

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

## SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview 9/3/43 Interviewer CK1. Name Chutaro Shiroto 2. Sex, (M) F 3. Married stat. (M) S D W O4. Present address 1246 N. Dearborn Date Aug 15, 19435. Later addresses 3130 Sheraton Road Date Sept 14, 19436. Birthplace Japan 7. Birthdate July 25, 18788. Alien or citizen alien 9. Nisei, Kibei or Issei Issei

10. Addresses between Dec. 1, 1941 and evacuation

(a) Los Angeles '39 Date May '43

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

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

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

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

11. Assembly Center Santa Anita Date May 3, '4312. Relocation Center Rowles, Ark. Date Sept 1942

13. Addresses between time of leaving Relocation Center and present

(a) Chicago (Hotel) Date July 25, 1943

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

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

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

(a) Chutaro self(b) Tatsuki son(c) Charles T. son

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

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

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

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

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

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

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

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

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

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

15. Persons living in household on evac. day

(If same as 14, enter symbol, e.g. 14(a).)

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

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

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

(d) Mrs. Shiroto daughter(e) Mrs. Shiroto son-in-law(f) + 3 children \_\_\_\_\_

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

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

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

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

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

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

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



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1939

15. continued	Age	Sex	M.S.	Birthplace	Grade compl. Amer. school	Educ. in Japan	Occupation Dec. 1, 1941	Relig. Affil.
(a)	65	M	M	Japan	8th	—	Involut.	Buddhist
(b)	48	F	M	Hawaii	8th	—	machine op.	Christian
(c)	38	M	S	Hawaii	U.S. 16th	—	Ship. Clerk	"
(d)	29	F	M	"	"	12th	Housewife	Xian
(e)	35	M	M	"	14th	—	Clothing Shop	"
(f)	17	F	M	"	"	—	Auto Sales	"
(g)	10	M						
(h)	8	M						
(i)								
(j)								
(k)								
(l)								
(m)								

16. If immediate family (parents, siblings, children or spouse) were not included in household group in 15, because of different residence or because deceased, give details regarding them)

Name	Relationship to resettler	Residence (if deceased write "dec.")	Age (if dec. age at death)	Sex	Mar. Stat.
(a) Kenneth Ching S.	son	China	36	M	S. (?)
(b)					
(c)					
(d)					
(e)					
(f)					

16, continued -

Birthplace	Grade compl. Amer. school	Educ. in Japan	Occupation Dec. 1, 1941 (for dec. last occupation)	Religion
(a) Hawaii	U.S.C. 16th	Meiji 4. 49	Jap. Navy Officer	Xian
(b)				
(c)				
(d)				
(e)				
(f)				

17. What members of household and immediate family evacuated together to Assembly Center or Free Zone (give symbols used in 15 and 16).

# 14

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



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18. continued -

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

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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

\_\_\_\_\_

\_\_\_\_\_

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

\_\_\_\_\_

\_\_\_\_\_

20. Composition of household in Chicago at date of interview:  
(Give symbols; if others, give details)

	Name	Relationship to resettler	Residence (if deceased write "dec."	Age (if dec. age at death	Sex	Mar. Stat.
(a)	A, B, C					
(b)						
(c)						
(d)						
(e)						
(f)						

20. continued -

	Birthplace	Grade completed American school	Educ. in Japan	Occupation Dec. 1, 1941 (for dec. last occupation)	Religion
(a)					
(b)					
(c)					
(d)					
(e)					
(f)					

21. Changes in composition of Household in Chicago: Note departures by symbol and dates. Give details for new households or entries:

	Date	Name	Relation- ship to resettler	Residence (if deceased write "dec."	Age (if dec. age at death)	Sex	Mar. Stat.
(a)							
(b)							
(c)							
(d)							
(e)							
(f)							



## 21. continued -

Continued		Relation-	Residence	Age		
Date	Name	ship to resettler	(if deceased write "dec."	(if dec. age at death)	Sex	Mar. Stat.
(g)						
(h)						
(i)						
(j)						
(k)						
(l)						
(m)						

## 21. continued -

1. continued -		Occupation Dec. 1, 1941 (for dec. last occupation)		Religion
Birthplace	Grade compl. Amer. school	Educ. in Japan		
(a)				
(b)				
(c)				
(d)				
(e)				
(f)				
(g)				
(h)				
(i)				
(j)				
(k)				
(l)				
(m)				

22. Educational history of resettler

Elementary schools (name and location)	Dates	Grade completed
Clement Glen School, S.F.	1894-97	4th
School in Hawaii	1890-94	
Grammar schools (name and location)	Dates	Grade completed
High schools (name and location)	Dates	Grade completed
Colleges, universities and vocational schools (name and location)	Dates	Grade completed   Degree
Attendance at Japanese language school, location	Dates	



22. Occupational history (begin with first job). Note periods of unemployment by entering dates continuously and writing "unemp" in Job column to cover such periods. Include employment in Assembly Center and Relocation Project and continue with employment since resettling.

23. Religious connections (begin with first, include assembly center and Relocation project and status after resettlement)

24. Political activities

Non-citizen -



2. Rohwer 10/3/42
3. Santa Anita 5/7/42
4. 3867 $\frac{1}{2}$  Brooklyn, Los Angeles, Calif.
5. Shimamoto, Sanshiro (dec.) Japan  
Kuwahara, Yoshi (dec.) Japan
- 5a. ---
7. Grammar school, Hawaii 1884 to 1892
- 7a. General subjects
8. Japan 1878-1884
12. 58 $\frac{1}{2}$  88 lbs.
13. Invalid, pleurisy (chronic)
18. Married
19. Husband
20. 7/25/78
23. No
24. Elem. 8
25. Speaks English
27. Cook
- 27a. ---
28. 1909-1919 Self-wholesale liquor-Hawaii Mrg.
29. Cook
30. Christian
31. Complete information unavailable -- invalid.

Chutaro's son, Charles Tadaichi Shimamoto

2. same
3. same
4. same
5. Shimamoto Chutaro Japan  
Fujita, Mura (dec.) Japan
- 5a. U.S. Invalid
7. Grammar school, Union Hawaii 1911 to 1917  
Junior high, Oakland, Calif. 1917 to 1920  
High school, Oakland Technical, 9/24 to 6/25  
College, Univ. of California 9/25 to 12/29  
Hilo High School 9/21/ to 6/24
- 7a. H.S. Major - Commercial  
University Major: Foreign trade
8. Japan 1912 to 1913
12. 61 144 lbs.
13. No major defect
18. Single
19. Son
20. 11/12/04
23. No
24. Col. 4
25. Speaks Japanese
27. Shipping clerk
- 27a. ---
28. 5/42 to 9/42 Santa Anita, Camouflage, Grade A Foreman \$16 mo.  
9/42 to 9/42 Santa Anita Baggage Inspector \$12 mo.  
10/42 Rohwer WRA Senior Clerk under Mr. May \$16 mo.  
7/40 to 4/42 Union Sweater Knitting Co. Shipping clerk invoice  
L.A. bookkeeper \$25 wk.



Chutaro's son, Charles Tadaichi Shimamoto, continued

28. contd.

2/37 to 6/40 Bob's Place Concession L.A. Concessioneer Wage & Bonus  
\$500

4/29 to 1/37 Oriental Art Shop, L.A. Retail clerk, general \$150 mo.

29. Fishing. O.P. General office work

Experienced office worker

Foreman on camouflage project at SAAC (Letter of Credit & Accom.)

30. Christian

Chutaro's wife, Satsuki Shimamoto

2. same

3. same

4. same.

5. Shiota, Yonekichi (dec.) Japan

Harada, Ritsu (dec.) Japan

5a. U.S. Retired Abroad Rice farming

7. Grammar school, Union, Hawaii 1905 to 1913

7a. ---

8. Japan 4/19 to 8/19

12. 60 125 lbs.

13. Tumor

18. Married

19. Head

20. 8/1/99

23. No

24. El. 8

25. Speaks Japanese and English

27. Seamstress

27a. Knitter

28. 2/41 to 5/6/42 Calif. Beach Wear, L.A. Operator (Garment) \$35.04 wk.

1919 Housewife

29. Knitting, sewing, music appreciation.

O.P. Garment operator

30. Federated Church

31. #7 Costume Designing (Woodbury and Charlette) L.A. Calif. 1936-37  
Took private lessons in English and Japanese and also embroidery,  
knitting, piano



Chohei Sakamoto (psued.)

This is the case of a married Issei who has resettled with his wife and son in Chicago. Prior to the war he was unemployed. Mr. Sakamoto's background has been in business. He was an operator of a wholesale liquor store for a number of years in Hawaii. Since his arrival on the mainland Mr. Sakamoto has been a salesman in a Japanese art goods store and a tango dealer in a concession of which his son was part owner. Mr. Sakamoto also had a small interest in the above business. He has been retired since 1939 due to ill health.

The interesting aspects of this case is the degree of Americanization of the family due to the long time residence in this country (Hawaii). The primary problem of the family at the present time is in matters of health and of getting established. Although some emphasis has been placed upon the Americanization aspect, the case is typical of many of the long time Issei residents in many respects. As will be shown in the case, there has been some unconscious mental conflict in regards to the different cultural patterns to which Mr. Sakamoto has been exposed. The case however, is largely a recording of the problems of living which Mr. Sakamoto relates in his own words. There is some need for further follow-ups of this case to fill in missing data.



This is the case of an issei, Chohei Sakamoto, age 66, who has been in Chicago since July 25, 1943. At the present time Mr. Sakamoto is living with his wife, Shizuko, and a son, Kenneth, at 1246 N. Dearborn St., a private apartment which has been rented for \$60 per month. The Sakamotos lived here since August 15, 1943. The apartment consists of two fairly large bedrooms, a small living room, a tiny kitchenette and a very small private bathroom. The furniture is very threadbare and there is a musty odor about the place. Mr. Sakamoto is not satisfied with the apartment for he does not believe it is worth the rent which is being paid. He stated that no sunshine came into the apartment so it was not good for his health. However, he imagines that apartments are hard to rent in this vicinity so that his son may bring some of his personal furniture which is being stored in California to their present apartment.

Mr. Sakamoto is a dependent of his son, Kenneth, and he is not working at present due to ill-health. His wife recently had a minor operation at a hospital here in Chicago but she is working at present. Shizuko Sakamoto is 44, a citizen of the United States since she was born in Hawaii. Sakamoto's son, Kenneth, is 38, also born in Hawaii. He is a child by the first marriage. Mr. Sakamoto's married daughter, Mrs. Shiozaki, is at present in Heart Mountain with her husband and three children. Mr. Sakamoto also has another son, Frederick, 36, who is now in China employed by a Japanese news agency. The only other relative with which Mr. Sakamoto has kept in contact is a brother-in-law who is now living in New Mexico. Mr. Sakamoto stated he has two living sisters in Hawaii but lost contact with them.



Mr. Sakamoto was born in Yamaguchi ken on July 25, 1878. He has been a resident of the United States since 1885. He arrived in Hawaii at the age of seven and only returned to Japan once during this interval in order to visit his parents who later went back to Japan. Mr. Sakamoto was evacuated to Santa Anita Assembly Center on May 3, 1942 and to Rohwer, Arkansas on September 1, 1942, staying there until resettlement to Chicago in July of this year.

Prior to the war Mr. Sakamoto was in retirement due to ill health since early 1939. He was a tanger dealer in a concession operated by his son in Redondo Beach for four years prior to that time. Mr. Sakamoto's work history has been of various types including farm worker, bill collector, interpreter of the Federal circuit court, operator of a restaurant and wholesale liquor store and salesman in a Japanese art good store. He has never made a great deal of money except for the time he operated a wholesale liquor store in Hawaii from 1906 to 1919 when he claims he made a net profit of over \$200 per month. The coming of prohibition resulted in a near total loss of this investment although Mr. Sakamoto managed to save sufficient money during this period to support his family during later period of unemployment. A further discussion of Mr. Sakamoto's work history will be included in the story to follow later.

Mr. Sakamoto has never taken part in any political activity since he is a non-citizen. He has been a Christian since he arrived at Rohwer in 1943, changing from a Buddhist. He stated that he was a non-church goer and the only reason he was classified as a Buddhist was that it was a family tradition. Mr. Sakamoto had no reason for suddenly changing his religion after



evacuation although he hinted that Christianity was more American and he wanted to identify "loyalty" to this country in this way.

Mr. Sakamoto is not a well educated person. His only formal schooling consists of a period of four years in an elementary school in Hawaii and three years in Clement elementary school in San Francisco during the period 1890-1897. Mr. Sakamoto graduated from the eighth grade and has received no formal education <sup>after</sup> to this time. He never attended Japanese language schools although he speaks Japanese fairly well but does not read or write the language.

Mr. Sakamoto is a very slight looking Japanese about five feet in height. He does not appear to be in good health due to a long period of illness, chiefly pleurisy and tuberculosis from which he has been suffering for the past 20 years. Mr. Sakamoto is very friendly although he is a little reticent in his conversation. He speaks English fluently even to the extent of using occasional slang expressions. During the initial contact Mr. Sakamoto was a little suspicious of the motive for a private interview since he stated "One cannot be sure of saying anything these days because many innocent Japanese were interned when false statements were attributed to them. I cannot take any chances of being misunderstood now as I have been cleared as a Japanese who intends to remain in this country and abide by its laws."

The interviewer assured him that the purpose of this study was not to obtain "evidence" but merely an attempt to follow the whole individual process of impact of evacuation and its aftermath upon evacuees. Mr. Sakamoto then became very interested in the study saying that not enough of the issei side of the story



had been presented. During the subsequent interviews a fairly good response was established. By nature Mr. Sakamoto is rather introvert so that he had to be constantly drawn out. His reluctance to express himself fully was not <sup>due to</sup> ~~directed~~ any fear of <sup>it</sup> interviews but rather his own personality traits which revealed him as an individual who <sup>has not</sup> too great a <sup>per</sup> perspective of the problem of the evacuees. His primary concern was his own health problems and interpretations of the evacuation and resettlement were made from a limited basis since Mr. Sakamoto has not had too great a contact with the Japanese residents of the Pacific Coast prior to evacuation. From his story it appears <sup>for</sup> ~~from~~ some unknown reason he has <sup>made</sup> individual attempts to separate himself from other Japanese. He stated that he <sup>before war</sup> ~~became~~ particularly interested in living with them before the war although he said the reason for this was that he was able to have a home in a better residential district which other Japanese were not able to rent due to economic circumstances.

Mr. Sakamoto is still in retirement because of his weak physical condition. He has had several major operations for pleurisy and several ribs were removed. At the present time he has a large hole in his back which drains the pus infection and this <sup>requires</sup> ~~inquires~~ constant nursing care by his son and wife.

Following is Mr. Sakamoto's story of his life prior to the war and his reactions to evacuation and also his motives for resettlement.

"I suppose my chief claim to fame among the Japanese is that I was on the first boat which took contract laborers from Japan to Hawaii in 1885 when I was only six years old. It happened this way. My father was a farmer in Yamaguchi ken. He was the oldest



son of a large family but after his father died he inherited most of the land. He was doing well and was married and had three children, myself and two sisters. When a terrible disaster happened, a big tidal wave came to Japan and washed all houses away. It just ruined my father and he did not see any more future in staying there so he decided to <sup>5</sup> another part of Japan where he had relatives. About that time some Hawaiian sugar company, with the assistance of a steamship line came to our ken and they started to recruit laborers. My father became interested in this because of many stories about fertile land in Hawaii and since there was nothing to keep him in Japan he signed up. He was made a labor contractor and he went around recruiting other Japanese workers in the community to work with him. Since a great many of them lost everything in the tidal wave, they signed up. I don't remember very much about it, I was so young, but I do remember coming on the boat to Hawaii. Father took his whole family and all his possessions and went to work for the Hilo Sugar Company.

My father worked for this sugar company for the next three years and was able to save a little money. He decided he wanted to own a farm so he moved to one of the suburbs of Hilo and started his own farm raising sugar cane. He never made much money although he made enough for our family to live on. I was 14 years old in 1894 when I first came to San Francisco to go to school. One of my school teachers in Hilo brought me with him and I became a domestic worker in his home while I finished grammar school. In 1900 I returned to Hawaii. By that time my father was running a refreshment store and vegetable stand. He was a little disappointed that he had not been able to make great riches



as he had hoped. When he came to Hawaii, he finally decided he would retire as he had a little money saved up. He returned to visit his parents but never came back as he decided to remain there. The only time I ever saw my parents after that was in 1917 when I took a trip to Japan. Two years after that my father died and my mother followed a short time later.

There is not much I can say about my childhood in Hawaii. Nothing interesting happened to me and I just grew up. There were no other Japanese children in Hilo when I went there with my sisters and we were the only ones because all other Japanese were workers and very few brought their families with them. I grew up on a plantation and all my playmates were of mixed nationalities. It is hard to tell what they are. They are a mixture of Portuguese, Hawaiian, Chinese, Scotch and other groups. In Hilo all Japanese were those who lived in one town in the same province (in Yamaguchi Ken) so that they knew each other. There was not much Japanese family life there because most of the Japanese in Hilo were men and they had lived in groups. It was not until later that they started to bring in their wives and established families.

We always spoke Japanese in our home because my parents did not know English. Everything was Japanese in our home. After a while we bought a lot of Hawaiian things. At first my father wanted to wear Japanese clothes but did not seem suitable for work on the plantation. He started to wear typical Hawaiian loose shirt <sup>and pants</sup> which everyone now wears. Some of the more enterprising Japanese did not like to work on plantations and as more and more laborers' boat of the steamship company and sugar company arrived these ambitious Japanese went to live in town. They opened up



small hotels and food stores so that the newcomers would feel more like they were at home (Japan). It was a very disorganized life because there were more men than women and my father worried that the Japanese men were going to disgrace all Japanese because they led such wild life. It was this reason that caused my father and more successful Japanese to try to bring more Japanese women so that single men could get married and settle down. They had quite a few contract workers from back home in Yamaguchi Ken and most of the later ~~pi~~ "picture brides" which were brought in came from here. I never went to a Japanese language school because there were not enough Japanese children to have any. I was going to a grammar school which was run by an American teacher and his wife. This was before Hawaii became a part of the United States. The teacher wanted somebody to help in his home there so I asked my father if I could go and since he was having a hard time on his farm he said it would be all right. I worked for this teacher one year and got my beginning knowledge of English from them. In 1894 they decided to return to California and they asked me if I would care to go with them. This was a great decision and I was very excited about it because I had heard a lot of American and I wanted to go there. Father was at first not sure I could go while I was so young. Finally he decided it was better for a boy to see the world if he wanted to and since I would be under the protection of an American teacher he did not think any harm would come to me.

When I first got to San Francisco I thought it was a great thing. Everything was new, big and wonderful. One thing that impressed me most was the street cars, tall buildings and all the ships in the harbor. It seemed that there were one thousand ships from all over the world. I was too young to be frightened and the



the first day I was in San Francisco I wandered up Market St. and I got lost. When night came I was terrified and did not know what to do. I thought it was the end of me. I did not know English very well then but knew enough to ask a policeman where Mr. Tucker lived. The policeman said he never heard of such a person so I told him Mr. Tucker was a school teacher who had just come home from Hawaii and lived in San Francisco. The policeman laughed at me and said there were thousands of people living in San Francisco and he did not know all of them. However, he was kind and took me to a restaurant and got me something to eat and took me to the Ferry Building and inquired about the boat which came in from Hawaii. After two or three hours I was finally able to get together with Mr. Tucker again. I went out to his home to live and work and in a short time I was like any other grammar school student. I enrolled in Clement grammar school located on Jones St. The school has been torn down since that time. For the next three years until I graduated I went to school and I guess that is where I became more like an American than a Japanese.

There were very few Japanese residents in San Francisco at that time. Most of the Japanese were single men who worked so that I never saw much of them. At that time a lot of Japanese men were living on the south side of Market St. in the poor section. There were a few Japanese hotels and restaurants down there but didn't go to see them because there were so many other interesting things to see on the street now called Tokē St. where the first Japanese town was later moved to Chinatown. After everything moved to Japanese town where they were living before evacuation. There were a lot of Chinese in San Francisco. I used to see them all the time. Most American people I met thought I was Chinese and they



did not have feeling against the Japanese then. I think the American people disliked Chinese more because there would be a lot of agitation against them. I didn't know much about it but the teacher I lived with said a lot of labor unions in San Francisco were trying to force all Chinese out of the country. I didn't think much about it then because I was too young. I had no feeling of being different at all, in fact I don't think there was any difference. I knew my face was different from the American boys but I had also lived among different people in Hawaii and there had never been any trouble at all there. When I had time from school and work I made friends with other students. They thought I was a curiosity. I spoke English without an accent and had a great time playing in the park. Mr. Tucker thought I was longing for other Japanese contacts and was always trying to find new friends for me to meet. The only Japanese I got friendly with was Mr. Yamada who had a wife and three children. They were about the only other Japanese children in San Francisco at that time. Mr. Yamada and his wife worked for a rich American family and were retired when I knew them. I think he later opened up a hotel and after the parents died the children got married. I never saw them after I left San Francisco although I heard that the daughter married a doctor in Fresno and the youngest son was living in Fresno at the time of evacuation. The other son died. Most of my time in San Francisco was spent in Clement school. The white children were my playmates. There were two other Japanese children in the school but I did not play with them. I did not feel anything and the white children were put together with the Japanese. The other children never made fun of me although some called me Chinkie sometimes. As a matter of fact we were intimate and friendly. I



was a couple of years older than the others since I entered late.

<sup>When</sup>  
I graduated grammar school, when I was 17.

I intended to go to high school but I did not have enough money. <Mr. and Mrs. Tucker were leaving San Francisco about that time so I was on my own.> I did not know how I could go to high school so I went down to Japanese hotels to look for a job. There was a Japanese labor contractor signing up men to work on farms in California. I decided it was one way to make money so I signed up. You know, the labor contractor is the only one who makes money. He charges money from each person and all arrangements must be made through him. He does not work if he has a good gang and they make money.

" The pay <sup>was only</sup> ranging from \$1.00 a day for farm workers, they did not make much. Other workers were all Japanese who came to this country from Japan recently, having signed up in Japan and they worked in gangs almost as soon as they got off the boat. They could not speak English so they had to do everything the Japanese boss told them to do. They signed for different gangs and a lot went to work on the railroad and farms and would come back to a hotel in San Francisco during the winter <sup>t</sup> to rest. A lot of times the Japanese boss told them what hotel to stay and got a share of the profits for bringing business to the hotels. There was a lot of exploitation, I think.

" I worked in this gang for three years, 1897 to 1900. We went all over the state of California. I picked fruit, dug potatoes, cut beets and chopped wood by San Jose. Once I went to work on the railroad but it was too hard. In the last year I went to work for Mr. Minabe's gang and he was a better contract boss than some others because he did not try to squeeze all earnings



from the workers. We made \$24 per month. ] [ We worked very hard.  
<sup>our boss</sup> Mr. Minabe talked to his men and told them if they worked like  
this they would be worn out and no good. He told them to save  
money and buy land and go out on their own farm. He encouraged  
them to go out on their own. He looked for places where land was  
cheap. < He was a smart man. Later I found out he made lots of  
money. He had a bank in San Francisco. He took care of the  
workers' money in his bank and it was not his fault that it went  
bankrupt. The bank was really owned by a company in Japan and  
Mr. Minabe was the manager, I think. The bank failed in 1904 or  
1907.

But the gang I was with at last was more lucky later. > <sup>No 9</sup> Mr. <sup>He</sup>  
Minabe told them there was some good land near Fresno they should  
buy. The men ~~were~~ more intelligent than others decided to start  
their own farm and this is the reason why the gang broke up.  
Later picture brides came, settled and raised families. Some of  
the men later went to Imperial Valley and were all pretty suc-  
cessful.

There were other Japanese gangs which did not do so good.  
They worked hard all right but not wise in planning for their  
future. Many took to gambling and there were always Japanese  
around looking for easy money. Some opened gambling houses. Dur-  
ing the winter they gambled away all the money they earned. Lots  
of times they were in debt and worked the next season to pay their  
debts. ] I think the reason why lots of Japanese who were migratory  
workers when war broke out were working in the same gangs for 30  
or more years and were now old and had no family to rely on. In  
their old <sup>day</sup> some other Japanese gangs decided they liked city life  
better and as more and more Japanese came to San Francisco they



opened restaurants and hotels and let the newcomers go out to the farms. This was the way the Japanese town in San Francisco was started. In those days most Japanese came to San Francisco first so that the biggest Japanese town was there. I did not know all these things until a lot later when I was one of the pioneers.

After Mr. Minabe's gang broke up in 1900 I did not know what to do. Working in the gang for three years I did not see much future in it. I still wanted to go to school but I was getting old. I was 20 already. I had a little money saved up and decided to go back to Hawaii. I had not seen my family for six years and I was getting lonesome. My father had written me saying that my duty was to come back to help him run his store as he was getting old. He felt that I had seen enough of the world and should go back and help the family now. I wanted to do this but I did not have enough money to do this so finally I decided to go back to Hawaii. Things were much the same in Hilo when I got back but a lot more Japanese. A lot of single men brought wives and quite a few children were born in Hawaii already. I was speaking pretty good English and my Japanese was not so good. I had not spoken it for six years. After I got back I found that my father did not need me on his farm and store so I decided to look for a job. I got a job on a plantation store as a clerk because I knew English but was restless and I did not like it so much. One day I heard that an American doctor was looking for a Japanese who could speak English to act as a bill collector. I went to see him and he gave me the job. I went around and collected bills from other Japanese for him and also acted as interpreter. There was no Japanese doctor in the town, so most of them with big sicknesses went to this American doctor but did not know how to explain so I did it for



them. I was not paid much but received in commission about \$50 a month. This was pretty good in Hawaii in those days. I managed to save a little living at home and expenses were not great. I decided to go into business for myself after working two years for the doctor so in 1902 I started my own restaurant. I had to borrow from my parents to start the restaurant. I worked hard in the restaurant but made only \$50 a month. During the day there were not much customers because most Japanese were working out on the plantations. I had all kinds of customers. There was no race discrimination. I did not think the restaurant was too good but stayed in it for four years (until 1906). In the meantime I was able to make extra money because the circuit court in Hilo needed an interpreter for Japanese cases and I was given the job since I knew English. Not many Japanese were arrested so that I did not make too much but it gave me influence. I was paid \$5 every time I went to court to act as an interpreter. I had a lot of trouble sometimes because in some cases the Japanese document presented as evidence and I was unable to read them. From my pay of \$5 I hired another Japanese to interpret it to me and I interpreted it to the court. I made about \$25 a month which was not bad because I was also running the restaurant at the same time. The circuit court handled all kinds of cases, criminal and civil and I enjoyed the work very much. I did this work as court interpreter for two years (1910-1912). In the meantime I was not too satisfied with the restaurant. Lots of plantation workers always got drunk on pay day. They came in to buy sake and liquor and I made more money selling liquor than food. In 1906 I decided to go into the liquor business. Another Japanese and I started a wholesale liquor store. We sold all kinds of liquor to everybody and con-



tinued in this business for 13 years until 1919. My partner was S. Kido. He is the uncle of Saburo Kido, president of the JAOL. I knew Mr. Kido of the JAOL very well when he was a little boy and used to see him running around town with other children. He was a pretty smart and ambitious boy and decided much later to come to the mainland for a career. H I got along fine with my partner and in a few years we were doing good business. We averaged \$400 net profit a month in spite of the fact that we were importing a lot of sake from Japan but ~~the~~ duties were a little high so my partner and I decided to start a sake brewery in Hilo. We hired Japanese with experience in making sake and this business was also very good and we managed to make more. Soon I was considered among the more prosperous residents in Hilo. I helped to start the Hawaiian Fishing Company in Hilo which I think still exists. They first imported dried fish and sold it to Japanese residents and soon they were selling all kinds of fish and I acted as a wholesaler for Japanese fishermen. I invested in other interests and managed to save a considerable sum by the time prohibition came in 1919. Prohibition was a very unlucky thing for me. I lost my whole business and had to liquidate. I had a big credit business but when prohibition came they did not pay me anymore and I was unable to dispose of my stock on hand and I lost about \$40,000 altogether. I had some money saved up so I decided to retire. I did not work again until 1925, after a seven year rest.

◇ The reason for my retirement was that I got sick from worry because of bad business. I had to settle my business when prohibition came. My health broke down and I ~~had to rest~~ was ill for two years and had to rest for three more years. About this time I discovered I had tuberculosis and I had to go to a sanatorium



for two years and caused me a lot of trouble. My lung trouble did not get much better and finally the doctor told me it was the climate and that I should go to California as I needed the benefit of a dry climate. In Hawaii it rains a lot and the air becomes moist and is no good for the lungs. I was rapidly using a large part of my savings but I had enough so I decided to go to California. I knew some other Hawaiian Japanese who had gone to San Francisco bay area so that in 1925 I came to California with my family. I got a job working as a salesman in a Japanese art goods store because of my knowledge of English. I worked there for eight years (until 1933) getting about \$100 a month. During this time I bought a house and lot on Parker St. but not very many Japanese were living around there. Around 1933 we decided to move to southern California because my wife got hay fever and could not stand the climate in Berkeley. We moved to Redondo Beach and for the next two years was unemployed. My son, Kenneth, had graduated from the University of California before we left Berkeley so that he got a job in a tango concession in Redondo Beach. Soon he was part owner of the business and I was given a job as dealer in 1935. I did this for four years and made about \$60 a month. I worked only three hours a day so it was not too much strain on my poor health. We made enough to live on since my boy was manager of the tango parlor. He was getting a fairly good salary. Tango is kind of a gambling game but my son is an honest boy and was only doing it for a living and nothing illegal. (In Tango a person buys a card with many numbers on it. In the center of the room is a box with as many sections as there are squares on these cards. One by one each person throws a ball into the box and the number in which the ball lands is called and persons holding



the corresponding number places a bean on that number. If a person or persons fills five consecutive spaces, horizontal or diagonally he or they are winners and receive money prizes. For each new game a sum of 10 cents or more per card is charged.) In 1939 he became seriously ill again and was unable to work after that and has not done any kind of work since that time. He had pleurisy and the doctor diagnosed it wrong and I had an infection in my lung. A pus bag finally burst in my chest and I had to go to the hospital for an operation. I almost died. They took out three ribs to drain out pus and put a hole in my back to keep draining it. I can't work anymore and I've retired permanently.

During all this time I had a fairly good family life. I had two wives. The first time I got married was in 1903 when I was 25. I did not have anything to say because my father decided it was about time I got married. My wife came from Yamaguchi Ken. My father knew her family so that he arranged the marriage and had my wife brought to Hawaii. In those days there were not many Japanese girls in Hawaii for the men sent for them in Japan. I did not know my wife before I married her and never had seen her before but I did not think there was anything unusual as father knew her father and recommended her highly. I had a regular Japanese wedding but did not go through all the Japanese ceremonies but had a simple wedding by the Justice of Peace and after that a large Japanese banquet. That was the hardest part. Everyone knew me and gave long flowery speeches telling all my virtues to impress my wife that she was getting an unusual man. I was only a restaurant owner but according to the speeches I was a great success in business and my future was unlimited. I received lots



of gifts to start out life. I took my wife home to my father's house and have nothing more to say. We got along fairly well and three children were born to us. Kenneth, my first child, is now 38. We lived with my parents until they went back to Japan and then I started my own house after that. As I became more prosperous I was able to get a better home. I had a daughter and another son before my wife died in 1916. My children are now 38, Kenneth; 35, Carl and 29, Mrs. Shiozaki.

After my first wife died in 1916 I was alone for three years and I wanted a wife. There was a young lady who lived near me and although she was 20 years younger I fell in love with her. It was in 1919 that we got married in the American way this time. This was not an arranged marriage but was what you call a love-marriage. My wife was born in Hawaii and we were attracted to each other. Her father lived near our place and I had to go to visit her parents and do some things in the Japanese way so they approved the marriage. I have no children from this marriage but we get along. That's why we're still together.

It was not very hard to raise my children as they grew up like any other Japanese in Hawaii. I saw that the young people were getting more of the American way of living so I thought it would be best for my children to do the same thing. I did not know about Japanese culture anyway. I had not learned much myself. Kenneth, my oldest son, went to Hilo high school. He was on the baseball team and was never too bright a student but average. When I brought my family to the mainland he finished up at Polytechnic high school in Oakland. Like all young people at that time he wanted to go to college. I helped him along in the idea



because I thought it would be just the thing for him. I wanted to go to school and I could get satisfaction by sending my son to the University of California. He graduated about 1929. He was not able to get a good job so he worked as a ~~slae~~ salesman in a Japanese art goods store in Oakland. He was always very concerned about the family and soon took over generally managing our domestic affairs with my wife. After I got ill and unable to work anymore they had to do it now and they helped my younger son to enter college later on. After we went to Redondo Beach Kenneth became manager of the tango parlor and later co-partner of the concession. However, Los Angeles decided this kind of gambling illegal so that tango parlors were closed up. We moved to Los Angeles then and Kenneth became a shipping clerk for Union Knitting factory. He was working here at the time of evacuation. My wife was a machine operator in Hawaii and a very good at making clothes. She went to work in Los Angeles in a clothes factory and she was also doing this at the time of evacuation. My wife made all the sample garments and all other girls made it after she made the first ones from the pattern. She was the only Japanese in the plant and well liked by the manager because she had a good personality and was a good dress maker.



"My other son, Carl, is 36 years old, and he went to Berkeley High School. He went on to San Mateo Junior College, and after we moved to Los Angeles, He went to U.S.C. where he graduated. After he was finished, he thought that he should go to college in Japan to learn the language as his field was foreign trade. He went to Meiji University and graduated from there. He was wise because he knew that his older ~~and~~ brother and I did not know Japanese so that we did not get so much of a chance. He thought that he could get further if he went in for it as there would be more opportunities. Carl knows his own mind and I did not try to influence him in any way. The last I heard from him was before the war when he was working for a Japanese News Agency in China or Manchuria. I think that he is better off there so that there is no use for him to come back right now. He could not get as good a job. I think that he was working as a translator. Kenneth helped him pay for most of his education so I cannot take any credit for his education. I just paid for Kenneth's education. I wanted my sons to have a good education because I did not have the money or opportunity myself. That is why I did not have any outstanding experiences, but have led a quiet life.

"My daughter did not have as much education as my sons because girls do not need it so much as they get married and have children. Toshiko went to Japan as a child and got through the middle school before she came back and got married. I sent her to Japan after my first wife died because her relatives wanted to take care of her ed-



ucation. She went to a school in Tokyo. "hen she came back to Hilo, she got married to a Hawaiian born Japanese. I did not arrage it because they fell in love. They have three children now.

"As I said before I had come to Berkeley in 1925 because Hilo had too much rain and it was not good for my health. The dryer California climate cured me of the TB, but my pleuresy is not well yet. My oldest son, Kenneth, supports me now and I keep telling him to get married, but he says that he is going to wait until he gets enough money. He would not think of an arranged marriage. He is a nice hard working boy and he does not have any bad habits like smoking or gambling or drinking. He never believed in gambling himself even though he did run the Tango game. He is easy going and he likes things as they are.

"I never lived among too many Japanese in recent years. I liked a good house and I always paid more than the other Japanese and got into a more desireable district where the other Japanese could not afford to live. I had a hard time in house hunting all the time, and I think that this is where I have had racial discrimination. There are many places in California where they would not rent to Orientals. They are afraid that all the Orientals will move in and the value of the property fall down. It is too bad that the white people have such mistrusts. But I don't have too many times discrimination against me as there was none in my business in Hawaii. They are not so strict over there as in California. It is too bad that they feel this way.



In Hawaii we got along better and without discrimination because we had all kinds of people there. But I have not had too much discrimination on the mainland, only once in a while.

"The first time I was discriminated against was when I was a young boy going to school in San Francisco. I was 16 then and going to the Clement School yet. One day my boss asked me to go down to Mission Street to deliver a package. It was on the South Side and the toughest people in the city lived down there. I did not know so much of that and as I was on my way with the errand a lot of rough caucasian boys called to me. They said, 'Hey, Skibby, go back to China. Where's your pigtail? Get off the sidewalk, Chinkboy, Yellow slant eyes.' and a lot of other things. I would not listen to them so that they thought I could not understand English so that they followed down the street and call me a lot of names to get me angry, but I mind my own business. This makes them all the madder and finally one big boy hit me on the top of the head. They makes me angry, but I am small and I can not fight him very well. Soon another big boy hit me very hard right on the front teeth and knock them out. They they all jump on me and tell me never to come down that way again. I did not know why they act that way because I had done nothing to them. They just had a mean streak that they wanted to give expression to so they picked on somebody smaller and then all ganged up. At that time, I thought to myself that it was very unjust and I feel that being a Japanese was hard. I know then that the whites have no use for us and after that I was



very careful and I did not trust nobody.

"But most of the white people were not that way. I lived near Jones and Bush Street and I never did have any trouble there as there were only good people in this district and not like the rough South of the Market Street people. It was only certain rough sections of the city like that which caused trouble for the Japanese and Chinese who lived in the city.

"There were many times that I was an American citizen like everybody else, but I never did try to take out citizenship because the law would not let us. They said that the Japanese did not make good citizens, but this is <sup>not</sup> the real reason because the Japanese people do not break the law very much. I was too busy with other things so that I did not give much thought to these problems. I did not know much about the immigration restrictions or alien land laws.

"I have no intention of ever going back to Japan now. It was in 1917 that I saw the living conditions there and I saw that it did not suit me. The standard of living in Japan was not what I was used to so I decided that I would never go back there to live. I don't know exactly what democracy is, but I believe in it. In my thinking it is the person who has full rights to certain rights. As the President said it is the four freedoms of speech, press, religion, and want. You know there are many non-democratic groups here like the Native Sons of Californai and they are not doing the right thing. A lot of them have personal prejudices against the Japanese and they try to spread a lot of lies. I read about it all the time in the papers. They are like the rough



boys who beat me up on the South of Market st. many years ago, only they use unfair words. Right now, it is worse than it ever has been and it is too bad that the white people believe such things. But there are many good people like who lived on Jones and Bush Street and they are broad minded.

"Most of the Issei who were living here before the war liked to live here because they were used to it. They could not stand Japan and they would come back when they went there to try after being gone for many years. I know that many of the Issei were planning to stay here all the time just like I was. It is a mistaken idea that they are all against America. They can't get citizenship and it is true that many of them are sympathetic to Japan in mind, but even in spite of that they like it here better. If they were given a chance to become citizens, they would become darn good American citizens. That's what I think. They have even been good citizens without the papers. They abide by all the laws and they have taught good morals to the Nisei children and they tried to make the best citizens out of their children. It is just like they give the Nisei the best chance to get a college education because they can't have it themselves. So they tell the Nisei to be the best citizens because they do not have the papers themselves. It is all the same. A good American is somebody who works hard, abides by all the laws, and brings up his children decently; the Issei did all this, but they did not get the papers.

"There are some Japanese that are now more pro-Japan, but all Japanese are not the same. I think that the Issei



with families had the deeper roots here than the single men. But they are disappointed with the way they are treated so that they come out more in the open with their sympathies for Japan. But they could be good American citizens if they were given the papers. It is just like the German and the Italians. I knew one Italian in Berkeley and he was always for Mussolini, but I think that he changed his mind after America went to war against Italy. Lots of Italians and Germans have sympathies in their hearts for their country, but they have become loyal citizens here now because they get the papers and the white Americans say that they are equal to them. But they will not do this for the Japanese and the Chinese. I cannot understand that.

"I tried to bring up my own children as Americans. They lived by all the things of this country just like anybody else. When I was in Berkeley I went and dropped their dual citizenship to show that they were of this country. Carl went on to get a Japanese education and he went to China to work because there was not much here for him to do and he only went there for the job. In his heart I think that he is still for this country because he was born here and had most of his education in the American schools. It was not his fault that he had to go to Japan because he felt that his future here was not so promising. Many of the educated Nisei went to Japan before the war because they could not get the good jobs here. But most of them stayed here and worked in the cheap jobs and waited for a good chance for them to come.

"We had mostly American things in my home. Before the



war, over 80% of our meals were American. I only used chopsticks when we had Japanese meals. In Los Angeles, we rented an apartment and furnished it with our furniture which was American made. We did not have anything Japanese in the house. All of my reading is in English and I had a lot of novels. I did not even take the Japanese language paper. It was no use because I could not read the Japanese and there was not much in the English section. I don't know how much propaganda was sent from Japan in the language papers because I could not read it. I have been away from Japan for so many years that I do not know much about the country. I don't know much about England or Spain or any other country either. I did not have too much time to study history and geography.

"To a certain extent I regret that I do not read or write Japanese. I was not taught it when I was a child and I never did learn because the language schools were built up a lot later. I think that maybe it would have been a little better for my business if I knew how to read and write Japanese, but it did not make much difference. In Hawaii I had a lot of caucasian friends as well as Japanese. Many times, a doctor, lawyer, or banker friend would go fishing with me or else they would go on a hunting trip for a year. Everybody was the same. They were my friends because I liked to fish and hunt and they did not care if I was Japanese or not. Sometimes I would invite them to our home and my wife would cook them sukiyaki. I also knew a lot of caucasian merchants. I knew a lot of Japanese too, mostly businessmen. I did not belong to any clubs, but the Japanese Businessmen's Association and I was also a member



of the Hilo Chamber of Commerce, but this was a mixed group of merchants.

"When we came to California, we were strangers so that I did not know many people in Berkeley. We got to know some of the Japanese students at U. of California who came from Hawaii. They would be a little lonesome so they we invited them for dinner sometime to talk about Hawaii. Most of them went back to Hawaii and they are all doing well in business. We did not make many other friends there except in the neighborhood. These were not really intimate friends. I would say that most of the Japanese friends I had on the mainland were from Hilo.

"In Los Angeles we did not have many intimate friends either. I knew a lot of Japanese, but not many real well. Some of the Japanese did not approve of the business my sonx and I were in so that I did not bother much with them. We talked with our caucasian neighbors and they went in and out of our house, but they were not intimate friends. One of my best friends was Ritchie. He was part Japanese and we first knew him in San Francisco. He was from Hawaii too so that we got along.

"When I was among the Japanese, I just felt like one of them and I did not try to avoid them nor did I seek after them. I would have liked to known more caucasians but it was harder to meet them in the work I was in. Sometimes, I felt shy among the caucasians, but it was not because of my race. I felt shy among many of the better educated Japanese too because I did not understand the high tone Japanese that they used. I don't understand a lot of the Japanese things because I left there when I was so small and I never



did study up on it.

"I do not have any hobbies except fishing, and reading novels a little. For two years before evacuation, I had to stay home most of the time because of my operation. I had to go to the hospital once a week to get treatments. It is very hard to have a big hole in the back and mine has to be drained every day yet.

"I did not have any plans for the future, because I was retired before the war and I was sick. I was never very interested in politics, because I could not vote, of course. There was nothing that could interest me in politics since I was not a citizen so that I did not understand much except what I read in the papers.--it was the American papers and not the Japanese ones. I used to see in the papers that Japan and America were not getting along so well, but I did not think much of it. I guess that makes me like an American, doesn't it, because all Americans were just as much surprised as I was as they did not follow politics much either. Everybody was too busy making a living. I never dreamed that Japan would ever attack the United States at Pearl Harbor. Gosh, it was a big surprise, wasn't it? The only thing I thought of was my health about then. I wanted to stay in a dry climate so I could get well. It is too sultry here and so I may have to get out of Chicago even. I'll stay here till the end of the war anyway and after that I may have to move.

"I never gave much thought of the way the Japanese was getting to to live like the Americans. It just happened. I don't think that there is anything wrong with the Japanese things, but it was more convenient to use the American



things. They talk a lot about being loyal now. What is this thing they call loyalty? Isn't it just living with the American things and believing that it was the best and easiest way to live. The Japanese don't so much of a chance to do all the American things so that they had to keep the Japanese things a lot of times. I think that if more of the Japanese could read English, they would have been even better Americans. They got a lot of their way of thinking from the Japanese language paper. These things are learned and they did not think Japanese just because they were born there. This is the same reason why the Nisei think more American. I think that loyalty is education, isn't it? I really do not think too much about these things in my life because I am too busy making a living.

"But December 7, 1941 change a lot of things for me and for everybody. Geexxxhat whiz, what a day! It was on a Sunday and everything happened then. We were at home reading the papers when everything happened. My son-in-law and his family were visiting us and we were just taking it easy like you do on Sundays. My son-in-law went out for something and all of a sudden he came back in running and breathing hard. He said Pearl Harbor was bombed by the Japanese. I told him that I don't believe it. I was so surprised. He said, 'All right, if you don't believe me, turn your radio on.' I turned the radio on, and there you are. The radio is describing everything that was going on.

"This was the first time I knew that the war was on. I did not know what to do. I was 'non-pulsed'; might as well say. Well, we started to talk all the time and only stopped to hear the latest radio reports. I remember saying to my



family, 'Now there will be a war and as I am an alien Japanese, they might come and get me to put me in jail.' I told them that I was sure this was going to happen because already there were some radio reports that they were arresting the Japanese. My family said that if they do that, it can't be helped, but they did not think that I would be taken because I had been in this country so long and I had never broken any laws or belonged to secret Japanese organizations. I was ready to go anytime because I still was sure all the Issei would be arrested.

"I thought that it was strange that Japan had tackled America because there would be no chance for her because America was so rich and powerful. It was crazy for a small country like Japan to go against the U.S. and England at the same time. I thought it was impossible for Japan to win. I do not know what the fault was but I really thought that America was not giving Japan a fair deal because of the boycotts and so Japan had to attack. Kurusu came here as a mediator to the White House and they told Japan to return Manchuria and a lot of the other possessions so Japan had to either fight or be nothing as a nation. Sometimes I think that all was not told to the American public. Just before the attack, Hull had said in the newspapers that the United States was demanding that Japan had to give independence to Korea and other countries and stop the China war or else America would not listen to any proposals. That was not fair because that would be like Japan trying to tell America not to help England or she would not listen to any proposals. I don't understand too much about these things. I think both wrong.

"Anyway, it was an exciting day that Sunday. We stayed



home all that day and acted very excited, that's all. We did not have too much to say, but we talked about it. We had the radio on all the time. I did not see anybody else that day because I was a half invalid and I could not go out of the house much.

"Nothing much happened to us after that. The war started and there was a lot of news about the war in the Pacific, and a lot of the Issei business men were being arrested all the time. Nobody knew who was going to be next. I stayed home most of the time and my wife and son went on with their work. Their bosses treated them very well. I had to go to the Doctor once a week and he was very kind. He asked me how I felt about the war and I told him that I did not think that Japan would do such a thing. I said I was very surprised and sorry that the honor of Japan had been marked. I felt that Japan did a wrong thing and I did not feel proud of her. I do not know if all Japanese wanted the war or if it was the military which drove them into it. I don't read the Japanese newspapers or books so I did not know what was going on over there. Most of the Issei, I heard, was even more scared that I was. They burned all their Japanese books and a lot of papers and they were even more certain than I that they would be arrested.

[ "The thing that worried me the most for the few months after the war started was 'What will become of me?' ] I always thought that in the case of a war between the two countries, the government might round up all the alien Japanese and put them in a concentration camp. When they started to take the Issei after December 7, I had a feeling that they would take all the aliens for sure. I did not



thing that anything would happen to the Nisei because they were citizens. If they did do it, I thought that it would be against the constitution of the United States. But they done it all right!

"I was not in contact with any other Japanese so that I did not know very much of what was going on. I stayed in the house and I never went out unless I had to. I heard a lot of rumors that the FBI were coming around and I wondered how soon I would be taken. I was worried very much and I thought they would come anytime to get me. I was worried all the time then. My wife and son were also worried. They said that if I was taken, one of them would have to come along and take care of my sickness and dress my back every day and I could not neglect that.

"I did not worry about the frozen money and contrabands because I did not have any money in the bank and I did not have any guns or anything like that. I felt sorry for the other Japanese because I thought that the government would take all the property away from them because they were enemy aliens and not supposed to have it according to the law. Then I heard rumors that the government was going to confiscate everything, but they did not do anything like that. There were a lot of property losses at the time of evacuation though. My house in Berkeley was in my wife and son's name, but we had sold it just before the war broke out.

"One of the things that worried me very much was that I heard that the Filipinos were going around and knocking on the doors of the Japanese and then shooting anybody who opened the door. There was some cases like that in the



newspapers. We did not live close to the Japanese town, but I told my wife that in case anybody knocked on our door at night not to open the door. We were living in one of the suburbs but there were some Filipinos around there. Boyle Heights one of the main Japanese districts in Los Angeles was about a mile away. I guess most of the Issei did not like to go out on the streets when the Filipinos started to shoot and stab the Japanese.

"The Americans did not feel so good about us either. I thought that the government would treat the Japanese right but I did not trust the civilians because they had many personal grudges, especially if one of them had kin killed in the Philippines. Naturally they will hate the Japanese and see red if they saw one in the streets and try to harm them in revenge. It was a very hard time for me. I don't think that I was so worried as most of the Issei though. Everything was very uncertain and I did not know what they were going to do next. I did not know what they would do to me.

"When the evacuation was announced, I thought that it was strange that the Nisei would be moved to. I thought it was the right thing for me, but not for the citizens. My wife did not like it at all because she was an American citizen and she got very mad. She said it was just like going to jail and she did not do anything. I said that if the government made that decision, we had to abide by it. My son felt it was ~~just~~ unjust, but he could not think of any way to get out of it.

They were picking up up Japanese all the time, and when they started to evacuate the Japanese from San Pedro, I



that it was soon coming for all the Issei. My wife's brother was living in West Los Angeles then and this was the first area that was restricted. He knew that soon all the Japanese would be moved so he told us that it would be better to go to another state. He got a permit to go to New Mexico. He was in the insurance business so he wound up his affairs and took his whole family with him. He did not like New Mexico so he went on to Colorado. He is a U.C. graduate and he had a pretty good income before the war but he lost almost all. We thought of going out to Colorado too, but by that time it was too late and we could not move out by ourselves but had to be evacuated.

"We did not know where the rest of us were going to be sent although there were a lot of rumors. They said that we would all be split up. I thought that we were going to be sent to either Wyoming or Colorado at first. When the rumor was started that we would all go to Manzanar. After that they said that we would be sent to either Santa Anita or Pomona. Everybody was trying to guess where we would be sent.

"We started to sell all of our furniture after the evacuation was definite. We had to sell at a great sacrifice. It happened that we had not been in Los Angeles very long so that all of our furniture for our apartment was brand new. We had to sell our new \$150.00 refrigerator for \$30.00, think of that! Then we only got \$20.00 for a \$50.00 stove. All of our furniture was sold for cheap prices like that. I think that we got less than half price for almost all of our things. Now we could use that furniture; we should have stored it with the government.



"We did not have any trouble settling up our financial affairs because we did not have much money. My wife had a small savings and she drew it out of the bank and took it to camp with her. My son took all of his money out too and he put a lot of it in his wallet to take to camp with him, but most of it was spent up before we came out. It is a secret, but he invested \$1000 of his money in utility stocks and he thinks that by the end of the war he will have a very good profit. My son likes to play the stock markets but this was the biggest he had ever gone. I did not have any money in the bank left. I used to have quite a bit, but it all melted away. First I lost \$40,000 when prohibition came in 1919. Then the Hiko bank crashed in 1922 and I lost \$20,000. Then I retired and had to spend a lot of money for living and to pay doctor bills. By the time I got to the mainland in 1925, I only had enough money to pay the passage over and to buy the house and lot. I have not saved any money since then and now my wife and son support me. I was worried because we did not have very much money to take to camp and I thought that we would have to stay there at least three years. I did not think that we would ever get released before the end of the war, and I figured that the war would end in three years. Now I think that the war will be longer, but we are out.

"We did not take anything with us to camp. We heard the rumor that we could not take anything except what we could carry. Therefore, we only took our clothes. That was a sad mistake because after we got to camp, we had to



buy everything from Sear's Roebuck.

"When the time got nearer for the evacuation, I tried to get my daughter and her family together with us. They were living in a different section of Los Angeles so I told them to come and stay with us so that we would not all be split up. We crowded her whole family into our apartment.

"My wife was working downtown and that section of the city was being evacuated among the first. She heard that she could not go to that zone anymore so she went to the USES and asked them for a permit to allow her to go to work until our section was moved. They told her that she could not do this so she said that she had to make a living for us. Then they told her that she could evacuate immediately if she wanted to. So instead of staying to go with our section, we went with the downtown section to Santa Anita. If we stayed until the last, we would have been sent to Pomona. My daughter's friends were all at Pomona and she did not like the climate of Arkansas where we went later, so she made the transfer up to Heart Mountain. We were first evacuated from Los Angeles (1942) on May 3, I think.

"This was the first time since we came from Hawaii that we were going to be among a lot of Japanese again. I don't think that my family is exactly like many of the first generation families. It is different in many ways. We have more joint cooperation and I do not make all of the important decisions for the family. When there are important decisions to be made, we consult each other



and then make an agreement. I was the real boss of the family before when I was working and had my own business and was making lots of money. I made all the decisions then, I think, but my wife will not agree to that. But my wife and children did not argue much with me and there were few conflicts. I was not as strict as most of the Issei parents and I tried to let them make up their own minds as much as possible. I had more of an American background and I think that the Issei parents in Hawaii are a little more liberal with the Nisei than over here. In Hawaii, the Nisei are very Americanized, more so in many ways than the California Nisei. Maybe it is because the Nisei are much older over there.

"I think many of the Japanese customs are very good, but then many are too strict. I wanted my children to be more independent like the Americans and to lead their own lives. It was not that I tried to do this in a deliberate way. It just happened that way. I never sat down and thought about it.

"I used to drink liquor a lot because I had a liquor store so naturally I started to drink it now and then. After a while it became a habit and I drank too much. After I got TB I cut it out altogether. I used to have arguments with my wife because she wanted ~~me~~ to stop. This was what most of our arguments were about. But we are still together yet so we must have a strong feeling for each other." (He was very embarrassed when the interviewer suggested that it was love. He said that this was for young people, but he granted that this might be what his "strong feeling" could be called.)



"I never thought I would drink so much. At first I would drink a little at meals. Then I began to drink between meals, and finally I was eating a meal between drunks. I was kind when I was drunk so I never hit anybody. I just felt good. A great many of the Issei beat up their wives when they got drunk, but I never did do anything like that. But it was a good thing that I got over that bad habit. My sons got a good lesson and they never did like to see me drink so they never toughed it themselves.

"The health of the family had a lot to do with many of the important family decisions that we had. We had to move several times on account of it. That shows a person loves life. Most of the moves were for me though. After I retired, my wife and son made more of the decisions, but they always consulted me before any final move was made. We talk mostly English in our home, but sometimes it is mixed. We get along fine and there are never any big arguments. We are all adults. My wife and son get along fine too. She is only about seven years older than he is so she does not try to boss him. My wife is very religious, Christian religion, and she goes to church a lot so that is why she did not like my drinking so much.

"I have two sisters in Honolulu, but I have not corresponded with them for many years now and I do not know where they live right now. I am only the head of my family here and I do not include the in-laws. Too much trouble that way, don't you think? Many of the Japanese include everybody as family, but I don't because there is no blood relation there. It is better to have a small family then you can decide things easier.



" I suppose we did have some Japanese culture and etiquette in our house, but I do not remember what it is exactly. There are some things that we have been using and doing for many years and I suppose I did get it from my parents. The Japanese are very polite and we have followed some of these manners. But we do not follow the Japanese etiquette when we are eating, there is a certain way to start the meal and to finish it, but we do not follow any order because even our Japanese meals were all mixed up. When we were going to be evacuated, I wondered if all the Japanese customs would be followed and I was a little worried.

" My feeling about going to camp with a lot of other Japanese was not so good but it was not on account of the people. It was just the idea of all being put together, but I was resigned to it because I felt that the government had a right to do it in order to keep an eye on us. I did not mind living with a lot of Japanese after that. We worried a lot more about what camp life was going to be like. At first I thought it would be a big camp and we would live in tents.

" When I left Los Angeles, it was with a strange feeling like going to a new and unknown place. I was very calm but inside there was a lonesome feeling that came over me. It was a feeling that you don't have freedom anymore. It was all so rushed that I did not have much <sup>time</sup> to think of anything except our comfort right away. I never did have any bitterness. It was something that just happened and that was all there was to it. I was worried more about my health, but I was told that I would have a good care in the camp clinic so I trusted them. What else could you do?



"they took us by bus to Santa Anita, but it was not a very long ride. It was a rather nice ride. From the outside, Santa Anita looked wonderful and impressive, but I did not like it when I was put in a horse stable right away. It was dirty and it smelled like horse urine. I could not understand why we were put in a place where animals had lived. It was not even sanitary. We were not used to living that way so that we made an application to go to one of the barracks near the hospital so that I could get to see the doctor easier. But we had to spend a week in that dirty stinking stable before we got to move. I felt sorry for some of those people who had to live in the stables for four and five months. That first week made my spirits go down low.

"When I entered Santa Anita, I felt then more than ever that I was going to be in a prison so I was very downhearted. I tried to tell myself that the government was trying to be just, but when I saw all the Nisei children looking so bewildered I did not think it was right.

"The camp was in a racetrack which was famous for horses. It was in a beautiful location and millions of dollars had been spent to make the horses comfortable, but for us, it was gloomy. There was a barbed wire fence and a lot of soldiers and we could not leave at all. We did not know when we could ever leave and a lot of the people were filled with despair. It was war though and the innocent has to suffer.

"It took me a long time to get used to Santa Anita. I did not do much there. I had to go to the clinic once a week for treatments. The hospital was full all the time, but the



Japanese doctors worked hard. It did not have full equipment. One of the ticket booths of the race tracks was converted into a part of the hospital to take care of all the people. There were 20,000 Japanese in the camp and many of the old people were taken with sickness because they could not stand the hard conditions there as easily as the young Nisei who were healthy and strong. The doctors were pretty busy all the time.

"I had to stay in my barracks most of the time and I did not get out much to see the camp. Sometimes I went out to talk to my neighbors who lived near me. They were very friendly but I did not care to listen to them complaining all the time about the poor food. The food was very sloppy and the Japanese are not used to such food so that I guess they had a reason to complain. Not only that, but we had to wait in very long lines for our meals every day. I don't think the young people got enough to eat at first. We had to rush our meals all the time as there were so many people in the camp that only about 3000 could eat at one shift. I ate under the grandstand but they were four other mess halls all together. Waiting in such long lines was very hard for the old people, especially when it got hot during the summer months.

"I did not work all the time I was in Santa Anita because of my health. It was too hot anyway. It was so hot some days that we could not even stay in the barracks but we had to go to the shady side of the house. There were always a lot of Issei sitting in the shade and naturally they didn't have anything else to do but grumble a lot. You can't blame them for that, though. The Issei were not allowed to have any jobs there and it was this reason that they began to blame the



Nisei a lot for the uncomfortable situation. They were still too afraid to start blaming the administration right out in public. Some of the Issei were working but not very many.

"I did not have any recreational activities at all. I did not go to any of the adult education classes because I was so weak that I could not walk around very much. I did not have any church or political activities either. In ~~th~~ all the time I was in Santa Anita I did not make any new friends. I guess I did not feel like going out too much because everything was so depressed. A lot of the families were very cheerful though and they made the best of the conditions there but then they were not sick like I was.

"My son, Kenneth, worked in the camouflage net project but my wife did not work. She stayed home to take care of me. About the only thing she did was to go take piano lessons and go to church. She went to church all the time. My wife is religious but she did not bother me too much for my not being a church-goer. However, she did try to get me to become a Christian more and more. She finally managed to convert me when I got to Rohwer. I don't know too much about Christianity but I think that I live a good life and I don't break any laws.

"There was nothing much to do in Santa Anita so everybody was so bored. It was one day the same all over again, day after day and not very many exciting things happened. It was even more boring for me because I did not get out much. I did not think very much about the administration because I heard rumors that they were cheating us and not getting us the food allowance that we were supposed to get. There was a big riot once but I did not go to see it very closely. They had martial law there and the



people were all excited.

"I think the cause of the riot was that the police department started to search house by house and to confiscate knives and anything that they thought was a weapon. It was not a very big riot but the people were so bored that they talked about it a lot and it seemed that it was much more of a demonstration than it actually was. The fault was not the people's. When the police department came around they took away even the hammers, saws and carpenter tools from the people. Then a rumor started that some of the ~~pee~~ police were breaking into the barracks when the people were out working. They said that the police were stealing other things from their belongings. The people in camp resented all of this very much and this was when the riot started.

"It was the Los Angeles police department that made the search and they had a very bad manner toward the Japanese. The Japanese could not stand this after a while so they began to throw rocks and bricks at the police and this made the policemen get scared and they ran away to report it. They said the people were trying to kill them. Then the Army came in and during the excitement there were some people hurt. I heard a rumor that there was one Korean who was beaten up because he was a spy. Somebody said that the Japanese gang caught him and they broke a typewriter over his head. The Korean was taken to the Los Angeles County hospital and he was more dead than alive. But there were no people killed in the riot although during the first days I heard ~~the~~ rumors that three people were killed.

"The M.P.'s made everything quiet because they rode all around the camp in jeeps mounted with machine guns for about one week. The riot was really not much of a thing but it was one of



the big excitements of camp life. There were too many people closed up in a small space behind the barbed wires and they were all tense. It just took a little spark to set everything off. I don't think the police was doing the right thing by searching the houses because when we went to camp they searched all of us and took away everything that they thought was a weapon. We needed the tools to make things for our apartments and it was not right to take them away.

"I think the police were taught a lesson and they were too scared after the riot to search anymore so they stopped. They only searched about one-fourth of the camp anyway. The riot was not because of any pro-Japan demonstration because everybody in camp were angry about the way the police acted. The people just did not like to be treated that way.

"That was about the only big excitement that happened. Once the camouflage net workers struck for one day because they did not get sufficient food. They were given better food right away so they went back to work. My son was working on the camouflage net and he said that the workers were not too interested in doing hard work there because they were only getting \$8.00 a month. You can't work for that kind of money and they have to have good food to keep them going.

"Otherwise I did not know much of what was going on in camp. I knew that some conflict was starting between the first generation and the Nisei but I never gave it much thought. It was not bad then.

"My attitudes toward the war did not change while I was in camp. As a Japanese I did not like to see Japan lose the war and at the same time I did not like to see America lose the war as I



have been here so long. I hoped that there would be some kind of a reasonable peace. In a way Japan was justified in starting the war because America and England was putting the pressure on her. In order to protect herself Japan was forced to attack. In camp the Issei did not talk much about the war in public because they were suspicious of spies and they did not trust nobody. I think that the Japanese in camp were forced to think more and more about Japan because the United States did not want them anymore. That's why they evacuated them and put them all together. Some of the first generation people in camp were saying that the government intended to ship everybody back to Japan as fast as they could. The Nisei did not like that very much.

"But I was surprised at the Nisei. They did not care much about anything because they were having dancing all the time. I guess for Santa Anita it was all right because they did not have anything else to do. But then I thought that the leisure life all the time was very detrimental to their future life because it made the Nisei lazy and they did not listen to their parents so much. They did not realize what a hard time was coming for them.

"We went to Arkansas in September 3, 1942. At first everybody was trying to guess where we were going. We did not know until one week before we left. Santa Anita people were split up all over and sent to different camps. The people were worried all the time where we were going because the administration would not tell us. It was sort of a military secret I suppose. I wanted to go to a warm place because of my health so my wife went to see the center manager and asked if we could go to Colorado.



He told her that he did not know where the Army was going to send us but he said not to worry because all the places were the same. I still wanted to go to Colorado or Arizona but then the center manager said that it was not so good in the winter time. After that we did not <sup>insist</sup> ~~insist~~ any more but let them decide to send us any place they wanted to.

"When I learned that we were going to Arkansas I tried to find out all about it. When I found that it was a delta country and very unhealthy for me I did not like it so much. There were rumors that the delta country had a lot of disease there and all of the old people felt that the government was sending them there because it would be hard for them and they would soon die off. I thought I could not do anything about it so I became calm and I just went there. They took the people by train and I had a very comfortable trip because I was put in a Pullman car.

"When I got to Rohwer it was awfully hot. It was a very deserted country and I felt so strange and uneasy in my heart. There was nothing but woods in a swamp and I did not think much of the place. The camp was black-tar paper and it did not look any better than the poor cotton picker's houses that I had read about. Shortly I found that it was a little better built than Santa Anita so I felt a little better. Inside the houses they had plaster board and a very big stove for heating. We still only had a few necessities with us so that it was very hard to get comfortable because of my ill health we got a big barrack for the three of us. So we were pretty lucky. It was a 20 by 18 foot room and we were no so crowded as at Santa Anita.

"The administration there was about the same. I did not know that there was a difference between the Santa Anita and the Rohwer



administration for a long time. I think the WRA was better because more of the first generation got to work and they had more of a part in the camp life. There were fewer restrictions at Rohwer and had less of the prison atmosphere. But many of the Issei still complained a lot because they could not hold offices and only the Nisei were given the high positions. This was not right because many of the Issei had been successful business men and they knew how to manage things better than a lot of the Nisei because they had more experience at it. This was one of the main reasons why there was conflict between the Issei and Nisei. However most of the people did not care too much about these things.

"I did not take part in the politics of the camp so I do not know what went on in the block meetings. But I heard rumors that the Issei were very angry at the way they were being treated just like children, might as well say. It was all a great confusion at first but gradually it got calmer and there was more understanding among all the people. We did not have big fights like some of the other camps ~~etc~~ had.

"I did not work at all during the time I was at Rohwer. For the first three weeks I was there they put me in the hospital and after that I rested at home for the remainder of the time I was there. My son went to work right away in the mess supply department and he was a supply manager. His work was to furnish food and other provisions to the mess halls. My wife did not work either. But she took care of me. She just went to church and visited a few friends. After a while I made a number of friends in my block. But none of them were intimate friends. My whole activities at Rohwer was very quiet and I did not have any recreation or go to church or take part in any ~~etc~~ of the politics.



I was very bored after a while and I didn't care for the camp life. I tried not to think of it too much but it kept pressing in on my mind. The hopeless feeling spread all over the camp and everybody was worried about what was going to happen to us. The older people tried to forget it by working hard and taking care of their families and the younger people went in for recreation a lot. It was the idlers who had the most time for thinking and they were the ones who talked about being the most dissatisfied. They did not like anything that was done for them and they made the other people feel dissatisfied even more.

"I did not think much about the war because it was a little hard to get newspapers but I did not change my opinion about the war but maybe I did think a little more about Japan's side of it, because this was what I heard more of from the people. The Issei became more dissatisfied after a time and the Nisei were becoming demoralized. They felt bitter because they said that they were evacuated and treated as prisoners of war so why should they favor the American government. I heard rumors from my son that some of the Issei were telling the Nisei that their citizenship were no good to them any more. I did not think this was so good.

"One of the things that the evacuation did to the Japanese was to make them rely more on the American government for other things like food and clothes. I felt this way about it. Why shouldn't I take the clothing allowance and whatever else I could get for nothing since I could not earn any money in camp. This was the way most of the Issei felt. They did not want to dig into their pockets because they were afraid that they would have nothing left if they ever were released from the camp. You can't start out with nothing when you have a large family. The



first generation ~~became~~ still to this day do not know what is going to happen to them. More than anything else they felt insecure. This dissatisfaction was the main reason for strikes and riots in all of the camps. Of course, there were pro-Japan rabble rousers in all of the camps but it was more the low morale caused by a cooped up people who were afraid for the future and they did not know what was going to happen to them so that they had uprisings in order to demand their rights. They did not think that the government was giving them a good deal because lots of things were promised and they did not come for a very long time.

"I will tell you this but don't put it in your report for me because I might get into trouble. The Issei are pro-Japan all right and they were that way even before the war but they kept quiet then. I would say that 75 to 85 per cent of them are bound to be pro-Japan because they are Japanese citizens and they were never wanted by the Americans. If they could be naturalized citizens their attitude would be completely changed and they would make good Americans I think. But you can't tear all of their sympathetic feelings for Japan away from their hearts. That is not natural. It is just like the Nisei. They have U.S. citizenship and they have been brought up in American schools and told of the American way so that they are 75 to 85 per cent pro-America. Now what I want to say is this. The conditions in camp forced more and more of the pro-Japan sentiment to come out and a lot of the rabble rousers appealed to them on this basis. In other words, the Issei opinions became more solid because they felt that they were not wanted here anyway. And this was found to affect the younger generation who were not so sure about America. That's logical isn't it? We can't say who is right yet



because we do not know how things are going to come out. I feel that America is best for the Nisei and even for the Issei who have lived here a long time but what can you do when there is a strong move to chase all of us out. California says that it does not want us anymore and there were many rumors going around the camp that there were organizations in the state government to keep us forever as its purpose.

"During the Army registration this confused feeling came out into the open. The Issei were against the registration at first and a lot of them did not even register. They did not know what to do because the question was not fair to them and it was too hard to answer. I registered the first time and I answered yes, yes on it with the condition that the United States would grant me citizenship if I remained on a yes answer. Otherwise I would have been a man without a country. They accepted that answer but I don't think that they'll ever give me citizenship. It was easier for me to answer the question because I have been in this country for 60 years and I do not know much about Japan. But it was harder for most of the Issei because they did not know what was going to happen so that a lot answered no, no. Many of them applied for repatriation also.

"I don't know much about the Nisei but a lot of them were bitter so they did not register at first. Some of them did not know what to say so they answered no. I think it was wrong for the Issei to try to influence them. In Rohwer that did not happen so much. The Kibei were mostly pro-Japan as they got their education in Japan and naturally they became pro-Japan. But I think most of them were bewildered. Not all of the Kibei were pro-Japan and there were quite a few who were pro-America. It was



hard for them because they were born in America and their education was in Japan, so that it was harder for them to make a choice. The Issei were born in Japan and they had only a limited education there and they did not have any education here so that it was not such a hard choice for them even though they wanted to live in this country like they had done for many years. The Nisei were born in this country and they had their education here but they were young and that is why they were bewildered but deep down I think they are for this country.

"My son answered yes, yes in the questionnaire and I wouldn't made any objection if he were drafted because he would be serving his country. A lot of Issei felt the same way and their sons are in the service already. It is a mistake to say that all of the Issei are against this country even though they have a feeling in their hearts for Japan. During war time this is hard. The Chinese had a feeling in their heart for China even though born here and that is all right. The same way with the English and the French but for Japan they say it is wrong and I don't quite understand that. I think that it is possible for an Issei to like Japan and also to like this country. My wife answered yes in the registration because she is a citizen also.

"I think that the Japanese in Rohwer were more peaceful than in any other camp because we did not have any strikes, riots or beatings like they did. I think a lot of the credit due to the block managers. They went around and explained everything clearly so that there would be no confusion and the blocks would be run straight. In Rohwer the people of each block elected their own block managers so that they had confidence in him. The block managers were mixed--Issei, Kibei and Nisei. As long as they were



elected the people trusted them. Whenever an important matter came up a meeting was called right away and the block manager explained everything to the people. Then the people usually followed his advice. Besides the block managers we had a Council. There was one council<sup>man</sup> from every block but the people never came in close contact with the Council as everything went through the block managers. This was more democratic because all of the people could be heard through the block manager who was very close to his block. The Council was closer to the administration and the Japanese were a little suspicious of it. They felt that many of the Nisei on the Council were trying to make a good impression on the administration and they did not care for the welfare of the people as much. That is why all of the complaints went to the block manager and he represented the people.

"As time went on the morale in camp got lower because the people were depressed about everything. They did not know what was going to happen or when the war going to end. They did not know where they were going to live next. Many of them had left California forever. A lot of the first generation felt that they were too old and they were going to die. They were worried about what was going to happen to their families. It was a great worry for a mother left behind with young children. Then there were many families in camp where the father was interned and they did not know when they would be able to see each other again. It was just like a ship rudder without the rudder. The majority of the Issei wanted to go back to California because they thought they were too old to be pioneers again to a new region. They were used to the California climate. Like me, the first chance I get I will go back because I know California better and the climate agrees



with me. But then, the young people should stay where there are the best opportunities. The whole resettlement is for the young people and the parents will have to go with them in order to be taken care of in their old age. It would be impossible for the first generation to go back to California alone, but, if the draft comes in, the Issei will have to stay in camp because they must depend on the young people. Like me, for example, If my boy is drafted, I have no place to go and I would not know what to do. I will have to wait until that time comes. For many of the Issei it is too uncertain for them to take the chance. Another handicap for the Issei is that they don't speak English very well and they do not have the education of the Nisei so that there are fewer good jobs for them. I don't know what will happen to the people in camp if they do not resettle. It will be up to the government to decide.

"I don't think that the government can send them all back to Japan except the ones who asked for repatriation. I don't know what will happen at the end of the war with the people who are still in camp. It is such a problem. The government put them in and they can't very well kick them out without a new home to go to. A lot of the Japanese are in such poor circumstances that they will have to go on relief if they were pushed out. That would be a terrible thing. There are lots of Japanese in camp who have money and property in California and they can go back. I don't think they want to resettle as it would not be any use for them to go out and have a hard time and then when the war is over go back to California. It is an easier life for them to stay in camp until they are able to return. But there are not too many rich people among the Japanese. Most of them, you know, are poor.



Before the war a lot of the Issei farmers worked very hard but they did not make anything and they had many crop failures. Then when evacuation came they just lost everything. They were only living from year to year so that they were not able to take out a profit from their farms when they had to go to camp.

"After the registration my family and I started to think of resettlement more. We talked about it in the evenings. My wife was the first one to want resettlement. She did not like the camp life because she said that she could not get over the feeling that she was like a prisoner. She said that she and Kenneth could find work outside and then we could be able to get along. My son thought that this was all right because he did not care for the camp life either. He was not so sure about being able to find a good job. He said that he was willing to do any kind of work. He heard that other nisei got good jobs so that he felt he could get one too. He was pretty sure he could get some kind of a job and make enough for a living.

"We felt that it was a lot better to go out and make a living rather ~~and~~ than stay in the camp and be so uncertain about the future. We had to go out some time and it was better to go out when there were at least some chance for work. I thought that going out was a good idea and I wanted to leave because I was tired of the camp. My health was better but it still was not very good. I worried a lot about getting the proper care if I went out. My wife said that I should not worry about that. She said that if we could not make enough for a living, the public clinic could look after me.

"We began to hear many rumors about resettlement then. Some of it was bad but a lot of it was good. We heard that resettlement



was not so hard and the Rohwer Outpost printed many job offers in the paper which influenced us to a large extent. We saw that there were more and more job offers with each issue of the camp paper so we did not worry any more about that. The way I thought was that we could resettle any time because we answered 'yes' on the registration and we had our clearance from the government. We wanted to leave because it was the best time of the year and we could not do it if winter set in.

"My wife wrote to the American Friend hostel in Chicago to ask if we could stay there for a while. [She and my son did most of the planning for resettlement. I did not do much because I had to depend upon them more. I was sorry about this but then I had supported them for many years so now it was my turn to rest and be supported.] After a couple of weeks the hostel wrote us and told us we could come. My wife and son did not have a job yet. They did not want to accept a job first anyway, because, if they took a job and then found out that it was not suitable, they could not quit. But if they came out first and looked around by themselves, they would know what they were getting. That was the trouble with many of the people who resettled. They came out here after accepting a job and then they found out that it was not what they had expected it to be so that they would quit after working only a week or so. This made a very bad impression. A lot of the fault was that the jobs ~~rarely~~ really were not so good as they were told so that they were disappointed and felt justified in quitting and looking around for a better job. It is too bad that this happens because it makes it harder for other people who want to come out. My wife and son wanted to take their time and be sure to get a job that they <sup>would</sup> like.



"When we left Rohwer they gave us a hundred dollars and money for the railroad fare and meals. The government was giving this to all the people who resettled. We only had about \$200 besides that in our total savings. I did not tell them about my son having \$1000 of stocks but I don't think that it was wrong not to mention this because they might not have given us that allowance and we would have had to spend up the \$200 we had. That would have been too hard on us and we could not have gone because it takes quite a while to change the stocks back into cash and my son did not want to touch it for a long time yet. I think that it is very encouraging for resettlement when the government gives them the transportation money.~~for~~ For many families where there are a lot of children this is not enough because the high cost of living which soon makes them broke and they should have more to start out with.

"We decided to come to Chicago because we were used to living in a large city. My wife thought that the best opportunity was in a big city and Chicago was the biggest one that we could come to. We got to the hostel on July 25, 1943. It was just another train trip. The only thing was that I felt free. It was a strange feeling to be coming out to a strange place. I did not have this feeling of being free for a long time. [ We came right to the hostel and rested up the first day ~~we~~ were here. Then we had to make plans for what we were going to do. We heard about how hard it was to get an apartment so we got worried right away.

"After talking it over we decided that we should get an apartment before getting a job because after my wife and son started to work, it would be harder to look for a place. I would not be able to go out by myself to look for a place because of my health.



At first we did not believe the people at the hostel when they told us how hard it was to find a house. But after a week of hunting we started to believe them. It was a great worry after that. My wife and son went out every day to look for a place. They would come home all tired out. They went all over. At first they went to the American Friends office and the WRA and Mr. Forte also gave them suggestions but none of them turned out so that we started to look at the want-ad section and just taking a chance by walking around and looking for vacancy signs. There was no luck in this and we were discouraged. My son and wife would come home at night and tell me about their experiences during the day. After my wife started to work, Kenneth had to go look for an apartment by himself. He had a very difficult time for the next two weeks. It was hard to get a house because there were a lot of places which would not rent to orientals. That's the only reason why it was so hard because there are many vacancies.

"My son would go into an empty place and ask them if he could look at the room. They would look strange at him and tell him that the place was just rented. Some were more blunt and they would say that they would not rent to Filipinos, Chinese or Japanese. This happened many times and I think that it was racial discrimination. My son looked all over the city. I know that it is hard to get housing here because of the great shortage but it is harder for the Japanese because many places do discriminate. Mr. Forte said that there was not much discrimination, but my son can tell you different because he was the one that went out and talked to these people and was refused. ]

"In the meantime my wife started to work after the first week.



we were in Chicago because we thought our money would soon run out. She worked for 10 days and then she got sick. She had complications of a tumor in the womb and trouble with the right ovary and also trouble with her appendix. This will all have to come out at one time. It was due to her change of life. She went to Mr. Forte, the director of the hostel and he recommended that she should go to see Dr. Rowenstein. When he examined her he told her that she would have to go to a hospital for an operation. We were pretty worried then because we did not know what was going to happen and it would be hard to get settled with her in the hospital. I felt pretty low during these days. On the night of August 1 we were talking about what hospital she should go to. We did not want an expensive hospital bill so that we tried to find a hospital that would not cost so much. Suddenly my wife felt very sick and Mr. Forte had to rush her to the County hospital in an automobile. This was a very trying time for me and I thought then for a while that maybe we should have stayed in camp where the operation would be free. However, they kept her in the hospital for 10 days but did not operate. They charged about \$4 or \$5 a day but we have not received a bill yet. After she came back they told my wife that she would have to go back there for the operation this Sunday, (September 12, 1943). The operation will be done by a specialist and he will not charge us anything but it will cost from \$4 to \$5 a day for her to stay in the hospital. I do not know how long she will stay there but I am not so worried as before because we are a little more settled. My wife won't be able to work again for quite a while after that. It was an unexpected sickness although she did have tumor trouble in her womb even before the evacuation.



"After she came out of the hospital the first time she went right back to her job. The doctor told her that she could work if she took it easy. My wife is a power machine operator and she learned it in Los Angeles before the war. [The way she got her job was to go all around to the dress-making plants by herself to make inquiries. She got a whole list of the dress-making plants from the telephone directories and through the want-ad columns. She did not have any trouble in getting job offers because experienced power machine operators are scarce right now. She got many offers for work but she did not like the working condition of most of them. Finally she went to the Merchandise Mart building and she got a fine job there. There is a dress-making factory in that building and it hired 500 girls. My wife was the only Japanese there.] But I think there is another nisei there now and she is a beginner. The factory sews exclusive dresses and it is a pretty high-tone place, much better than most of the dress-making factories.

"My wife was getting \$35 a week from the beginning and they told her that she would get much more after a couple of months. This was not much more than what she made in Los Angeles before the war. The company was very nice to her when she had to go to the hospital for 10 days and they gave her the job back after she came back because they know that she is a good worker and they needed her. After she gets her operation this Sunday and rests up for a month or so the company will give her back the same job. Even if they don't, my wife will be able to get another job as a machine operator easily because she is so skilled and experienced.

"In the meantime Kenneth was still looking for an apartment. After ~~three~~ weeks of discouragement and much hard luck he finally



found this apartment. We have two bedrooms here, a small living room, a kitchenette and a private bath for which we pay \$63 a month. That is too much because it is an old place and the furniture is not very good. The main reason that I don't like it is that it is too gloomy in here and we never get any sunshine. The whole building has a musty smell about it."

(The house is located on the upper end of the near-north side, on Dearborn street. It was formerly a medium middle class residential area but in the past few years more and more transients had moved into this area. Directly below and above this particular location, the areas are composed of cheap boarding houses which have a large transient population which moves in and out. There has been a trend towards war-workers' families coming into this district in recent months. There appears to be a preponderance of single men and women in the immediate locality, however, the immediate district where Mr. Sakamoto lives, there appears to be a greater degree of stability and a larger number of individual families. There are quite a number of other evacuees living in this neighborhood. In the particular house where Mr. Sakamoto lives, there are eight or ten other Japanese. The landlady is of German extraction and apparently kindly disposed to the evacuees. Mr. Sakamoto stated that his son had applied in the next block for a vacancy and had been refused because of racial discrimination.)

"The way we found this place was that we looked at the want-ads one day and saw the notice. My son came right down here and he talked to the landlady. She was very good to him and although the apartment was dark he decided to take it because he did not think he would be able to find another place. The rent is a



little higher-~~than~~ for the type of room we are getting but we could not help that. We moved into this apartment on August 15, 1943 after being so unsettled for three weeks since our arrival into Chicago.

"We were only here for about two weeks when we decided that we had better look for another apartment because we were not satisfied. We started looking for another place on September 5. [The reason that we wanted to move was not because we did not like the people in the building but because we wanted a sunnier place on account of my health. We also felt that after my wife got her operation she would need a sunny place in order to regain her strength. There was a woman married to a Japanese (Mr. Arita) living in this building. She was an elderly woman and I heard she was a Gypsy from Australia. We first met her at the hostel when she stayed there and she used to tell our fortunes for fun. Anyway Mr. and Mrs. Arita moved up to Sheridan Road just about the beginning of this month. She told my wife that there was a three-room apartment near her so last Sunday, September 5, my wife and boy went up there to look at the apartment. They liked the place right away so decided to take it after putting down a deposit.

"Our new apartment is in a nice location near the lake and it is quiet and in a good district. < I have not seen it yet but my wife and son told me about it. > The apartment is located only one block away from the Edgewater Hotel and you have to take a bus to get there. It is rented to us for \$11 a week and we will have a large bedroom and a big living room with a studio couch where my boy can sleep. There is also a very big kitchen and a tile toilet and wash basin. We have to share a bathroom with another party that lives on the same floor. ] We planned to send



our ~~thing~~ belongings up there by express car this Saturday, September 11, and then we will take a bus and move into our new home.

"After Kenneth found our apartment here and we moved in on August 15, he started to look around for a job. He was looking for any kind of work so he went ~~see~~ around to the WRA, the Friends and he also followed the Want-ads. It did not take him long to find a job for on August 15 the WRA sent him a notice to go for an interview. It was in a trailer factory on the westside and Kenneth was hired immediately. He cuts the lumber for the trailers and for this he gets 75 cents an hour and time and a half for overtime. He is supposed to put in a 40 hour week but last week he put in an average of nine hours a day. He worked for 54 hours last week and made \$45.82. He will not make this much every week because he may not put in the over time every day. Later on the company told him that they will give him 90 cents an hour and even \$1.00 an hour if he gets good. He likes the job very well even though it is only skilled labor. Kenneth cuts the lumber with a lumber machine but they may change him to another department if he makes a good impression. He is a hard worker and although he is a college graduate he does not care to have a white collar job. He would rather be doing anything than loaf around. In the mean time he is keeping his eyes open. He really would like to get into an export-import business house in the shipping department but he does not have any chance for this until after the war. But he is always on the look-out for advancement. He knows how to keep books but he does not like accounting. He does not like a clerk job as it is too boring for him."



(The writer has met Kenneth once at the Friends hostel but there was no chance to interview him since he was in a period of great anxiety at that time due to the fact that his mother was in the hospital and he was having a difficult time finding an apartment. Kenneth is about 5 ft. 3 in. tall and very broad. He is quiet but has a friendly personality. He has been out of the university for almost 14 years and he does not appear to have too great an ambition for himself because of the difficulties for a Nisei college graduate who makes advancement. At the time the writer spoke to him, Kenneth stated that his main concern was to make as much money as possible for himself in order to support his family. He does not appear to have high goals for himself so that his expectation <sup>for resettlement are</sup> ~~is~~ possible to be achieved. Kenneth is a single person and apparently he has no desire to be married. He stated to the writer at that time that he was too busy to be bothered with girls and he had enough problems on his hands without having the additional burden of a wife. There is a possibility that some inner conflict may be due to personal frustrations in his economic and social life. However, he is reticent to talk about himself and no effort was made to interview him at that time. Kenneth flatly refused to even be interviewed at all so that the matter was dropped. It is possible that an interview may be arranged at a later time so that many of the details of his personal life can be filled in. However, his work takes a greater part of his time and he stated that he would not be available for an interview and that his father could tell the writer all about him anyway. It is also desirable to get an interview with Mrs. Sakamoto when the family is more settled.)



"After my wife gets well from her operation and goes back to work we will be getting along very well as there will then be two people in my family working. That should take care of us for the duration.

"I am a little disappointed with Chicago because it is such a dirty city. I don't know yet if the climate will agree with my health. It may be too hard this winter. I do not plan to work any more since I am in retirement. I keep house mostly for my wife and son right now. I do the cooking for them. I am alone most of the day but that does not bother me much because I am used to that. In the mornings I go shopping and then I go sit in the park for about an hour or so. In the afternoon I rest until about 4 o'clock when I start cooking. It is a leisurely life.

"We are not settled yet so that the living cost has been a little expensive so far. Soon we will have to make a budget. I think that our living cost later on will be about \$50 a month for food, \$48 rent, \$10 carfare for my son and wife to go to work, \$50 for incidentals and doctor bills which will have to be paid soon. There will also be a certain amount of added expenses that we have to plan for. I don't think we'll be able to save any money at this rate for four or five months yet. In the winter the living expense will be higher and we will have to buy extra clothes to keep warm. However we enjoy this life better than camp life.

"In the evenings right now we just sit around and talk or read. I buy the Chicago Tribune every day and I read it first. My son reads it when he comes home. We also get the Reader's Digest, Liberty, Colliers, Time, Life, Look and Click. My wife does not read much except her Bible. She has not gone to church



yet but she will go as soon as we are settled. She is the only one in the family who is religious and she even got me to be a Christian at Rohwer. but I don't think I'll go to church here. Kenneth has gone to church occasionally but he has not gone for a long time. My wife and son go to the movies about two or three times a month but I don't go because it is too hard for me to sit in a theatre. I have much more leisure time than my wife and son. They work most of the day and there is not much time for them to have recreation through. We are not bored though.

"We have visitors every Sunday and on holidays but not much during the week. Last Sunday we had six visitors. Our friends are mostly Japanese whom we got to know in camp. They are chiefly my son's and wife's friends. We made a couple of new friends at the hostel and they come over to see us once in a while. Most of the time we stay home on Sundays and let the people come to see us instead of going out to see them. My son likes to go fishing a great deal and he would like to find somebody that has the same interest so that he can go out to the lake whenever there is a chance. He doesn't like girls very much so doesn't go after them. Kenneth does not want to get married until the right girl comes along he says. He said many times that too many nisei got married and they can't support a family so they had a hard time. He does not want to get married until he can support a family. And he I think he is right so I do not say anything.

"Actually we have not had much time to make many new friends here yet, because we had been so busy trying to get settled but there are a lot of Japanese that we can get to know easily if we want to. We did not know many Japanese until after evacuation



but we got to know quite a few at camp. We don't exactly care to know too many Japanese here. If I were in business like before, the more you know the better it is. But I don't have any intention of going into business now."

(The fact that both Mr. Sakamoto and his son were operators of a tango concession during the evening hours prevented them from knowing too many Japanese before the war anyway. On top of that they are inclined to be introvert. The wife has not been seen by the writer yet but from what Mr. Sakamoto says she is probably more aggressive and extravert than other members of the family and she is the one who has made most of the friends in camp and out here.)

"I don't know what to say about the future. I think that we would like to go back to California after the war. My wife and son can get their old jobs back so we can make out. At least my wife could get her job back because they liked her very much in the plant at Los Angeles and I think my son could probably get a job easily enough. Right now we plan to go back unless the opportunity here gets very good. But our present outlook is that we like to go back because of the better climate. I can't tell you exactly because we may like it here better if we stay here long enough. We have to see how it is first. But you can't beat that Southern California climate. It is not too cold and not too hot there."

"I think that the war will drag on for quite a while yet even though Italy fell today (September 8). In order to conquer Germany it will take a lot of fighting because they are strong and used to war. They are well prepared for it and it is going to be hard to invade Germany because they have strong fortifications



around them, and they have many troops who have had experience in fighting.

"It will take even longer to beat Japan because the allies have along way to transport men and weapons. The ocean is a good defense for Japan. They have a strong fleet and the allies got to have a even bigger fleet in order to have a chance. Look how long it took America to conquer the Solomon Islands, nearly a year and these places were not fortified at all. I'd rather see a stalemate in the war with Japan and let both sides give up. As a Japanese I have to admit that I have some sympathy for Japan and I don't want it crushed down to the ground. I hope that they can have a stalemate and then America and Japan can come to an agreeable peace term. I would like to see the allies beat Germany though because that would be better for democracy. Japan needs a chance and it was not all wrong in the war. I think that if there is a stalemate Japan will have a better chance for equality. If the Japanese are knocked out and crushed down to the dirt, there will be much more hatred and discrimination than before. You have to have some strength in order to stand up for your rights and if Japan becomes helpless I don't think the allies will give them a chance to have democracy. They will only be a conquered people then. I want

"I would like to see China as a republic because it should have a chance to be a equal nation too. If the allies win they should let Japan retain Manchoukuo and Korea and make them give up their other holdings in China. Japan ought to give independence to all the rest like the Phillipines, Burma, East Indies and India. ~~They-shen~~ These countries should really be independent and not under Japan, England, America, the Dutch or any



other nation. There has been too much domination by the white races and they should give equality to all of these people in order to have a real democracy. That's what I think.

"The future of the Japanese in the United States is pretty gloomy and cloudy because the Issei are getting old and the Nisei will have a hard time to support them. The first generation have been here many, many years and they can't work hard any more. It is just like me. We have done our share and now it is up to our children. The Nisei in defense work are going to lose their jobs because all of the war workers will lose their jobs after the war. But the other nisei who work conscientiously in other jobs have more hope. My biggest problem is how we are going to get along in the future. Living is the thing. It is the same for all of the Japanese here."

"I think that it is best for us that we do not have any more Japanese towns. It is too conspicuous and discrimination will start. The Americans will notice it too much if there is a Japanese town. It is better that the Japanese scatter out and get acquainted with more Americans. If they do this, there is more chance for the future and the Americans will understand the Japanese more.

"However, I think that the Japanese here will always be discriminated against a little because the Caucasians will not take orientals as equals. Even the Chinese are still considered as inferiors. I don't know what the reaction will be after the war. It maybe worse or it may be good. If it does get good, it will be very good. I hope that this is the way it comes out. Right now we are fairly happy here and it is much better than camp. I don't feel like a prisoner any more but I feel more like a bird



bird out of the cage. I can go where I want and eat what I want. I don't see why more people don't come out of camp. They don't understand how good it is out here I suppose. If they take a chance, they will find out for themselves. I bet they surprised when they come. Nobody is going to beat them up. But then, we don't know what will happen. It all depends on how the war goes.

"One thing I worry about very much is suppose Japan bombs Seattle or San Francisco. Then the people will get very hysterical and it will be very bad for the Japanese here. Sure thing. You know how it affects the mind if you lose relatives in a war. Then suppose a lot of American soldiers get killed fighting against Japan. It may get very hard for us. I just hope it won't happen, but it may. Japan will be the last country that the allies will try to beat. And then it may get very hard for us, maybe it will be better for us to be in camp then. That shows that there is still feeling against the Japanese here and we just can't feel secure any time until the war is over. That's why a lot of people won't come out of camp. That's what I think.

"You know evacuation was the biggest mistake that the United States government ever made. It cost millions of dollars for them to move us away from the Pacific Coast and it will cost millions more before it is over. The government should have just told the Japanese to move inland-eneee 100 miles and then the Japanese would have been free to go anywhere else to go in the country. War is a terrible thing and I cannot feel secure ever again. Not like before. I just don't know what will happen to us and all I can do is to hope that a just peace will come and we can live at peace with everybody once more instadd of being treated with



suspicion. That is why it is better to spread all out right now. The only thing we can do is to work hard as we can and just hope for the best. It does not affect me so much as the Nisei because I am old and they are young. They have to live a long time yet and I hope that everything will come out all right in the end. But nothing is going to be like it was before. I will live like I have been and mind my own business and just try to make the best of it. That is about all I can say. We may have more health problems and my son may get a better job and my wife may get a raise in her job but we still will live in a similar way and there won't be many changes for us after this. The only thing is if my son gets drafted it may be harder for us. I don't think that I will ever go back to camp though, for my wife will be able to support me, but if it gets too hard for the Japanese on the outside on account of the war, we may have to go back to camp. We can't help that though.



Writer's tentative analysis of the case

. This case is a good example of a very Americanized Issai who has lived in this country for a number of years. Mr. Sakamoto probably has been in the United States longer than almost any other Japanese. Throughout this period he has been subjected to the American influences while at the same time going through the discriminations and prejudices fostered by the small minority of Caucasians who feared the "Oriental invasion" into this country. There is no doubt that Mr. Sakamoto, given a chance to become a naturalized citizen, would have taken out his citizenship papers. He has identified himself primarily to America and has had little of the Japanese influence, chiefly due to the fact that he does not read or write Japanese.

The statements made by Mr. Sakamoto would indicate also that the acculturation process among the Japanese in Hawaii has probably gone ahead at faster rate than among the Japanese in this country. To this extent, Mr. Sakamoto is not typical of the Japanese in California. The Hawaiian Japanese may have had a more limited horizon but they were free to work within that limitation on an equal basis with the rest of the population. In California the Japanese have met many rebuffs and never been able to achieve the goal and ambitions which the American culture has infused into them chiefly the Nisei group. This may explain possibly the fact that the Japanese in Hawaii are more American in thinking than the California Japanese. However, the difference is not absolute since there are many areas both in Hawaii and California where the Japanese culture is predominant. The point made here is that Mr. Sakamoto as a case indicates that his more liberal American attitudes were primarily developed due to



his long residence in Hawaii. It may be possible that if he had remained in California throughout he may not have developed such a liberal attitude although this is problematical.

Another factor in his Americanization process was due to his early contacts with Caucasians. At a young age of 14 he was brought over to the mainland and had a American cultural environment completely. He never did attend any of the Japanese language schools. Upon his return to Hawaii, the fact that he was able to speak English proved to be to his advantage. / The job as a Court interpreter is an example of this. Mr. Sakamoto apparently has a very keen business sense so that he was able to become a success in the business life of Hawaii and accumulate a considerable sum of money. His father had come to this country with the same intention but he had failed and returned to Japan. Mr. Sakamoto had made one visit to Japan in 1917 and at that time he clearly recognized that he could not live the Japanese way of life. This was another factor in his closer identification to America.

However, the interviews would indicate that Mr. Sakamoto still retains a sympathetic feeling for Japan. In a way he identifies it to racial discrimination. The fact that he was not allowed to obtain American citizenship probably has reinforced his sympathies for Japan throughout the years. It is a sort of a idealistic sympathy and for all practical purposes he identifies himself completely to this country. There is no doubt that Mr. Sakamoto would have eliminated this idealistic sympathy toward Japan if he had been allowed citizenship. This very fact caused him some uneasy moments and there was a feeling of insecurity in the background throughout his life. Mr. Sakamoto apparently had emancipated himself from the rest of the Japanese population to



a fair degree before the war. Whether the evacuation caused him to lean more towards his idealistic sympathy towards Japan is a question which is hard to determine. There is no doubt that he has become more conscious of his status as an alien Japanese since the war and he does feel insecure about being accepted as an "American" in thought and ideals. His great conflict has been to reconcile these two apparently opposing beliefs. He does not wish to take a firm stand one way or the other. Thus, in his registration answer he only answered "yes, "yes" on the provision that the united States would grant him citizenship. There is no doubt that he intends to remain in this country for the rest of his life due to his ill health and old age. However, he does not wish to have a status of a man without a country since he feels that it is important to "belong" to something, that is, a country.

In his personal adjustments there has been a tendency towards introversion. He does not feel completely at ease among either the Japanese or the Americans. He feels that the language handicap (his inability to read or write Japanese) places him apart from the other Issei, plus the fact that he came to this country at such a young age. On the other hand, Mr. Sakamoto is very conscious of the fact that he has a Japanese face and therefore he feels he would never be accepted among the Caucasians for this reason. During the period when he had a considerable bank account he was able to mingle much more freely with the Caucasians than he is at the present time. He rather idealizes his former status as an independent individual of fairly comfortable means. This has been more emphasized now because of his present situation where his family does not have any large amount of financial backing.

It will be noticed from Mr. Sakamoto's statements that as far



as his daily living habits, it is completely westernized and there is little trace of the Oriental cultural patterns. His attitudes towards family relationships and other aspects of living has also become liberalized according to the American tradition. It is only in the field of "sense of belonging" to either America or Japan that he is in some doubts. This has been caused by the fact that America has discriminated against Orientals and there is a tendency to classify only a Caucasian person as an American without regard to the cultural background of an individual. Mr. Sakamoto is one of the many Orientals who has been caught in this irreconcilable struggle between the true ideals of democracy and the actual practice which has been accepted in our American life, that is, democracy is primarily for the white man and it does not apply to colored citizens.

Mr. Sakamoto's primary concern at the present time, however, is the health factor. He has not consciously thought about these larger problems although they have affected his way of living. It is something which is not understandable to him since he has only had a limited education and no background in these political, social and economic problems. There is apparently a close family solidarity between the members of his family which existed prior to the war. Whether personality traits of the other members of the family caused this or not is not known. The writer suspects that Mrs. Sakamoto's "fanatical" approach to religion and Kenneth's "frustrated" economic and social life may have something to do with the close family solidarity. These problems may have forced the family to turn in within itself. From the interviews the writer has the impression that this family is fairly well adjusted and that there is no serious problems on the surface at



the present time other than making a living and safeguarding the health of the individuals. There is nothing in their way of living to indicate the Japanese influences. Fundamentally, the political and war problems of the present time does not seem to affect them too a great extent, except for Mr. Sakamoto who has been placed in a peculiar position. His wife and son have citizenship status and they have little concern for the wider problems.

One of the outstanding characteristics about Mr. Sakamoto is his lack of friends. This is difficult to explain. He has never mingled too much among the Japanese and according to his story he has had few intimate friends. Most of the friends who did come to see the family were his wife's and son's friends. Since 1925 he has not mixed very much with the Japanese and this process has continued right through his life in camp. Apparently he has never had an opportunity to fully release his real feelings about things except possibly to members of his family. The fact that the writer has been one of the few people who has visited his home since his arrival in Chicago may explain the fact that he was willing to reveal some of his inner feelings about things and to discuss them. He stated that he rarely talked about these things even within his family circle or among the friends who had come to visit them. It is difficult to explain exactly what the cause of his extreme introversion is. There is no doubt that he could make friends easily if he wanted to. The factor that during his younger days he was too busy making money may have had something to do with this. There was also a certain reluctance on his part because he was a little "different" from the other Japanese and he was much older than the more liberal nisei who grew up after Mr. Sakamoto was well passed middle age. Since he is at an advanced



ago it is not likely that he will change his personality traits to a great extent. It is even more difficult to explain the tendency towards introversion on the part of his 33 year old son. The son has few characteristics that would identify him as a Japanese except his physical features. Yet, there is a strong bond of filial responsibility on his part. This certainly is ~~not~~ not a result of a Japanese cultural influences. It is more likely that this has been the result of personality difficulties in the past and Kenneth has turned within the family as an escapist means. The son had no established contacts when he came to the mainland and he has not had an opportunity to develop close social contacts since then due to the residential moves of the family. In his work at Redondo Beach most of his evenings were taken up so that he had no chance to develop social contacts among the Japanese in Southern California during that period. It is also possible that the religious devotion of Mrs. Sakamoto may have also been due to the same cause. The fact that tango is considered an illegitimate gambling game may have prevented a freer association with other Japanese who did not approve of it, and therefore Mrs. Sakamoto has turned more and more to her religion as a compensation. The fact that she is an older Hawaiian nisei also may be a factor in her limited social contacts since there is a considerable difference in her background from the Issei women of her age.



JOBS

Mr. Sakamoto arrived in Chicago in July, 1943 as a dependent of his second wife, age 44, and a son, age 38. He did not seek employment since he had been retired from business since 1939. Mr. Sakamoto's wife had taken the initiative in resettlement because of general dissatisfactions with camp life and the hope of establishing economic security on the outside.

"She and my son did most of the planning for resettlement. I did not do much because I had to depend upon them more. I was sorry about this but then I had supported them for many years so now it was my turn to rest and be supported."<sup>1</sup>

Mrs. Sakamoto immediately went to work while the son looked for housing. She had to have an emergency operation within ten days, but she returned to her job as soon as she was able in order to support the family on her wages.

"The way she got her job was to go all around to the dress-making plants by herself to make inquiries. She got a whole list of the dress-making plants from the telephone directories and through the Want-ad columns. She did not have any trouble in getting job offers because experienced power machine operators are scarce right now. She got many offers for work but she did not like the working conditions of most of them. Finally she went to the Merchandise Mart Building and she got a fine job there. There is a dress-making factory in that building and it hired 300 girls. My wife was the only Japanese there."<sup>2</sup>

Mr. Sakamoto's son found work through the WRA in a trailer company in August, 1943 as a skilled laborer at 75 cents an hour, with a promise of wage raises.

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1. Case History, p. 54.

2. Case History, p. 58.



Mr. Sakamoto believed that he would be permanently retired but he kept fairly busy by doing the household duties and cooking for the working members of his family. Mr. Sakamoto was indefinite about the future, but he expressed a strong desire to return to California as soon as possible because of the better climate there for his health.

"I don't know what to say about the future. I think that we would like to go back to California after the war. My wife and son can get their old jobs back so we can make out. At least my wife could get her job back because they liked her very much in the plant at Los Angeles and I think my son could probably get a job easily enough. Right now we plan to go back unless the opportunities here get very good. But our present outlook is that we like to go back because of the better climate. I can't tell you exactly because we may like it here better if we stay here long enough. We have to see how it is first. But you can't beat that Southern California climate. It is not too cold and not too hot there."<sup>3</sup>

In general, Mr. Sakamoto was very pessimistic about the future of the Japanese and Nisei residents in this country.

"The future of the Japanese in the United States is pretty gloomy and cloudy because the Issei are getting old and the Nisei will have a hard time to support them. The first generation have been here many, many years and they can't work hard anymore. It is just like me. We have done our share and now it is up to our children. The Nisei in defense work are going to lose their jobs because all of the war workers will lose their jobs after the war. But the other Nisei who work conscientiously in other jobs have more hope. My biggest problem is how we are going to get along in the future. Living is the thing. It is the same for all of the Japanese here."<sup>4</sup>

He believed that discrimination would be the greatest barrier to successful economic adjustments of the resettlers

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3. Case History, p. 65.

4. Case History, p. 67.



into the Chicago area because "the Caucasians will not take the orientals as equals." (p. 67) His chief concern was that in the event of a Japanese bombing of a Pacific Coast city, the repercussions would be great on all resettlers, and would make impossible the obtaining of any sort of foothold in the midwest. "We just can't feel secure any time until after the war." (p. 68) Despite this fear, Mr. Sakamoto was philosophical about the future; he believed that it was mostly out of his control.

"The only thing we can do is to work hard as we can and just hope for the best. It does not affect me so much as the Nisei because I am old and they are young. They have to live a long time yet and I hope that everything will come out all right in the end. But nothing is going to be like it was before. I will live like I have been and mind my own business and just try to make the best of it. That is about all I can say. We may have more health problems and my son may get a better job and my wife may get a raise in her job but we still will live in a similar way and there won't be many changes for us after this. The only thing is if my son gets drafted it may be harder for us."<sup>5</sup>

All of Mr. Sakamoto's long and varied occupational career took place in the years before the war. At the age of six, he had been brought to the Hawaiian Islands by his father and he grew up on the sugar plantations. In 1894, Mr. Sakamoto went to San Francisco to work as a school boy for his former teacher while attending the public elementary school. When he was 17, Mr. Sakamoto signed up in a California Japanese labor gang and he also did agricultural work for the next three years all over the state at \$1.00 a day. In 1900 he returned to Hawaii where he worked as a plan-



tation clerk and a bill collector for an American doctor. In 1902 Mr. Sakamoto opened up his own restaurant, but within four years it had failed. During the slack period Mr. Sakamoto also acted as the official interpreter for the Federal Circuit Court.

In 1906 Mr. Sakamoto and his partner went into the whole-sale liquor business and this venture proved most successful for the next 13 years. Mr. Sakamoto expanded into the production of Japanese foodstuff after 1910, but most of his life savings were lost when he had to liquidate his store with the coming of prohibition. He suffered a nervous breakdown and tuberculosis so that he did not work again for seven years.

In 1925 Mr. Sakamoto moved his family to California for reasons of health. During the next eight years he worked as a sales manager in a Japanese art goods store at \$100 a month. When his health failed once again, Mr. Sakamoto moved to Southern California and went into retirement for two years. From 1935 to 1939 Mr. Sakamoto worked for his son in a beach concession. When the City authorities closed the concession up on the ground that it constituted gambling, the family moved into Los Angeles. From that time until evacuation Mr. Sakamoto was supported by his son who was a shipping clerk and his wife who worked as a power machine operator.

Mr. Sakamoto's feelings of great insecurity developed immediately after the outbreak of the war, and he felt relieved when he was finally evacuated.

"The thing that worried me the most for the few months after the war started was 'What will



become of me?' I always thought that in the case of a war between the two countries, the government might round up all the alien Japanese and put them in a concentration camp."<sup>6</sup>

Mr. Sakamoto finally decided to resettle in the spring of 1943 with his wife and son when he discovered that California restrictions would be indefinitely continued.

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6. Case History, p. 30.