like Chicago. Julia likes New York, which Bob condemns. They are now considering Colorado Springs, which may be about the best in the middle

western states. I am praising Milwaukee as a good place. It is just about in the middle of the country as Colorado Springs, but more near civilization. Flora (another sister) may eventually settle around Chicago. Then mother could stay around there visiting Julia, Flora, Clara, Elmer (brother in Milwaukee), you and Susie (sister-in-law). She would not be tired of any place if she'd have five places to go.....

Note: Perhaps I should explain a little about the family so you will know what's what. Julia's husband, Bob, was formerly with Walt Disney Studio and later M-G-M cartoon dept. He was in Chicago for a while doing free lance work as a commercial artist until he went to New York. It was while he was in New York that he drew a comic strip, "Miki" which is now syndicated and appearing in several papers, including the Chicago Daily News. He goes under the name of Robert Kay. Flora's husband is in the Army so she is still at Heart Mt. with her son and near my mother. I have a brother in the Army and his wife, Susie, is living with me. Elmer is the youngest and he is living in Milwaukee with his wife and child. You've heard of Clara, so there's our family. I hope you get something out of the letter my father wrote to me.

marriage in chicago
suzuki
Feb. 1, 1944

The marriage of two Chicago residents on January 30, brought together 11 relatives of the bride to this city. Kiyo Sato, formerly of San Jose, Calif. became the bride of Shigeru Hashimoto, formerly of El Monte, Calif. at the Thorndyke Hilton Memorial Chapel of the Chicago Theological Seminary with Rev. Jitsuo Morikawa, nisei Baptist minister, officiating.

Among the bride's relatives were her sister, Riyo Sato, from Buffalo, N.Y.; her brother PFC Fred Yamamoto, from Camp Shelby, Miss.; another brother, Jack Sato and his wife and several other relatives from Detroit, Mich. and a sister, Mrs. Okuda and her husband, Lt. Hiz Okuda who just completed his training at Carlisle Barracks, Pa. Among the bride's friends were Alice Suzuki from Buffalo, N.Y.; Teresa Honda of Yellow Springs, Ohio; Yoshiye Ogata, her maid-of-honor, of Columbus, Ohio, and a few others from Detroit, Mich.

The bride wore a long white silk crepe gown with long sleeves. She wore a small white skull cap to which was attached a short white veil. She carried a white prayer book and a white orchid. Her attendant wore a blue crepe gown trimmed in blue sequins. She wore a corsage of gardenias.

While the bridal party wore formal attire, the groom and his bestman were in informal dark blue suits. Both wore white boutonnières.

After the ceremony a reception was held in the foyer overlooking the patio. Private Yamamoto was master of ceremonies. Congratulatory ~~speech~~ words were extended by the two attendants of

the bride and groom.

While the engaged couple was making plans for the wedding, they were undecided whether to have a large wedding and invite some 500 friends or have a small ceremony and invite only close friends. When I was approached on this subject, I gave them my opinion that I personally favored a small wedding.

Announcements of the wedding were issued about two weeks before the ceremony.

During the reception the bride was heard saying, "Now that I am married, I can start looking for a job." Mrs. Hashimoto came to Chicago from Heart Mountain on December 2. She stayed at the Brethren's hostel for a few days. Later she and Yoshi Hashimoto, her future sister-in-law, moved into an apartment on the South Side, which was found by her fiancé. She has not worked since coming to Chicago as she was busy making plans for her wedding. She is now looking for some kind of office job.

While at Heart Mountain Mrs. Hashimoto was head of the Girls Club activities. Some time in May she became ill with ~~pe~~ pleurisy and was confined in bed until the latter part of June. She did not start working again until September, resuming her work in the Girls Club activities.

Last spring Mrs. Hashimoto became engaged to George Tanaka, a close friend of her brothers who lived together with them. At that time her mother wanted her to get married right away. However, she confided to me that "I am not sure whether I want to marry George right away or not. My relatives are pushing the deal and want to see me married. I don't know whether I really care for George enough to marry him."

At that time she asked my opinion on the matter. I told her, "Marriage is an important step in any person's life. Personally I don't believe in divorce unless there is absolutely no possibility of a married couple to get along with each other. I'd rather see a couple divorced than unhappily married. You may be think you love George now, but it may be better if you wait for a while and be sure you love him before you marry him. Marriage isn't something that you can jump into and jump out of, it is a pact for life so one should be very sure before taking the step."

Kiyo told me that she felt the same way and that in spite of what her relatives think she would wait a while before getting married. In several weeks the engagement was quietly broken off by mutual consent. "George is still one of my best friends," said Kiyo when she told me of the broken engagement. A few weeks later George went to Detroit on an indefinite leave and is said to have a good job with a ~~milk~~ dairy.

Kiyo and Shig met at Heart Mountain. They were both active in the Community Christian Church. Friendship blossomed into love and so they were married.

Murayama funeral
Suski
Feb. 11, 1944

Some 60 persons, including six Caucasians and some eight issei, attended the funeral services held for Amy Murayama, only daughter of Mr. and Mrs. Harry Sadakichi Murayama of Deer Park, Ill. at the Grace Episcopal Chapel on Thursday, Feb. 10, 1944, at 2 o'clock. The Rev. John M. Yamazaki, former pastor of the Japanese Episcopal Church of Los Angeles where the Murayama family were active members, officiated with the assistance of a Caucasian minister of that chapel.

The ceremony was conducted in English and consisted of several prayers and two hymns, "I Would Be True" and "Sweet Hour of Prayer" which were requested by the deceased. Pipe organ music was heard throughout the services except during the prayers. The chapel is part of the St. Luke's Hospital where Miss Murayama died of pneumonia. She had been confined to his hospital in April, 1943 of some lung ailment but she recovered and went home. She became ill a short time ago and succumbed to pneumonia. Her death was wholly unexpected, according to Ben Murayama, her cousin, who came to Chicago for the funeral services from Columbus, Ohio.

The deceased is about 26 years old. She was active in the Japanese Episcopal Church in Los Angeles. Shortly after graduating high school she was sent to Japan to study Japanese. She attended Keisen Jogakko, founded by Michi Kawai, and returned to California upon graduation. She kept books and worked as secretary in her father's ~~ter~~ store, "The Nisei Sho-kai (Company)" which dealt with electric appliances.

When her family evacuated to Santa Anita Assembly Center, she worked as a counsellor in the Social Welfare Department. When her family relocated to Jerome WRA center, she again worked in the

Social Welfare Department up to the time she left for resettlement in Chicago. Her parents are now working as domestics in a home in Deer Park, Illinois; the eldest son, Henry, and his wife and child are in Utica, Illinois where Henry is working in a plastic concern. Herbert is working in Chicago.

News of Amy's death and funeral services were told to close friends through the mail and these persons in turn informed others. Rev. Yamazaki also got in touch with several former members of his church in Los Angeles.

This funeral service is the second conducted for evacuees in Chicago.

Ulaia, W.

397 - Sunset -
Wainetka

I would be true, for there are those who trust me
I would be pure, for there are those who love me
I would be strong, for there is much to suffer
I would be brave, for there is much to dare
I would be grave, for there is much to learn
I would be kind, for there is much to give
I would be gentle, for there is much to soothe
I would be giving, and taking the gift of love
I would be laughing, for I know my weakness
I would look up, and laugh, and love and life
I would look up, and laugh, and love, and life

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The Funeral Service
for
AMY MURAYAMA
at
Grace Episcopal Chapel
1442 S. Indiana
Chicago

Thursday, February 10, 1944
2:00 p.m.

Prayer Book - p. 324

I WOULD BE TRUE

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare,
I would be brave, for there is much to dare.

I would be friend of all, the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift,
I would look up, and laugh, and love, and lift.

Amen

SWEET HOUR OF PRAYER

Sweet hour of prayer! Sweet hour of prayer!
That calls me from a world of care,
And bid me at my Father's throne
Make all my wants and wishes known;
In seasons of distress and grief,
My soul has often found relief;
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer!

Sweet hour of prayer! Sweet hour of prayer!
Thy wings shall my petition bear
To him whose truth and faithfulness
Engage the waiting soul to bless.
And since he bids me seek his face,
Believe his word and trust his grace,
I'll cast on him my every care
And wait for thee, sweet hour of prayer!

Sweet hour of prayer! Sweet hour of prayer!
May I thy consolation share,
Till, from Mount Pisgah's lofty height,
I view my home and take my flight;
This robe of flesh I'll drop, and rise
To seize the everlasting prize;
And shout, while passing thro' the air,
Farewell, farewell, sweet hour of prayer!

Amen

The above hymns were requested by the deceased

Free Association: Class distinction
Ernie Takahashi
March 5, 1944

Camp has a way of degrading people. If I stayed in Poston much longer, I would have degraded myself and become just like the rest of the people. The classes of people were so noticeable in camp. Those who had no breeding really showed it when they were thrown together with the others. I'm glad I got out when I did or else I would have degraded down to their level.

I like it here in Chicago ~~where~~ where you can mix in with the people you want to. Chicago has everything~~k~~, the theatre, movies, concerts and programs of all kinds. It's easy to get around in the city if you want to visit friends. I like living in Chicago.

Free Discussion: On the draft
Ernie Takahashi
March 5, 1944

I hope the Army won't take me for six months. At last I'm doing something that I wanted to do since coming to Chicago. I was with a clinic in the Loop doing technician's work in the optometry division. Now I'm working in the plant where glasses are actually made. That is more interesting.

Whenever an Army officer comes there I hide. I'm afraid that if any of them sees me working there, they might try to boot me out like they're done to boys at Oscar Mayer. As long as they don't see me working they won't do anything and I'm safe in my job. The work I'm doing now is hard, but I don't mind it. It's just what I've been trained for and I want to make good there. But I'm afraid I'll be drafted soon.

If I had a ~~chance~~ choice between Shelby and Savage, I'd take Savage. I don't know much about the language but I'm sure I can learn. If I get drafted I'm going to ask to be sent to Savage.

Free discussion: On Communication
Ernie Takahashi
March 5, 1944

If someone were to start a newspaper out here for the evacuees, he would make a lot of money. I think there is a need for a newspaper or something which the nisei can read and see what they're friends are doing and where they are. The Pacific Citizen isn't enough. It isn't personal enough.

When I was back in Fresno I used to write for a weekly paper, "The Chuka Times". All I had to do ~~was~~ was to write 10 items each week. I tried to make the articles complimentary and write about friends who passed through Fresno. You'd be surprised how the nisei used to read that stuff.

People used to drop in my office and tell me bout themselves or somebody and I'd write it up in the 10 articles. But the funniest thing was the notes they'd leave under my door. The nisei liked to see their names in print.

There were times when the Buddhist people kicked and said that I wasn't putting in anything about them. But I didn't know many Bussei and besides the editor didn't care what I wrote, just as long as I had those 10 articles for him. I only wrote about people I knew and it wasn't that I was discriminating against the Buddhists.

I think the same thing holds true out here. The nisei still like to see their names in print and I'm sure a paper would go over big if anyone should start one.

Free Discussion: Nisei Social Outlet
Ernie Takahashi
March 5, 1944

If there was a place where nisei could get together for a social or even a dance, I'm sure there would be a lot of nisei who could enjoy themselves. One can't enjoy himself at these nisei dances where the atmosphere is not good and a different class of nisei attend. It's just like going to a dance hall. You don't know most of the nisei there.

Even the dances back home were much better. You knew most of the people there and you had a good time. But here in Chicago the dances are entirely different. You can't enjoy yourself.

If I were taking a date out I'd rather take her to a nice hotel for an enjoyable evening. Here you get good atmosphere, good food and a floor show. It is much less expensive than going to a restaurant and then to a ~~move~~ movie or a theatre and then for a snack afterwards. You have to buck the crowd wherever you go, wait in line for everything and waste a lot of time. The people around you in a hotel like Palmer House, the Pump Room and similar places are better class. As long as you behave you are accepted in these places.

There isn't much one can do with a date except to take her to a play, a movie or a ~~dan~~ dine and dance place. You can't get any privacy at all, in the first place. The girl always lives with several other girls and you can't have a nice quiet visit with her at her apartment, so you have to dine out. There's no privacy in a taxicab either, and you can't ride around too much. Naturally the street car or the "L" is no place to talk, it's too noisy. It's too cold to walk around the park. What can you

do?

When spring comes it will be a little better, at least you can take a stroll in the park or even go out to the lake. But during the winter there's nothing you can do.

Free Discussion: On Job Opportunities
March 5, 1944

Warren Watanabe: I wonder if the nisei would have had a better chance if they had come out to Chicago way before evacuation and tried to make a living out here?

Louise Suski: I think if the nisei were well trained in their fields and could compete with the Caucasians, they would have had a chance. I don't think the prejudice against the nisei was as great as it was on the coast. On the coast many personnel managers wouldn't even give the nisei an interview whereas I believe the personnel managers out here would have at least given the nisei an interview and then it would have been up to the nisei to sell himself. And if he was good enough I really believe he could have gotten a job. Since the feeling against the nisei was not bad at that time as it is now, I think he would have been accepted. He just had to prove that he was capable of holding that job.

Warren Watanabe: I doubt it because they had plenty of workers then. Now there is a shortage of manpower and consequently the nisei are being accepted.

Ernie Takahashi: If I thought I had a better chance in the middlewest than on the Pacific Coast when I finished school, I would have come out here immediately. But I don't know whether the nisei had a better chance before the war than they do now.

Louise Suski: Perhaps the reason why there weren't very many nisei holding good jobs in the middlewest was that so few tried their luck. They just took it for granted that things were pretty much the same as it was on the Pacific Coast. Several years ago

I received letters from nisei in the middlewest urging me to get nisei college students to enter school out here and then seek work in the middlewest. I got the impression that nisei were being accepted in various jobs. I did talk to a number of people but they seemed to be contented with the measly salaries paid by the issei employers. I guess the nisei just didn't want to get away from nisei associations and nisei social life.

Free Association: On Social Outlet
Joe Takahashi
March 5, 1944

We never go out in more than two couples or five people at the most. It's too conspicuous to have more than that. When you go to a place like Trianon or Aragon, it's best to go with another couple so you can have somebody else to dance with besides your date.

When I have a little extra money I take out a date. If not, I just don't go out. It costs at least \$10 per date because you include dinner, a show or something and a snack afterwards.

I sure got rooked the other night. We were at a dine and dance place and a girl came around selling gardenias. I asked my date whether she wanted one or not and she said yes. So the girl pinned one on my date. I thought it would be about 50 cents and then I'd give her a 15 cents tip. I asked the girl how much it was and she said one buck. It floored me. There was nothing I could do but pay it since my date had the gardenia already pinned on. Gosh, one buck for a tiny gardenia which could have been bought for a dime back home.

First Baptist Church

Mar. 13, 1944

Sushi

Mr. and Mrs. Rio Kashiwagi (Baptists) and Maki Ichiyasu (Congregationalist) who were visiting in Chicago from Milwaukee over the week-end wanted to visit the First Baptist Church where Rev. Jitsuo Morikawa is assistant pastor. All three of them knew Rev. Morikawa in Los Angeles where he served as pastor of the Los Angeles, Gardena and Terminal Island Baptist churches. They took Amy Okazaki, who attends the Hyde Park Baptist church regularly, with them. The latter attended the installation service and some of the other services of the First Baptist church.

Maki Ichiyasu had the following to say about the church and service:

"Rev. Morikawa was at the door and greeted the people as they entered the church. It's a small church and the people there seem to be quite friendly. I noticed about half a dozen nisei there. One of them was Bob Okazaki who is the elder brother of Sumi Kashiwagi and Amy Okazaki. Rev. Morikawa took part in the morning services by giving the prayer, reading the scripture while Rev. Titus preached the sermon.

"Rev. Morikawa told us to be sure and come to the evening service at 7:30 p.m. as a lot of nisei came to that service so we went that night. The place was full of Japanese and only a handful of Caucasians. I saw a lot of my friends there, some whom I had not seen since leaving Poston in April of last year and others I hadn't seen since evacuation. Rev. Morikawa is a good preacher, he has a lot of sense in his talks. He speaks slowly, clearly but his sermons are full of meaning. I think everybody there likes him. He seems to be very popular among

the general congregation. He has a pleasing personality.

"There are a lot of nisei who are Baptists and consequently they would attend this church. Then there are other nisei who would rather attend a church where there are a lot of nisei rather than be the only one attending a Caucasian church. Somehow the nisei would rather stick together and I don't blame them. I think the nisei can do a lot of good through this church as they will have many contacts with Caucasians through joint meetings and other gatherings."

Bob Okazaki, who is reputed to be Rev. Morikawa's publicity man and who was responsible for sending out regular cards and bulletins announcing church services and other activities of this church to the nisei, told his sister that he plans to go to Denver soon. He was working as a cook at the Wisteria Tea Gardens and now he is working at a plastic and silk screen painting place, however, indicated that he will leave for Denver soon where he has been offered some kind of job in the Japanese community there. He seems to be lost unless he is surrounded with Japanese faces.

Milwaukee Nisei
March 27, 1944
Suski

Four of us residents of Chicago were special guests of the Milwaukee young people at their monthly social held over the week-end of Feb. 26 and 27. The March social was shifted one week earlier in order to accommodate the Chicago visitors. The date was set two weeks previously when two members of the social committee was visiting Chicago and at that time extended an invitation to attend the monthly social. "We want you to know how the Milwaukee young people get along and how we sponsor socials each month", they said.

On the first evening, Feb. 26, a bowling party was held in the four-lane alley in the basement of the Milwaukee YWCA building. All four lanes were reserved for the evening. Sixteen persons participated in the games. The regular YWCA bowling instructor was present to help the beginners. A prize was offered to the girl who made the best improvement in two lines.

After the group bowled three lines, they went up to the living room on the fourth floor for an informal social. Bridge and other card games were played. Light refreshments were served later.

The party broke up about 11 o'clock as the YWCA has placed a curfew and all activities must end by 11 p.m. This nisei social was the only activity scheduled for the evening in the "Y" building.

A pot-luck supper and dance was planned for the following evening at the YWCA. The table in the dining room on the fourth floor was set for 20 people plus two children. The younger set had been invited to the dance which was scheduled for the latter part of the evening. Most of the older people played cards in

the living room, leaving the younger people to enjoy dancing to music provided by a juke box.

The card party was scheduled for 3 o'clock in the afternoon, however, a parade which went through the downtown streets in the afternoon held up the traffic and as a result the majority of the the nisei did not arrive at the "Y" until close to 6 o'clock, the time set for the pot-luck supper. Since the YWCA building is located in the downtown area, it was difficult to get to the building during the process of the parade.

Maki Ichiyasu, YWCA staff member, said that a committee was selected each month to take care of these monthly socials and each nisei was given an opportunity to serve on the committee during the year.

I met Sumi Shinozaki, secretary of the Milwaukee WRA office at the Chicago WRA office on April 21. She was en route to Milwaukee after spending three months at the WRA office in Peoria. She said that she missed Milwaukee ~~XXXXXX~~ and was anxious to return to Milwaukee as she liked it more than any other city she has visited in the middlewest.

Sumi mentioned that she had received letters from Milwaukee during her stay in Peoria and friends told her that the bowling party and buffet supper party was the best social which was held in Milwaukee to date and she declared that she regretted very much having missed that party.

Whenever the Milwaukee nisei have social activities at the YWCA building, they generally have the use of the entire build-

ing. Makix Ichiyasu, a member of the Milwaukee YWCA staff, assumes all responsibility for the building during the evening. All kitchen facilities are available for refreshments. For dancing the foyer of the fourth floor is generally used. Card games are played in the living room on the same floor and there is also another room which can easily be converted into a dining room. Miss Ichiyasu has her office on the fourth floor with other members of the staff.

The nisei can have their socials in the gymnasium, however, the place is really too large for the 150 resettlers who are residing in Milwaukee at present. The foyer of the YWCA is large enough for any nisei social of that city.

Nisei Visitors in Chicago
April 14, 1944
Suski

After hearing many unfavorable comments on Chicago, how dirty it was, how crowded it was, what terrible weather it had, etc., it was surprising to hear a young nisei couple say that they actually liked Chicago and wouldn't mind living here.

This young couple, Mr. and Mrs. Jimmy Kaneda, who were married in Los Angeles shortly after the outbreak of the war, came to Chicago for a week's visit from Salt Lake City where they had relocated early in 1943. They found Chicago so different from the drab and conservative Salt Lake City which was dark and quiet after 9 p.m.

The Kanedas went to the nisei dance which was held at the Skyline Athletic Club on April 9. They went, "because we'll see our friends there and we can see who is in Chicago." They both like to dance so they seemed to have enjoyed the dance. Their comment was as follows:

"It looked like most of the people at the dance were from Manzanar. We saw so many people we knew there. The dance was sponsored by Joe Komaki. He and Mas Okabe used to sponsor the weekly dances in Denver but now Mas is doing it alone and Joe is giving the dances out here. It costs a lot of money to sponsor those dances but I think Joe is making a little profit anyway. He says that it costs money to make money. It cost us \$3.00 to get in. I guess they have to charge that much in order to make any money. The orchestra wasn't any too good. The young drummer, Hideo Kawano, who played for the Chicago nisei orchestra, was there. During the intermission he played the drums and was he good. Even the regular drummer of the band was admiring his playing.

"We saw some zoot suiters there. There were a lot of stags there too. There were several people who were kind of drunk too but they didn't bother us. A few drinks seem to give those boys a little courage so they can go up and ask any strange girl for a dance or cut in on somebody who is dancing. Some of the drunks were just sitting around and they didn't dance at all. I don't see why they go to the dances if they don't dance.

"The music wasn't any too good. We've heard better orchestras at nisei dances before. I imagine they had to pay a lot for that orchestra too since they all generally belong to a union and union bands have to be hired in a union hall and at union prices. What a headache it must be for Joe, but he's an enterprising fellow and the promoter type so he probably doesn't mind it, as long as he makes money.

"During our one week visit in Chicago we've met a lot of former Los Angeles friends. Some of them say 'hello' to us on the street and we don't even know their names but we answer back 'hello'. They seem to know us though. You can spot a boochie any place. You can see a ~~dark~~ black haired hatless head coming down the street and you just know that's a boochie. Why don't the boochies wear hats like the rest of the men?

"One day we bumped into Tut Yata and Lt. Pete Yamazaki just as we got off the I.C. We knew Tut back in L.A. but we just couldn't remember his name. We couldn't very well ask him what his name was without embarrassment so we let it go. It wasn't until evening that we finally remembered his name. Anyway they treated us to lunch and that evening they took us to the Chicago theatre where we saw Yasuko Tani dance in the chorus. After the

last show she came along with us to spend the evening. We were surprised to see how different she looked off-stage. She isn't tall as most chorus girls are. In fact, we thought she was pretty small, about 5 ft. 2. She said her life was pretty tough because when they aren't dancing they're rehearsing for next week's show and consequently she's pretty busy all day and by the time she gets home she's pretty tired.

"We went to the 'Downbeat' in the Loop. It's a small place which is below the street level. Here they have three colored bands playing one right after another and can they play hot music. When one band quits, another one picks up so there music going on continuously. A lot of young people go down there and they just sit and listen to the music, sipping cokes, beer and other drinks. The place is just crowded with people but one can generally get a table because people are going in and out all the time. The people just sit there and drink and keep time to the music by bobbing their heads up and down. It seems that everyone who comes out of there keeps on nodding their head to the music and it's so funny to see heads bobbing up and down. You just can't get that rhythm out of your head for a long time and we all were bobbing our heads when we came out of there. A lot of musicians go down there just to see how these colored musicians play swing music. They seem to learn a lot of by just listening to the rhythm of the colored men.

"We talked to one of the musicians and asked him whether he knew -----, a prominent colored musician who went to school with us back home. He has his own band now and is well-known throughout the country. This colored musician said he knew

this friend quite well so we talked about him for a while. Later we got this musician's autograph for a souvenir.

"After that we went to the Black Hawk cafe to see the Toy sisters in their act. Helen, who is known as Lei Lan is a singer while her sister, Dorothy, is the dancer. Dorothy now specializes in ballet dancing. She's a good tap dancer too. Dorothy's husband, Paul Jew, who is known professionally as Paul Wing, is now in the Army Air Force. Paul and Dorothy made a big hit as a ballroom dance team and even toured England and South America before the war. After Paul went into the service Dorothy called Helen and now they are putting on a sister act.

"We hate to leave Chicago because we've had such an enjoyable week here. We certainly would like to live here but it's going to be hard for Jimmy to get a job which would defer him from the Army. So we're going back to Salt Lake City and Jimmy will go and work on a farm. That's probably the best thing to do. Jimmy talked with a lot of boys in Chicago and asked about jobs and he found out that there are a lot of good paying ~~x~~ jobs but he'd rather take his chance on the farm."

Jimmy and his wife left for Salt Lake City via Denver. They had a round-trip ticket from Salt Lake City to Denver as Jimmy went to Colorado to play in a basketball tournament. In the final game of the tournament, which Jimmy said would be his last game of his career, he suffered a broken nose. He went to an issei doctor who had been practicing there for a long time and this doctor told him that his nose was not broken and just ~~xx~~ put some plaster on it and charged him \$5. Jimmy did not have faith in this doctor so he went to Dr. Howard Suenaga, nisei physician who

had recently passed the State Board examinations but who was waiting for his equipment and instruments to come from Santa Maria where he had stored them. Dr. Suenaga said that the nose was broken and since he did not have the proper instruments, he used a pair of chopsticks to straighten out the nose. By the time Jimmy arrived in Chicago two days later the swelling had gone down considerably and his nose looked pretty straight.

While in Denver Jimmy and his wife stayed at the Silver Dollar Hotel, once owned by Tabor who struck one of the richest and largest silver mines in the history of this country. This hotel, which was once the best hotel in Denver and reduced to a flop house, is now owned by the Mamiya brothers and all the tenants are Japanese. Tabor build this hotel and named it after his daughter, Silver Dollar. Jimmy said that the hotel still had many of the original material such as mahogany imported from India, ivory, teakwood, walnut, tile and other imported material from all parts of the world used in the building. After The Mamiya brothers leased it, they repainted and remodeled the place and today it is one of the better furnished Japanese hotels in Denver.

The Kanedas said that they saw a lot of nisei who didn't work at all and hung around Larimer St. which is rapidly growing into a Little Tokyo. Before the chick sexing season opened, it was said to be even worse and these boys did nothing but play pool all day and it was nothing to see \$500 or more change hands in one game. "A hundred dollars" is just chicken feed in a pool game at Denver," said Kaneda.

After Salt Lake City Mrs. Kaneda said, "Salt Lake City is so

dead. The business section is only a few blocks square. The residents of the city are nice to the Nihonjin and they have invited us to their Mormon Temple. The Mormons are so strong in that city that no other religious denomination except the Catholics have been able to get in. There isn't much opportunity for the nisei there so there haven't been too many evacuees coming there. They have a small Japanese community where we can buy any kind of Japanese food we desire.

"But Salt Lake City isn't exciting at all like Chicago. It's a small city and nothing much doing after 9 o'clock whereas life seems to begin at 9 p.m. in Chicago. I certainly would like to live in Chicago but I guess I'll have to stick to Salt Lake City for a while. There are no nice shop to buy things and everything is so quiet in the evening. Nothing exciting happens in this city. It

"I'm glad I got to visit Chicago because I got my shopping done for the summer. I got things which I am unable to buy in Salt Lake City stores. It takes a big department store like Marshall Fields to get nice things and they don't cost too much either. I hope I can again visit Chicago."

Notes on WRA
April 14, 1944

I happened to be in the outer office of the WRA looking at the Individual Card files when a reporter from the Herald American approached the information desk and asked Reiko Ito, "Who's the boss here?"

Reiko's reply was, "Mr. Kennedy is head of the Chicago office. Who shall I say is calling?"

"I'm a reporter from the Herald American and I was sent over here to check up on a story."

Reiko went to Kennedy's office to see if he was busy and finding him unoccupied, she ~~xx~~ ushered the reporter to Kennedy's office.

About an hour later Reiko told me what the reporter ~~was~~ ^{wanted to see Kennedy about -} checking up on. She said: "You know, the Herald American was checking up on a story that all the Japanese in Chicago were buying up all the April issue of the Fortune magazine to burn them up so the Americans won't get the inside dope on Japan as the Fortune magazine revealed valuable information on Japan. Ha, ha, ha, it sure makes me laugh. He said that the newspaper received a report that a nisei boy bought 15 copies of the Fortune magazine from ~~f~~ one store."

"You know, they checked up on the boy and they discovered that he was a volunteer for the Army and was leaving in a few days for induction. His employer had asked him to get 15 copies of the Fortune magazine and he was just following orders. So you see there wasn't a good story after all."

Later in the afternoon Dr. Jacoby mentioned about the Fortune magazine incident to Captain Mizuha during the latter's visit to the office. Dr. Jacoby said, "The Herald American

Notes on WRA - 2

was following up on a report that all the Japanese were buying up the Fortune magazine because it contained vital information of benefit to the enemy and they didn't want it to get into the hands of the Americans."

Everyone in the room, including several of the girls employed in the office, laughed at the story.

Comment on La Guardia statement
Bob Kuwahara
April 29

"Did you read what Mayor LaGuardia stated a few days ago in the papers? He said that he would not be responsible for the evacuees in New York and vicinity. That's an invitation for the people of New York to do anything they want to with the evacuees and he will not be responsible for them.

"LaGuardia is just inviting trouble when he makes a statement like that. That means the evacuees will stay shy of New York and a lot of them who are already there will get scared out and will return to Chicago and vicinity. That means that we're going to have more than our share of ~~evacuees~~ here and before you know it we'll be ostracized here.

"They got us coming and going. They just won't give us a chance to live like peace loving people. Why can't they leave us alone. Statements like that make it that much harder for us to be accepted into new communities. Those who don't know us will doubt us now after reading La Guardia's statement."

NISEI-CAUCASIAN COUPLE

Aug. 18, 1944

This may be called the trials and tribulations of a nisei-Caucasian couple who were married in the small town of Decorah, Iowa about the middle of June.

The husband, Ted, is a 24 year old nisei, born and raised in Phoenix, Arizona. He has been doing chick sexing work for the past four years in the northern part of Iowa and a few hatcheries in the southeastern corner of Minnesota. Ever since he started working in Los Angeles two years prior evacuation, he has been rather independent and would not mind his widowed mother or his elder brother who was a shipper in Arizona. As a ~~chick~~ chick sexer he made quite a bit of money and this made him even more independent. He bought whatever he wanted at the moment, without thinking whether it would be useful to him in the long run or not.

About a couple of years ago he met Elaine, then 14, who worked as a waitress in the hotel restaurant where Ted made his headquarters. She worked there during the summer. Ted was not particularly friendly with her until this year. Elaine is now 16 and finished two years of high school work, however, she looks at least 18.

The first hint of marriage plans came early in June when Ted wrote to his sister-in-law in Chicago, telling of his predicament. He said that he thought Elaine was a nice girl and had thoughts of marriage but not for a few years but now he had to marry her. Ted had liked a nisei girl from Arizona who is now in Chicago, however, she married someone else. Perhaps this may have gotten him to the point where he did not like nisei girls anymore and as a result got friendly with Elaine on the rebound. His sister-in-law wrote and told him to marry the girl right away as there was no way out of it now.

Fortunately Elaine's mother was fond of Ted as he was a respected resident of Decorah. Marriage plans were made and the ceremony took place at Elaine's home. Ted's brother stood as bestman. Ted's brother later said that Elaine's mother thanked him and Ted for taking Elaine off her hand as she was getting quite unmanageable. The brother also said that other ~~residents~~ residents of the city made such comments as, "Poor Ted, married to that girl", "Of all the girls in Decorah he had to pick that girl", etc. It seems that Elaine did not have too good of a reputation for not minding her mother, not helping at home, of telling lies.

The day after their marriage the couple came to Chicago. Coming to a big city from the small town of Decorah frightened the poor little country girl. It was too much for her and she wanted to go home to mother. Her in-laws told her, "You're married now and you must think of your own family. You can't run home to mother now that you're married." A week later the couple went back to Decorah for a visit.

Several days later they were back in Chicago. This time they brought back a little spaniel puppy. They seemed happy enough. Elaine was taken shopping and she said she was getting

used to the big city. She seemed happy enough. They lived in a sleeping room in the same apartment building as Ted's brother and had all their meals with the brother and his wife.

Ted seems to be a restless person. The only time he sits still is when he's reading a newspaper or magazine. Otherwise he's walking around, looking into the refrigerator. He eats between meals. After dinner he goes to visit his friend who lives two blocks away. He took his wife over one night and there were a couple of kibe who jabbered away in Japanese. Later Elaine said she didn't like to go over there because the kibe spoke in Japanese. She said, "I heard them say 'hakujin' and I knew they were talking about me."

To friends that he like, Ted is very nice and goes out of his way to do things for them. One day he left his wife home and went to the hospital to bring home his friend's room-mate. He went over to their apartment practically every night waiting on them hand and foot. He visits them and if they go to a show he goes along without telling his wife about it. It is no wonder Elaine gets lonesome. The couple does not show outward affection toward one another. They don't act like a newly wed couple.

One day Elaine said she wanted to go home for a visit before she got too big. It was the first time that she was going to ~~xx~~ ride a train and alone at that. It was only an 8 hour ride and then she had to take a bus to Decorah. She said that she would be back the following Sunday. The following Sunday came and she did not return.

It seems that Ted had written to his wife something to the effect that "now that you're back with your mother, I suppose you'll want to divorce me", indicating that there was a little tiff between them. Elaine wrote back and said that if he didn't want her she could always stay in Decorah. A few more exchange of letters made the breach wider. Finally Elaine's mother wrote a damaging letter. Before things got worse Ted was advised to telephone to his wife and ask her to come back. Elaine promised to come back in a few days but Ted went to Iowa after her and brought her back to Chicago.

Ted was advised to keep all these damaging letters in case he should ever want a divorce, they could be used as evidence. But unfortunately he burned them all up. He said he would keep them after this.

Ted had been working at an armature company but he didn't seem to like the work so he didn't go to work after a few days. Instead of telling the company that he would like to take a few days off to get his apartment organized, he just laid off without a word. Then a casual friend from Decorah came to Chicago to look for a job, an 18 year old girl. Although she was not a close friend of either of them, Ted went out of his way to help her look for an apartment and job hunting. Elaine was neglected all this time. Ted had intended to buy some furniture but he didn't find time for this. That night Ted, Elaine, Ruth and a man Ruth had met here in Chicago went on a spree and they didn't

return until about 5 o'clock in the morning. Naturally Ted didn't go to work the next day.

The next day the armature company called up Ted and asked him to come back to work. His reply was, "I told you I was not dependable. You shouldn't have hired me in the first place. I wish you would find somebody to take my place." It seems that Ted works on a machine, one of the two machines in the concern and he is really needed at work. Ted complained something about his hands getting too hard and it would be hard for him to do chick sexing work ~~it~~ next season. He seems to have any excuse just to get out of working. He's been his own boss for several years now and it seems hard for him to work ~~w~~ for somebody else. Ted admits that his company really needs him and yet he doesn't seem to do anything about it.

Three days after Ted and Elaine returned to Chicago the latter's mother called from Decorah but the couple was out riding with their casual friend, Ruth. Elaine had not written to her mother since coming to Chicago and the mother was worried about her. That morning Elaine had mentioned that she hadn't written to her mother yet and that she should do it. She was pretty busy cleaning up her new apartment and she really didn't have time to write.

The day that Ted received his notice that he was reclassified to 1-A he decided that he would volunteer for ~~2~~ the Japanese language class at Savage so he wrote to Major Paul Rush immediately. This must have given Elaine the idea that he wanted to get away from her.

Ted is so used to having his way that he bawls his wife out for little things. If she talks a little bit too loud he says, "Don't talk so loud." One day when she left the switch on the iron and burned a hole in the iron board, ~~the~~ bawled her out in front of her in-laws and it wasn't necessary. It happened that the iron had a switch which indicates "off and on". He said to her, "you should know better than that. After all, you can read better than us, being Caucasian." Everyone felt bad when he said that to her. The rest of the people sympathized with her and tried to tell her that many times they had done the same thing before.

Probably it is these little things which hurt Elaine and made her want to go home to mother. Ted doesn't seem to realize his responsibility as a married man and does not think of his wife first but of his friends first. His sister-in-law said, "Ted should make friends and have them come to visit him and he shouldn't be the ones to be going out to his friends. After all, Elaine doesn't want to step out just to see his friends every night."

It is interesting to see this couple's married life coming along. Her in-laws try to make her feel at home. I'm sure they act no different from her own family and Caucasian friends. Elaine had mentioned to her mother about how much rice Ted and her in-laws ate. Elaine's sister-in-law wrote to Elaine's mother that the Japanese ate rice the way the Norwegians ate their flat pancake like food. She told the mother about her

family background and that the nisei were not different from the Caucasians except in physical features. The mother seemed to understand and wrote back a nice letter.

Ted said that he had a physical check-up at Mayo Clinic in Rochester, Minnesota last year. He said he paid \$60 and they checked everything. He said that they told him that he was all right except that his blood pressure was a little high.

Ted has not done any hard physical work in his life. He may have loaded some trucks several years ago but this was not his steady work. On hot days he drinks cold drinks all day long. He perspires very easily. One night he fixed a closet and had to saw one piece of wood and do a little hammering and before he was through he was drenched with perspiration. For this reason he has never done anything that requires physical exertion. When he's at home he eats left-overs, in between meals. During the meals he eats plenty too. He has two helpings of everything. He has a bad habit of sitting at the dining table before anyone and eats his salad up before anyone else sits down. He never waits for the others to be seated around the table but commences eating just as soon as he is served.

Whenever he wants to do something, he says, "Let's do this and let's do that." He never asks, "Do you want to do this, or do you want to do that?" He has to have his way ~~and~~ else he gets grumpy.

Shortly after he arrived ~~xxxxxx~~ in Chicago following the close of the ~~xxxx~~chick sexing season in Iowa, he got a job at an armature company at 60 cents an hour. He said, "The man at the plant asked me if I was going to work for 3 days and then quit." On the fourth day, he did not go to work. The company called him and he had his sister-in-law tell the foreman that he was sick. He had come home from work the previous day claiming that he was ill. There was nothing really wrong with him. He tried to quit the job claiming that he was underpaid. After a talk with the superintendent it was agreed that he would be paid by piece work. He was satisfied so he returned to work. A few days later he said he wanted to quit the work because his hands were being ruined and that they were getting hard so that they would be no good for chick sexing. His brother told him that he should not have accepted the job if he had intended to quit so soon. He was urged to remain at this job. Ted mentioned that the foreman told him that he could quit as soon as they broke in another machinist. This was two weeks ago and Ted is still working at the same place. He said, "I guess they want me pretty bad. They don't seem to be breaking in anybody." His paycheck have been pretty good so he has remained at this company.

Ted has a friend who he visits quite regularly. He lives about two blocks away. Often times he takes him and his girl friend out to dinner and a show. One night he took them to a show and did not say a word to his wife about it. Elaine's

friend said, "I'll bet Ted went to a show tonight. I'll take you to a show and if you get home after Ted, it will serve him right."

In the arguments between Ted and Elaine, the in-laws seem to side with Elaine. She has her faults as she says things which should not be said. She says the first things that come to her mind.

Ted said, "How do I know that the baby is mine?"

Elaine replied, "You know darn well it's yours. You wait and see after it's born you'll be able to tell. After it's born you're not ever going to see it. My mother is going to take care of it while I go to work."

Elaine said, "You could have been lynched for what you did to me. You were lucky that you were respected in Decorah. You would have been booted out so fast and no other Japanese would have been able to come into Decorah as those citizens would have been roused up against all Japs. You could have been held for a statutory offense too because I was only 16 but my folks stepped in agreed to let me marry you."

Elaine said, "I could go back to Decorah and tell them what you did to me. But I am thinking of your business. You wouldn't be able to do any chick sexing any more. Your business would be ruined."

To this Ted said, "I can work in some other territory" in an arrogant manner and with confidence. This didn't help matters any either.

I found out that all was not well between Ted and Elaine on Sunday, August 27, when I returned from golf. Elaine was upstairs with her sister-in-law and there was evidence that she had been crying.

Elaine said, "Ted beat me last night and I bled something awful and I got the sheet all dirty."

Upon further questioning Elaine said that Ted wanted her to go visit friends (who lived about two blocks away). Ted wanted her to change her stocking as the ones she had on had a run and she had fixed up quite awkwardly. Elaine refused to take them off as she said, "I've seen Jane with stockings on that were patched up." At this point Ted tried to force her to take off the stocking and Elaine refused and she shoved him after which Ted hit Elaine. Then the fight was on. Later in the evening there was another fight.

When Ted went to his sister-in-law's place later in the day, he said to Elaine, "Did you show that sheet to Clara? What did you do with it?" Elaine answered, "Clara took it off."

At this point Clara said, "Yes, I took it off and washed it. Blood stains have to be washed right away or else the stains cannot be washed off."

Then Clara proceeded to ask Ted what the quarrel was all about as Ted said ~~xxxx~~ to Elaine, "You can go home to your mother, for all I care." Elaine said that the quarrel was really about the night that Ted went out with Ruth and came back at 3:00 o'clock in the morning. Ted replied, "I was home at 11 o'clock."

Clara then said, "You know very well you weren't back at 11 o'clock because we all came back from the show about that time and you weren't home yet. Elaine said that you didn't come home until 3:00 o'clock. What were you doing all that time?"

Then Ted admitted that he did not come back at 11:00 o'clock. He had gone to the show with Paul and Jane. He was out in the park until 3:00 o'clock. None of us would believe this. Elaine accused Ted of being out with Ruth all that time.

Ted said ~~x~~ to Elaine, "If you don't want me to see Ruth, why don't you call her up and tell her so? She's your friend."

But Elaine said, "No, I don't want to do that. Besides she is not my friend. I knew who she was at Decorah but she's two year's older than me. She didn't even give me any wedding present nor send me any congratulations. If she says she's my friend she's mistaken.

It seems that Ruth had called Ted up because she didn't know anyone in Chicago upon her arrival. She must have gotten Ted's phone number from Elaine as there was no other way of getting his phone number in Chicago. Ted told Clara that Ruth had told

him about the things that the Decorah people were saying about Ted and his marriage. They all seemed to feel sorry for Ted for having married a Latham girl. This may have made the breach between Ted and his wife wider as Ruth colored up the story.

Ted's brother and his wife tried ~~x~~ to patch up things between the estranged couple, trying to get Ted to promise to treat his wife better. He would not promise to beat her up. He only said, "I won't beat her if she doesn't get ~~xxxxxx~~ ~~xxxxxx~~ ornery."

But Elaine said, "He said that the last time, remember when he promised you he wouldn't beat me?"

The sister-in-law said, "No, you have to give me your solemn oath that you won't beat up Elaine."

Ted refused to promise saying, "She can come back if she promises not to be onery, otherside, I don't care what happens to her. She can go home to her mother for all I care."

All during this time Ted was reading the newspapers and he had a smirk on his face. He seemed to take everything as a farce and would not be serious for an instant. His sister-in-law grabbed the paper out of his hands and said, "Now listen Ted, we're trying to help you. You have a responsibility and you're not man enough to take it. Now, if Elaine goes back to her mother, what are you going to do about her support? What about the baby?"

At this Ted said, "How do I know if it's my baby?"

His sister-in-law then said, "You know very well you're responsible for this. You can't deny it and you know it. How can you sit there and say such things. I don't know what I can do to make you realize the mess you're in. It's no joke."

Elaine wept and said, "He called me all kinds of names, a bitch, a whore, a good-for-nothing idiot, crazy, moron and a lot of other things."

Ted piped up, "And what did you call me, a yellow-bellied Jap and that a Jap~~x~~ was a Jap, no matter where he was."

Elaine said, "I was only repeating what that anonymous letter said about you."

Several times during the conversation Ted started to go toward Elaine and strike her, but each time his sister-in-law stepped in the way to protect Elaine.

Elaine said, "What am I going to do? I can't go home to mother and have to face my friends. They're going to come and see me when they heard that I am home and pretty soon they're going to know all about me when they can see for themselves. I'd rather die than face that."

Ted's brother then said, "Let's not argue anymore, let's eat. During lunch Elaine refused to sit by her husband. During the lunch Ted said to his wife, "Let's go to ~~xxxx~~ a show."

Elaine replied, "I don't feel like going to a show but I'll go with you."

There was peace and quiet in the apartment for a little while that afternoon. After 10:30 that night the two returned accompanied by their friend, Jane.

Elaine said, "It's impossible, I can't make a go of it."

Ted said, "Aw, she can go home for all I care. She wouldn't even sit next to me and she embarrassed me by making faces at people."

The feeling got worse and worse at the two kept on quarreling. Finally Ted's brother had to ask him to leave in order to have things quiet in the place.

After Ted and Jane had left, Elaine said, "Those two ought to get together, they're so much alike. The more I think of it the smaller Ted gets in my eyes. Jane moaned about the money her fiancé was spending on Miki and Chico (sons of his close friends). She even told me not to stay with you up here as she said I shouldn't impose on you. She certainly did side with Ted in everything. ~~Tonight~~ I had to ask him if I could have some spaghetti. He wouldn't order anything for me. I think that was dirty. We went to a show after that but I don't remember what it was all about."

Elaine went on to say about what Ted has said about ~~his~~ his ~~Saskie~~, how much money he spent on them. She said, "I know darn in-laws ~~and~~ well how he used to order his older brother around and used to have him do this and that for him. Bertha, the lady that used to clean the rooms at the hotel, commented on that fact too that the younger brother was treating his older brother something awful. I can see now what kind of a person he is. He was so nice to me when he was courting me, but now I hate him. I don't think I'll ever marry anybody. I don't want to be fooled twice. He told me that he spent a lot of money sending things to his sister-in-law's family."

The sister-in-law piped up, "He knows damn well he practically forced us to take that trip to Heart Mt. He insisted that we take a case of canned goods with us. He urged us to take all those things. If I knew he was going to kick about it, I would never have taken it. I've told him that if it took the rest of my life I would pay him back every cent he spent on us.* He doesn't seem to appreciate the fact that I did his washing and ironing for him for which I never asked for a cent. That's gratitude for you."

That next morning Elaine went down to her own apartment and cleaned it up. She even ~~even~~ cooked dinner for her husband. Ted

was surprised when he came home from work and he found dinner waiting for him. His sister-in-law had gone downstairs with her in case anything should happen. She mentioned something about the landlady hinting that she didn't want any women coming to see him, and then he blew up. He threw the plate of food on the floor and just stormed out.

The landlady heard the commotion and wanted to know what it was all about. Elaine went in to speak to her but first she returned to her room to turn off the radio. At this point her sister-in-law cautioned Elaine not to tell the landlady too much. The landlady ~~was~~ was fuming when she found out about Ted having beat up his wife. She must have been a little more sympathetic to Elaine because she was a Caucasian girl. Anyway she wanted to call the police but Elaine told her that there was really nothing she could pin down on her husband but said that the next time he beat her she would let the landlady call the police. The landlady told Elaine that she would give her money to go back home if her husband refused to give it to her. She also mentioned the fact that she wouldn't want Ted to stay in the apartment alone as ~~she~~ a man would not be able to keep an apartment clean like a woman would. She hinted that she would ask him to leave as soon as the current month's rent expired in the middle of September.

Later Elaine told me, "Miss Anderson was fuming mad when she saw the food on the floor where Ted dropped it. He broke one of Clara's dishes too. She just pounded her fist in her hand and said that she would not hesitate to call the police. Miss Anderson is so nice, she even offered to give me money to buy the ticket to go to Decorah. But I don't want to go home now. I'll have to look for a room where I can stay. I can't stay here too long."

That night we had a visitor, a young man of 27. He is a photographer and he is now working for a photography studio developing pictures. When Elaine showed him pictures of herself and her family, he frankly told her which ones he liked and also mentioned that she was photogenic. During the course of the conversation he told her that he was interested in music and she asked him if he wouldn't take her to a concert. ~~He~~ He agreed to do this if her husband didn't mind.

After he had gone Elaine said, "Gosh, but he's nice. I wish I had met him before I met Ted. Do you think he was fooling when he said he liked hakuji girls?"

I assured her that I knew he had many Caucasian friends in Los Angeles and had taken ~~picture~~ photographs of many of them back home. Then Elaine said, "If I marry again I'm going to marry another nisei boy but nobody like Ted."

Then she said, "Do you think another Nisei would marry me?" And I assured her that as a general rule Nisei boys liked Caucasian girls, especially blondes. I told her that I knew several Nisei who had married Caucasian ~~boys~~ girls and they were getting along well.

Earlier in the evening we did our weekly washing. When

Elaine went downstairs to get her things to be washed, she came across Ted's things in the hamper. She pondered, "I wonder if I should wash his things or not?" Then she quickly caught herself and said, "I guess I'm getting soft, I'd better not."

While we were washing in the basement Elaine said, "I wonder where Ted went to tonight?" She knew he was out with Ruth as she had telephoned him earlier and asked him to call a certain number upon his return. This message was given to him. Later Elaine said, "I'm going to call Ruth's apartment and see if he's there. If he's not there I'm going to leave a message saying that there is an illness in the family and he should come home immediately."

But when Elaine phoned, she found out that Ruth had gone out earlier in the evening and did not say where she was going or when she would return. Elaine wanted to call again after 10:00 o'clock but I told her that it wasn't proper to call people up so late in the evening.

Elaine received a letter from her mother that day. She had enclosed a letter one of her friends had written to her. She mentioned that most of her boy friends did not know that she was married as they were away from home when the wedding took place. All she could say was, "I wish I could see them again."

Her mother had written to tell her that she wanted Elaine to come home if things got too bad. She mentioned that she had kept all of the letters which Ted had written to her and that there was enough evidence in them if they had to go to court for a divorce. A few weeks previous Ted had confided in his sister-in-law admitting that he had written letters which could be used as evidence and that he had destroyed all letters which Elaine had written to him and which were damaging too. He was ~~xxxx~~ cautioned to keep all letters, just in case. He said he would do this after that.

Elaine, being only 16 years old, is still very naive in many ways. When she writes to her mother she writes everything. She keeps no secret from her mother. She mentioned that one time she went out with a boy in a group to another town. After she returned home in the wee hours of the morning her mother took her to the family doctor for an examination.

She spoke about money, how Ted never gave her any money at all. She said that every time he's leave her just enough money to buy groceries and that she had to borrow a dime one day. Now she doesn't have any money. She said that at one time she had a \$10.00 bill in her purse but Ted ~~xxx~~ had taken it. ~~She~~ At that time ~~xxxxx~~ she said to me, "Do you think Ted is poor?"

When I asked her why she asked that, she said, "I had ~~\$~~ a \$10.00 bill in my purse and now it's gone. It happened to be on a Saturday night when she told me this. I assured her that Ted was not poor and that he had no chance to go to the bank in the morning and needed some money so must have taken her money. He would probably return it to her Monday after he went to the bank and cashed his check. She was satisfied with this answer.

Ted refuted Elaine's statement that it was her blood on the ~~xx~~ sheet as he declared that he had a nosebleed he got some on the sheet. This was one of the many contradictions heard during the evening.

Several times during the arguments Ted got up and made a motion to swing at Elaine, but he was stopped. He was breathing hard and it was evident that he was furious.

At one point Elaine said, "I'm going to tell Clara everything you said." This made Ted mad and he started to go toward her. At this point Clara said, "You don't have to tell me Elaine, I can just about imagine what it is."

Seeing that Ted didn't want Elaine to say anything to Clara, Elaine said, "You're afraid I'm going to tell Clara and you don't want me to, do you?" But Clara piped up and told Elaine to be quiet and Clara pushed Ted away.

Later in the evening Ted said to Clara, "I sure was surprised when you showed me. I didn't think you would." He had a smile on his face when he said this.

Clara replied, "You don't know what I'm capable yet. I can do more than just shove you."

Wednesday morning Elaine was worried what she was going to do with her little 4 months old puppy. She said, "I wonder if the landlady will take care of her until I return? I sure hate to leave him behind." Her sister-in-law assured her that the landlady loved dogs and that she probably would be more than willing to take care of it for her.

If you can get anything out of these articles, you are welcomed to them.

If you want an article on the Chicago Girls Service Club (a nisei club affiliated with the YWCA), I can get you some information on it.

MILWAUKEE, Wisconsin.--"One of the most discouraging letters the boys overseas receive from their wives and families are those in which they ask, 'You are due for a furlough now, when are you coming home?'" said Captain Mitsuyoshi Fukuda of the 100th infantry who was visiting his wife, Toshi, and his infant son, David, whom he saw for the first time after several months of action overseas.

"Furlough is one thing we have no control over. We must wait our turn. It's true that after 18 months of active combat duty we are due for a furlough but we must wait our turn. I hope all the wives could learn this as it would help the morale of the boys fighting over there. Sure, we all like to receive letters from home but cheerful ones."

Captain Fukuda was one of the four officers of the famed 100th infantry who were guests of honor at a banquet sponsored by the Nisei Council of Milwaukee held at the City Club recently. The other three wore the Purple Heart while Captain Fukuda ~~had~~ had a silver star for ~~gallantry~~ "brilliant success in the face of grave danger" which caused the rout of an entire enemy battalion.

Some 200 Americans, half of them of Japanese ancestry, attended this banquet. Masao Satow, former YMCA secretary in Los Angeles (Calif.) and at present field representative of the National YMCA, was the toastmaster. The Milwaukee Journal gave this banquet a big spread, a four-column picture of the four officers and 16 inches in the story itself.

Besides Captain Fukuda, Captain Kiyoshi Kuramoto, Lieutenant Masayuki Matsunaga and Lieutenant Shigeru Tsubota, the guests included Elizabeth Campbell, executive secretary of the International Institute; Grover Fillbach, of the American Legion who led the group in a salute to the ~~fixxxx~~ flag; Rev. Justus Olson, associate pastor of the Firth Methodist Church; H.O. Stenzel, business man of Milwaukee who employs a number of Nisei; and Elmer L. Shirrell, formerly of the Chicago WRA office.

The four Hawaiian officers were called upon to speak and they all praised the members of the 100th infantry and related stories of many instances of bravery. There were many tear-filled eyes as each officer told his story.

One of the features of the evening was the showing of the OWI motion picture, "Go For Broke", showing the 442nd infantry in training at Camp Shelby, taken before they went overseas as replacements to the 100th infantry.

Captain Fukuda said, "I have never been discriminated against in America. I have been treated royally but I have been in uniform. If those boys who gave their lives in Italy knew there were places where their families could not go because they are of Japanese descent, they would turn over in their graves. Sometimes we wondered, over there, if we would be called Americans when we returned. We all would like to see the day when we still will be described simply as Americans, not as Japanese Americans."

Lt. Matsunaga, who was wounded twice during the Volturno river crossing, told of seeing his men die and hearing their almost invariably last words, "I hope that as the result of my dying, you, my wife and my kids, will have a better world in

which to live."

After the banquet some friends took the officers to a night club and much to their surprise the master of ceremonies introduced them as Chinese officers. Mrs. Fukuda was surprised that the uniforms were not recognized that that of the American Army and sent a note to the announcer and surprisingly the master of ceremonies re-introduced them as American officers and mentioned the fact that they were all wearers of the Purple Heart.

Captain Fukuda was reluctant to talk about himself, however, he was eager to talk about the boys over there. He mentioned that they would love to receive rice, shoyu, dried shrimps and other types of food the Army does not provide and especially those which they had back home.

"The boys use their helmets for everything. They use it for cooking rice and other food; they use it for a wash basin; they use it to take a sponge bath in; they eat chow out of it; they use it for protection and it really comes in handy for everything. If the boys received staples from home they would cook it themselves. Anything sent from home is welcomed by the boys."

After a three weeks' furlough with his wife and son, Captain Fukuda left Milwaukee to rejoin his company this month.

Inter-marriage

After a few weeks trial, the marriage of an Arizona Nisei youth and a Caucasian girl of Iowa seems to be headed for the rocks as the couple is now separated. Just how the whole thing will turn out is unknown at the present as the young bride is pregnant and the husband refuses to support her.

Ted Y. is the second son of an Arizona farming family. Shortly after graduating from high school he left for Los Angeles on his own and since that time has been independent. He worked at the wholesale produce market in Los Angeles, doing odd jobs, hauling produce and eventually went into partnership with another Nisei, renting a space within the Ninth Street Wholesale Produce Market grounds, buying and selling produce.

A few years before the war he decided he wanted to make money fast and he saw the possibility of this through chick sexing as many of the boys in this profession were clearing over a thousand dollars per season. He took a course through one of the schools operated by a Nisei in the Los Angeles area and was assigned to a territory in Northern Iowa and part of Minnesota.

He did ~~fair~~ fairly well in this business and at the end of the season would visit his home in Arizona and spend the off-season in Los Angeles. He grew more and more independent and relationship with his parents and brothers became wider and wider. He sported a light colored De Soto coupe.

At the time of evacuation he was working as a chick sexor in Iowa and never did evacuate. His ~~parents~~ mother and two brothers went with the Phoenix group to Maier Assembly Center and later to Poston. The younger brother volunteered for the

Nisei combat unit and is now serving overseas with the 552nd field artillery. The elder brother has relocated to Chicago with his wife while his mother went back to Phoenix when that city was declared to be outside the military zone.

It was while he was working with Decorah, Iowa as his headquarters that he met ~~Eliz~~ Elaine, the girl he eventually married. She was attending high school but worked as a waitress in the hotel restaurant where Ted stayed. She worked during the summer vacation.

After the 1943 season Ted went to Chicago with his older brother and his wife. Ted had written to his brother asking him to come to Iowa and help him with his work as it was quite strenuous for one person to work such long hours at a time. It was while he was in Chicago that he corresponded with an Arizona girl, urging her to come out to Chicago. Eventually this girl did come out but she married somebody else. After that Ted seemed to have lost interest in all girls and went out with men friends only.

During the 1944 season in Iowa Ted became better acquainted with Elaine who had turned 16 in March of this year. They went out quite steadily and many times without the knowledge of the brother who was assisting him. As the season neared its end the brother returned to Chicago while Ted remained to finish the season alone.

One day during the early part of July Ted's sister-in-law received a startling letter in which he explained that he had gotten into trouble with Elaine and wanted to know what to do about it as she was pregnant. The sister-in-law ~~xxxx~~ replied immediately that he should tell the girl's parents and tell them

that he wanted to marry the girl as he was really committing a statutory offense as the girl in this case was only 16. Ted had written that he liked the girl and was thinking of ~~xxxxxx~~ marrying her but not so soon because of her age.

A short time later Ted telephoned his brother asking him to come to Iowa for the wedding and stand by him as bestman. The marriage took place at the home of the bride.

Two days later the newlyweds arrived in Chicago. They stayed with Ted's brother and his wife for a few days. Ted showed me an anonymous letter which was received by Elaine's parents which said that ~~theyxdaughterxxxx~~ they felt sorry for their daughter who was marrying a "damn bastard from a lowdown back stabbing race who couldn't be trusted".

On his return from Iowa, Ted's brother mentioned that several people had told him that they "felt sorry for Ted for marrying Elaine and that of all the girls in Decorah he had to pick that one. Having been in Decorah for several seasons, Ted and his brother had made many friends and were well liked in the community.

After being in Chicago for less than a week Elaine got terribly homesick so Ted took her back and the two remained in Decorah for a few days before returning to Chicago again. This time they bought a spaniel~~x~~ about 3 months old and brought it to the big city with them. Elaine~~x~~ seemed to have gotten over her homesickness and settled down to married life. The two of them rented a sleeping^{room}/~~in~~ in the same apartment as the brother and had their meals together.

About two weeks went by and this time Elaine said she wanted to visit her parents once more as she would not have a

chance later in her pregnancy. She left alone by train. It was her first train ride but she was willing to make the trip as her husband was now working in an armature company as a machinist. Letters were exchanged between Ted and Elaine and one day Ted showed his sis-ter-in-law a letter he had received from Elaine's mother.

The letter stated that she did not think she wanted her daughter to go back to Chicago to a man who did not treat her daughter in the right manner. This was the first inkling I had that something was wrong. Ted admitted that he had written to Elaine that he was planning to be in the armed forces shortly and "I suppose you will start running around with other men and even get a divorce."

Ted's sister-in-law told him that he was wrong in writing such nonsense and that since his wife was so young she would undoubtedly take all this to heart. She said that he should not have written anything that could be held as evidence against him in a divorce case if there were to be one. Unfortunately Ted destroyed all letters he received from Elaine and her mother, letters which were damaging and could have been used in his favor in case of a divorce.

It was during Elaine's absence that a casual friend of hers, Ruth, arrived in Chicago in search of work. She is 18 years old. Ted took one day off to take her around apartment hunting. She found something on the west side

Ted telephoned to Decorah and got Elaine to agree to return to Chicago. She said she would return right after a fair which was going to be held in that town. Instead of waiting for Elaine

to return by train, Ted drove up to Decorah after his wife. He brought her back a few days later. Arrangements had been made for the couple to occupy a two-room apartment in the same building as that of Ted's brother and his wife. The rooms were newly painted and redecorated. Ted bought a few new pieces of furniture for the room.

One night, August 26, Ted and his wife quarrelled and they struck one another. There was evidence of it as the sheets on the bed were bloody. Elaine claimed that she bled but Ted claimed that he had a nose bleed.

The following are the minutes of the meeting of Nisei and USO Related Agencies held at 54 W. Chicago Ave. on April 17, 1945.

Among those present were Roy Smith, Edward Mayer, J.J. Kingham, Mrs. Edward Mayer, Essie L. Maguire, J.L. Nelson, I.B. Rhodes and Felix Peck of the USO Related Agencies and Esther Naito, Gene Hashimoto, Alice Inouye, Rei Kihara, Louise Suski, Kenji Nakane, Harry Mayeda, Sim Togasaki and Thomas Masuda.

The meeting was called to order by Mr. Peck who stated the background of consideration for further activities for Nisei service men. Having thus performed the responsibility given to him, he declared the meeting open for election of moderator and secretary. Mr. Mayer was chosen moderator and Mr. Peck, secretary.

~~Mr~~ A general discussion on the advisability of opening some new activity for Nisei service men followed. Various persons expressed their opinions and it was soon realized that all did not share the same ideas about the matter. However, as the discussion progressed there seemed to be a definite feeling that something further should be done for the Nisei service men. After many far reaching statements were made, the secretary suggested that the consensus of the group be as follows:

"It is the consensus of this meeting what what is most needed is to petition the USO to consider the advisability of adding a Nisei member to the staff at 121 S. Wabash Ave."

This was voted unanimously.

Mr. Nelson moved that another meeting of this group be held 30 days after the plan referred to is approved and the person actually employed; or if the plan should not meet with the approval of the USO then within 30 days after this disapproval the group will meet to consider what further steps can be taken.

By general consent it was agreed that when this group should

Nisei & HSO Related Agencies meeting--2-2-2

assemble again. In addition to those ~~now~~ present, representatives of the following groups should be invited: JACL, Japanese Church of Christ, Buddhist Temple, Moody Church, Central Church.

COMPOSITION OF RESETTLERS

(Tabulation based on 3493 persons)

MALES	-----	2,317
FEMALES	-----	<u>1,176</u>
Total	--	3,493

AGES

	<u>Males</u>	<u>Females</u>
Below 16 years	0.5%	0.9%
16 to 20 "	19.7%	25.8%
21 to 25 "	28.8%	36.5%
26 to 30 "	14.8%	12.0%
31 to 35 "	6.4%	3.1%
36 to 40 "	4.3%	2.1%
41 to 45 "	3.8%	3.6%
46 to 50 "	2.8%	3.6%
51 to 55 "	3.0%	1.2%
56 to 60 "	4.1%	1.2%
61 to 65 "	1.7%	0.3%
66 to 70 "	.6%	0.0%
Over 70 "	.1%	0.0%
Undeclared	9.4%	9.7%
	<u>100.0</u>	<u>100.0</u>

Of the males 70% are aged from 17 - 30 (inclusive)

Of the females 70% are aged from 17 - 25 (")

Of the males 50% are aged 24 years or less.

Of the females 50% are aged 22 years or less.

Marital Status

	<u>Married</u>	<u>Single</u>	<u>Undeclared</u>	<u>Total</u>
Males	601	1212	504	2317
Females	306	606	264	<u>1176</u>
Total	907	1818	768	<u>3493</u>

PEOPLE OF JAPANESE DESCENT IN CHICAGO CHURCHES

Sent enquiry to 1350 churches

Replies received to April 3, 1945 - - - - - 373

Churches having no Japanese at all - - - - - 281

Churches having Japanese - - - - - 92

<u>Denomination</u>	<u>Churches</u>	<u>Members</u>	<u>Sunday School</u>	<u>Choir</u>	<u>Youth</u>	<u>Attending Regular</u>	<u>Occasional</u>
Methodist	15	43	27	9	17	83	132
Presbyterian	16	36	26	3	14	28	58
United Presbyterian	2	-	6	-	5	-	6
Congregational	11	31	30	6	11	27	49
Baptist	10	24	23	16	57	95	90
Brethren	1	12	7	-	2	-	6
Community	6	7	4	-	1	13	59
Disciples	3	2	1	-	3	2	9
Episcopal	11	37	12	2	1	4	56
Moody	1	-	-	-	-	12	13
Evangelical & Reformed	3	-	-	-	-	-	15
Lutheran	7	4	10	-	2	-	12
Evangelical	3	2	5	-	-	5	10
Seventh Day Adventist	1	2	1	-	-	-	-
Free Methodist	1	-	6	-	3	-	12
Unknown	1	-	2	-	-	-	4
TOTAL	92	200	160	36	116	269	531

The Japanese Church of Christ (Meetings at Fourth Presbyterian Church)

Adult (Issei) Division: Members -

Old Timers...10; Resettlers (Issei)...52; Resettlers (Nisei)...10; TOTAL 72

Usual attendance about 60. Some 20 others attend occasionally.

Youth (Nisei) Division: (No formal membership) Average attendance about 45.

30 persons regular and some 70 others who attend occasionally.

The Japanese Christian Church at Moody (Meetings at Moody Memorial Church)

Adult (Issei) Division: Average attendance Sunday services about 70
Some 90 others attend occasionally.

Youth (Nisei) Division: Average attendance Sunday services about 75
Some 90 others attend occasionally.

(No Formal Membership)

CHICAGO CHURCHES HAVING RESETTLERS
(Reported up to April 3, 1945)

1. Wilmette, Methodist Church	Wilmette
2. Sixth United Presbyterian	Woodlawn & 62nd
3. North Shore Methodist	Glencoe
4. St. Peters Evangelical & Reformed	Elmhurst
5. St. James Methodist	Ellis & 46th
6. First Baptist Church of Chicago	935 East 50th
7. Diversey Parkway Evangelical	925 Diversey Parkway
8. Woodlawn Methodist	E. 64th & Woodlawn
9. St. Mark's Presbyterian	1109 S. Ashland
10. St. John's Episcopal	Byron & Kostner
11. Raymond Chapel (Baptist)	816 West 31st
12. Evanston, First Congregational	1417 Hinman Avenue
13. United Congregational	1305 N. Hamlin
14. Congregational Church of Rogers Park	1545 Morse
15. Chinese Christian Church	2701 Wentworth
16. Kenwood Church	4608 Greenwood
17. Luther Memorial	2500 Wilson
18. Hyde Park Baptist	5600 Woodlawn
19. Rogers Park Presbyterian	7059 N. Greenview
20. Buena Memorial Presbyterian	4301 Sheridan Road
21. Galewood Congregational	6415 W. Bloomingdale
22. Hinsdale, Seventh Day Adventist	120 N. Oak
23. Moody Memorial	Clark, LaSalle & N. Avenue
24. Wesley Methodist	Seminary & Diversey Pkwy.
25. Ravenswood Presbyterian	4300 N. Hermitage
26. St. Paul's Evangelical & Reformed	220 Division, Elgin
27. Bryn Mawr Community	7000 Jeffery
28. Oak Park, Austin Blvd. Christian	634 N. Austin
29. Naperville, Methodist	Naperville
30. Wilmette, Baptist	1020 Forest
31. Central Church of Chicago	410 S. Michigan
32. Sauganash Community	4541 Peterson
33. Bethany Presbyterian	Humboldt & Courtland
34. Evanston, First Methodist	1630 Hinman
35. Cary, Methodist	Cary
36. Evanston, St. Matthew's Episcopal	2421 Hartrey
37. Woodlawn Immanuel Lutheran	Kenwood & 64th
38. Fourth Presbyterian	126 E. Chestnut
39. First Church of the Brethren	Congress & Central Park
40. Jackson Blvd. Christian	2421 Jackson
41. Third Presbyterian	Ashland & Ogden
42. Warren Ave. Congregational	3101 Warren
43. Chicago Theological Seminary	5757 University
44. Presbyterian Church of Norwood Park	Nina & Nicolet
45. Englewood Second United Presbyterian	521 West 65th
46. Des Plaines, First Congregational	Des Plaines
47. Arlington Heights, First Presbyterian	Arlington Heights
48. unknown	
49. Watson Park Congregational	6337 Cornelia
50. Lake View Presbyterian	716 W. Addison

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| 51. South Congregational | Drexel & 40th |
| 52. Evanston, St. Paul's Lutheran | Greenwood & Maple |
| 53. Naperville, Grace Evangelical | Naperville |
| 54. University Church of Disciples | 5655 University |
| 55. Park Ridge, St. Mary's Episcopal | Prospect & Crescent |
| 56. Glencoe Union | Box 35 |
| 57. St. Stephen's Methodist | 113th & State |
| 58. Armitage Ave. Methodist | 834 W. Armitage |
| 59. Humboldt Park Methodist | 1717 N. Fairfield |
| 60. Fullerton-Covenant Presbyterian | 600 W. Fullerton |
| 61. North Shore Baptist | 1311 Berwyn |
| 62. First Immanuel Lutheran | Ashland & Roosevelt |
| 63. St. James Lutheran | Fremont & Dickens |
| 64. Trinity Lutheran | Barry & Seminary |
| 65. Central Free Methodist | 2201 W. Adams |
| 66. St. Paul's Evangelical & Reformed | Fullerton & Orchard |
| 67. Oak Park, First Congregational | Oak Park |
| 68. Epworth Methodist | Kenmore & Berwyn |
| 69. Austin Manor Presbyterian | 1700 Parkside |
| 70. Church of Our Saviour | 530 Fullerton |
| 71. First Presbyterian | 6400 Kimbark |
| 72. Olivet Presbyterian | 1441 Cleveland |
| 73. St. Paul's Methodist-Wesley Foundation | 1605 W. Harrison |
| 74. Oak Park, Second Presbyterian | 410 Washington |
| 75. United Church of Hyde Park | 1448 E. 53rd |
| 76. Second Baptist | 1857 W. Jackson |
| 77. Woodlawn Baptist | 6207 University |
| 78. Oak Park, Fair Oaks Presbyterian | 744 Fair Oaks Ave. |
| 79. Tabernacle Baptist | 3300 W. Monroe |
| 80. Rogers Park Baptist | 1900 Greenleaf |
| 81. Belden Ave. Baptist | 2309 N. Halsted |
| 82. Wicker Park Lutheran | 2112 LeMoyne |
| 83. Chicago Temple | Washington & Clark |
| 84. All Saints Episcopal | 4550 N. Hermitage |
| 85. Second Evangelical | 1908 Sedgwick |
| 86. Hyde Park Methodist | Blackstone & 54th |
| 87. Woodlawn Christ Church | 6451 Woodlawn |
| 88. St. Chrysostom's Church | 1424 N. Dearborn Pkwy |
| 89. St. Mark's Episcopal | 4427 Drexel |
| 90. St. James Episcopal | 666 Rush |
| 91. St. Paul's Episcopal | 4945 Dorchester |
| 92. Church of the Ascension | LaSalle & Elm |

The Kashiwagi family, formerly of Seattle, Washington, who resettled to Denver, Colorado from Minidoka Relocation Center, is the first family to break into the exclusive residential district in Denver. The family of issei parents and two nisei sons and their families are now residing in an eight-room house at 3060 Colorado boulevard, a house which even Jewish persons were refused as tenants. It was mainly through the efforts of Margaret Rohwer, field representative of the Fellowship of Reconciliation, that the Kashiwagis were able to rent this house.¹

Some time in the latter part of January, when it became apparent that the Kashiwagi family, then residing in Minidoka, planned to relocate in Denver, the youngest daughter, Mrs. Mae Nishitani, a student nurse at the Denver General Hospital, began looking for a house.² She heard about this Colorado boulevard house through friends at the City Park Baptist church. Upon inquiry Mrs. Nishitani found that it would be impossible for a Japanese family to rent this house.³

One day she happened to mention about this house to her friend, Miss Rohwer, who immediately volunteered to help her when Mae explained that the real estate agent handling the rental of the house refused to rent it to a Japanese family, giving as their reason

1. Revealed in an interview with Kimiko Mukaye, National YWCA secretary for Japanese stationed in Denver.

2. Mrs. Mae Nishitani never went to a relocation center, having entered nurses training school before evacuation.

3. Real estate agents of Denver have banded together against the Japanese, closing first and second classe houses to them. Only third class houses are open to them, according to Japanese who have tried to rent better homes there.

Registration Issue

that the value of the property in that vicinity would be lowered.

Upon investigation Miss Rohwer found that the house was not in a restricted area. She contacted the owner of the house and found that she was willing to rent it to a Japanese family after she met the two sons, George and Mitsuo, who were visiting Denver at that time. Miss Rhower also went to every house in that block and several in that vicinity and asked each family whether they objected to having Japanese in the neighborhood. She found no objections whatever from the residents.

Miss Rohwer and the Kashiwagi boys went to the real estate agent and explained the situation. It was pointed out that there was no law prohibiting Japanese from living in that house. Finally the agents agreed to rent to house to the Kashiwagis. Papers were signed early in February and six months' rent at \$85 per month, was paid in advance for this unfurnished house.

With negotiations completed the Kashiwagi brothers went to Granada Relocation Center to visit their elder brother. While visiting there George received a wire from his sister, Mae, urging him to return to Denver immediately as the real estate agent wanted to cancel the lease to the house and was ready to refund his money and also if the Kashiwagis still insisted on living there the owner of the house would be sued. George's lawyer in Denver advised him to get his refund as the pressure was coming in and there was a possibility of a suit against the owner of the house.

Giving up the idea of living in this house, George went back to Denver, intending to get his refund. He happened to meet Miss Rohwer who refused to let him give y up the house after she heard the details. "It's only a bluff, we're not going to let them get away with this," said Miss Rohwer. "There must be some way to rent

that house yet."

She investigated all the Denver laws regarding property and real estate and then went to the real estate agent handling the house and leased the house under her own name on February 15. She then sub-leased the house to the Kashiwagis assuring the owner that she would assume all responsibility in the advent of a suit, which she doubted would follow. Miss Rohwer lived in the house for a few weeks to make the negotiations legal and then moved to her own apartment in another part of the city.⁴

The elder Kashiwagi couple and their two sons and their families moved into this house during the first part of March. They sent for some of their furniture stored in Seattle and purchased others in Denver. About a week later the eldest son and his family moved in temporarily.

Having made friends with their Caucasian neighbors, they all get along very well. They have made headway, becoming acquainted with the business people in the neighborhood such as the employees of the grocery store, gas station, cleaners, drug store, etc. Their neighbors even bring them vegetables from their victory gardens.

Having lived in a Caucasian neighborhood in Seattle, they made friends very easily back home as well as in Denver. The fact that they went out of their way to make friends enabled the Kashiwagis to remain in this house.

Early in August, the eldest son, Rio, and his wife and daughter left Denver to resettle in Chicago.

COMMENTS

According to conversation with various people who have once lived in Denver, the housing situation there is very autte. The majority of Japanese have not tried to live in the better section of the city. Some of them have attempted to rent homes, but gave up the idea without a fight. The Kashiwagi family is known to be the first Japanese family to try renting a house in the better residential district.

A large number of Japanese are content to live in hotels where living conditions are not even average. Many of them congregate in one section, principally on Laramie Street, which is rapidly growing into another Little Tokio.

"The residential districts are not ready to accept the Japanese," says Miss Mukaye. "They really don't know the Japanese yet. The unfavorable publicity given them in the Denver papers has not helped matters."

With people like the American Friends Service and the Fellowship of Reconciliation helping the Japanese in relocating, the question of housing should reach a more favorable solution, however, this will take time.