

YATSUSHIRO'S DAILY REPORTS FROM DENVER AREA (CONTINUED)

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YOUNG BUDDHIST ASSOCIATION
Visit with Rev. Tsunoda, nisei

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#35

After failing to meet Rev. Tsunoda a few days earlier because of some unexpected event which ~~happened~~^{kept} the Rev. busy, we got together at his home, located at 2818 Arapahoe St., phone KE 4003. We visited for about a couple of hours or so in the afternoon. I met his wife who is very charming. A good deal of the time was spent in getting information about the rural area, as getting names and addresses of friends of Rev. Tsunoda. Rev. and Mrs. Tsunoda ~~were~~^{were} very interested in Japan and it was a struggle trying to keep them talking about the local situation.

Housing

Rev. Tsunoda and his wife live in a comfortable two-story framed house. The house is owned by Rev. Tamai, issei minister who lives at the Buddhist church, located at 1942 Market St. The house itself is very old but very substantial and nicely furnished. ~~and~~ A Japanese family live in a house next to the Tsunoda and the house on the other side is occupied by a Mexican family. The district is fairly nice.

Family:

Rev. and Mrs. Tsunoda make up the family. There are no children. Rev. T. is a kibeI of about 32 years of age, while Mrs. T. is a kibeI of about 27 years of age. Both of them speak good English without any accent and ~~can~~ easily pass as nisei. However, now and then, both of them find themselves talking Japanese. Between themselves it seems that ^{they} speak Japanese mainly.

YOUNG BUDDHIST ASSOCIATION
Visit with Rev. Tsunoda, nisei

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Background

Both Rev. and Mrs. T. are from California. Rev. T. formerly lived in San Diego with his family. In 1931 he went to Japan where he studied to become a Buddhist priest until 1938 when he was ordained and returned to the U.S. He has been serving as a priest ever since then.

He was evacuated to Poston camp, Arizona, in Camp 3. He left camp about 1943 and came to Denver and has been with the Denver Buddhist church ever since working with the nisei members.

Rev. T. had much to say about his experience in Japan, especially about Kyoto where he studied. ~~about~~ One significant thing he said was: "You know when you're in Japan you think

like the rest of the Japanese. I remember I used to get the Literary Digest regularly and in it were numerous articles bitterly denouncing Japanese aggression in Manchuria and China. Like the other Japanese I felt this was all propaganda. I came to feel that Japan had a right to invade Manchuria and China. Of course, I guess from the outside, here in America, one had a different viewpoint."

Rev. and Mrs. T. were married in Kyoto, Japan about 1938. Mrs. T. was visiting Japan at that time.

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Visit with Rev. Tsunoda, nisei

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Y.B.A. organization

The Y.B.A. is strictly a nisei organization. It has a membership of about 150 here in Denver. Many of the members are from the nearby counties, as Brighton, etc. Every Sunday morning at 11 o'clock the group meets for their regular church service. Preceding this service is the Sunday school hour, like the Christian church Sunday school program.

(This Sunday, October 6th, I have been asked to talk to the group on the subject "The Present and Future of the Nisei in America.")

The YBA with the issei Buddhist group (headed by Rev. Tamai) is financed completely by the local membership. Rev. T. stated most of the money derives from the issei membership. There is no outside financial assistance.

Issei Buddhist Group:

Rev. Tamai, issei, is the priest for the issei Buddhist members. The group conducts one church service a month, this on the second or third Tuesday of every month. Rev. Tamai spends a good deal of his time visiting the various rural regions. He has been the Denver Buddhist priest for the past 18 years or so. The Buddhist church was first established about 1916, or about 30 years ago. The present issei membership is much larger than the nisei, probably around 250. Many of the members live in the rural regions. They compose the backbone of the whole Buddhist church as they are the main contributors to the church finance. Rev. Tamai, issei of about 47 years, speaks Japanese almost exclusively and understands very little English.

YOUNG BUDDHIST ASSOCIATION
Visit with Rev. Tsunoda, nisei

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Unsettleness & Desire to Return to California

Rev. T. was quite concerned about the unsettleness among the nisei and issei and their desire to return to California. He stated that many of the nisei have the attitude of staying in Denver only temporarily, and therefore do not want to tie themselves too closely with the local Buddhist church.

He stated the desire to return to California is stronger among the issei, especially the issei farmers in the rural areas. He confirmed what others have repeated time and again that the California evacuee farmer just can't make a go of farming in Colorado because of the severe winter and unpredictable summer weather. Just recently the farmers ~~xxx~~ in Ft. Lupton and Brighton ~~xxxx~~ lost practically everything as the hail wiped out their crop.

He stated the old-time Colorado Japanese farmers are anxious that the California evacuee farmer leave for that will mean less competition for the old-timers. However, the Denver businessmen and merchants are anxious that the evacuees continue to remain in Colorado, purely because their businesses will be affected otherwise.

General
~~RETURN TO CALIFORNIA~~
Conversation with some nisei

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Tonight at the Manuhu Grill while having dinner with Min Yasui a number of nisei friends of Min Yasui stopped by the table to talk chat. These were: Rev. & Mrs. Sasaki, Ping, ~~ix~~ George Nakayama, and Jiro Tani. Pertinent remarks made ~~these~~ these people will be recorded.

Rev. Sasaki: Japanese culture & Assimilation

Min and Rev. S. got into a long and heated argument over whether it is a good practice for the nisei to display some phase of Japanese culture to caucasian groups. Rev. S. felt that for the nisei to ~~mix~~ appear before caucasian groups and demonstrate some phase of Japanese culture would be undesirable because it would only ~~serve~~ to impress the caucasians over the contrast between Japanese and western culture. Mrs. Sasaki informed that he had appeared before a caucasian women's club and had talked on Japanese culture, wearing a Japanese kimono on the occasion. Mrs. S. stated that Rev. S. strongly objected to this, and that they had been arguing about it all day long.

Min strongly opposed Rev. S. views, explaining that some things in Japanese culture are good and can ~~be~~ contribute something to American culture. He thought displaying Japanese culture to Caucasian groups would make the latter more understanding of the ways of Japanese and therefore lessen the breach between the two cultures, rather than accentuate the contrast between the two cultures.

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Conversation with some nisei

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Jiro Tani, correspondent for the Rafu Shimpo of L.A., stopped by our table at the Manchu Grill while Min and I were enjoying dinner.

Jiro is a kibeï of about 35 years of age. He understands English and speaks a little, but he prefers to speak Japanese. He is very amiable, good looking, and appear rather intelligent.

He and his wife and 1 year old baby is living here in Denver. His father, two married brothers, and a married sister, all live here but all live separately. It is not known where his mother is.

Jiro stated that he is sending his wife and baby to the country, namely, Fresno, California, as their present home in Denver is too near the railroad tracks and the train passing by regularly keeps the baby up.

Asked whether he was going back, he said he is not. He stated living conditions in Los Angeles and West Coast generally are bad, and that it would be wiser for him to remain in Denver from an economic standpoint.

Jiro is formerly from Los Angeles. He spent ~~many~~ most of his school years in Japan, and consequently he speaks very little English.

His wife is going to live wither mother in Fresno, Calif.

RETURN TO CALIFORNIA
Conversation with some nisei

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While dining with Min Yasui at the Manchu Grill, Ping Oda and George Nakayama, nisei, both came over to the table and chatted.

Ping Oda: nisei, about 35 years, evacuee from San Francisco region it is believed; partner in the Ping and George Motor Service located at 1200 20th St. *Partner: George Kuramoto*

George Nakayama: nisei, about 27 years, exGI, now enrolled at D.U., permanent resident of Rocky Ford, Colo.

Return to California:

Min and Ping talked about going ~~xx~~ back to California.

Said Min:

"Well, I've ~~xx~~ been thinking about this for a long time. But with my work I've got to hang around for about 4 or 5 years more."

Said Ping:

"Hell, I can't leave now. Hell, I've sunk a lot of money in my business (motor service business) and I got to stick around here for a while. Actually I'm stuck here."

Ping continued:

"But I can't see why the Japanese are all flocking back to California. They can't find a place to live, prices are high, they can't find good jobs. I think they're foolish to go back now.
"You know my brother who is in the service and now in Japan wrote me whether he should ask for a discharge as he is eligible now. I wrote him and told him, 'Hell, don't get out of the army now. Reenlist for several more years. Things are bad now.' Heck, if he stays in the army for 15 more years he can retire at about 40 and get a pension. If he gets out now what will he do. He'll probably be picking tomatoes or potatoes."

The discussion touched upon many other nisei who have invested money ~~xxx~~ in some business here in Denver. Both Min and Ping agreed that these people are just "stuck" here and can't pull out for California for a while even if they wanted to.

RETURN TO CALIFORNIA
Conversation with some nisei

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Japanese population in Colorado

Ping thought there were 10,000 Japanese easily in the state. George Nakayama didn't think the figure was that high, probably around 8,000. Each thought that half their respective estimates lived in Denver city.

Grand Junction, Colorado, had over 50 families at one time but the group informed that hardly any live there now.

JACL
Cabinet meeting

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#59

Tonight the JACL staged a cabinet dinner-meeting at the Manchu Grill, ~~fx~~ The only JACL cabinet members present were Min Yasui, 1st Vice-Chairman of Denver chapter and ^{Tri-State} ~~Tri-State~~ regional representative, and Miss Bessie Onishi, JACL secretary.

The advisor and three nisei girls, representing the Nisei Women's Athletic Association, were also present to discuss the coming Bazaar-Carnival which both the JACL and NWAA are planning to stage as co-sponsors.

Min Yasui spent considerable time in preparing the detailed agenda for the cabinet meeting--agenda covering 8 full pages--but since only two members of the cabinet were present this part of the meeting was dispensed with. The President, Dr. Mayeda, had to make an emergency trip to Kansas City. Other members as Bill Hosakawa and Mits Kaneko were unable to make the meeting for some reason or another.

Prior to the meeting at the office of the JACL, Min Yasui was fuming mad, exclaiming he had spent so much time drawing up the agenda, mimeographing it, etc. and now no one beside he and Bessie were able to attend. He shouted: "The Hell, with the meeting. This is going to be a dictatorship. Bessie and I are going to run the whole meeting." It is a fact that Min works very diligently for the JACL and spends most of his time for JACL, and considering that he only receives \$50. per month from the National JACL in the way of salary, it seems an unfair burden on Min. However, Min has his heart and soul in the JACL work and is determined to push the program of the organization.

JACL
Cabinet Meeting

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A number of times he confided that although he is not compensated adequately for the work he is doing for JACL, he would continue to do the work anyway, even if he wasn't paid a penny.

Coming Bazaar-Carnival

The group of six spent the whole evening discussing the coming Bazaar-Carnival which the JACL and the NWAA are sponsoring jointly. ~~xxxx~~ Mrs. Mary Jane Yokoe, advisor of the NWAA, and 3 members of her group were very enthusiastic and optimistic about the event which is to be held on the nights of Oct 31st and November 1st. They predicted that 2,000 people will attend the affair. Min thought this was being overly-optimistic as he estimated Denver's total population to be only about 2500 to 3000.

The group was in fine spirit and participated in the discussion of the various details.

NISEI WOMEN ATHLETIC ASSOCIATION
Conversation with Mrs. Mary Jane Yokoe

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#60

Before the JAACL cabinet dinner-meeting I had a few minutes with Mrs. Mary Jane Yokoe, advisor of the Nisei Women Athletic Association, and she told me some facts about the organization.

Membership: & Organization:

The organization is purely an athletic organization. It was first formed in early 1943 with Mrs. Yokoe inviting some of the young nisei girls over to her home at first just for a social visit. The group decided to form an athletic association and this was carried out. Six teams, composed strictly of nisei girls, between the ages of 16 and 22, were formed. At first the group participated in various sports throughout the year, as basketball, volleyball, baseball, tennis, swimming, etc., but as this was felt to be too strenuous, the activities were cut down to ~~xxxxxxx~~ softball and basketball.

There have been six teams right along up until the present. There are about 70 individual nisei members in the organization. Most of the members are single, but there are a few who are married.

The organization has just completed its softball season and will be commencing on basketball pretty soon.

Some of the members have been in the organization ever since it was formed in 1943, but a good number ~~xxxxxx~~ are relatively new members. There has been a continuous turnover with the departure of the nisei and their families to the West Coast, and with older ones stepping out and new ones coming in.

NISEI STUDENT-NURSES

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Tonight following the Public Affairs Discussion group meeting on "Public Health Problems", I talked to two of the four nisei girls who attended the meeting. These four girls, age between 20 and 24, are all student-nurses at the Denver General Hospital.

I talked to one of them~~xx~~ a few minutes. ^(Helen) She/informed that there are about seven nisei girls enrolled as student-nurses at the Denver General Hospital. She reiterated what the main speaker (Mr. Coleman) of the meeting had stated~~d~~ namely, that Denver General Hospital tubercular section was one of the worst in the whole country. however, she stated the training given at the hospital is ~~xxx~~ very good, and she is completely satisfied.

She is a native Coloradoan, her family living in Alamosa, southern Colorado.

Farm conditions in San Luis Valley

Helen (student-nurse from Alamosa) informed that her family operates 3 separate farms which cover about 160 acres. They grow cauliflower, potatoes, and some other crop. She stated they were fortunate this summer in that the hail storm, which destroyed the farmerops in northern Colorado, just barely hit their farm. She said this partial destruction of their farm crops was good in that it created a scarcity of these particular farm products and soon prices went up. The labor on their farm is largely Mexicans.

Evacuee Farmers

She thought that the evacuee farmers were doing allright, although some of them left for California.

YWCA
Public Affairs Discussion Group

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I attended the meeting of the YWCA Public Affairs Discussion Group tonight from 8:30 to 9:30 p.m. The topic was "Public Health Problems". The main speaker was Mr. Vinacke Coleman, Director of the National Council of Jewish Tubercular Institution. Miss Arline Brauer, advisor of the group, was present. Aside from her there seven nisei men and women in attendance, two of whom (men) came in the tail end of the meeting. The four women present (nisei) were all student-nurses taking their training at the Denver General Hospital at present. The age of the group was between 20 and 27.

The attendance was rather small, although in general the attendance isn't very much larger.

Mr. Coleman gave a very interesting talk on various aspects of public health. Strongly warning the group not to drink raw milk or milk that is not pasteurized, he asked each individual if he or she ~~drinks~~ drinks or would drink raw milk. The first one asked was a girl who very embarrassingly admitted that she and her family (they live in Alamosa, southern Colorado) did drink raw milk.

The group, especially the four nisei student-nurses, were very interested in the problem and asked questions of Mr. Coleman very freely.

Impressions:

Despite the small attendance such a meeting as this ~~is~~ helps in fulfilling a need among nisei. Beside this it assists the nisei in becoming civic-conscious, which in turn will assist the nisei in integrating him or herself into the community.

YWCA
Thursday Night Dance Group

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#63

After about a month and a half layoff due to the polio epidemic the ~~the~~ YWCA Thursday Night dance was resumed tonight. Dances will be continued to be held every other Thursday night. The dance commenced about 9:30 and lasted until midnight. It was staged ~~at~~ in the auditorium on the second floor of the YWCA building.

There were about 150 or more in attendance, practically all nisei. There were roughly about 3 boys to every two girls. Most of those in attendance were Denver residents (including evacuees living in Denver), but a good number were from the neighboring towns and counties, as Brighton, Littleton, etc. Miss Brauer informed that generally there is a large group from ^{nearby} the/rural areas, but the news release on this first dance in almost two months went out too late and that many of the rural nisei didn't know about this dance.

The music was furnished by a four-piece negro orchestra, which played fairly well.

Most of the fellows were dressed in coats and ties, but there were a number ~~making~~ just in sweater. There were about half a dozen nisei fellows dressed in "zoot suit" fashion--long coats and narrow trouser cuffs. The dance was very orderly without any incident. There a number of nisei soldiers, some of them from nearby Ft. Lowery. A large number of the civilian nisei fellows wore the "ruptured duck", pin indicating an honorably discharged service man.

Miss Brauer told me that in the past whenever there was any disorder at the dance, it usually involved some nisei soldiers.

YWCA
Thursday Night Dance Group

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Meeting a Need

It seems to ~~me~~ me that this dance is ~~xxx~~ meeting a real need of the nisei. This is the only regularly staged dance in Denver where nisei can congregat e and enjoy dancing at a reasonable price. The price is 40 cents for boys and 25 cents for girls. It provides the nisei girls who are working as ~~xxxxxxx~~ maids in private homes a chance to meet nisei boys, and vice versa. The nisei maids have little opportunity to meet nisei fellows, ~~and~~ other than at the church, and enjoy companionship. For the nisei farmers living in the nearby farm areas, it ~~gives~~ ^{them} is something that they look~~for~~ward to and it provides/a chance to ~~enjoy~~ relax from their strenuous farm work and enjoy a healthy form of recreation.

As long as there is a sizable Japanese population here in Denver and nearby counties, it is felt that the dances will continue to be staged.

Through the ~~xxxx~~ dance, the YWCA is trying to ~~xxxxxxx~~ influence the nisei to become interested in community problems and affairs. The "Public Affairs Discussion Group", ~~ix~~ which meets an hour before the regular dance, is an attempt by the YWCA to widen the interests of the nisei.

RETURN TO CALIFORNIA
~~YWCA~~ YWCA Dance Group
~~Thursday Night Dance Group~~

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3 Oct 46
T. Yatsushiro

#64

I attended the YWCA Thursday Night dance tonight and had a chance to meet a number of nisei. One of the topics of interest was return to California.

To Join Relatives:

A nisei girl of about 22 years of age, Mary Hamayoshi, told me that she is leaving Denver next week for San Francisco, Calif. to join her sister there. Her folks are living in Los Angeles, according to Miss Brauer, group advisor. She has been working in Denver as a house maid for the past year or so. Prior to this she was in Chicago for about two years. Apparently in this case, Mary is leaving Denver largely because she is detached from her family members here and because her sister, who is going to live with, is in San Francisco. Loneliness and relatives and familiar places were probable causes of her desire to leave Denver.

A young nisei soldier who is now stationed in Ft. Lowry told me that she is being transferred to a camp ~~in~~ near Watsonville, Calif. where ~~her~~ his family now reside. He thought that the army is now trying to place soldiers in camps near their homes. Asked what he thought of Denver after being here for the past six months, he said: "The town is dead; there's not much excitement. I am glad I'm being transferred out to California."

Number Leaving Denver:

Among the Dance Group, Miss Brauer, advisor, estimated that about 10 nisei are leaving every month, mostly to California. Practically all of these leaving for California were cases involving joining their families. Some nisei boys have left Denver to enroll in some college in the East.

NISEI HOUSE MAIDS
Chat with two house maids

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3 Oct 46
T. Yatsushiro

#65

At the YWCA dance tonight I met two ~~nixxi~~ single, young nisei girls who are working as house maids here in Denver. One, Mary Hamayoshi, is an evacuee whose family is back in California, and who is planning to leave for ~~the~~ San Francisco next week or so.

The other, Helen Ueda, is a native Coloradoan, hailing ^{the} from/southern part I think. Helen informed that she ~~is~~ here in Denver by herself, her family living in southern Colorado. She stated there ~~is~~ ^{is} a large number of nisei girls who are working as domestics because that is the best paying job. She appeared very happy in her job. She didn't tell me what the average wage of the house maid is, but from others it was learned that they make anywhere from ~~an~~ \$80 to \$100. a month, plus room and board. Considering the fact that the wage scale for all Denver is considered rather low, the wage of the house maid is disproportionately high.

JAPANESE NEWS PAPER
~~XXXXXXXXXX~~
Colorado Times Editor

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Denver
5 Oct 46
T. Yatsushiro

#66

This morning I had a half hour or so chat with Mr. Kaihara, editor of the Colorado Times. Mr. K. is ~~an~~ ^{an} ~~issai~~ ^{issai} of ~~xxxxx~~ 58 years of age. He speaks excellent English with a little accent. He impresses one as being very intelligent, although he has a tendency of over-all generalities. ~~1/2~~ He is very articulate and an excellent speaker. Telephone calls and visitors interrupted the chat throughout.

Colorado Times--history and circulation

The Colorado Times was first published 34 years ago. Mr. Kaihara became its editor about 20 years ago.

The paper's circulation is very interesting. The peak was reached on January, 1946, when the paper had 12,000 subscribers. Since then the circulation has dropped to the present 7500. This drop in circulation is attributed to a number of reasons: 1) Drop of government agencies, as the various language schools throughout the country, as subscribers; 2) Establishment of local Japanese papers in Chicago, Los Angeles, Utah, San Francisco, etc.

The paper is read by Japanese in various parts of the U.S., including Hawaii, and various countries outside U.S. ~~XXXXXXXXXX~~ In Canada there are 500 subscribers. This number has been constant throughout the war and has not decreased. In Hawaii there were 2500 subscribers during the war, but now there are two-thirds of the original subscribers. There are about 1000 subscribers in Brazil and other parts of South America and this number has remained constant. There are subscribers in Mexico also.

Colorado Times--history and circulation (continued)

There are about 1200 subscribers in the state of Colorado. Of this number about 600 or so are in Denver.

Mr. K. was rather confident about the circulation and financial footing of ~~the~~ his paper.

Population--Evacuee Farmers

Mr. K. stated that the evacuees, especially farmers (issei), are steadily leaving Colorado. He illustrated this by informing that just last week ~~xxxxx~~ half a dozen or so of his subscribers had their addresses changed to California.

He stated the farmers made huge money last year (1945), but this year the weather was bad and ruined many farmers, especially those in the north. Some farmers left Colorado at the end of ~~the~~ 1945 after they made good money and returned to California. During the war in the Brighton area (Northern Colorado) there were about 5 evacuee farmers to 3 local farmers, but now there are hardly any evacuee farmers left, probably less than 20% of the evacuee farmers still remain in the area. By the end of this year, he predicted that most of these remaining evacuee farmers will return to California. Of the California farmers he stated:

"I've contended all along that you can't keep the Californians out of California, regardless of what legal restrictions there are. Sooner or later they will all trek back to California. The Californians don't like Colorado weather, which is risky and prevents them ^{from} farming during the winter months.

"You know, the California farmers are different from the Colorado farmers. They are more aggressive and do things in a bigger way. They've been used to a higher standard of living, compared to the local farmers. Many of the local farmers resented this. However, some of them were influenced by the Californians and some even went ~~back~~

Population--Evacuee Farmers (continued)

"to California to farm there, hearing about California's golden opportunities. Maybe the Californians ~~farmers~~ did the local people some good by stimulating them to greater activity. The Californians are used to keener competition, and therefore more aggressive."

In the Arkansas River Valley region there are still about 50% of the evacuee farmers remaining. These farmers have been more fortunate than the evacuee farmers in Northern Colorado. The climate have been much more favorable in the south than in the north.

When asked what he estimated to be the Japanese population in Denver and for all Colorado, Mr. K. was reluctant to state any figure. He stated in the spring of 1946, the FBI estimated about 5000, but he thought this was too high and estimated about 3700 at that time. He informed that a yardstick of estimating the population is newspaper circulation. He stated for every subscription he estimated there were about 10 non-subscribers. He stated this 10 to 1 ratio is true of all newspapers throughout the country. However, if this 10 to 1 rule is applied to Denver, this would mean that with the paper's approximate circulation of 600 in Denver there ought to be about 6000 Japanese in Denver city. It was agreed that this was too high a figure, and that the city population is much smaller than that.

NISEI BARBERS
Mary's Barber Shop (Hirata)

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T. Yatsushiro

#67

This afternoon I dropped in Mary's Barber Shop, located at 2024 Larimer Street, and to have a hair cut. Mary's married sister was my barber and I carried on a conversation with her.

Mary and her married sister own and operate the barber shop. They have been operating this shop since 1942. They voluntarily evacuated from San Francisco, Calif. in late March, 1942. After about six months they were able to locate their present location. In San Francisco they operated a barber shop also. The married sister wants to go back to California, but she stated the housing situation there is terrific. They previously owned a house in S.F., but ~~this~~ Mary's sister stated, "Like a fool we sold our house two years ago." She stated she married a Denver fellow, who was only recently discharged from the army. He was a member of the 442. He is now working as an airplane mechanic at some private airfield.

She ~~is~~ is not completely happy about ~~having~~ to live in Denver, but in view of the housing shortage in California, and her husband's reluctance to go there, she feels there is nothing else to do but to continue staying in Denver.

She related how they first established the shop. When she first saw the place, she exclaimed "What a dump". But now the shop is very nicely fixed up and the place looks very clean. She stated many of the Japanese came into the Larimer district with the Jews and Mexicans vacating the various shops to the Japanese. The shop brings a fair income to the two sisters, and they seemed to be ~~satisfied~~ satisfied with their business.

She stated the wages in Denver are relatively low. The cost of living she thought wasn't very different from other big cities. Of the house maids, she thought they were making good money now, earning between 80 to \$125 a month plus room and board. When they first came, she stated the maid wage was about \$1. per day without room and board.

HOUSE MAIDS
Short visit with Erlene & Anne Takamatsu

P. 1
Denver
6 Oct 46
T. Yatsushiro

#68

With Harry Kohama, a friend who knew the Takamatsu, I visited the T. family. They live at 2643 Curtis Street. When visit was made the Ts were entertaining friends, so we had a short chat outside their apartment and left. Mary Hamahashi, nisei of about 24 whom I met at the last YWCA Thursday Night dance, was one of the visitors. She came to bid the T. family goodbye, as she is planning to leave for San Francisco this coming week. She has been working as a maid here for about a year.

Family:

Father: deceased
Mother: Mrs. T. Takamatsu (didn't meet her); works for rug Co.
Children: Annie, 25 yrs, housemaid
 Erlene, 22 yrs, housemaid

The family of three live together here in Denver.

Former Residence:

The family formerly lived in Colusa, California, which is near Sacramento.

Evacuation:

The family was evacuated first to Merced Assembly Center, then to Granada R. Camp (or Amache) in Colorado.

Employment:

The family has been living in Denver for about a year. The mother is reported to be working in a rug company in the city. The two girls have been working as house maids.

Prior to coming to Denver, the whole family worked at the Sioux Army Ordnance in Sydney, Nebraska for about 6 months or so.

Housing:

The family is living in a small apartment ~~house~~ in an old building. The two girls come home on Sundays from their work place to spend the day with their mother.

CUTTER IN TAILORING FIRM
Visit with Miss Haru Tanaka

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Denver
Oct 46
T. Yatsushiro

#69

Visited Miss Haru Tanaka today at her ~~xxxxxx~~ apartment located at 2915 Champa Street, accompanied by Harry Kohama a friend of mine. She formerly lived at 3015 Curtis Street but moved to her present address after Joe Masaoka, JACL worker, moved out of it. We visited both addresses before we found her.

Personal & family notes:

Haru is single and is a nisei of about 28 years or so. She lives all by herself in the two-room apartment. All the other tenants in the same building are Caucasians.

None of her relatives are here. Her married sister lives in New Yorkcity. Her parents are living in Japan, and she believes they are still alive.

In 1935 she and her sister with their parents left U.S. to visit Japan. She continued ~~in~~ living in Japan until ~~1935~~ 1939, when she returned to U.S.

Although by her length of stay in Japan she can be classed as kibel, she has hardly any of the characteristics which distinguishes a kibel. She speaks very good English, is ~~an~~ very articulate, very aggressive, and very independent.

Occupation:

Haru is a cutter in a tailoring firm here in Denver. From all indications she enjoys her work very much and is quite satisfied. She has been engaged in this occupation for the past few years now. At first, she related, some of the employees (caucasian) in the firm objected to having a nisei working with them. But the employer refused to ~~fixxxxx~~ discharge her and she continued to work there. One of the strongly prejudiced caucasians left the work at the tailoring firm to serve in the army. She stated

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Occupation:

this fellow visited Japan and became very fond of the Japanese people. Upon his discharge and return to his old job at the tailoring firm, his whole attitude toward Haru changed from one of hostility to one of friendliness. Haru was quite pleased about this change in attitude and stated: "You know, when these haukujins get to know and understand the Japanese people, their ~~xxxxx~~ whole attitude changes. I think going to Japan and visiting with the Japanese people is going to do a lot of the caucasians' soldiers good."

From all indications it appears that Haru is quite a capable person with respect to her job and in other ways. This is probably the reason she was not discharged by her employer. She had proved her worth to her employer.

She is the only nisei working in this tailoring firm.

Relations with Nisei

When asked how she thought the nisei in general were making out in Denver, she retorted: "I have very little to do with them. I don't go around with them." She is trying very hard to get away from the Japanese people and the Japanese community. It is presumed that her friends are largely Caucasians. However, she is a member of the JACL and thinks highly of the JACL and therefore is not completely cut off from the Japanese people.

JACL

She is a member of JACL, and although not very active for which she apologized, she thinks very highly of the work of the JACL. She stated: "You know I can't stand these guys who criticize the JACL for having caused the evacuation."

CUTTER IN TAILORING FIRM
Visit with Miss Haru Tanaka

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JACL (continued)

"Especially these isseis. They all think that the JACL caused the evacuation, therefore they hate it. My gosh, I can't see how people think that the JACL was responsible for the evacuation. That's nonsense. You know, before the war I wasn't interested in JACL at all. But since then I've learned what the JACL is trying to do and the help they have given to the Japanese. I think they are going agrand job."

Evacuation:

Haru and family formerly lived in Long Beach, California. She and her sisters (both of whom were married) voluntarily evacuated to Denver in early 1942. When she first came here she stated the Denver Post was carrying a vicious campaign against the Japanese, and their names appeared in the papers as being "suspicious characters". She is very bitter about having been treated like that.

Japan

Haru was quite interested in Japan, and a long chat ensued on this subject. She gave a long account of her experience during 1935 and 1939 when she lived in Japan. She said she came to dislike Japan, especially her living conditions, so much that she and her sister left Japan and returned to the U.S. Her parents continued to live there. She complained about the flimsy houses in Japan, unprotected by the wind and cold. She didn't like their sanitation system. She just couldn't stand living in Japan when she thought about the comforts and luxuries of America. She hoped that in this post-war era Japan would improve her standard of living.

CUTTER IN TAILORING FIRM
Visit with Miss Haru Tanaka

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Impressions:

As far as housing and job go, it appears that Haru is quite well adjusted and happy. She prefers to live alone, saying "You know, it lot's better living alone. I can go out when I want to and come in when I want to--no body to bother." Probably because of her desire to break away from the Japanese people and community, it ~~seems~~ appears to me that Haru is finding difficulty in satisfying her need for companionship and friends. She thinks that the Larimer district is just a "dump". ~~and~~ When she first came to Denver, the better hotels in town would not take her in, and she complained that she was forced to live in a hotel in the Larimer district.

She is of marriageable age, and it is felt that she will probably remain unmarried for some time if she continues to dissociate herself from the nisei. It seems that she is the type that prefers to get married to a caucasian fellow.

YOUNG BUDDHIST ASSOCIATION
Regular service

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T. Yatsushiro

70

This morning ~~at~~ I gave a talk to the members of the YBA at their regular Sunday morning (11 o'clock) service. The subject was "The Present and Future Status of the Nisei". Rev. Tsunoda, nisei priest, presided with Rev. Tamai sitting up in front on the dais with him.

It was a cold snowy morning, and Rev. Tsunoda before the service remarked "I wonder what's happened to our young people?" The service actually began at 11:15 a.m. and ended at about 12:15 p.m.

Attendance:

There were about 30 to 35 young people in attendance, 75% of whom were nisei girls, the rest nisei boys. Their age range was between 20 and 28. About 75%^{of more} of the group represented evacuees.

Service:

The service was very similar to that of any protestant church service. There were singing of hymns or Buddhist chants, prayers offered, collection of offering, etc. The priest ordinarily delivers a half-hour sermon, but this morning I substituted for him. Their altar is a beautiful gold painted miniature Japanese shrine. Their chant which is recited by the whole congregation was rather interesting. The quiet meditation with the congregation standing ~~and~~ with their hands clasped and heads bowed closely resemble the prayer position of some of the protestant sects.

Talk:

I talked on the theme that nisei have made a great advancement during the war and that they should continue to make further advancement by training themselves and by integrating themselves

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Regular Service

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Talk: (continued)

into the American Community. The integration process ought to be done through organizations. However, the individual himself is largely responsible for the success or failure of achieving this end. The situation in Chicago and East in general and that of the West Coast was reviewed briefly.

Organization:

Miss Sazy Iwahashi, formerly of Stockton, California, is president of the YBA. She lives at 2901 Larimer (& Arapahoe); phone KE 6726. Miss Kiyoko Nitanda is the treasurer. She lives at 2810 Arapahoe, phone TA 2226. I met both of them.

Apparently the feminine sex ~~is~~ dominates the organization, there being more of them and they taking a more active interest in the organization.

The organization has a strong men's athletic group, which has been very active in baseball the past few months. They played Ordway nisei team for the Tri-State Baseball Championship about a month ago when the tournament ~~was held~~, in which 13 teams participated, was held.

Post-service chat:

Following the regular service, ~~the~~ about 20 of the group remained and an informal chat on various nisei problems were discussed. Of the 20 ~~men~~ I learned through a show of hands that only 3 or 4 were local nisei, the rest all ~~of~~ hailing from the West Coast. The nisei pastor himself is from San Diego, California.

Because most of the group remaining were evacuees, they were interested in learning about the conditions on the West Coast and in the East.

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Regular service

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Post-service chat (continued)

One nisei fellow wanted to know if opportunities for a mechanic in Chicago was good. I stated I thought it was good, and he replied he heard that some nisei were not being accepted by some companies, and that the wages were low. One nisei girl was very anxious to enroll at a cooking school in New York City, and asked if I knew of any good school. I replied that I would try to find out through friends in the East. Many were interested in knowing if ~~xxxxxx~~ there will be opportunities in any line of work or profession for the nisei in the future. I replied I was optimistic about the future. Many of them seemed very pessimistic about ~~the~~ good jobs for the nisei in the future. They still are haunted by the "persecution complex", and feel that the nisei will never find employment in certain fields, as electrical engineering, and other specialized trade. I tried to sound an optimistic note by saying that during the war the nisei found employment in practically every kind of trade or profession, and that in the future those with proper training and ability ~~will~~ need not fear discrimination, not as much as before the war any way.

It was very obvious that many of the group were anxious to know more about the situation in the East and the West Coast, as they were undecided about their future with respect to jobs and where to live permanently. It seemed obvious to me that these nisei ~~xxxx~~ are not completely satisfied about working and living in Denver and that they feel Denver is a temporary "way-station" to the East or the West Coast, largely the latter. However, some of them will ~~xxxx~~ continue to live for a few more years, and probably indefinitely.

HOUSE
BROTHERHOOD/FELLOWSHIP --RELIGION
Inter-racial Young People's Group

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Oct 46
T. Yatsushiro

#71

I attended the Brotherhood House Fellowship meeting tonight at the Brotherhood House located at 1220 Corono St., phone CH 3571. I served on the panel which included Lester Thomas, a Negro law student, and the topic was "How to Combat Discrimination & Prejudice." Mr. Joseph (Jo-Jo) Sakakibara, a young nisei missionary student, presided over the meeting. Rev. Tsutomu (Tom) Fukuyama is the advisor for the group.

Attendance:

There were about 20 people in all in attendance. Of these 3 were Negroes, 3 caucasians, and 14 nisei. There were more nisei fellows than girls, about 6 of the fellows being ex-GIs. One of the nisei ~~ix~~ was Frank Yama, half-caucasian, who was involved in the famous ~~ix~~ housing dispute recently in ~~ix~~ which caucasian residents refused to permit him to take up residence in the house he bought in the "restricted" district. Most of the group was very interested in the subject and interjected remarks frequently. The presence of GIs somewhat surprised me, as I knew one of them fairly well and didn't think he had any religious leanings.

Program:

The meeting started about 7:15 p.m. and ended with refreshments at about 10:30 p.m. There was a period of devotion in which lively hymns were sung and a devotional talk by Jo Sakakibara was given. Lester Thomas and I were introduced as speakers on the panel. I gave a short talk ~~on~~ stressing the theme of working through informal channels in combatting discrimination and prejudice, rather than formal channels as the court. I related the Frank Yama housing incident in which the Denver Unity Council, the JACL, and the FOR

BROTHERHOOD HOUSE FELLOWSHIP --RELIGION
Inter-racial Young People's Group

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Program (continued):

were successful in overcoming prejudice and discrimination by interviewing the various caucasian/ families who had opposed Frank Yama taking up residence in that district. While relating this incident, the chairman interrupted me to say that Frank Yama was present at the meeting, and this drew a loud laughter from all. I had not known that Yama was present.

Lester Thomas gave a very stimulating talk on the theme that prejudice is the root of all forms of discrimination, and that we first must eliminate prejudice. He went into a technical discussion on how prejudice is a psychological phenomenon, and how it is acquired with one's upbringing. He distinguished discrimination as an act or a behavioral phenomenon. He thought through organizations as the one meeting tonight prejudice and discrimination can be overcome.

Segregated versus inter-racial Church

Rev. Fukuyama, a nisei from Seattle, is a Baptist who has no particular church at present is serving as advisor for the Brotherhood House Fellowship group. He lives at the Brotherhood House, which is now the property of the Baptist organization. Rev. F. was strongly in favor of the inter-racial church idea, and thought that segregated nisei churches/ would only tend to perpetuate itself and therefore the nisei would never become integrated into the community. He believes that first of all already established/ church might hire a nisei pastor as co-pastor of the church--something akin to Rev. Morikawa's situation in Chicago--and permit nisei to become members of the church. He also suggested the possibility of forming

Segregated versus Int er-racial Church (continued)

a new inter-racial church, and asked for a show of hands of the members who would be interested. Quite a number was in favor of this. Lester Thomas, Negro, felt very strongly that only through the establishment of inter-racial church groups and organizations can discrimination and prejudice be overcome. A Caucasian fellow stated that if an inter-racial church was formed the membership would consist of only those caucasians, Negroes, nisei, and other racial groups who were already sympathetic to the inter-racial cause and those who needed to be educated and won over would not become members. The segregated versus the inter-racial church ideas provoked strong arguments both pro and con.

One young nisei girl thought that the segregated churches ought to be continued, but that some of the leaders of these churches ought to participate actively in caucasian churches or in an inter-racial church and attempt to win over the members to the inter-racial idea. in the segregated churches/ She raised the point that some education among the ~~members~~ members of the segregated churches was necessary, as the minority group itself was not quite ready to accept the inter-racial theme.

It seemed to me that both the segregated and inter-racial church need to be maintained for the present. The segregated church meets the need of those in the minority groups who are still hesitant about joining an inter-racial church or an established caucasian church. The inter-racial church will meet the need of those in sympathy with the idea, and it will set an example for segregated and solidly caucasian churches. The whole point is that

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Inter-racial Young People's Group

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Segregated versus Inter-racial Church (continued)

discrimination and prejudice cannot be overcome by simply shoving the inter-racial church idea down the throats of people. It will only ~~antagonize~~ accentuate the antagonism held by some people.

Rev. Morikawa's situation in Chicago seem to be unique in that the congregation voted almost unanimously in accepting him as an associate pastor and permitting nisei to become members.

(See story on Rev. Morikawa in the latest Northern Baptist Convention magazine Missions, October, 1946; article titled "Facts are Always More Convincing than Arguments.")

It seems to me that trying to convert an already established caucasian church into an inter-racial church would work out only if the membership were in complete sympathy with the idea.

Another essential element is that there must be a nisei pastor of Rev. Morikawa's calibre in order that the inter-racial church idea succeed. Rev. Fukuyama brought the point up that the caucasian congregation must accept the nisei pastor on an equal plane with the caucasian pastor before the inter-racial church can commence to function.

WHOLESALE PRODUCE WORKER
Chat with a young male nisei

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7 Oct 46
T. Yatsushiro

#72

After finishing my dinner at the Pacific Cafe on Larimer St. I struck up a conversation with a young nisei fellow, about 20 years of age, who has been working at some whole sale produce firm for the past month or so. He had just finished dinner also and apparently had just ~~xxxx~~ quit work as he had his working clothes and his lunch box. He was a rather shy youngster but got to talking after awhile.

Personal notes:

His family lives in Boulder, Colorado and he is a native of that city. He is 20 years old, and when asked if the draft was not threatening him, he informed that ~~he~~ as he was run over by an automobile about 10 years ago and is still ~~xxxxxx~~ not completely recovered (chest and knee injuries) the army has turned him down. He is perfectly healthy, except that on occasions his knee and chest bothers him.

He is living here in Denver city ~~xxxx~~ by himself, staying at the Miyako Hotel on Larimer Street.

Occupation:

He has been working as a wholesale produce worker--or shed worker as they are known--for the past month or so. He makes 80 cents an hour working 8 hours aday, six days a week. He stated he was fortunate in that he started working by being paid 80 cents. Usally new workers get paid 65 cents or so, he informed. He informed that his present work will not last very long, probably until the end of this month, as winter is nearing and farm crops are not coming infast.

WHOLE SALE PRODUCE WORKER
Chat with a young male nisei

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Occupation:

He informed that there are four nisei and two Italians where he works. An Italian owns and operates the produce firm, and the nisei workers are well liked. He stated the Mexicans were not regarded very highly as workers by the Italian employer who prefer the nisei worker. The Mexicans were the first to be laid off as work slacked off.

He stated he didn't know how many nisei were employed at the various produce firms, but he thought there were a large number employed.

The work at the wholesale produce firm is largely one of preparing the raw vegetables and fruit brought in from the farms for shipment throughout the country. The firm this nisei worked for shipped their produce to Texas. The farm products are unloaded from farm trucks, are cleaned, packed in crates, iced, and loaded on to rail cars.

Prior to this produce work this nisei worked at some aluminum factory here in the city. He informed he was making over 80 cents an hour, plus time and a half for overtime. Asked why he quit this job, he stated he didn't quit but that the firm went bankrupt after he had worked there for a week. He secured this work through the Yamato Service Bureau.

Asked what he intended to do after his produce work is over, he stated: "Well, you can always go to the Yamato Service Bureau where they have a list of jobs available. But they ask for 10% of your salary." Asked if this 10% covered only the first week's or first month's salary, he stated he didn't know. He was uncertain what kind of job he would be doing after his present work is over.

WHOLESALE PRODUCE WORKER
Chat with a young male nisei

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Comments:

This nisei probably represents a large number of the younger unattached nisei fellows. That is many are in wholesale produce or some other seasonal type of work, and jump from one job to another when winter rolls along. They are not particular about what kind of work they do, just so the job pays fairly well. During the war several hundreds of nisei were employed in the various wholesale produce firms doing various odd jobs. One of the big name produce operators is Elmer Hartner. It is reported nisei working in the wholesale produce got deferment from the draft, and consequently many nisei accepted jobs with produce firms. Min Yasui estimates that there are still around 200 or 300 nisei working in the various produce firms. The total number is probably dwindling now with the winter season approaching.

NISEI VETERAN
Talk with George Akiyama

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T. Yatsushiro

#73

George Akiyama, an ex-GI with almost two-years overseas record, visited the JACL office and while waiting for Min Yasui whom he wanted to see I had an opportunity to talk to him.

Personal notes:

George is a nisei of ~~about~~ 24 years of age. He is a good-looking and friendly chap. He and his family formerly lived near San Diego, California, where they did farming. They voluntarily evacuated to Brighton, Colorado early 1942 when it was still possible to do so. In early 1944 he was inducted into the army. He had been in the service until August 1946 when he was discharged.

In June 1946 while he was in Belgium he was married to a 24 year old Belgian girl. She is expected here in Denver in about five days or so. He is very proud of his wife, and stated she is morally upright, not drinking or smoking, and very accomplished in being able to speak several languages, including English, Belgian, German, French, etc. She wants to learn Japanese now, he stated. His parents in Brighton are all waiting very anxiously for the arrival of his bride. When asked what his parents thought about he marrying a non-Japanese, he stated at first they were shocked but now they have accepted it as a matter of fact and are eager to meet her.

George served as a mess sergeant during the latter part of his service overseas, and enjoyed this work so much that he now wants to attend a cooking school to train himself to become a chef. He hopes someday, after getting experience working for someone, that he will be able to own a restaurant of his own.

NISEI VETERAN
Talk with George Akiyama

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Personal notes (continued)

He stated that all during high school in San Diego he had trained himself as a mechanic, and that by training he is really a mechanic. When he first joined the army he was classed as a mechanic and attached to the tank corps as a mechanic. But he transferred to the mess unit because his buddy thought that was a better unit to be attached to.

He served as a mess sergeant for a company of caucasian MPs. They all treated him very nicely. At one time he stated he had over 200 GIs and European civilians working in the kitchen and mess hall under him.

At the present time he is very concerned about locating a house or an apartment where he and his wife could live. He came to ask for JACL assistance in this. He plans to go to the Denver Opportunity School and take up cooking. At the present time he is helping his family with their farm.

Family:

George comes from a relatively large family. Besides his parents there are five boys and three girls, the youngest is attending grade school. One sister is married, and another is about to be. The oldest brother, just above George, is still in Europe as a GI. The father is 65 years old, but still very healthy and active, outdoing George when it came to farm work.

The family evacuated from San Diego to Brighton, Colo in early 1942 and has been farming continuously ever since. When asked how the family ~~xxxxxx~~ faring in farming, he stated it wasn't too good. He stated some years they made some money, but most of the time they didn't.

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Talk with George Akiyama

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Family (continued):

However, since the family is farming on a share-crop basis, the risk involved is not too great. Their landlord is a Mr. Louis Ehlen, phone Brighton 381-J-1.

George stated this year the farm crops were partially destroyed by the recent hail storm. He stated they have several acres of canteloupe which were partially frost-bitten and which can be considered a loss now as it wouldn't be profitable to try to harvest them, for one thing the price being low. At the present the family is about to commence to harvest the sugar beets. He stated sugar beets is the most reliable farm crop as it is not easily destroyed by hail storms and the severe winter. I made tentative arrangements to visit his family and possibly do some work on the farm topping sugar beets--this purely for the experience. The family farm about 60 acres or so, I believe George stated.

Family Residence in Colorado

George stated that his parents are completely happy in Brighton, Colorado, and that they intend to continue farming there. They have little desire to return to San Diego, California. This is largely because the parents' old friends from Japan are also farming in the same district, and that the parents prefer to be near their friends. George didn't think that the family is making too well in farming, but inspite of this they intend to remain here.

George wants to live in Denver city and go to school, following which he hopes to get a job as chef. He is not certain about whether he will continue residence here, stating "it all depends on how my wife likes Denver."

NISEI VETERAN
Talk with George Akiyama

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Personal notes (continued)

George is a Buddhist, while his Belgian bride is a Catholic.
He thought that he would have to become a Catholic.
He is a little sensitive as to what people may say, both the
caucasians and Japanese here. He thought that maybe he might
live in Kansas city after he finishes his schooling here.

DISCRIMINATION
Chat with two Nisei veteran

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T. Yatsushiro

Earl Finch:

Speaking about his dislike for segregated nisei veteran organization, Paul continued:

"Even Earl Finch has been advising all the nisei veterans not to form segregated units, but to join already established hakuji organizations."

When I casually remarked about Earl Finch's interest in the nisei and whether he gets anything out of it or not, Yosh hotly Mamiya/~~ank~~ retorted:

"Earl Finch doesn't get a penny out of his work among the nisei. He just enjoys doing the work. He gets personal satisfaction out of it. He's done more for the nisei than all the organizations put together. You know, the nisei GI just iddlize him. They'll do anything for him, cause he has done so much for the nisei.

"You know when Earl Finch gives you something--he gives it to you with no strings attached"

~~ank~~ Jim Hoshi chimed in his approval of Yosh's remarks.

General

Jim Hoshi works in one of the produce shed as a common laborer. Yosh Ma/miya is a co-owner of the Silver Dollar Hotel and spends full time in the management and of the hotel. His partner is Paul Hoshi, brother of Jim.

The two went into a lengthy session reminiscing about their combat experience, and I made my exit.

YWCA
Business & Professional Girls Club

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D. 7er
8 Oct 46
T. Yatsushiro

75

On the invitation of Miss Mary Ruth Brandon, leader of the B.P. G. Club I attended their meeting tonight at the YWCA. I was asked to say a few words about my experience with respect to the atom bombing of Hiroshima and Nagasaki. The topic of the meeting was "Atomic Energy".

The main meeting began at seven and ended at eight. From eight to nine the group separated into several groups engaged in various activities. Dance took up the time from nine to eleven-thirty.

I was told that some nisei girls were members of the organization and this was the primary reason I was interested in going.

Actually there were only two nisei girls in attendance, namely, Yosh Arika, a beautician, and Miss Amy Watanabe. The rest were all caucasian girls numbering around 200.

The group appeared to be a very active civic group. They passed two resolutions, which favored the Wallace position with respect to the control of the Atomic Bomb, and were un~~x~~animous in having them sent to the United Nations and ~~th~~ to Mr. Baruch, U.S. representative on the atomic question. Membership is open to nisei, but apparently very few have taken advantage of the opportunity.

MANDARIN CAFE
Chat with Mr. Kawamura

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I had supper at the Mandarin Cafe tonight and had a chance to chat with Mr. Kawamura, the owner and operator of the Mandarin Cafe.

Mr. K. was the Japanese agent for the big brewing company on the West Coast which manufactured Acme beer. He said, "I had a good job then." He lived in Los Angeles and San Diego.

With the outbreak of war he was interned for about a year.

He took over the ownership and management of the Mandarin Cafe middle of last year (1945) and has been doing fairly well.

He is not contented in Denver, and is thinking of business prospects out East, or even on the West Coast.

The Cafe caters largely to the Japanese, but there are some Caucasian, Mexican, and Negro trade.

Madarin is considered a fairly good cafe.

Mr. K. is worried about the departure of the Japanese here, and consequently thinking about leaving himself.

YOUNG BUDDHIST ASSOCIATION
"Bull-session" at Rev. Tsunoda's home

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77

A small group of nisei members of the YBA met at Rev. Tsunoda's home tonight. Actually there two men and two women, aside from Rev. and Mrs. Tsunoda and myself. in attendance. There was nothing planned in the way of a program, as this was scheduled to be purely a "bull-session". I tried to ~~xxxxxx~~^{get} the group to start discussing nisei problems, but apparently the group was not in just the mood and preferred to talk about baseball, football, wrestling, sumo, and religion. I suppose ~~xx~~ half of the evening was spent in discussing religion, with the main participants being Rev. Tsunoda and Ed. Nakagawa.

Christianity:

There ~~was~~^{is} a great concern among the Buddhist that the Christians are trying to take advantage of Japan's ^{present} pitiful condition and trying to convert the Japanese from Buddhism to Christianity. They pointed to the large numbers of Christian missionary ^{ies} being sent to Japan. They mentioned Rev. Foote, who left Denver with the intention of returning to Japan where he had served as a missionary for about 30 years.

Rev. Tsunoda related a story of the time he went to a Methodist group to speak on Buddhism. He stated one woman told him afterwards, "Buddhism is just as good a religion as Christianity, if not better, and I don't see why we're spending money to send missionaries over to Japan and trying to convert the Japanese to Christianity."

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Relations with other minority groups:

The group thought that the Japanese relationship with the other minority groups, as Negroes and Spanish-Americans, was good. It felt that the Negroes in Denver were of the better class than those found in the Deep South. Many of the Negroes have good jobs and fine homes, many better than any of the Japanese in Denver.

The Spanish Americans were described as being easy-going and rather clannish preferring to speak their native language. The district Rev. Tsunoda's home is in, ~~xxx~~ which is the so-called Japanese residential district, is really a solid Spanish-American residential district. Rev. Tsunoda ~~xxxxxx~~ complained that the Spanish-Am. children are very prone to stealing, and that they had to keep their house doors locked all the time. Rev. Tsunoda stated that his next door neighbor is a Spanish-American family, but that they hardly know each other. Rev. Tsunoda expressed his preference to live in a small community where everyone knows everybody.

Miss Sazy Iwahashi, President YBA

Sazy is a nisei of about 21 years of age or more. She is attractive and shows leadership qualities. She and her family are from Sacramento (?), California. They were in Amache and have been in Denver for the past few years. They operated a big garage-service station at the corner of 29th and Larimer Sts-- the station called "Mile High Service Station." She informed that her brothers operate the station, most of their trade being Spanish-Americans and Negroes.

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Miss Saizy Iwahashi (continued)

She spoke of wanting to return to California, but it appears that she and her family are here to stay for at least a few years since they have invested in their business.

Mr. Frank Hiraoka:

Frank is a kibeI of about 30 years of age. He is a native of Colorado (I believe). During the war he taught Japanese at the U. of Chicago military language school. For the past year or so he has been working with Dr. T. Mayeda, nisei dentist who is his cousin, as a dental laboratory technician, making dentures, etc.

Frank is interested in establishing his own business as a dental lab technician, preferably out in the East somewhere. He said he had a chance to accept a good job in Japan with the U.S. Army as a civilian, but he turned this down because he was afraid of the reactions of the Japanese civilians in Japan.

Mr. Edward Nakagawa:

Ed. and his family are now in Denver. They were formerly from Central California. Ed. is a veteran and is now employed as an x-ray technician at Lowry Field in Denver. He is a nisei of about 26 years of age, very intelligent, and quite athletic. He is a strong member of the YBA. His family will probably remain in Denver for at least a few more years, if not indefinitely.

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Miss Kiyoko Nitanda

Kiyoko is a nisei of about 24 years of age. She and her ~~family~~ family live at 2810 Arapahoe St., phone TA 2226, next door to Rev. Tsunoda. She is the treasurer of the YBA. She is a very quiet and conscientious person. She is interested in enrolling at a cooking school in New York School, and asked me if I knew of any good school. She is from California. It was not learned what she or her family does. *(Housemaid work on day bases)*

General Comments:

From previous contacts with the Buddhist group and individuals it appears that the Buddhist has a fairly active young people's group. ~~There~~ The members are quite attached to the church and are quite active in assuming responsibilities and carrying out various activities. As long as not too many evacuees leave Denver for California or the East, the group will continue to maintain itself for many years to come.

It was learned that the Buddhist group of Colorado is planning to build a huge Buddhist temple in Denver. The site had been bought ten years ago, and due to the war and to the present housing crisis they have been unable to begin the building of the temple. As soon as the housing crisis eases, they plan to launch on the building program. Rev. Tsunoda stated he is seeing former governor Carr, now attorney, for assistance in getting priority.

ARKANSAS RIVER VALLEY
Visit with Rev. Eizo Sakamoto

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#78

Rev. Eizo Sakamoto, former school mate of mine at U. of Redlands, California, visited Denver today from ~~nix~~ Rocky Ford, where he is now established. He is the young people's worker at the Baptist Church in Rocky Ford. He and his wife and 6 month old baby were visiting the Ito family, a relative. Mrs. Sakamoto and Mrs. Ito are sisters.

I didn't have too much time to discuss with Eizo the farm situation along the Arkansas River Valley with which he is acquainted. He reiterated what he had written in his letter to me dated Oct 6th.

Population:

Eizo estimated that about 125 families, ~~nix~~ totalling about 600 individuals, live in the Arkansas River Valley region. He stated many evacuee farmers had left, and of those remaining a good number are planning to return to California when the emergency is over

Farm Conditions:

The farmers raise all kinds of farm produce, including canteloupe, onions, sugar beets, etc. He stated many of the evacuee farmers had the philosophy of "getting-rich-quick", and gambled on various risky farm crops as tomatoes. Many of these people consequently lost everything due to the climate or to the lack of a market. He stated the California farmers were big operators, bought big machinery and equipment, rode around in big nice automobiles, and many of them antagonized the native farmers. The native farmers, knowing Colorado's climatic conditions better, farmed more ~~seriously~~ conservatively, putting half of their land to crops like sugar beets which were not so easily damaged by hail storms and other unfavorable weather. Eizo stated this is the reason the

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Visit with Rev. Eizo Sakamoto

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Farm Conditions:

native farmers have been able to continue farming for the past many years.

San Luis Valley:

The San Luis Valley region, which is located ~~in~~ about the middle of Colorado southern boundary, has about an equal number of Japanese farmers as Arkansas Valley, namely, about 600 people.

Comment:

Because I will visit Eizo on my southern trip in the near future, other data on the Arkansas River Valley region will be written up then.

ISSEI PHOTOGRAPHER
Visit ~~at~~ with Mrs. Ito

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#79

On the invitation of Rev. Eizo Sakamoto, young issei pastor of Rocky Ford, I visited him and his wife ~~and~~^{at} the latter's married sister's (Mrs. Ito) home. The visit with Rev. Sakamoto will be written up in a separate report. This report will deal with Mrs. Ito and her husband. Mrs. Ito, a nisei of about 30 years or more, was home but her husband was not. Her husband (James) is an issei whose profession is photography. They have no children or other relatives living with them. Rev. and Mrs. Sakamoto were visiting the Itos for a few days. Mrs. Ito's phone is EM 4721.

Background:

The Itos formerly lived in Los Angeles, where Mr. Ito did photography on his own. At the time of evacuation Mrs. Ito came down with pneumonia and therefore had to be evacuated by an ambulance. She stayed in Santa Anita Assembly Center for only a day, and both he and her husband were relocated to Amache, Granddoo Relocation Center here in Colorado. ~~at~~ This was in 1942. Her husband was released from camp after a few months in late 1942, and he began working in Rocky Ford for a photo studio. He was released so early largely because the assistant director of the camp needed an assistant to work in his photo studio in Rocky Ford. Mrs. Ito was denied release from camp until January, 1943. Some time later that year they moved to Denver where they have been living ever/ since.

Husband's Occupation and Prospects

Mr. Ito is now employed by a caucasian photo studio. According to Rev. Sakamoto he is doing very good, drawing a nice salary and doing good work. He has his own equipment which makes his work relatively easy.

ISSEI PHOTOGRAPHER
Visit with Mrs. Ito

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Husband's Occupation and Prospects:

It was apparent that economically the Ito's were very well adjusted in the community. However, Mrs. Ito stated they were not sure whether they wanted to continue living in Denver or not. She didn't know whether they should go to the West Coast or out East. She asked me for my advice and about opportunities in the East. They do not want to become dependent on the Japanese for their living. It seemed that Mr. Ito is thinking about establishing a photo studio of his own. Mrs. Ito stated that here in Denver there are so many photo studios that her husband does not think it wise to start a studio of his own. Mr. Ito, if he starts a studio of his own, wants to have a caucasian clientele. They have very little relationship with the Japanese population here in Denver.

Permanency of residence

The Ito's are typical of a large majority of the evacuee population in Denver city. They are not completely satisfied with Denver and are living here temporarily. However, they might be different in this respect, that they are not certain whether they want to go East or to the West Coast. Most of those who are thinking of leaving Denver are planning to return to the West Coast. Mrs. Ito feels a strong attachment to California, and she probably reflects the feeling of her husband also. However, she is very conscious of the fact that their return to Los Angeles may mean their dependence on the Japanese population for their trade and consequently their livelihood. They are anxious to start a photography business which will attract the caucasians rather than the Japanese, and for this reason are debating whether to head out East.

ISSEI PHOTOGRAPHER
Visit with Mrs. Ito

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Housing:

The Ito's are living by themselves in a very nice house located near the City Park Gold Links in East Denver. The location is regarded as a very nice residential district. Asked how she found the house she stated that ~~xxxx~~ the lawyer who occupied the house previously and who had to leave town very hurriedly. They pay ~~an~~ monthly rent.

She related that the Kashiwagi family (nisei) lived about three blocks from their present home, but had moved recently. When the Kashiwagis first tried to move into their house, the neighbors in that district all threatened violence ~~in~~ on his family. The City Park Baptist Church minister then came to the assistance of the Kashiwagis and eased the situation so that they were able to move in.

Discrimination:

Mrs. Ito was rather sensitive ~~was~~ about discrimination and prejudice. She related how ~~she~~ in the early days in Denver (1945) she located ^{apartment} ~~apartment~~ for rent and immediately went to ~~the~~ see the landlady. The landlady said:

"My, what a handsome Chinese couple you two are. I am sure glad that you two are Chinese, cause I certainly hate the Japs. There have been so many of them flocking into Denver."

At this point Mrs. Ito stated she felt quite offended and realizing that the rent she was asking was too high--\$150. per month--she replied:

"I'm sorry, but I believe you are talking to the wrong person. I happen to be of Japanese ancestry--BUT AN AMERICAN."

The caucasian landlady quickly became apologetic~~ly~~ and stated:

"But I ~~did~~ didn't know there were such nice Japanese as you people.~~are~~"

The Ito's made an exit of the situation. About a week later this same landlady called them on the phone and informed them that the apartment was still vacant and urged them to come ~~and~~ live there. Mrs. Ito stated they couldn't afford the high rent she asked and politely refused the offer.

ISSEI PHOTOGRAPHER
Visit with Mrs. Ito

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Family and Relatives:

Mr. and Mrs. Ito comprise this immediate family. However, Mrs. Ito's parents and numerous sisters and brothers are all in Denver.

KIBEI VISITOR FROM CALIFORNIA
Job opportunities in California

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Tonight while having dinner at the Manchu Grill I had occasion to talk to a kibel who sat next to me. He ~~was~~^{is} about 26 years of age, and a typical kibel with strong accent in his English. He was very reticent.~~xxxxx~~

He informed that he and his family is now living in Sacramento, California. They were in Colorado following the evacuation, but had returned to the Coast.

He was just visiting Denver, probably just visiting his former friends or relatives.

Asked what kind of jobs the nisei were in out in Sacramento this kibel stated:

"Oh, they're picking tomatoes, potatoes....."

He seemed rather satisfied with the situation out in California.

Comment:

Most of the individuals who return to Denver for a visit are instrumental in persuading their friends in returning to California. Of course, there are some who return to Colorado after finding conditions in California, especially housing, too unfavorable, but there are only few of them.

KEENESBURG, COLORADO
Visit with Japanese Farmers

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Together with Rev. Tom Fukuyama, nisei Baptist minister and
Director of the Brotherhood House, I visited Keenesburg, ^{Northern} Colorado
today, where we met with over 20 young nisei and one issei couple
representing about 20 families of that region. We left Denver
about 3 o'clock in the afternoon on the Burlington Transportation
Company bus and arrived in Keenesburg after about an hour ride.
The ride covered about 42 miles through rich farm lands. Some
of the fields were already harvested of their crops. There were
patches of corn fields, potatoe fields, etc. Sugar beet fields
were most prominent as we neared Keenesburg as the harvest season
is just beginning. The endless stretch of rich farm lands ~~gave~~ left
me the impression of "America the plentiful".

When we got off the bus at Keenesburg we were supposed to
be in the heart of the community. I looked around for buildings
and people but all I could see was ^{a small} ~~the~~ service station where the
bus ~~left~~ let us off. Soon we were to learn that this ~~was~~ service
station was the landmark of Keenesburg farm community.

After waiting a few minutes in the service station an issei
man (Mr. Sato) of about 55 to 60 years of age and his 19 year old
daughter came on their car to pick us up. We quickly hopped into
the car and were off to the Sato home, which was located about
6 miles away. It was so cold and so windy I was shaking all over.
The Sato family, nine members in all, ~~was~~ very nice and accorded
us the usual hearty and warm Japanese hospitality. Rev. F. and
I went exploring about the farm, despite the biting cold. We
talked to four nisei workers who were all engaged in repairing
their farm machinery, one a tractor and another a sugar beet loader.

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Returning to the Sato home we found the living had been warmed with additional coal thrown in the huge stove. Soon we had supper consisting of barbecued chicken soaked in shoyu, traditional Japanese raw fish, pickled Chinese cabbage, pickled cucumber, rice, and bean cake -fish soup. Mr. Sato, Rev. Fukuyama and I ate together in the living room with Mrs. Sato waiting on us. The rest of the family gathered in the kitchen and ate. I had expected that at least Mrs. Sato would sit and eat with us, and so I offered her a chair, but she politely refused.

During the meal and following it we had a delightful chat about farm conditions in that region.

At about seven o'clock young nisei, between the ages of 16 and 24, began congregating at the Sato Home. Over twenty comprised the group. A mixed meeting of singing, devotion, games, and discussion, took up the rest of the evening. It was close to 10:00 p.m. when the group dispersed. Food galore was served as refreshments.

Mr. Sato again took us on his car to meet the 10:15 p.m. bus that was to take us ~~xxxx~~ back to Denver.

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The Sato Family:

Father: issei of about 55 to 60 years; farmer
Mother: issei of about 55 years.

Children: 7 children, ranging in age from 4 to 23.
One is married and in Chicago.
Hannah, 19 years, now helping on farm but
plans to enroll at the Denver U.
Business College.
Bill, 20 yrs, helping on farm.
Most of the others are going to school,
but are working on farm at present
to help harvest sugar beet.

Background:

Prior to the evacuation the Sato lived near Stockton and
did farming. They were evacuated to Amache (Granada rel. camp)
in Colorado. They were in Amache less than year when they
came to the Keenesburg region to farm.

Farm Condition:

Mr. Sato was most friendly and very frank. He informed
that farming this year has been very difficult, and that this
was true of all the other evacuee farmers in that region. For
this reason most of the 20 evacuee farmers there were thinking
of returning to California. Practically all the 20 families
farming in this region are from the Stockton and Central Calif.
areas. Mr. S⁵ understands a good deal of English and speaks some,
but he spoke Japanese most of the time. When I was introduced
to him by Rev. Fukuyama as one making a study of farm conditions,
he stated: "If that's the case I better tell you all that I
know." Pertinent remarks made by Mr. S. will be recorded so
to retain their flavor.

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Farm Conditions:

"You know, when I first came out here about four years ago I said to myself, 'Gosh, this ought to be a perfect place for fruit growing.' I wondered why farmers didn't raise any fruit. The soil looked rich and the climate good. But after staying here a few days I found out why fruit growing was impossible here. The wind blows so hard here that growing strawberries, apples, etc. ~~was~~ impossible. The winter isn't too bad on fruit growing, but the wind is too severe."

"Up until last year, farming wasn't very bad out here. Some of the farmers made good money. ~~Now~~ Practically all the 20 evacuee farmers here are farming on a share-crop basis. This year the market situation was terrible. We have acres of carrots which were ready for harvesting weeks ago, but ~~we~~ there was no market for them so this was a complete loss. Then we harvested acres and acres of round onions and then found out there was no market for them. The same thing was true of potatoes. (I saw sacks of onions piled high probably left to rot. I also saw potatoes piled high because of a lack of a market for them.) The only sure market is the sugar beet which we are just beginning to harvest. We are trying to harvest the beet as fast as we can before the ground freezes. We don't know how the weather will hold out. If days like today continue for long, I'm afraid we are going to lose some of the beet crop, as we won't be able to harvest them in time. We got to finish harvesting the beet crop by the end of this month."

Return to California:

"The land here in this region is probably the richest in Colorado. Personally I don't want to return to California, but before the end of the year I'm afraid that most of the 20 evacuee families farming here will be leaving for California. My brother is farming in California now. He is growing grapes and making very good."

"This question of returning to California is the biggest question in the minds of the evacuee farmers here. I just don't know what I should do."

"If the market and the weather is against the farmer, it is unprofitable for the farmer to continue farming."

"You know, human beings are funny. Regardless of the obstacles one likes to return to familiar places. For instance, the native farmers don't mind the ~~weather~~ severe winter here in Colorado, but a native farmer who visited Central California returned here and told me he couldn't stand the heat and the summer there."

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Return to California: (continued)

"Now, I've been farming and growing grapes and other fruit in the Central California region where it is really hot. But through the years I got used to the hot summer and didn't think of it. We always expect the summer to be hot so we don't make a fuss about it. Not only the climate, but we get used to the mountains, the rivers, and the place in general. Somehow all these familiar experiences and places make us feel that 'this is home'.

I have been debating over and over in my mind about ~~xxxx~~ whether I should return to California or not. I think the soil here is rich for farming, but with the market and the weather against us I don't see how we can continue for very long."

Social Organization:

The 20 odd evacuee ~~xxxxxx~~ families ~~xxx~~ living within^a few miles of each. There is no formal organization among the evacuees. Mr. S. stated that some of the issei get together for church service at some one's home once in a while, but not very often. As each family has an automobile they visit each other occasionally. For the nisei tonight's meeting was one of the first of its kind in a long time. Mr. Sato asked Rev. Fukuyama to ~~xxxxx~~ talk about Christianity in general, as many of those present were not acquainted with Christianity.

For entertainment and recreation the evacuee families all go to Denver occasionally.

The 20 nisei who had congregated for the meeting ~~xxxx~~ knew each other very well and they all were very congenial.

For Japanese food all the evacuee families have to go to Brighton or to Denver. Mr. S. complained about paying \$24. for a sack of rice some time ago. Now the price is down to \$13. he stated.

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Social Organization: (continued)

There doesn't seem to be a great problem with respect to social needs among the evacuee farmers, as their main concern is farming which keeps them completely occupied from morning till night almost every day of the farm season.

However, the issei and nisei do feel the urge to get away from the farm and enjoy some relaxation, and consequently do make occasional visits to Denver. During the winter months of December, January, and February, they are freed of farm work and this is when they relax completely.

Rev. Fukuyama, who is a Baptist minister but has no established church, is planning to visit the group monthly or so.

Talk with the Landlord

The landlord is of German ancestry and is very friendly. He was terribly upset for this year's farming condition. He said he had a fairly good crop of carrots, onions, and potatoes, but because ~~at~~ there was no market he hasn't been able to sell any of the products. He pointed to several acres of unharvested carrots and stated they were ready for harvesting several weeks and can be considered a complete loss now as there is no market for carrots. He stated that will mean about a \$3000.00 loss. He stated this year's labor cost has been very high and with no market for many of the farm crops the loss has been great. He has about 160 acres of farm land, half of which is devoted to sugar beet. He stated the sugar beet is the only sure crop this year. He gets a gov't subsidy of about \$2.00 per ton or so.

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Talk with Landlord (continued)

However, he stated that if the cold weather of today continued very long and the ground froze even the sugar beet might become a loss. He stated they are trying hard to harvest the sugar beets as ~~xxxx~~^{fast} as possible, and hoped that the cold would ease up a little as it is hard on the workers themselves.

He was extremely upset over the market situation, saying that here they have to throw away tons of good farm products when out in the East they are paying high prices for carrots, potatoes, onions and other farm products. He thought there was mal-distribution somewhere.

Group Discussion:

Toward the end of the evening program I was given about half an hour ~~xxxxxx~~ to lead a discussion on resettlement problems. I learned that practically all the nisei present were rather dissatisfied with farming condition in Colorado and were thinking of returning to California. It is accurate to say that these nisei reflected the views of their parents, as the nisei themselves stated their parents felt the same as they did. It appeared that farming in Colorado has many more real obstacles than in California. The climatic conditions--severe winter and unpredictable hail storms in the summer--plus the unpredictable market situation all make farming in Colorado very risky.

Many of the California farmers continued farming in Colorado with the idea of "getting-rich-quick". Many of them sunk much money in equipment and land and a good number lost heavily. These farmers raised farm products which were easily damaged by the

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Group Discussion:

bad weather, whereas the native Colorado Japanese farmers put at least half of their farm land to sugar beet and other farm crop not easy prey to bad weather. The native farmers didn't make a great deal, nor did they expect to make very much. They were farming conservatively having full knowledge of the local climatic conditions. The California farmers, on the other hand, unfamiliar with the climatic conditions here and with the idea of "getting-rich-quick" with the hope of returning to California gambled on farm crops, as tomatoes and cauliflower, which became easy prey to the bad weather. That is the reason so many of them became disgusted with Colorado and blindly returned to California.

The group confirmed what Mr. Sato had stated, namely, that practically all of the 20 evacuee families farming in that region (Prospectus Valley) would be leaving for California before too long, probably by the first of next year.

Rev. Fukuyama urged the group to think twice before returning to California and encouraged those nisei who can to go East. One or two of the older nisei of the group immediately spoke up and stated, "Sure that's a good idea, but they couldn't very well leave their family, as so many of ~~them~~ ^{our} ~~their~~ families need ~~their~~ ^{our} help on the farms."

It was very evident that the nisei, as well as the issei, were deeply concerned about their farming future. They are strictly speaking in a dilemma, torn ~~in~~ between the horn of unfavorable farm conditions in Colorado and the horn of uncertain living and farm conditions in California. Apparently there was feeling

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Group Discussion:

among most of the evacuee families farming in this locality of attempting to settle down in Colorado. The past 3 or 4 years were fairly good, but this year ~~it~~ the weather and market have been so unfavorable that many have been forced to feel that farming prospects in Colorado were poor and that return to California was almost inevitable.

Two nisei girls told me that they were planning to enroll at Denver U's Business College soon after the sugar beet harvest season.

There was one ex-GI who was just discharged. The older nisei boys were deeply concerned about their future and that of their families. The members of individual families appear to be very closely attached to each other and indicated deep concern about their family welfare.

The families, at least, are pretty well united, and from this standpoint they seem to be happy.

Housing:

The families are quite contented with their housing. ~~xxxxxxxx~~
The Satos occupy two houses (I believe) which are fairly well constructed and heated by stoves. Mr. Sato stated that his landlord live in the same type house as his family does. There is no problem in this respect.

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Additional Information:

Mr. Sato informed that previously, about two years ago or so, there were about 50 to 60 Japanese families in the locality, all farming. However, all of them, except 20 now remaining, have left for California.

FARMERS IN NORTHERN COLORADO
Interview with Mr. John T. Horie

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I had a most interesting chat with Mr. John T. Horie today at the office first and at lunch. Mr. Horie is the Executive-Secretary of the Colorado Japanese Vegetable Growers Cooperative Association. He has been serving in this capacity for the past 10 years, ever since 1936. He is very well acquainted with the farm conditions near Denver and in the northern areas. He is a most pleasant person to talk to and most cooperative. He invited me over to his home in Brighton, where I could visit the various farms operated by Japanese. However, as his wife's (Caucasian) parents and relatives are visiting them at present, my visit to his home will have to be delayed until Oct 21st or after.

Background:

Mr. Horie is technically an issei, having been born in Japan, but he left Japan to come to U.S. in 1924, ~~he~~ and has continued to live in U.S. ever since. In Japan he graduated from a university in Tokyo. There he met a Caucasian missionary woman whom he married. Coming to U.S. he enrolled at a local university and earned his A.B. degree in English Literature in 1928. He was deeply interested in getting his master's and then his doctors, so he took graduate work at U. of Colorado at Boulder. However, about 1928 or 1929 Japanese farmers encouraged him to go into farming and so he did. He farmed until 1932, when the depression came and hit ^{him} hard. From 1932 to 1936 he quit farming and taught Japanese at some local language school. From 1936 on to the present he has served as Executive-Secretary of the Colorado Japanese Vegetable Growers Cooperative Association.

FARMERS IN NORTHERN COLORADO
Interview with Mr. John T. Horie

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Background (continued)

Mr. Horie is probably ~~around~~ 45 years of age, but he looks very young. His wife is reported to be much older he is, about 55 years of age. They have no children. Mr. H. has hardly any relatives here in U.S., his parents and family all in Japan. He comes from Shizuoka ken, Japan, almost the same locality as my deceased father came from. This ~~was~~ made our acquaintance all the more close.

Mr. Horie speaks both Japanese and English, speaking English very fluently. He ~~is~~ appears to be very intelligent and rather aggressive and capable.

Colorado

Japanese Vegetable Growers Cooperative Association:

This organization was established in 1935 and its membership is exclusively Japanese, issei and nisei. There are about 200 individual farmers who are members. It includes farmers who are farming in the Denver district and the northern Colorado areas.

Majority of the members are old time native Japanese farmers, who own their own farms.

This organization works hand in glove with the Vegetable Producers Cooperative Association, which is composed of about 300 caucasian farmers (Italians and Germans mostly).

Both organizations are independent corporations but they use the same office in Denver and work very closely together.

The caucasian association was formed in 1923.

The merger took place about 1936.

Four Types of Farming:

1. Share Hand: Land, equipment, and operating cost owned and borne by landlord. Worker farms on a percentage basis. For instance in the raising of cabbage the worker get 50% of the net proceed.
2. Share Crop: The land is owned by landlord, but the equipment is usually owned by the worker. The farm proceed is split about 75-25, with 75% going to the worker and 25% going to landlord.
3. Cash Rent: The worker rents the land and does all the farming himself, owning his own equipment and bearing all the cost. Whatever he makes is his own profit, paying only a regular rent.
4. Land Ownership: The worker owns his own farm~~ing~~ and bears all the cost.

Most of the native Japanese farmers are land owners or cash rent farmers. Most of the evacuees who farmed in Colorado or are still farming, are share hand or share crop farmers.

Area covered by ~~the~~ Growers Association:

The ~~area~~^{Assn.} includes farmers in the following communities:

1. North side:

Littleton
Henderson
Brighton
Ft. Lupton
Platteville
Keenesburg

2. West side:

Welby
Arvada
East Lake
Lafayette
Longmont
Greeley

Population & additional data on Association:

Of the 200 members of the Assn. about 50 to 75 are evacuees at present. At its peak, which is roughly during ~~the~~ 1943-44-45, there were 100 evacuee families who were members. Mr. Horie believes that 90% of all the ^{Japanese} farmers were members, and that only about 10% were not. (This is probably an over-estimate of the number of farmers who were members.)

1. Brighton was the biggest area with the largest number of members. At present there 85 members in Brighton of which 60 are natives and 25 evacuees.

2. Keenesburg; At one time, early in the war, there were about 60 evacuee families, there being no native farmers there, but now there are only about 20 families.

3. Ft. Lupton: There were between 15 and 20 families there at one time. Now there are only half or less than that.

4. Platteville & Ft. Lupton: There were about 65 family members, of which about 7 were evacuees.

~~XXXXXXXXXXXX~~

5. Welby: About 8 family members, five of whom were evacuees, Population here hasn't changed much.

6. Arvada: About 3 or 4 families here.

7. East Lake: There are about 12 families, 2 of whom are evacuees.

8. Lafayette & Longmont: About 18 families here, of whom ^{are} only 3/evacuees.

9. Littleton: 18 families here of whom about 5 are evacuees.

Population (continued)

Mr. Horie gave the following population statistics on the Japanese farmers in northern Colorado: (The figures covered the period 1942-43-44)

	<u>Individuals Pre-war</u>	<u>Individuals War years</u>
East Lake & Webly	85	170
Adams County excluding East Lake & Webly	350	750
Fort Lupton	450	650
Keenesburg	0	400
Littleton	85	175
Lafayette & Longmont	100	150
	<u>1070</u>	<u>2295</u>

Mr. Horie stated beginning in 1945 many of the evacuees left Colorado for California. Mr. Horie predicted that before too long many more, or practically every evacuee, will be leaving for California.

Reasons for California Farmers leaving:

Mr. Horie stated the biggest reason the California farmers have left or are planning to leave is because of Colorado's severe winter and its early frost. The frost usually begin about September 20. This allows the farmers to farm only about half a year or so, and poses a great risk to the farmer.

Another reason is that even during the regular farming season, during the summer, there are frequent hail storms which come unexpectedly and destroy farm crops. This is a real risk.

Another is that in California one can farm practically year round without too much risk in the way of weather.

The only reason the remaining evacuee farmers haven't left, according to Mr. Horie, is that California is facing a severe housing shortage.

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Reasons for Calif. Farmers leaving:

Mr. Horie stated that if it weren't for the bad housing situation in California, practically all of the evacuee farmers would have left by now.

Although most of the evacuee farmers will be leaving sooner or later, Mr. Horie related that some California farmers are definitely remaining in Colorado. He mentioned two cases, farmers who had been raising celery in Central California before the war, in which the farmers do not want to return to California as they were always in debt farming in California, and that they ~~made~~ made money farming in Colorado during the war years for the first time. Mr. Horie stated there were a number of cases like this.

Farm Conditions:

During the war years, Mr. Horie stated that all the farmers made good money. It is only this year that the farmers are facing a loss, due to bad weather and to the poor market situation.

Asked how the native farmers have been able to continue farming in Colorado for the past many years despite the unfavorable weather, Mr. Horie stated that the farmers have become used to the weather and have come to accept it as a matter of fact. The California farmers on the otherhand are ~~not~~ used to good weather year round and find the unpredictable and severe climate conditions here intolerable and too risky. Mr. Horie stated:

"I guess it's human nature for one to prefer living in a place where one lived most of his life. One gets used to the surroundings and environment. The Californians are used to California and are strangers to Colorado, and it's natural for them to want to go back. The Colorado farmers, on the other hand, would prefer to continue farming here, as this is the only place they know. They like it here,

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Farm Conditions: (continued)

"and prefer to remain here. They have no other place to go. The Californians have a place to go."

During the war years practically every farmer made money, according to Mr. H. This was largely because of big government orders. Mr. H. stated about 50 to 60% of the farm crops were contracted to the government. Now with the war over all this government order is gone. Then, too, during the war years the weather and the market were relatively good. This year both have been very poor.

About the only sure farm crop this year is sugar beet. This is partially because the government still pays the farmer a subsidy, and because the sugar beet is not easily damaged by hail or the frost.

Asked if he thought the reason many of the evacuee farmers left Colorado is because they gambled on perishable farm crops as tomatoe, lettuce, cucumbers, etc, and lost considerable because of Colorado's unfavorable weather, Mr. Horie ~~said~~ stated he didn't think so. He thought that the evacuee farmers made and lost in about equal proportion to the native farmers. However, he admitted that the native farmer devoted more of his land to sugar beet, which is probably the surest farm crop in Colorado, than the evacuee farmers.

Throughout Mr. Horie's description of the farm conditions in Colorado there seemed to be a hidden ~~theme~~ theme governing the native farmers. This is, namely, that the native farmers ~~are~~ farm more ~~sensitively~~ conservatively than the California farmers, that more of them are ~~are~~ contented in making a little to get by

Farm Conditions: (continued)

from year to year, as contrasted to the aggressive California farmers who are known to do farming in a big way. There are no "lettuce king", "potatoe king", "strawberry king", "celery king", etc., here in Colorado as they existed in California. Of course, the native farmers ~~are~~ typifies the general attitude of the state, namely, that of conservatism. The state is largely dependent on agriculture, mining, and livestock. California is a strong agricultural state, but it has large industries and other urban activities.

The state has been controlled by old time business speculators ~~flourishing~~ flourishing from the/days of the/silver mines and on down. The state has a heavy population of Spanish-Americans (Mexicans), Germans, and Italians. Denver city is slightly Democratic, but the rural areas are heavily Republican.

There is no question that there will be some California farmers continuing to farm in Colorado indefinitely. However, it seems to be the consensus of opinion that most of those remaining are very anxious to return to California.

Farm Crops:

In order of importance Mr. Horie named the following farm crops grown in Colorado:

*Sugar Beet	table cucumber
*Cabbage	pickling cucumber
*Onions	*celery
*Lettuce	*carrots
*tomatoes	*table beets
beans	*turnips
peas	squash
cucumbers	

* The marked items ~~are~~ indicate the kind of crops raised by the evacuee farmers. Celery, Carrots, table beets, turnips, lettuce

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Farm Crops (continued):

are crops which were, generally speaking, brought over by the
evacuee
California/farmers.

San Luis Valley:

Mr. Horie stated that a large number of Japanese farmers
are farming in the SanLuis Valley. He stated this region is
known as the country's biggest growers of cauliflower and peas.

Arkansas Valley:

Mr. Horie also stated that there was a large number of
Japanese farmers in this region. He stated this area is known
for their onions. *& melons*

General comment:

Mr. Horie is considered by many people, including Min Yasui,
(Christian),
Rev. Sasaki/ Rev. Tsunoda (Buddhist), and others as the best
authority on the farm conditions in northern Colorado. Because
of his position in the Growers Assn., which position he has held
for the past 10 years, this seems to be obvious. Because of
his command of both English and Japanese, he is a good source
of reference.

A LONGMONT FARM FAMILY
~~Meeting~~ Visit with the Miyazakis

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Together with Rev. Tsunoda, nisei Buddhist priest, I visited the Miyazaki family in Longmont, Colorado. We had come to attend the Longmont YBA regular meeting-service, but as the group had not yet congregated at the meeting house, we drove over to the Miyazaki domicile and visited with them for about an hour.

Most of the time was taken up by Rev. Tsunoda talking to Mr. Miyazaki about personal matters. However, I had a chance to find out something about the family. We were accorded the traditional Japanese reception consisting of much food, tea, and "sake". The three of us sat around the table and chatted and ate, while Mrs. Miyazaki very graciously waited on us. Mr. Miyazaki kept on passing the cup to me, and before too long I was flushed in the face. Before the party went too far Rev. Tsunoda, who also ~~frankly~~ participated freely, and I excused ourselves and headed for the meeting house.

Family:

Father: issei, about 65 years or older, farmer.
Mother: issei, about 55 years, housewife-farmerette.
Children: Son, about 23 years, working on family farm.
 Son, a twin, about 21 years, GI serving in Japan.
 Daughter, Jane, a twin, about 21 years, farm help.
 Daughter, Mayy, about 19, farm help.
 Daughter, Lily, about 17, farm help and student.

Background:

The Mr. and Mrs. Miyazaki have been farming in the area for the past 20 years or more. They couldn't quite remember exactly how many years it has been. They came from a farm community near the town of Yukuhashi in Fukuoka ken, Japan. They were tickled to know that I had visited the area during my recent trip to Japan.

A LONGMONT FARM FAMILY
Visit with the Miyazakis

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Background. (continued):

They farm only 15 acres growing various farm products including sugar beets. They own their own land.

Mr. Miyazaki reminds one of a typical Japanese farmer in Japan, who loves to work hard from day to day, ^{and} to be able to make enough to maintain himself and his family, who enjoys visits by friends with whom he can drink and relax and participate in the latest news and gossip, and who has little cares or worries about the world about him but his own farm and little community. He loves his "sake" and is a good natured soul.

The appearance of the house, the behavior of the family members and their close relationship, and other indications all point to the fact that this family is nicely ~~xxx~~ and happily established in the community.

A number of Japanese cultural traits ~~xx~~ were quite evident, as the drinking of "sake", the wife waiting on the group and keeping herself as inconspicuous as possible, and a young daughter washing her father's feet in a pan of hot water (this happened when we first entered the house).

Comment:

The Miyazakis probably represents most of the Japanese families in this locality. There is a strong informal tie among the families.

LONGMONT, COLORADO
Meeting of Young Buddhist

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On the invitation of Rev. Tsunoda, local nisei Buddhist priest, I went along with ^{him} ~~to~~ Longmont (northern Colorado), which is about 50 miles north of Denver. The Longmont YBA was to meet for its regular service-meeting, which is held ^{on the} ~~XXXXX~~ second Saturday of every month. We left ^{Denver} ~~by~~ car (Rev. Tsunoda's) about 6:30 p.m. and arrived in Longmont about 7:30 p.m. No one was at the meeting house at that time, so we drove over to the Miyazaki family nearby and spent about an hour there. (A ^{separate} ~~XXXXX~~ report on the Miyazaki family will be written.) There meeting actually got underway about 9:00 p.m. It was scheduled for 8 o'clock, but Rev. Tsunoda stated when we first arrived that "This group is noted for starting its meeting late--I/ guess it's characteristic of the country people."

LONGMONT YBA

The membership here is rather small, which is largely because the Japanese population here is very small. There were about 30 young people in attendance at the meeting, split even between boys and girls, many of whom were of the same family. This number probably represents the membership here. They meet ~~XXXXX~~ once a month on the second Saturday of every month. Except for one nisei fellow, the entire group represented native residents. The community is strictly a farming community. The group meets in a good size frame building (one large room) which was formerly used as the Japanese language school. There is a very close tie among the members and a spirit of cooperativeness, largely because they have known each other for the past many years. Another reason ~~for~~ contributing to their unit is that ~~thejr~~ parents hail from the same "ken" in Japan, namely, Fukuoka ken.

LONGMONT, COLORADO
Meeting of Young Buddhist

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Meeting Program:

The first half-hour of the meeting was devoted to the usual Buddhist devotional consisting of prayers, reciting of chants, singing of Buddhist hymns, etc. I gave a 20-minute talk on my "Impressions of Japan" based on my travels through Japan following the war. Many of the group were extremely interested in hearing about Japan, especially since I visited Fukuoka ken where many of them come from.

~~XXXXXXXX~~

The chairman of the meeting was a young nisei fellow (of the Mayeda family). Rev. Tsunoda sat up on the dais in front and led the chants and prayers.

Following the meeting, the group was shown some silent movies. Two were cartoons and the third was on "Evolution". This took about an hour.

From about 11:00 to midnight the group sat around in a circle ^{while} ~~and~~ enjoying refreshments engaged in an informal chat. Many of them were still interested in hearing more about Japan, and I was busily engaged answering the various inquiries.

Because there are hardly any evacuees in the community and because the community is quite well established, I didn't feel it necessary to spend much time in asking questions pertaining to their adjustment.

LONGMONT, COLORADO
Meeting of Young Buddhist

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Longmont Japanese Community:

There are only about 20 Japanese families or less farming in this community. With the exception of one or two, they represent native residents here. Most of them have been farming in this locality for the past 20 years or so. ^{issei parents} They all come from the same "ken" in Japan, namely, Fukuoka ken. Consequently there is a close fraternal feeling among them. (I visited the Miyazaki family, and the issei parents hail from a town (Yukuhashi machi) in Fukuoka ken I had visited when I travelled through Japan following the war with the U.S. Strategic Bombing Survey.)

The biggest farm operator and most influential issei is Mr. Mayeda, father of Dr. Takashi Mayeda, Denver dentist and president of the Denver JACL. It is reported that they ~~max~~ farm about 300 acres. The Miyazaki family farm only 15 acres. The average acreage of the Japanese farmers is somewhere between 15 and 300.

It is believed that practically all of the families ^{here} /are Buddhists.

Longmont is strictly a ~~fa~~ collection of farms, there being ~~xx~~ only a very small town. The Japanese are very well established. The people appear happy and contented.

They do a lot of visiting each other during their leisure periods. Being only an hour's ride away from Denver, they come into Denver frequently for recreation and entertainment.

Practically all the farmers own their own land. Most of them belong to the Colorado Japanese Growers Cooperative Association.

GREELEY CHRISTIAN GROUP
Nisei Methodist Service.

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I went to Greeley today in company with Rev. K. Sasaki, nisei Methodist pastor, Rev. Mitani, visiting issei-nisei pastor from Los Angeles, California, Rev. Agamatsuma, assistant issei pastor at the local Methodist Church, and another issei. We went on the church car with Rev. Agamatsuma driving. Rev. Mitani, who is technically an issei but who speaks both English and Japanese quite fluently, was speaking to the Greeley issei and nisei Methodist group, and inasmuch as I knew him from Poston days and inasmuch as ~~it~~ I felt it was an opportunity to meet some of the Greeley people, I accepted Rev. Sasaki's invitation to go along with them. Greeley is about 80 miles north of Denver, and it took us about 2 hours by car to get there. We left Denver about 1:15 p.m. and returned about 7:00 p.m.

The nisei and the issei groups met separately about half-hour apart. Rev. Mitani spoke briefly to the nisei group first, and then left to speak to the issei group which met in the main service room.

Nisei Group:

There were about 20 nisei in attendance, with more girls than boys. The age range was between 18 and 28. A number of the girls ~~were~~ are enrolled at the Colorado State Teachers College located in Greeley. The president of the group is Bright Koshiko, a nisei of about 28 years of age. The treasurer, who was chairman of the service, is a Rosalie (last name not known). Both officers are native residents of Greeley. Both of their parents are farmers. Bright has a grocery store of his own in town.

GREELEY CHRISTIAN GROUP
Nisei Methodist Service

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Nisei Group:

The group meets about once a month on a designated Sunday afternoon at about 2:30. They meet at the Greeley Methodist Church, which is ~~the~~ regular Caucasian church. It is believed that some of them either are members of the regular caucasian church or attend its regular Sunday services.

The group is very loosely organized, that is there is little interest and enthusiasm. It seemed that members are unwilling to accept responsibilities and obligations. I saw the chairman, Rosalie, trying to persuade various members to read a bible passage and being unsuccessful until she finally had to ask the president, Bright Koshiko, who consented. Probably this is because of divergent interests among the members and because the town offers many distractions. Some of the members are out-of-town college students who stick to their own group. Then ~~xx~~ there are many whose parents are farmers and who work on the farm themselves. These farmers live widely apart. Most of the members are native residents, but a ~~small~~ number are evacuees. I had a chance to talk to one evacuee whose family ~~was~~^{is} from Salinas, California, and is now farming in Pierce, a community about 25 miles from Greeley. Then the group meets infrequently in a caucasian church.

Program:

The devotional service consisted of the usual hymns, prayers, and bible passages. Rev. Mitani spoke about 10 minutes and had to leave. At the last minute Rev. Sasaki persuaded me to fill in the gap in the meeting by speaking briefly about the resettlement study and leading a discussion on the nisei status.

GREELEY CH. ISTEEN GROUP
Nisei Methodist Service

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Program: (continued)

I talked about the question confronting the evacuees that of returning to California or not, about the nisei opportunities here and in the East, and other general problems.

The discussion ~~phxxx~~ that followed proved to be quite interesting.

Evacuees versus Natives:

Rosalie, presiding chairman, complained that the evacuees and the native residents didn't get along very well especially during the war years, mainly because the evacuees (mainly Californians) were clannish and kept within their group very much. She and others (natives) brought out the point and before the war the nisei were pretty well on their way toward being integrated in the larger community, but ~~that~~ with the coming of the evacuees, who preferred to stick within their group, the Japanese presence in the larger community became prominent and this undermined the good will that the native Japanese residents had established ~~xixx~~ in the community. Rosalie stated before the war ~~xxxxxxx~~ her friends were largely caucasians and that the nisei in general ~~had~~ were on good friendly terms with the caucasian populace. But as the evacuees began drifting in in large numbers she lost some of her caucasian friends.

It seemed that the coming of the evacuees had disrupted the status quo of the native Japanese residents by making the Japanese population in the community prominent and thereby subject to all kinds of suspicion. It seemed evident that the ~~nixxi~~ native nisei was striving toward intergration in the community and had gone far toward achieving this objective before the evacuees came.

GREELEY CHRISTIAN GROUP
Nisei Methodist Service

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Japanese Population:

No one seemed to know even roughly what the Japanese population was ~~inxxxx~~ for Greeley and the surrounding farm areas. It seemed to be the consensus of opinion that there were about 25 native families and about 25 evacuee families. ^{native} One/nisei thought the ratio was about 5 evacuee families to one native family at its peak. However, others thought this was somewhat an exaggeration, and that the ratio was probably closer to 3 to 1 evacuee over native at its peak.

Of the group present, there were about 5 evacuees or non-natives. Two of these were siblings and their family lived in Pierce, Colorado, about 25 miles from Greeley. They were formerly from Salinas, California. The other three were out-of-town students enrolled at the State Teachers College. None of their families were in the Greeley district. Someone informed me later that these students' families were back in California.

General:comment:

The group was interested in knowing what conditions were in the East with respect to job opportunities and I spent considerable time telling them what I knew.

I didn't attend the issei service, but ~~from~~ observing the number who came out of the service the number who attended was even smaller than the nisei attendance.

NISEI VEERAN-FARMER
Talk with Fred Mikuni

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T. Yatsushiro

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At the meeting of the nisei Methodist group today I met Fred Mikuni, a nisei of about 24 years of age, whose family is now farming in Pierce, ^(Route 1) Colorado, about 25 miles from Greeley. Because he and his family evacuated from Salinas, California, I spent some time talking to him. However, because he had just been released from the army, he was not too well acquainted with the farm conditions in the area his family is farming. His parents and brothers and sisters are farming on a share-crop basis. Fred stated this was necessary as they sold all their farm equipment when they left Salinas, and it didn't seem advisable to buy new equipment and land and start farming on an independent basis. Fred wasn't sure whether his family will remain or return to California, but his own feeling was ~~that~~ against returning. He stated their return may mean returning to the ^{confined} ~~area~~ Japanese community of pre-war days, and he didn't think this was a healthy thing as far as their future was concerned.

Fred is very anxious to continue his education and enroll at some college. He stated he was interested in a business major. Asked if he ~~xxxx~~ ever thought about other fields as engineering or some professional field, he wondered whether there would be opportunities for a nisei in these fields in the future. He seemed reluctant to enter the professional or technical field because he feels the opportunities for a nisei appear limited.

Fred informed that there were about 3 or 4 evacuee farmers farming in the district they farm. He also informed that his uncle and aunt, Mr. and Mrs. Mikuni, are farming in Rocky Ford, Route 2, Box 47-A.

RETURN TO CALIFORNIA
Two nisei business people

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T. Yatsushiro

#854

Tonight I had dinner with Min Yasui at the Manchu Grill. Mrs. Umezawa, wife the issei proprietor of the restaurant, sat in our booth, and engaged in a busy conversation with Min about returning to California.

Said Mrs. Umezawa:

"Last night George (Furuta who is her brother-in-law) was over our place, and he urged us to ~~xxxxx~~ leave for California. (George had returned to Denver after a survey visit of California.) I don't know what we ought to do. We can't leave now. Gosh, we have \$13,000 invested in this business."

Said Min Yasui:

"Oh, I think business will be good for at least one more year. People won't be leaving that fast. ..."

"Of course, the Cathay Post isn't doing your business any good." (Min was referring to the fact that the nisei and issei ~~xxx~~ gamble regularly at the Cathay Post, and most of them lose most of their earnings, consequently have little to spend elsewhere.)

Min continued:

"I've been debating about whether I should~~x~~ return to not. ...But I just can't leave right now. I'm too tied up in my JACL work. Hell, I'm not making very much from my own law work. Most of the time is devoted to JACL. Then all these people come to me for law advice and assistance, and they think because I'm with JACL the service is free. Heck, I'm doing charity work actually."

RECREATION
California ~~Street~~ Methodist Church

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13 Oct 46
T. Yatsushiro

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Rev. Sasaki advised me that ~~the~~ Senior Young People's group was having a bowling party at the bowling alley located on Stout Street near 14th Street, and I accepted his invitation to join the party. The bowling center is a huge ^{two-story} building and probably has about 50 bowling alleys. The place was jammed with bowling enthusiasts. There were about 40 to 50 nisei congregated at the bowling center. More than half represented the church group. Of the church group about half were actually bowling and the other half were spectators. The age range of this group was between 16 and 24.

I immediately noticed above each alley names of various bowling teams that ~~had played~~ are playing in one tournament or another. There were team names as "Manchu Grill", "Silver Dollar", "Cathay Post", etc. which are all nisei bowling teams which bowl in tournament matches every Wednesday night and on Sunday afternoon.

Most of the bowlers in the church group were the older nisei. From all indications it appeared that everyone was having an enjoyable time.

Rev. Sasaki and I bowled ~~one~~ one game. This was Rev. Sasaki's first attempt at bowling and he received much advise from the more experienced members of the group.

The group bowled until about 11 p.m. and disbanded.

CALIFORNIA STREET METHODIST CHURCH
Sunday Church service

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13 Oct 46
T. Yatsushiro

#87

I attended the regular Sunday/^{morning}service of the California Street Methodist Church. Rev. Masatane Mitani, a visiting issei Methodist minister who speaks both English and Japanese quite fluently, was the guest speaker. Rev. K. Sasaki, issei who serves as the nisei pastor of the church, presided over the whole service.

There were close to 50 people in attendance, representing all nisei. A ten-voice/^{nisei}choir furnished the special music. Most of those in attendance represented the age range of 20 to 26.

The service was conducted as per usual. Rev. Mitani gave a fairly interesting sermon.

A large number of the members of the church are evacuees, some of whom I had known before in camp. Tom Masamori, a promising nisei singer and main member of the local choir, told me he is about to leave for the West Coast to settle some property matter and to survey prospects of returning there. He is from the Salinas area in California. He stated he would have left earlier had it not been for his father's illness.

ISSEI DEPORTATION & NATURALIZATION
Chat between Rev. Sasaki & Rev. Mitani

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T. Yatsushiro

#88

On our way home from Greeley to Denver, Rev. Sasaki and Rev. Mitani with whom I sat in the back of the car engaged in a long conversation about their respective deportation cases. Both Rev. Sasaki & Rev. Mitani are young issei who came to the U.S. early in 1930 as ministerial students. They are both through school now and have their own respective churches. Both of them speak English quite fluently.

Rev. Mitani is about 40 years of age. ~~xxx~~ He is quite an intellect, very aggressive, and very articulate. There is much data on him in the Poston files. He is married to a nisei and they have two children (American born). He related that for the past many years he has been debating what he ought to do about his citizenship status, whether to retain his Japanese citizenship and eventually return to Japan with his family, or to try if possible to remain in U.S. on a permanent basis and hope he can become a naturalized American citizen. He stated considering various factors, family, etc., he recently made up his mind he is going to do try to remain in U.S. and hope that Congress would permit Japanese aliens to become naturalized. He stated he is deeply interested in returning to Japan to help the people reconstruct the country, but if possible he wants to return as an American citizen. He informed that he had been ordered to leave the country by the end of this year, but that he appealed to the court to restrain the government from deporting him on the basis that it would be a "hardship" on him ~~and~~ and his family. He stated that he and about 100 other issei ~~xxx~~ have their cases

ISSEI DEPORTATION & NATURALIZATION
Chat between Rev. Sasaki & Rev. Mitani

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before the court in Salt Lake city, and that Frank Chumak and some other attorneys are representing them. He informed that this test case is costing him \$250. He thought this was not unfair, as he would have to pay that much or more if he had to leave the country for Japan. The court is to try the 100 issei cases in the near future. Rev. Mitani feels that if he returns to Japan as an American citizen he could do more for the people, for there would be no political restraint placed on him as they existed in Japan prior to the war.

Rev. Sasaki is an issei of about 32 years of age. He informed that he is still on a student basis and was just recently notified by Philadelphia immigration officials that he could continue to remain in the U.S. until June of 1947. Rev. Sasaki stated that he is technically he is still a student as he is working on his Th.D. Rev. Sasaki feels an obligation to return to Japan and work among the Japanese people as a Japanese citizen. He feels if he is to work with Japanese people it would be much better if he retained his Japanese citizenship. However, he stated he still is not certain what would be best.

General Comment:

There is considerable concern among a good number of the issei who are affected by the deportation order. The problem of the family, especially that of the American-born children, seem to be the foremost consideration, and it is believed that most of the prospective deportees are requesting leniency on the basis of "hardship" to the family.

OUTGROUP RELATIONS
Talk with Postmaster and Asst.

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I visited the Denver Postmaster, Mr. Stevic, today in connection with the conducting of a postal survey of the Japanese population in Denver. Mr. Regis, head of the carriers, joined us. They were very cooperative about conducting the postal survey. The plan is to have the carriers distribute a brief questionnaire to each Japanese family in the city and to have these questionnaire picked up ~~xxxx~~ after allowing about three days. Mr. Stevic pointed out something I was aware of, namely, that the return would probably be small. However, I pointed out that I would try to get a lot of publicity on it through the two Japanese papers, and that if the postal carriers would be sure to collect these forms after the three day period, we may be able to get a fairly good return. Mr. Stevic informed that the Agriculture Dept. asks the post office to conduct similar surveys of the farmers, and their return has been about 10%. I have been shooting for a 50% return, but this may be impossible.

Evacuation:

Stated: Mr. Stevic: (voluntarily)

"You know, I think the evacuation of the Japanese from the West Coast was the biggest blunder made by the government."

I stated that looking at it from ~~a~~ hindsight it appears as a blunder, but that at that time the situation was so uncertain.

Mr. Stevic quickly stated:

"No, I felt at that time that the evacuation was a blunder. Mr. Regis and I felt the same way about it."

Comment:

Mr. Stevic was not very sympathetic with the Japanese-American in my previous visit with him, but now he is extremely sympathetic and friendly. Possibly it may be because he suspects ~~xxxx~~ now that I am a Japanese-American myself. However, his present attitude is friendly.

GREENHOUSE WORKERS
Visit with Mrs. Toda

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#89

Visited the Toda residence and talked to Mrs. Toda between 4:00 and 4:45 p.m. Their address is 1204 -4th Avenue. This is practically next door to Bright's Grocery & Fish Market.

Family:

Father: issei, about 45 years or more, greenhouse worker.
Mother: Mrs. T.; nisei, about 35 years, greenhouse worker.
Child: Daughter, 14 years, student.

Relatives:

Mrs. Today has two married sisters (nisei) and their families living in Greeley. They are Mr. and Mrs. Okazaki, who live next door to Mrs. Toda, and Mr. and Mrs. Nakashima. These two sisters have issei husbands. One of the sisters has two children, while the other has none. One sister and the two husbands work in as ~~the~~ greenhouse workers at the Erickson Greenhouse Inc., where Mr. and Mrs. Toda also work. The other sister is doing domestic work. The children are going to school.

Mrs. Toda's parents were just visiting the Toda family when call was made. The parents are living and working in Pueblo, southern Colorado. Mrs. Toda stated she and her parents visit each other quite frequently.

Background: Mrs. T. born & raised in Sacramento region

The Todas formerly lived in Los Angeles where they operated a greenhouse. Together with their relatives, Okazaki and Nakashima, they operated the greenhouse and a floral shop. From all indications they were quite successful in this business. They were evacuated to Amache, Granada Relocation Center, in Colorado. They first left camp late in 1942 on a seasonal basis and worked on sugar beet farms. They returned to camp for

GREENHOUSE WORKERS
Visit with Mrs. Toda

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Background: (continued)

a brief spell. Their present employer, Erickson Greenhouse Inc, first persuaded the Todas to come out to Greeley to work in the greenhouse, but the pay ~~xxxxxxx~~ offered was too cheap, Mrs. Toda stated. Later they doubled the wage, and in April 1943 they came to work for Erickson. They have been in Greeley ever since.

Occupation:

Both Mr. and Mrs. Toda work in the greenhouse of Erickson. Mrs. Toda seemed quite satisfied with the ~~xx~~ combine wage they get from their work. She didn't divulge what they were getting. She stated that Erickson somehow learned about their greenhouse experience and therefore did everything to get them to work for him in Greeley. Mrs. Toda spoke very highly of his employer, saying he is extremely friendly. There are about a dozen workers in the greenhouse, and of these five are Japanese, all of whom are the Todas and relatives.

Two other family relatives mentioned earlier also work for Erickson. They all had greenhouse experience prior to the war.

The work is year round, and as permanent as Mrs. Toda wants it to be. The regular work week is 6 1/2 days, with one-half day off per week. Mrs. Toda stated if she wanted to take time off, her employer usually consents.

Mrs. Toda informed that Erickson is the biggest greenhouse operator in Greeley.

Housing:

The Todas occupy a fairly nice house which is part of the work contract. It is located right next to one of the greenhouses. The house partially furnished, and Mrs. Toda had some of her furniture from the Coast shipped here. She is completely satisfied with present housing.

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Visit with Mrs. Toda

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Return to California:

Mrs. T. stated;

"Deep down in our hearts we want to go back to California. But housing is bad out there--there's no house--so we just can't go now. ..

"There's plenty of jobs out in California. My brother who was just discharged from the army is working as gardener and making \$400. a month. Gee, when you hear they're making such good pay out there, we want to go out there all the more.

"I guess we'll stay around here for a while, though. We like our job, our boss is good to us, and at least we have a house here."

It is very probable that the Todas and their two family relatives will remain in Greeley for another year or two. However, it is also very likely that they will return to California after the housing situation eases a bit, which probably won't be for about two years. If they return to California, they want to operate their own greenhouse and floral shop as they did prior to the ~~war~~ war.

Social Adjustment:

When Mrs. Toda was asked if she belonged to any organization or church in the community, she confessed apologetically that she didn't. She stated since she works 6 1/2 days per week, she has little time for any other activities. She informed her 14 yr. daughter attends the Sunday School at the Presbyterian Church. She and her two married sisters ~~in~~ visit each other quite frequently during their leisure. Her parents, who live in Pueblo, which is close to 100 miles away, visit her in Greeley, ~~and~~ or she visits her parents in Pueblo. Apparently, the parents and the three married daughters are very close to each other.

She thinks that the people in the community are very friendly,

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Visit with Mrs. Toda

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Social Adjustment:

and she has had no unpleasant experience with any ~~in~~ⁱⁿ the community. In general she thinks Greeley is a very nice community to live in. However, she has not discounted the possibility of returning to California when the situation permits. She probably reflects the feelings of her two married sisters and their families in Greeley, as well as that of her parents, who were just visiting her but who live in Pueblo.

She herself is a Christian and wants to attend Sunday church services, but she says "It's a question of loyalty to my boss, or taking Sunday off to attend church service." She says, "I feel a deeper obligation to my boss, who has been very nice and fair to us." ~~xx~~ She works $6\frac{1}{2}$ days a week, and often she has to work on Sunday, as this is a busy day. She stated there are only 2 holidays in the year in which the whole greenhouse employees take a complete holiday. This is on Labor Day and I believe it was New Year's.

Her 14 year old daughter is enrolled at a local school. Mrs. T. stated as she became ill, she was set back a couple of grades. She stated this was not due to any discrimination but purely because of her daughter's illness.

From all appearances the Todas seem to be happily adjusted in the community. This is mainly because of the nice adjustment they have made in their jobs. They have no special problems, except the California issue. Most of their leisure is spent in visiting relatives. They have a few close caucasian friends, mainly those who work with them in the greenhouse.

GREENHOUSE WORKERS
Visit with Mrs. Toda

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Comment:

Mrs. Toda, as previously mentioned is a nisei but married to an issei. It is interesting to note that she and her two sisters married issei. It is also interesting that they are very close to each other, as well as to their parents, and that they all have decided to remain in Colorado for a while. The main reason they have remained here, and contemplates on remaining here a few more years, is that they have been able to make a very satisfactory economic adjustment. When they leave for California, they will probably all leave together. This pattern of living close to relatives is quite a familiar one, although in this instance it may be somewhat unusual in that all of them are doing the same work at the same place. In this respect it is interesting that they are doing the same kind of work they did on the West Coast prior to the war, only this time they are merely employees. They hope that eventually they can reestablish themselves in the greenhouse and floral business on an independent basis on the West Coast, mostly likely Los Angeles.

They are not too closely associated with the Japanese in the community, other than their relatives. They are neither very deeply entrenched in the caucasian community. The latter is not necessarily atypical of the average Caucasian family in the community. However, they are quite happily settled in the community in their own limited mode of life.

DATA ON GREELEY
Meeting with Native Nisei

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I arrived in Greeley this afternoon and immediately made arrangements to meet Bright Hoshiko, who is one of the nisei leaders of the Greeley district. Bright was busy on his farm all day but promised to ~~xxx~~ meet me at his grocery store, located at 1220 4th Avenue, eight o'clock in the evening.

Background notes on Bright Hoshiko:

Bright is a nisei of about 27 years of age. He served with the 442 overseas and was discharged several months ago after 2 years of service.

He and his parents and family ^{own}/and operate a 100 (approx.) acre farm. He has several brothers and sisters. (Detailed report on this family will be made separately)

Aside from his family's farm, Bright and his brother, Henry, own and operate the "Bright's Grocery and Fish Market". He started this grocery when he returned from service early this year.

Nisei present at the informal meeting:

Besides Bright, there were many of Bright's relatives there. Henry Hoshiko and his wife, Vicki Hoshiko, another Hoshiko boy, Mr. and Mrs. John Numoto, and one or two other niseis.

Most of the evening was spent talking to Bright, as he was quite informed about the Greeley district, and since I was interested in getting general picture of the Greeley situation.

Japanese in Greeley district:

When I asked roughly how many evacuee and native Japanese families there were in the district, Bright began enumerating them one by one. I took down the names of the families, where they lived, whether they evacuees or natives, and whether they owned their

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owned their farm or farmed on a share-crop basis or cash rent. It surprised the native nisei to learn that there were close to 50 evacuee families and 50 native families in the Greeley district, which included Pierce, Ault, Eaton, La Salle, Evans, Greeley city, Gill, Kersey, Kuner, and Masters. Bright felt that his list was about 95% or better complete. Many of the others assisted in compiling the names of families, and other data. If there were 100 Japanese families, there must be close to 400 or 500 individuals in the whole area, if 4 or 5 were allotted to each family. Very few of the evacuee farmers were farm owners, while a good number of the natives were owners. In general most of the farmers were farming on a share-crop basis.

Very few of the Japanese, either evacuee or native, are in business or work other than farming. An overwhelming majority of them are farmers.

Greeley Community:

The population of Greeley was about 15000 before the war, and the group estimated there were about 18000 at present. The city has its roots in agriculture. Most of the people are either retired or active farm landlords. In other words agriculture is the predominant activity of the community. The Colorado State Teachers College is located here, and this attracts hundreds of out of city people. There are a few big sugar beet factories in and around Greeley. Aside from these activities, there is no other major industry which Greeley boasts of.

Bright stated there are at least 45 individual churches in the city, and thought the city was quite "churchy".

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Meeting with Native Nisei

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Greeley Community:

In brief Greeley is a nice, peaceful community which ~~max~~ has urban and rural features.

Most of the people are Swedes, Russians, and Germans. As a whole they were regarded by the nisei as "nice people". In general the Japanese has been able to get along in the community very nicely without any form of discrimination or prejudice.

Evacuee-Native relationship :

During the height of the relocation program from the camps to areas outside, there were about 5^{times} more evacuees than natives here in the Greeley district, according to Bright and others. From all indications it appears that the evacuees and natives did not get along very nicely. The natives charged that the evacuees were "clannish". They were also too critical of Colorado farming ways. What actually happened was that the evacuees disturbed the status quo of the native Japanese here, and this is at the bottom of their dislike for the evacuees. Naturally with a large group of evacuees coming into a small community at about the same time, the native Japanese were identified with the evacuees and prominently focussed in the ~~xxx~~ eyes of the community. It made the native Japanese a little more self-conscious about being of Japanese ancestry in their dealings with the larger community.

The natives disliked very much the evacuees criticizing Colorado's climatic condition, as it touched upon a sore spot. It is true that Colorado's climatic condition, as far as farming goes, is pretty bad when compared to Californias. The natives

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Meeting with Native Nisei

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Evacuee-Native Relationship:

acknowledge this, but to be constantly reminded by the evacuees of this situation was something that annoyed them terribly.

As Bright put it:

"You hear the Californians talk, you'd think that California ~~was~~ is the only place there is to live."

Also it is very probably that the friction is partially arising following based on the competition/~~that~~ the evacuees arrival in the district.

As Mrs. John Numoto put it:

"I don't know why the Japanese all go into the same type of farming. Around here they all raise onions and cabbage. I don't see why some of them don't go into some other type of farming, as raising other type of crops, or even going into poultry or livestock."

"That's ~~by~~ one of the reason the market is flooded with onions and the price is so low this year."

Mrs. John Numoto and her husband raise onions and cabbage themselves and consequently feel the competition very keenly.

Social Organization:

The issei and nisei Christians throughout the Greeley district meet once a month for church service held at the Greeley First Methodist Church and conducted by the issei and nisei pastor of the Denver's California Street Methodist Church. The Hoshikos and the Numotos are strong members of this group. As matter of fact Bright is chairman or president of the nisei group.

There is a Buddhist group here also, which meets about ~~month~~ once a month with the Denver Buddhist Church issei and nisei pastor conducting the services.

It was the consensus of opinion of the group that there were more Buddhist members than Christians in the whole community, although most of the

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Meeting with Native Nisei

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Social Organization:

Japanese ~~xxx~~ don't attend either of the church services or meetings. There is actually no other formal organization in the ~~group~~ community.

once a
There is a dance sponsored about/month by a group of evacuees. The dance is held at some church hall. Many nisei attend this dance.

The Christian families ~~xxxx~~ form a strong clique and visit each other quite frequently. For instance, the Hoshikos, the Numotos, and the Fred Hisamotos, all Christians, are very close friends.

Not much is known about the Buddhist group.

There is a feeling of apathy with regard to a nisei organization in Greeley. This is probably because prior to the war and evacuation, there were ~~only~~ only few families who lived widely apart from each other and didn't feel any urge to form an organization, largely because they were lost in the caucasian farming community. With the coming of the evacuees there were more frequent contacts among Japanese, and there emerged the "Kersey Californians" who began sponsoring the monthly nisei dances which attracted throngs of nisei. However, the evacuees were very uncertain about how they would remain here and in fact were anxious to return to the Coast, and didn't feel like joining any ~~permanent~~ organization.

There is a greater urge among the issei to form an organization, largely because they cannot mix into the larger community as readily as the nisei can. However, ~~aside~~ aside from church affiliation, there is no organization among the issei.

Need for Recreation Center:

When asked what kind of recreation the nisei engaged in, the group said mainly going to the movies or visiting. Some go bowling, but very few. John/ Numoto stated ~~ixxxxx~~ a big recreation center was really needed here in Greeley, for the nisei has no place to go.

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Meeting with Native Nisei

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Older Issei Dying off:

Bright stated that the duringthe brief period he was away from Greeley in service--this was about a year or two--about five or six of the elderly native issei died. He thought there was quite a bit of change in the make up of the population.

The group mentioned quite a number of aged/ issei who are just about to pass on from this world. One of them was an 80-year old issei bachelor.

I believe this simply emphasize the fact that throughout the country the issei are aging~~xant~~ rapidly, and that in the matter of about 10 years there will be very few issei, most of whom will be women.

Comment:

Because so much time was spent in taking a census of the number of Japanese families in the entire Greeley district, some pertinent points I wanted to bring up had to be dismissed.

The group was not especially live wire and information had to/^{be}pumped out of them.

NATIVE ISSEI FARMER
John Numoto family

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#91

John Numoto, 41 years, issei, was my constant companion, guide, and chauffeur. He loaned me his car on a rental basis. John speaks English with a heavy accent, understands it quite well, but has an easier time speaking Japanese. He speaks very deliberately which typifies his slow-moving and easy going nature. He was a most friendly and most helpful person, and is quite community conscious. He enjoys meeting people and is more conscious of community responsibilities than the average Japanese farmer. The following data was gathered through various chats with him, while travelling about from farm to farm.

Family:

Father: John; issei; 41 years; farmer, formerly steel mill worker
Mother: Amy; nisei; native Coloradan, about 29 years.
Children: Nancy, 5 years.
Jerry, 2 years.

Mrs. N's father, about 80 years of age, formerly a farmer but now retired, lives with the Ns but does no work at all. The Ns were married about 7 years ago. Mrs. N. is a very pleasant woman who speaks English fluently and who typifies an average nisei. She works on the farm herself, as well as caring for the two children. She was born and raised in Colorado, in the Greeley district, and is quite satisfied with her native state.

John's Background:

John was born in Japan but ~~xxx~~ came to America with his parents about 26 years ago, which is roughly about 1920. He was about 15 years of age then. He and his parents began working in the steel mill in Pueblo, Colorado. He worked in the mill for about 4 years, and then for the next 11 years he worked in a photo studio with another Japanese in ~~xxxxxx~~ Pueblo.

NATIVE ISSEI FARMER
John Numoto family

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John's Background (continued):

In 1942 he came to Greeley and began farming, and he has been here ever since.

Relatives:

John informed that his parents are still in Pueblo, Colorado. He informed his father is about 75 years and is still working in the ~~xxxxxxx~~ steel mill in Pueblo. (This sounds incredible.) His younger sister, who is a nisei, works as a secretary at the Pueblo YWCA. He informed that his parents came to America about 45 years ago. (John's memory of dates seem to be very poor. It seems that John's parents first came to America, and after a few years return^{ed} to Japan for a spell and then came back to America.)

Farm condition:

John share crops about 25 acres, largely devoted to onions and cabbage. He said the first year, 1942, he made quite a bit of money, about \$3000.00 or so. However, the following years he lost all of his savings and more, and he stated he is still trying to recoup from the loss. Last year (1945) he stated his onions crop was good, as the market was exceptionally good. However this year the market and weather were both very bad, and he is hoping he can break even at least. John has an easy-going philosophy with regarding to operating a farm. He doesn't hope^{nor expect} to make a big killing in one year, but is satisfied ~~with~~ if he is able to provide food and other necessities for his family from year to year. Following a visit to an evacuee farmer (nisei) who was complaining about not being able to make any money this year, although this farmer made a great deal last year, John stated:

NATIVE ISSEI FARMER
John Numoto family

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Farm condition: (continued)

"This nisei farmer is complaining about losing one year and trying to make up his losses already. Here, I'm still trying to make up losses I suffered three years ago."

Both he and his wife work on the farm. Mrs. N. is quite a worker. Both times that I visited the N. home she was busy working on the farm.

I saw several acres on which sacks upon ^{dry}sacks of/onions were standing. John stated:

"I was already to send these to the market, but it rained and the onions are all wet now, so I'll have to dry them out again. You know, when onions are wet you can very well sell them. You have to dry them out. These onions were harvest several days ago, and as it rained I had tilted them to dry the under side. Now, just when they were dry it had to rain again."

"Onion prices are very poor this year. Last year the prices were so high that we were irritated by the ceiling on them placed by OPA. Of course, many of the farmers sold them in the black market, so made a little more this way. "There's no money in onions this year."

His landlord is caucasian. The Ns seem to get along very nicely with the landlord.

From all indications, the Ns are far from being economically well off. Their farming is ~~not~~ bringing them their livelihood, but that is about all.

Other Occupational Interest:

Mr. N. is very interested in returning to photography as an occupation some time in the future. He enjoyed the ~~work~~ 11 years of experience with the photo studio in Pueblo. During a visit to the Fred Hisamoto residence, he proudly showed me a mounted photograph of ^{the} ~~a~~ wedding group at the ^{recent} wedding of Mr. Hisamoto's daughter. This interest in photograph is probably the reason John doesn't take his farming too seriously.

NATIVE ISSEI FARMER
John Numoto family

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Social Adjustment:

John and his wife are staunch Christians. John is probably one of the more active/^{Japanese} leaders among the Christians. He feels a deep sense of obligation to the issei Christian group that meets once a month at the First Methodist Church. One night he went all the way to Denver along with Mr. Fred Hisamoto, to hear Mrs. Uemura, visiting Japanese Christian worker from Japan.

He knows practically all the Japanese farmers in the district, native and evacuee, and they all seem to know him. He is a likable person, and is quite respect among the Japanese. He loves to go visiting ~~XXXXXXXXXXXX~~ his farmer friends and talk about farm problems or other subjects of interest.

He has numerous caucasian friends in the community, especially those with whom he has contacts through his farm work and marketting. Once a group of caucasian farm workers came into his house as if they ~~was~~ were part of the family, made themselves at home, and started a friendly conversation. At the service station where he trades the caucasian employee came out, greeted him~~x~~ by his first name, and carried a friendly conversation with him.

He is quite community conscious, especially with respect to the Japanese population. He feels there ought to be a Japanese organization through which the issei and nisei can conduct various activities. He echoed Mr. Fred Hisamoto's belief that the Japanese farmers ought to have a grower's cooperative so that the ~~XXXXXX~~ Japanese farmers can get more from their farming. At ~~the~~ Bright's Grocery one night he suggested this:

"You know, some nisei ought to start some recreation center. The nisei can go there to bowl, play basketball, pool, and

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~~ISSEI~~ ISSEI FARMER
John Numoto family

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Social Adjustment: (continued)

"various other recreation. This place sure needs a place like that."

From all indications ~~xxxx~~ he and his family seem to be happily adjusted in the community. His only major problem is economics.

Housing:

Like all share croppers he gets his house free of charge. The house is old, but they are comfortably situated.

Additional notes on family:

The Numotos speak English at home. Mr. N. had some education in Japan, and hardly any here in the U.S. He is not an intellectual by any means, but he is fairly intelligent. His mind doesn't operate very fast, but usually very surely. He is not very articulate, but he is a very good listener.

With respect to marketing of their farm products, much of this is on a ~~day~~ to day basis. That is to say, produce or retail stores call him on the phone and request so much of certain farm items. While at his home one day, there was a phone call from a prospective buyer. ~~xxxxxx~~ Mr. N. was on the phone, and Mrs. N. who was following the conversation, kept on yelling, "Ask him what ~~xxx~~ ^{his} price is." If the price is too low, the farmers generally refuse to sell as it would mean loss to them, considering the cost of harvesting the farm crops and hauling them to the market.

NISEI EVACUEE FARMER
Sam Sameshima family

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T. Yatsushiro

#92

Accompanied by my guide, Mr. John Numoto, I visited the Sam Sameshima family. They live in Kersey, Colorado, which is strictly a farm community. The family had just finished lunch, and a number of issei and nisei farmer friends of the family were relaxing in the kitchen-living room. These friends all left when we came in. They ~~xxx~~ were farmers who farmed near the Sameshima farm.

Family:

Father: deceased about 10 years ago.

Mother: issei, 55 years, doing housework for family.

Others: Son, Sam, head of family, about 29 years of age,
Dau-in-law, Sam's wife, about 26 years of age.

Children: 2 -- 4 year old and 2 year old.

Background:

Sam and his family formerly lived in Salinas. His dad was a farmer and he lived and worked on his farm. In 1937, however, he went into the trucking business, hauling farm crops from the farm to the market, and he operated a fleet of trucks. He stated he was making a very good income from his business up until the time of the war. With the evacuation he was forced to ^{return} ~~xxx~~ all his trucks/and he stated he took a tremendous loss. On most of his trucks he stated he only had a few more payments to make. As an illustration he related how on a \$2500 truck he had only \$700. more to pay, and he was forced to return the truck to the company that sold the truck to him. He wasn't very bitter about the ~~xxx~~ loss, however, he showed disappointment in having to give up all these trucks. In this respect he inquired about the evacuee claims bill, which, if passed, would compensate the evacuees of some of their losses.

NISEI EVACUEE FARMER
Sam Sameshima family

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Background: (continued)

In early 1942 he and his family voluntarily evacuated from Salinas to Colorado. He has been farming ever since.

Farm:

Sam is share-cropping about 25 acres, which are devoted largely to onions and cabbage. Regarding his farming experience in Colorado he stated:

"Farming during the war wasn't very bad. Last year it was very good. For instance, ~~was~~ the price of onions was at ceiling all last year. In fact, the price of onions bumped the ceiling so hard so many times, that the farmers were all griping. All the onion farmers made money last year. Then, too, many of them made more by selling in the black market.

"Now, this year, the farmers all took a beating. The market is poorest in many years. Gosh, the price of onions is so low, that I wish there was a floor on price as there is a ceiling. We don't have to worry about the ceiling price this year.

"Not only has the market been poor, but the weather this year has been bad. Some of the farmers in certain districts were wiped out. I wasn't hit very hard, so was lucky in this respect."

"You know, Colorado farming is very different from California farming. In California the farmers use big machinery and equipment and farm on a big scale, but here the farmers use smaller machinery and equipment. Then, too, the California farmer will gamble all on one crop, say lettuce in the Salinas area, while here in Colorado a farmer just can't take that gamble, as you can easily lose everything for the year.

"Since I have been farming in Colorado I have learned to farm according to farm methods here. There ~~ix~~ are good reasons why the farmers farm the way they do here."

"Farming in Colorado, in general, isn't too bad."

Sam went into a lengthy explanation about how the share crop basis operates. He gets 60% of the crops, while his landlord gets 40%. Some of the details are: the landlord prepares the land, cultivating it, etc.; the seed is bought on a 60-40 basis; the

NISEI EVACUEE FARMER
Sam Sameshima family

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Farm:

planting of the seed and cultivation & fertilizing following planting is done by Sam, but with the use of the landlord's equipment and machinery, the harvesting is done on a 60-40 basis, ~~xx~~ the landlord and Sam taking out their own share of the crops. The farm machineries and hauling trucks are all owned by the landlord and made available to Sam. Sam thinks he has an ideal share-crop arrangement. Mr. John N₁moto, my guide and who does share-cropping himself, was surprised ~~xx~~ at the unique arrangement which is ^{most} ~~xxxx~~ advantageous to the tenant, more so~~xx~~ than most of the share-cropping farmers.

Beside this, Sam informed that he can grow anything he so desires. In most cases the landlord has a say-so as to what the tenant farmer ought to grow. Sam thinks very highly of his landlord, who, he thinks, treats him very nicely. The landlord is caucasian.

Regarding his future as to farming, Sam had this to say:

"I guess I'll be farming in Colorado for the next few years. It's not bad here in Colorado.

"I went to California some time ago to survey farm prospects there. Housing is so bad there I don't want to back right now. Because of housing we just can't go back there even if we wanted to.

"The winter here in Colorado is too cold. That's one of the things I don't like about it."

Aside from farming his own 25 acres, he assists his landlord on the latter's farm, getting a straight wage for this work. Lately he stated he has been working for his landlord that he has little time to work on his own farm.

He also operates a small poultry, having about a 100 chickens or so.

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Sam Sameshima family

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Return to California:

As stated previously, Sam contemplates on remaining in Colorado and continuing to farm. He and his family wants to return to California eventually, but because of the acute housing shortage on the Coast, they feel it ~~a~~ unwise to return just yet. If and when Sam returns to the Coast, he hopes to continue farming, or ~~go~~ return to the trucking business, or even go into some business.

Social Adjustment:

Like most of the farmers, Sam and his family has little time for recreation or participating in Japanese or larger community activities. He is a staunch Buddhist, being the president of the Greeley YBA. They meet once a month, with Rev. Tsunoda visiting the group~~s~~ from Denver.

Like most of the farmers, much of their leisure time is spent in visiting their relatives and friends. During the^{farm}/season the main topic of conversation among them is about their respective farm conditions, which is only natural.

Sam has a host of farmer friends and among this group he is happily adjusted.

Family Relations:

With his father deceased, Sam is unquestionably the head of the family. His mother is living with him, and she is willing to follow the lead of her son with respect to returning to California or to Sam's future occupation. Even if Sam's dad were living, Sam would have the assumed the role of head of the family. He is pleasantly aggressive, very articulate and intelligent, and appears very capable. Sam speaks with~~h~~ authority but he is on very ~~stable~~ terms with his wife, mother, and children, as well his relatives.

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Sam Sameshima family

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Relatives:

During the visit with Sam and his family, Sam's brother-in-law, Sam Kanda, a nisei of about 30 years, dropped in on the family. Kanda was wearing his army/shirt and trousers and he informed that he had just been discharged from the army. He ~~was~~ served with the Counter Intelligence Corps in Japan. He is married to Sam Sameshima's sister. At present he is helping out on the farm, but is quite unsettled as to what his future is to be.

Sam has a few other relatives in Colorado.

Housing:

Sam and family lives in a comfortable farm house, which comes free of charge with the share crop arrangement. He is happily situated, and thinks this is much better than returning to California and be faced without a house.

ISSEI
EVACUEE ~~XXXX~~ FARMER
Toyohashi family

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#93

While travelling about with John Numoto, who acted as my guide and chauffeur, he shared with me little tidbits on various families that he knew. One family he spoke about, the Toyohashi, struck me as being unique.

The Toyohashi, according to Numoto, was a big time farmer in the Imperial Valley region in California. He now owns and farms 80 acres. ~~Max~~ Mr. T. is thinking of going into livestock business. This is a relatively unknown field to the Japanese farmers in Colorado, although a few are reported to have been engaged in livestock some time or another.

My guide also informed that Mr. Toyohashi still has his farm in Imperial Valley, and stated:

"I don't know why he doesn't go back to California."

The most amusing and unusual thing about the Toyohashi family is that they visit the Gypsy fortune teller in town for weather forecast. According to my guide they place complete faith in the fortune teller's prediction and disregard the official weather forecast in the newspaper and over the radio. My guide added: "The funny thing, though, the fortune teller is usually right."

This takes the cake as weather prognostication in Colorado goes. It ~~max~~ only underlines the fact that weather is a real problem to the farmer in Colorado.

EVACUEE ISSEI FOMER
Matsumoto family

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#94

My guide, John Numoto, passed this piece of information, which I thought pertinent, on to me. The Mr. Matsumoto, evacuee issei farmer, bought 40 acres of rich fertile land for \$10,000 a few years ago. Now he wants to sell this land for \$20,000. It is presumed that he wants to return to California.

The importance of this case is that there were a number of evacuee farmers like Matsumoto who really invested large sums of money in farms in Colorado.

EVACUEE NISEI FARMER
Roy Uyesaka family

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Together with John Numoto, my issei guide, I visited the Roy Uyesaka family who live in Gill (Greeley), Colorado (phone 076-R-11). The visit was made late in the afternoon and took about an hour. Since it had rained that day, the whole family was at home.

Family:

Father: issei, 64 years, retired.
Mother: issei, 55 years, in poor health, just had tooth extracted and bleeding when we visited.
Children: ROY, head of family, 27 years, single.
Frank, 25 years, single
Bob, about 23 years, just discharged from army, single.
Daughter, about 21 yrs, now a WAC receiving training in Minneapolis or Baltimore for assignment in Japan.

Roy, who is the oldest son in the family, is definitely the head of the family. Ever since the family came out to Colorado after evacuating the West Coast, he has managed the farm himself. The question of returning to California depends on him. There's deference shown to Roy by his younger brothers, as well as by his parents. When we talked about army induction, Roy stated:

"You know, I wanted to join the army myself. But if I went away no one could manage the ~~farm~~ family farm."

At this point younger brother, Frank, half-jokingly interjected:

"Well, what about me. Don't you think I could have managed the farm?"

To this Roy half-laughingly remarked:

"Oh, hell, you know you ~~can~~ can't manage the farm."

There was a general laughter.

Talking about his parents, Roy stated: "You know my parents are old and they are not in good health. I got to look after them now."

We visited with the three nisei boys in the living room, while Mr. and Mrs. Uyesaka stayed in the kitchen-dining room entertaining a neighbor issei evacuee farmer. Mrs. U. graciously served tea & cookies. She was bleeding profusely from a tooth extraction.

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EVACUEE NISEI FARMER
Roy Uyesaka family

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Background:

for the early part of his life
Roy was born and raised/in Torrance, which is in the Los Angeles district. His parents farmed. Between 1932 and early 1942 his family moved to Phoenix, Arizona, where they continued their farming. They were fairly successful in farming.

Roy is quite an amiable person, rather good looking, and somewhat aggressive and articulate. He is fairly intelligent. He has had only high school education, and has been farming for most of his adult life.

Evacuation:

In early 1942 Roy voluntarily evacuated from Arizona and came to Colorado where he began to farm, first as a labor and then farming on his own. His family was evacuated to Poston center, Arizona, living in Block 15. The family left Poston and came to join him and his brothers in August 1943. In Arizona the family was farming on a cash rent basis, so they did not lose anything on land property. They had to sell their household furnitures and farm equipment on which they lost somewhat.

Farming condition:

Roy farms 40 acres on a cash rent basis. The landlord is a Joe Ishii, who returned to California. He owns his own farm equipment. He raises onions and cabbage mainly.

Asked about his farm conditions during the past and present, Roy expressed great dissatisfaction about continuing to farm here.

"The weather here is the greatest problem. Boy, if the hail hits your farm you're wiped out for the year. I've had three years of ~~ah~~ bad luck with weather, and this is too much for me. I'm definitely pulling out of here."

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Roy Uyesaka family

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Farming conditions: (continued)

"Now you take today's weather. (It had rained and sleeted) Yesterday we harvest onions and had loaded them on three trucks. The weather forecast over the radio and in the newspaper predicted good weather for today. So we left our three truck load of onions outside. Now the onions are all wet and we'll have to dry them before we market them. I could have easily driven the trucks under shelters. Doggone this Colorado weather."

"There are some farmers who were hit by hail about three times this summer. God they were wiped out. I wasn't *hit* so hard and so was lucky."

"I'm fed up with this Colorado weather. There's no percentage continuing to farm here. The first chance I have I'm going to hit for California."

"Then the market situation here isn't too good. This year prices are really bad."

Return to California:

Roy definitely wants to return to California, and so does his parents. Roy stated:

"Many of my friends who are back in California now are urging me to return. I went out there in June this year. Housing is bad now, so it's not easy just picking up and going back. If I go back I want to go into farming eventually. First I probably will work in some job and look around for some prospective farm areas. I don't know where I want to farm specifically in California.

"My parents are old and my mother is not in very good health. This Colorado weather is bad for their health. I want to take them out to the Coast where it will be much better for their health.."

Roy's desire to return to California is predicted largely on his dislike for Colorado's weather and difficult farming conditions and his concern for his parents health. His friends now in California are persuading him to return.

EVACUEE NISEI FARMER
Roy Uyesaka family

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Housing:

The family lives in a relatively huge nicely-constructed framed house. The house comes with the farm, and therefore free of rent. Roy stated that the house is really too big for their family. One of the rooms which adjoined the living room was practically bare of furnitures. Roy stated they did not want to furnish the house too much, as they were not planning to stay here very long. This is definitely one of the better farm houses I've visited.

Social Adjustment:

Roy and his brothers sponsor a monthly dance at one of the church halls in Greeley. He stated there is no organization now. They merely contract the hall, and provide the music which is simply recordings. They own a phonograph and P.A. system which they use at the dances. About 2 or 3 years ago, they formed an organization called "Kersey Californians" which sponsored the monthly dances. But since most of the evacuee farmers from that region left, Roy and his brothers ~~simply~~ have been carrying on the dances anonymously. Roy stated the dance use to pack about 300 nisei dance enthusiasts from that region. Just a week ago because of ~~near~~ a mix-up in the dance date, there were only about a 100 or so people.

Roy and his brothers do not belong to any church, Buddhist or Christian, nor do they attend any services.

Roy stated there is a definite need for recreation for the nisei in the region.

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Roy Uyesaka family

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Social Adjustment: (continued)

Regarding the monthly dance, Roy informed that they now charge 35 cents per person. They used to charge about 25 cents formerly. This is really a money-making proposition. They rent the hall for only about \$10., and having no other expense they always make a profit. This only indicates the enterprising and aggressive nature of Roy and his brothers.

A good deal of their time, like most of the other farmers, is spent in visiting their nisei friends nearby. When we arrived at the residence, Roy and his brothers and another nisei friend were playing cards, probably poker as they had piles of matches stacked on the card table.

Roy and his family are living in a temporary vacuum. They are not interested in establishing their roots into the community because of their desire to return to California. Despite their unsettledness they ^{don't} seem to be faced with any real problem in the community. They seemed to be happy in their own way.

Additional farm notes:

Roy informed that they had operated a poultry of about 1500 chickens but sold this out early this year because of the high price of chicken feed.

EVACUEE FARMERS
Kishiyama family (1912 -5th St, Greeley)

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Together with John Numoto, my guide, we visited the Kishiyama family. We spent about an hour here and left around 6 p.m. as they were preparing to have supper. The whole time was spent talking with the oldest nisei, whose name was Moss I believe. The family has a phone, 018-J11.

Family:

Father: issei, about 65, very nearsighted, depressingly quiet.
Mother: issei, about 55 years, ~~xxxxxxx~~
Children: Moss, about 26 years, friendly & articulate.
Kibei son, about 24 years,
Nisei daughter, about 17 or 18, attractive & friendly.

My guide was reluctant about visiting this family when I randomly picked it out. He stated that Mr. K. never says a word when a visitor comes. Throughout our visit, Mr. K. sat in the living/^{room}with us and stared at the floor for the full hour, broken only by an occasional cigarette or stoking of the stove. Of Mr. K., my guide stated:

"Mr. K. is a funny guy. You know, during the war he was going all over and telling the people that Japan was going to win the war. Whenever, some of us told him differently, he got mad as hell. He sure is a funny.guy.....very temperamental."

When I asked my guide later why the kibei son didn't come out to talk with us, John stated:

"Oh, you know, he's a kibei. He was in Japan many years. He can't speak English too well. He never goes around with nisei. He has one good kibei friend who lives quite a distance from his place, but he goes all the way to this kibei friend's place for visits."

Of the nisei son, Moss, with whom we did all our visiting, my guide stated:

"The nisei girls around here don't like Moss, you know. I don't know why they don't like him. He's a nice guy."

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Kishiyama family

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Family: (Continued)

Moss was very friendly to us. He is rather good looking, fairly intelligent, and rather likable.

The young daughter is still going to high school. She was very friendly, coming in to serve us tea.

Mrs. K. kept very much in the kitchen and hardly came out into the living room.

Moss appear to be acting as the head of the family, although the father's temperamental character makes itself felt at times. It is guessed that in any family controversy the father is the final authority.

Moss, however, does the actual managing and operating of the farm. The father and brother assist on the farm.

Farm:

The family lives in Greeley city, but their farm is located out in the rural district. They farm 30 acres on a share-crop basis. They raise mainly cabbage and onion. They have done fairly well by farming in Colorado through the war and up to the present. Moss informed that he had just marketted several tons of cabbage and received \$21.00 per ton. My guide, Numoto, was amazed at this price, as the highest this year has been \$15.00 per ton. Moss stated he marketted about 10 tons of cabbage just recently. Moss stated:

"Last year we were hit by the hail and so our onion crop was ruined. That was the year when the price of onions was really high. So we lost out a great deal. However, other than this, we have done pretty good in farming."

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Kishiyama family

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Farm: (continued)

Moss spoke about the unfavorable Colorado weather, but he did not appear to be too annoyed by this. Apparently they have adapted themselves to the weather. It is also probable that his farm has not been hit as hard/as many other farms have been. ^{by hail} From all indications they are contented with farming in Colorado, and expect to continue farming here for some time.

Unlike most farmers, they do not live on their farm. Rather they have bought a very nice house in the city, and they commute to the farm daily.

Housing:

The house is very comfortable and large enough for the whole family. They have a huge coal-burning stove in the living room. It is nicely furnished. Moss stated the reason they bought a ^{in the city} house/instead of living on their farm, was because they never knew if they will continue to farm in the district for very long. Moving about from one farm to another causes inconvenience to his sister in attending high school, as there is the usual district regulations covering what high school one can enroll in. Purchasing a house is a strong indication that the family contemplates on remaining here indefinitely.

Return to California:

Moss stated that the family definitely plans to stay here for a few more years at least. His father prefers Colorado's climate to that of Salinas. He and others of the family feel that it is too cold, cool, and rainy most of the year round in Salinas. The winter here may be cold, but the summer is very ideal here, they feel.

EVACUEE FARMERS
Kishiyama family

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Background:

The family formerly lived in Salinas, California, where they operated a farm. In early 1942 they voluntarily evacuated to Colorado, where they have been ever since.

Social Adjustment:

As previously reported Mr. K. and his kibeI son are probably not happily adjusted in the community, because of their peculiar characteristics. They probably do not mix in well with the other Japanese farmers.

However, the family has a few friends whom they visit during their leisure.

Asked what the nisei did ~~do~~ when not working on the farms, Moss replied that there was very little to do. One could go to movies. There was a dance once a month. He does not attend the Christian church service, and it is not believed he attends the Buddhist church either.

He thought there was a great need for recreational facilities for the nisei.

EVACUEE FARMER
Fred Mikuni family

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T. Yatsushiro

#97

Together with my guide, John Numoto, we visited the Fred Mikuni family in Pierce (Route 1), which is about 25 to 30 miles northwest of Greeley. We were really looking for another family (Okamotos) but my guide couldn't locate this family, and accidentally passed by the Mikuni farm. I had met Fred Mikuni, nisei, on October 13th at the nisei Christian (Methodist) church service held at the Greeley First Methodist Church, so knew him slightly.

Family:

Father: issei, about 60 years, works on farm
Mother: issei, about 55 years, assists on farm.
Children: Fred, about 25 yrs, recently discharged from army.
two daughters, just below Fred; one is married
and living away from family.

From all indications Fred acts as head of this family in practically all matters. Father is a very shy retiring man, and displayed deference to son Fred in various ways. As typical of issei women, Mother Mikuni stayed in the kitchen and refused to come into the living room other than when serving tea. She is very shy but extremely friendly.

Background:

The family formerly lived in Salinas, California. They were farm laborers working on a huge 2000 acre lettuce farm owned and operated by a Caucasian.

They voluntarily evacuated Salinas in early 1942 and came to Colorado. They have been farming in their present location ever since. Rx

Fred was discharged from the army just recently, after having served for over two years.

EVACUEE FARMER
Fred Mikuni family

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Family Farm:

The family farms 17 acres on a share crop basis. The grow mainly onions and cabbage. Their farm was hit three times by hail this year, and consequently they lost practically everything this year. I saw several acres of onion path, which had fresh green tops. John Numoto, my guide, saw this also and quickly surmised, "Oh, those onions are no good. It's still green. It must turn yellow before the onion can be harvested."

Mr. Mikuni, father, related that the reason the onions were still green was because the hail hit their farm late in the season and the onions haven't had a chance to mature. He stated they were no good now.

From all indications this family has had a hard time ever since taking up farming in Colorado. They have been able to subsist but that is about all. The whole family displayed a disappointment and pessimism with regard to farming prospects in Colorado.

Return to California:

Fred is somewhat opposed to returning to California. He believes that returning would only mean being thrown into the old Japanese community and facing worse discrimination than elsewhere. He believes in dispersal of the nisei throughout the country, even at the expense of some hardship on the family. However, he is very uncertain about his own future, whether he wants to continue farming or go into some other kind of work. He is toying with the idea of going to college and taking advantage of the GI Bill of Rights. He is interested in business, but at present he is very uncertain as to the advisability of he going

EVACUEE FARMER
Fred Mikuni family

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Return to California:

going to college and leaving his parents alone. He is also uncertain as to what job opportunities there will be for nisei in the future. If he decides to enroll at some college, he prefers to stay out here in Colorado and not return to California. However, because of his own personal indecision concerning his education, he is all the more uncertain as to returning to California or not.

When I asked father Mikuni what his desires were concerning returning to California, he shyly pointed at Fred and stated in Japanese:

"It all depends on my son, whether he wants to go back or not."

He refused to express his own desire. However, through a previous meeting with Fred, it was learned that his parents were inclined toward returning to California

There is a great deal of evidence pointing to the fact that of those evacuees remaining in Colorado, the decision to return or not rest largely with the nisei children and not with the issei parents. There is more and more ^{isei} reliance ~~making~~ on their nisei children in various ways. They realize they are of retiring age now, and must depend on their nisei children to support them and lead them.

This family will probably continue to farm in Colorado for at least a year more. If and when the opportunity arises the family will probably return to California, although son Fred may enroll in some college in the East.

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Fred Mikuni family

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JACL

When talking about organizations in the community, Fred voluntarily asked:

"What do you think of the JACL? You know, before I was in sympathy with the JACL. I thought they were doing a good job for the nisei. But during the war I've heard so much opposition to the JACL, that I don't know where I stand. I'm neither for nor against JACL now."

Social Adjustment:

The Mikunis are strong Christians. The whole family attend the monthly church service held at the Greeley First Methodist Church for the issei and nisei. The issei and nisei pastors of the Denver California Street Methodist Church visit the Greeley group to conduct the monthly service.

As Pierce is quite a distance from Greeley (25 miles or more) the family is much more isolated than most of the Japanese farmers are. However, the family has ~~xxxxx~~ a car and Fred makes frequent trips to Greeley to visit his nisei friends. Family visits is the major leisure time activity.

Fred stated there is a definite lack of recreational facility for the nisei. He stated there is a monthly dance for the nisei held at a church hall, but aside from this there is hardly anything in the way of entertainment. Movies are popular.

Of his parents Fred stated:

"I know my parents are quite lonesome. Many of their friends have gone back to California. We're pretty ~~xx~~ isolated from our friends in this region."

Fred informed that there is to be held a nisei veteran's testimonial dinner in a week or so. This is in step with similar affairs which have been held in Chicago, New York, Los Angeles, and elsewhere.

NATIVE ISSEI FARMER
Visit with Fred Hisamoto family

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#98

Tonight between 6:15 and 8:30 a visit was made at the home of Mr. Fred Hisamoto, issei farmer. Mr. John Numoto, my chauffeur and guide, accompanied me and introduced me to the family.

Mrs. Hisamoto was busy in the kitchen preparing dinner. The youngest daughter, June who is about 17 or 18 years, was busy preparing herself to go to the ^{highschool} football game that night. The father ~~was~~ had just returned from a strenuous day marketing some farm products. Sho, 20 year old now in the army, was relaxing at home enjoying a two-week furlough which ends in two days. We were ushered into the living-dining room and persuaded to join the family in dinner. We had a late lunch ~~that~~ and politely refused but the family insisted and we yielded. The dinner was American in style and cooking. Throughout the dinner and afterwards we had a very delightful conversation with Mr. Fred Hisamoto, family head, doing practically all the talking and Mr. Numoto and I interjecting a remark sporadically. Mr. H. is a jovial character, extremely articulate, and a most pleasant conversationalist. He speaks both English and Japanese, although the latter better and more often, and even knows some Hawaiian. He is intelligent, witty, and greatly Americanized.

Family:

Father: Mr. H.; issei, born in Hiroshima ken; 65 years; farmer
Mother: Mrs. H; issei; about 58 years; house mother-farmerette.
Children: Son, married, living in Minneapolis; wife is white; ex-GI
Daughter, married, living in Manitou Springs, Colo;
husband operates a curio shop.
Daughter, Ruby, married to Noble Taziri just recently,
both living in Greeley, and working on farm.
Son, Sho, about 20 yrs; now in army.
Daughter, about 18 years; student, or just graduated
high school.

NATIVE ISSEI FARMER
Visit with Fred Hisamoto family

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Family Relations:

The relationship between family members is most congenial, with a lot of joking and kidding taking place. The father is the most dominant figure in the ^{family} head, largely because of his articulate nature and because of his joviality and likableness. He kids a lot with each member of the family. Once he answered the phone and the call was for his daughter June, and he yelled out: "June, your boy friend is on the phone," although actually it was a girl friend of June. When June asked the father for a \$1.00 for gas for the car, the family kidded her about taking out a gang of boys and having to pay for the gas. The day before I saw Mr. H.'s married daughter, Ruby, embracing her dad, ~~and~~ who was just leaving for Denver with a car full of issei men and women, and saying "Hey, Pop, so you old folks are going to town to have some fun--Watch out for the women, now."

From all indications the relationship between all family members is most amiable. This is largely because the father is amiable and pleasantly articulate. There is no question about the father being the family head. This is necessarily so now, with three children married, and the only son in the army. Only a young daughter remains with the family.

Brief Life History:

Mr. H. went into considerable length in relating his life story which was most interesting. In 1905, at the age of about 21, he heard about the wonders of America through another issei in Hiroshima who had visited ~~an~~ America and had returned. He immediately came to America. He first stopped off in Hawaii and

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Visit with Fred Hisamoto family

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Brief Life History: (continued)

and remained here for about 13 months, working first on the sugar plantation and then working as a stable boy. He said he was paid 60 cents per day working on the plantation, and used to save about \$5.00 per month if he lived very conservatively. Working as a stable boy he was able to save three times as much per month. After making enough money for boat fare, he left Hawaii and came to the mainland. He related a dramatic story of how he loaned a good sum of money to an issei friend of his so that he too could leave Hawaii and come to the mainland. He told how this issei friend wept when he was about to board the ship, and how he offered the necessary money to this issei for the boat fare, as this issei had only a few dollars. When they both boarded the ship, they had only fifteen cents between them, which was to last them until they arrived in California. He told of how he used ten cents of their entire fortune of 15 cents to bet in a gambling game on the ship. This ten cents brought him about \$10. and they celebrated ~~and~~ by splurging in food stuff. They were hungry as they had not eaten for quite a spell. Arriving in California, Mr. H. worked for about 6 months on the railroad and on farms. He then left for Colorado where he worked ~~far~~ on the railroad. He worked in Montano also on the railroad. For the past 24 years he has been in Weld County, Colorado, farming in various capacities. He has been on his present farm for the past 13 years. He was deeply touched as he spoke of the issei friend whom he had loaned about \$35., as this same issei, many years later after Mr. H. was married and had 2 or 3 children, sent him many costly gifts as gold watches, etc. He had refused to accept any payment on the loan, and this issei had repaid him many times more in another way. He was deeply touched.

NATIVE ISSEI FARMER
Visit with Fred Hissamoto family

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Mr. H's Farm:

Mr. H. is now farming 200 acres, growing a lot of hay and other animal feed crop. He also grows a good deal of cabbage, onions, and sugar beets. He owns 120 acres, while he cash rents 80 acres. Up until early this year he had about 60 cows and operated a dairy, but when his son, Sho, entered the army early this year, he sold all his cows except 16 upon the insistence of his son, Sho. He stated, "I wish I had the cows now."

Mr. H. hires many Mexican labor ka on his farm.

Farming Experience:

Mr. Nymoto, my constant guide, told me that up until several years ago, Mr. H. led a hard life, struggling to keep his farm operating. However, during the last few years he has been very successful, in fact one of the most successful/^{Japanese}farmers in the whole region of Greeley.

Mr. H. actually manages and operates the farm. He does all the marketing of the farm products now with most of his children away from home. He told of how he has been going to Denver, 55 miles away, about 2 or 3 times a week to sell his farm crops there as he can get about \$5. more per ton in Denver than in Greeley. He told of how he got \$15. per ton for cabbage in Denver. (This doesn't sound too high, as another nisei farmer told me of how he got \$21. per ton in Greeley just the other day.) However, there is no question that Mr. H. is a smart operator and generally gets the most for his farm products.

From all indications he is economically well established, and probably one of the few successful farmers in the region.

asset
NATIVE ~~EVACUATION~~ FARMER R
Visit with Fred Hisamoto family

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California versus Colorado farmer:

On his own volition, Mr. H. began comparing the California and Colorado farmer. He stated:

"There is a great difference between the Colorado and the California farmer. There is a big difference in their character, spirit, and motives. The California farmer is very much like the Jew. He is extremely money-conscious. All he thinks about is money, money, money.... If he doesn't make a huge killing in one year he is disappointed. He is terribly upset if his crops are destroyed one year by hail or bad weather. He figures he must be making money every year.

Now you take the Colorado farmer he is different. He farms from year to year, but he doesn't expect to make a huge fortune in one year. If he loses his crops this year due to the hail or frost, ...all right he is not going to get disappointed and quit farming entirely, but will hope that the next year conditions will be better. He is contented to be able to provide a living for his family. He is not money-conscious as the Californian. If he can provide a steady income to maintain his family he is happy. He doesn't expect to make a fortune overnight. You might say, he is easy-going."

Mr. H. was extremely critical of the California farmer. He acknowledged the fact that these characteristics of the Californian are probably due to the keener competition in California and to the higher standard of living there. He went on to say:

"The thing that the Californian dislike most about Colorado is the tremendous thunder and lightning and the unpredictable hail and frost. The thunder here is so loud that the California were frightened stiff whenever it occurred. Of course, no one likes the hail and frost. We Coloradoans don't like them either."

"Yes, it's true that in California one can farm year around while here, one can farm only during the summer season. But I've heard that most of the Japanese farmers were just able to provide their livelihood while they worked right through the year. Here the farmers are just as able to provide their livelihood throughout the year, but they don't have to work during the winter months. In other words, we Coloradoans are able to enjoy about 3 months vacation in the winter, and still maintain a livelihood, while the Californians who farm year round are just barely able to maintain a livelihood without any vacation. I don't see why the Californians think they're better off just because they can farm year around."

NATIVE ~~EVACUEE~~ FARMER
Visit with Fred Hisamoto family

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NEED FOR A JAPANESE GROWERS COOPERATIVE

When I casually mentioned whether he thought the nisei ought to take the leadership from now on with respect to the future of the Japanese in the U.S., Mr. H. heartily agreed and stated:

"Oh, yes, the nisei must now take the leadership. The issei are old now--average around 65 now--and it's up to the nisei to take the lead.

"You know, I've been thinking very seriously recently that the Japanese farmers here ought to form some kind of a farmer's cooperative association. We farmers raise the crops, but when it comes time to sell the products in the market we have to accept whatever price the hakujin buyer or wholesaler offers us. Usually we get such low prices for our farm products. The hakujin buyer turns around and sells the product he buys from us for double the price.

Now, I don't see why the Japanese farmers can't get together and market their farm products to the retailers, eliminating the middle man. ...

The other day I went to the shed (where raw farm products are bought, packed, and made ready for shipping) and there I saw all the workers were Japanese. The operator of the shed was a hakujin. Why can't the Japanese operate their own shed. After all we raise the farm products.

Now, this is where the nisei ought to take a lead. They are the only ones who can go ahead and establish some kind of cooperative association in which all the Japanese farmers can pool their farm products and resources. The nisei can speak English well, the issei can't, and they are better adapted to deal with the hakujin public."/>

I don't think such a project can take place over night.

I don't know whether I'll live to see the day when such an organization can be established. But I think eventually such an organization will ~~be~~ have to be established, and the nisei must take the lead in this."

Mr. Numoto added his approval of such an organization and stated:

"The trouble is that there isn't any good leader among the issei around here. That's what we lack most. If there were any good issei leader I am sure we would be able to organize such a cooperative and do a lot more."

issei
NATIVE ~~ISSEI~~ FARMER
Visit with Fred Hisamoto family

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Social Adjustment:

Mr. H. and his family attend the issei service once a month held at the First Methodist Church of Greeley. Rev. Uemura or Rev. Agamatsuma of the Denver Japanese Methodist Church come once a month to Greeley to conduct an issei service. The Hisamoto family is quite well known to the First Methodist Church, as Dr. McVicker, pastor, spoke of them and informed that the children attend the regular English morning service on some Sundays and that some of them are members.

Among the Japanese population Mr. H. and his family are respected highly and are quite popular. They visit other Japanese farm families quite frequently.

They are not very well known in the larger community nor do they participate in larger community functions and activities, but they feel quite "at home" in the larger community, especially after having lived in the present location for the past 13 years, and in Weld County for the past 24 years.

From the Japanese population standpoint, one cannot help but conclude that the Hs. are very happily adjusted.

Housing:

They have a huge two-story building which is very nicely constructed and furnished. For the present family of three, it is far too big. There is no problem here.

NATIVE ISSEI FARMER
Visit with Fred Hisamoto family

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California versus Colorado farmers: (additional)

Mr. H. ~~xxx~~ continued his criticism of the California evacuee farmers:

"You know, what really got me was what the evacuee farmers told us Colorado farmers. They said we were ~~xxxxxx~~ crazy to continue farming in Colorado, that California was so much a better place, that they wouldn't consider farming continuously in Colorado. I resent very much they saying we're 'crazy' here in Colorado." (Mr. H. used the phrase "baka ni shiteru.")

EVACUEE FARMERS
Tassuo Matsuda family

Rt 1 - Preece

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#99

Together with my guide, John Numoto, we visited the farm of the Matsudas. As we drove up to the house, we saw Tatsuo Matsuda, nisei, driving a big John Deere tractor toward us. We talked to him and learned that his whole family and relatives were out topping sugar beets and harvesting cabbage. It was obvious that they were very busy, so we spent only a brief spell talking with Tatsuo.

Family:

Father: issei
Mother: issei
Children: Tatsuo, 27 years, kibe
2 or 3 others (adults)

Relatives:

Uncle: issei
Aunt: issei
Children: several (adults)

Tatsuo's father and his uncle are brothers, therefore bearing the same name, Matsuda. They live together, and the household consists of about ten members in all.

Farming:

The two Matsuda family share crop about 160 acres. About 60 acres are devoted to growing hay, about 30 acres to ^{sugar} beets, and the rest to pinto (dry) beans and cabbage. Hay and sugar beets are sure crop, although the income is not very big. Tatsuo informed that pinto beans yielded them a good profit this year. Cabbage wasn't bad this year. In general, these two families have been doing fairly well ever since they evacuated to Colorado in early 1942. They like Colorado quite well, and have no desire to return to California at present. It is very likely that they will establish their residence permanently here in Colorado.

EVACUEE FARMERS
Tatsuo Matsuda family

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T. Yatsushiro

Background & Evacuation:

The two Matsuda family formerly lived and farmed in Salinas, California. Actually they were farm laborers in Salinas. Tatsuo informed that his uncle was the foreman on the 2000 acre lettuce farm which was owned by a Caucasian and which employed many Japanese laborers. This is the same farm that Fred Mikuni and family (who also live in Pierce now) worked on as laborers.

Early in 1942 they voluntarily evacuated Salinas and came to Colorado.

Comment:

Tatsuo left his tractor engine going which made our conversation very difficult. As they were busy on the farm, we didn't feel we ought to stay too long.

From all indications this family ~~ix~~ group has made a nice economic adjustment here in Colorado. They are quite satisfied with their farming here, and seem to like Colorado. They probably will remain here.

It is interesting that two related families are farming together. It corresponds to the three related evacuee families (one of whom is Todas) in Greeley, who are working in the same greenhouse firm. Ever since evacuation there has been a tendency for related families to take up residence in the same place, if not doing the same work. This is a very important consideration in the eventual permanent residence of Japanese throughout the country.

EVACUEE ISSEI FARMERS
Masaguchi family

1
Greeley, Colo
18 Oct 46
T. Yatsushiro

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Visited the Masaguchi family, who live in Eaton, near Greeley. They were very busy harvesting cabbage. Mr. M., issei, practically ignored us as he trotted off to the field. Mrs. M., issei, had just returned from the field and very kindly invited us in and spoke to us for a few minutes. However, she frankly told us that they were so busy that day, that she would prefer if we came in the evening.

Family:

Father: issei, about 62 years
Mother: issei, about 55 years.
Children: two grown boys
One boy is married.

Farming:

The family is share cropping about 20 acres, growing cabbage and onions. They are doing fairly well, although they are not economically well off. Mrs. M. stated she disliked Colorado severe winter. However they plan to remain in Colorado indefinitely.

They were former Colorado farmers up until about 1936, when they left because of Colorado's severe cold for Los Angeles. For six years up until early 1942, they operated a restaurant and pool hall in the Japanese business district in Los Angeles. They voluntarily evacuated L.S. early in 1942 and returned to their former place of residence in Colorado. They have been farming here ever since.

Miscellaneous notes:

The Masaguchis are from Fukuoka ken. When I told her I visited Fukuoka ken after the war, she became terribly interested. She stated that many of the people in this district were from Fukuoka and Kumamoto kens.

EVACUEE ISSEI FARMER-BUSINESSMAN
Mr. Narasaki

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18 Oct 46
T. Yatsushiro

100

John Numoto, my guide, and I stopped off at a grocery store in Greeley to pick up some cigarettes and we ran into Mr. Narasaki whom John knew fairly well. I was introduced to him, and we had a short chat.

Family:

Mr. and Mrs. Narasaki, both issei, and several children are living in Greeley in the rural district. They formerly lived in Arizona and California. It is believed he voluntarily evacuated, and further that he was a farmer.

Present occupation:

Mr. N. is share-cropping 20 acres of farm land. He grows largely onions, but also grows numerous other farm crops, as "dai-kon", cabbage, etc.

Beside having his farm, he operates a Japanese food factory where he pickles and cans various popular Japanese food. He is the manufacturer of the "Denver Zuke" which is widely distributed throughout the country.

My guide informed that he is economically fairly well established. The unique feature in Mr. N's occupation is that he grows his own food products and operates his own pickling and canning factory. This eliminates much overhead expense.

Mr. N. expressed satisfaction in his farm and factory set up.

Return to California:

Mr. N. stated he is not thinking of returning to California until his children finish high school. He stated two of them are now in high school.

FT. LUPTON
Brief visit made.

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Ft. Lupton, Colo
19 & 20 Oct 46
T. Yatsushiro

#103

Following my visit of Greeley (Oct 16 to 19) and on my return trip to Denver, I made an overnight stop-over at Ft. Lupton. I had a pre-arranged meeting with Mr. Kohama, evacuee farm labor in Ft. Lupton who is working in Denver for the winter. Because of a touch of flu I was not able to do anything the night I arrived in Ft. Lupton (Oct 19). The next day (Sunday, Oct 20th) I managed to spend several hours visiting five Japanese families living in the U.S. Department of Labor "Labor Supply Center" (Labor camp). A brief report on each family will be ~~xxx~~ made.

Ft. Lupton:

Ft. Lupton is a small farm community. The 1940 U.S. census shows the ~~1940~~ population to be 1,692. Ft. Lupton is in Weld County, and the 1940 census Japanese population for Weld County was 660. In 1940 Ft. Lupton and Greeley were the two leading Japanese farm communities in Weld County. During the evacuation and resettlement out of the centers, a sizable number of evacuees settled in Ft. Lupton, but there are only few evacuees left now.

Sugar Beets is one of the leading farm crops. There is a large sugar beet factory in town.

Ft. Lupton was hit pretty hard by hail this past summer, and a number of farmers got wiped out.

"Labor Supply Center"

The labor camp in the community is operated by the U.S. Dept. of Labor as an aid to farmers needing farm labor and as an aid to farm labor. It is not known how many individual houses there are in the camp, but I estimate there are between 50 to 100. Each family unit lives in a detached house ^{surrounded by} ~~with~~ about half an acre of land which can be used to grow various vegetables.

FT. LUPTON
Brief visit made

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T. Yatsushiro

"Labor Supply Center"

The size of the houses vary from 1-bedroom ones to 3-bedroom ones. Besides the bedroom there is a ~~a~~ good-sized room which is used as kitchen, dining room, and living room. There is also a very small bathroom. The framed houses are very simply constructed but are substantial. The administration building~~s~~ ^{is} located in the center. It no serves as an office, but there is a gymnasium attached, as well as a commissary.

The camp reminds me of a relocation center, except that family units live in individual houses.

The rent is very cheap, ranging from \$2. to \$4. per week. A one-bedroom house ~~is~~ rents for \$2. per week, regardless of the size of the family. This rental includes gas, light, and water.

Economic status of labor camp residents:

Most of the residents in the labor, camp, including the Japanese, are of the lower economic class. Among the Japanese families living in the camp (which number about five), they are either farm laborers or small farm operators, with the exception of one, ~~the~~ S. Hori, a young kibe farmer who operates 160 acres with his brother.

Lack of social life among Japanese in labor camp:

There is a definite lack of social life among the Japanese residents of the camp. Visiting each other and going to Denver occasionally are the main leisure time activities. ~~XXXX~~ They seemed to be rather isolated and living from day to day. Some of this is due to the fact that the Japanese are mainly evacuees who are very unsettled and undecided about returning to California or remaining here.

EVACUEE FARMER
Mr. Honda & family

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Lupton, Colo
20 Oct 46
T. Yatsushiro

#104

A brief visit was made with the Honda family, who live in the labor camp.

Family:

Father: issei, about 58 years
Mother: issei, about 54 years
Children: 5 in all, ages ranging from 24 yrs to 4 yrs.

Background:

The family farmed in Gardena, (near Los Angeles) California prior to evacuation. They were evacuated to Jerome center in Arizona. About 1943 ~~arrived~~ they resettled to this area and have been farming up till this year.

Economic Adjustment:

The family has been share-cropping on a small basis in this area. This year they quit operating the farm, and Mr. H. has been working as a farm labor and loafing part of the time. Apparently they did not do so well in farming on their own the past two years, and consequently quit.

Return to California:

Mr. and Mrs. H. are very anxious to return to California. However, because of the housing shortage in L.A. they have refrained from returning. Consequently, Mr. H. ~~is~~ stated that they will probably live and farm in Colorado for the next 2 or 3 years. It is very likely that this family will leave for California eventually.

The thing they like about Colorado is that during the winter the farmer can rest, while in California a farmer has to work year round.

EVACUEE FARM FAMILY
Mrs. Suzuki

P. 1
~~XXXX~~ Ft. Lupton, Colo
20 Oct 46
T. Yatsushiro

#105

A brief visit was made at the Suzuki home. No one was home except Mrs. Suzuki. They occupy a 2-bedroom house in the labor camp, paying \$3. per week.

Family:

Father: deceased, issei
Mother: issei, about 54 years.
Children: 6 in all
 1 daughter in Chicago
 1 son in Denver, working
 youngest is in high school.

~~XXXXXXXXXXXXXXXXXXXX~~

Background:

The family formerly lived in Sacramento, California, where they farmed. They were evacuated to Amache center in Colorado, and in 1943 or 1944 they resettled to their present location and began operating a small farm.

Economic Adjustment:

The family ~~has~~ has been operating a 5-acre farm on a share crop basis. They have been doing fairly well until this year when the hail practically wiped them out. She is completely ^{discouraged} by this year's hail which hit her farm three times and ^{ruined} ~~ruined~~ her crops. She is at a loss as to whether she ought to continue farming here in Colorado. Aside from the weather factor, her unsettledness about her economic future is due ~~to~~ partially to her indecision about staying here or returning to California, or even going out to Chicago where her daughter is working and living.

EVACUEE FARM FAMILY
Mrs. Suaki

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Return to California:

She wants to return to California very badly, Los Angeles in particular. But because of the critical housing shortage in Los Angeles, she is fearful of going there now. She informed that her daughter in Chicago has been writing her to come out to Chicago to live with her, but she is not sure whether she wants to do this or not. Her sons are undecided about whether they ought to return to California or remain here or even go out East. She is very unsettled here, and believes that they must decide soon where they want to live on a permanent basis. This is her paramount concern at the present time.

Social Adjustment:

Because of their unsettledness they have not been able to make any kind of happy adjustment to the community. The family is somewhat split up with a daughter in Chicago and a son in Denver. Theirs is a "make-shift" adjustment as they had no intention of living in Colorado permanently and ~~having~~ have been living in a state of temporariness.

EVACUEE FARMERS
S. Horii

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Ft. Lupton, Colo
20 Oct 46
T. Yatsushiro

#106

Made a very brief visit to the Horii family. This household consists of Mr. and Mrs. Horii, both ^{young} kibeis, ~~and~~ their young child, and Mr. Horii's aged father who is now retired.

Background:

They formerly farmed in Santa Ana, California, and did fairly well in farming. They evacuated to Poston center, Arizona and lived in Block 5. (Knows George Yamaguchi, friend of mine) They left camp in early 1944 and came to Ft. Lupton to farm.

Economic Adjustment:

At present Mr. H. and his kibeis brother are operating a 160 farm on a share crop basis. They have sugar beets and other farm crops.

~~But~~ Up until this year they have been doing fairly well, but this year wasn't too good. However, Mr. H. seemed fairly satisfied with his present farm, and it is very likely that he will continue to farm here.

His farm is located in Keenesburg, which is about 12 miles northeast of Ft. Lupton. He commutes to his farm from his home daily.

Housing:

The H. family live in a one-bedroom house in the labor camp. The house is nicely furnished and showed evidences of a happily settled family.

Return to California:

Mr. H., who is head of the family, is not too anxious to return to California, or at least he is not desperate about returning. For one thing the housing and living conditions in L.A. are unfavorable.

EVACUEE FARMERS
S. Horii

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Return to California: (continued)

Very probably this family will continue to live and farm here in Colorado for a few years more, if not indefinitely.

Social Adjustment:

Mrs. H. is a Christian, and it is believed that her husband is also. They do a lot of visiting with friends, and on frequently visit Denver in their leisure, as Denver is only 26 miles away. Mr. H. stated that there isn't much else to do in Ft. Lupton as the town is so small.

As both Mr. and Mrs. H. are kibeis, they speak Japanese to each other. Mr. H's father is retired and comes to live with the Hs at times, while at other times lives with Mr. H's brother. He was playing with the little child out in the lawn when visit was made.

All of them appeared to be quite happy in their present situation.

EVACUEE FARM LABOR
K. Kohama & family

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Pt. Lupton, Colo
T. Yatsushiro

#107

Visited with Mr. K. Kohama and his family, who live in the labor camp, house #40. Mr. Kohama is a Hawaiian-nisei, but he looks very much like an issei. Mrs. K. is strictly an issei, speaking Japanese exclusively and very seldom.

Family:

Father: ^{Hawaiian} nisei, about 50 years, farm labor all his life.
Mother: issei, about 46 years, housemother
Children: Harry, ex-GI, about 24, now working in Denver.
Bob, ex-GI, about 22, lived and work in Denver up until recently, now attending chick-sexing school in Georgia.
George, GI, about 20, now stationed in Japan.
Alice, about 18, married to Hiido Wada; both living in Crawley, near Rocky Ford, So. Colorado. Farm labor.
Daughter, Jane, about 10, grade school
Son, about 2 yrs.

This family has been undergoing some drastic changes ever since evacuation. Two sons served in the army for about two years, and upon their discharge they took up their residence in Denver. Another son is still in the army and serving in Japan. Daughter Alice was married about a year ago, when she was hardly 17. This leaves the two youngest children and the parents who are living as a unit. ~~xxxxxxx~~ Beginning a few weeks ago, even the father has found employment in Denver as a restaurant cook and therefore lives in Denver during the week, and ~~he~~ spends the weekend with his family.

Housing:

The family is living in a one-bedroom house, which is inadequate for the present household of four. The two boys who worked and lived in Denver, and occasionally on weekends they visit with the family. On these occasions, the house is so crowded that they have to improvise beds in the kitchen-dining room. It is partially due to this that the two boys are reluctant to visit their family.

EVAGUEE FARM LABOR
K. Kohama & family

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Ft. Lupton, Colo
T. Yatsushiro

Housing: (continued)

Mr. K. stated that he has been trying to get a two-bedroom or three-bedroom house, but so far he has been unsuccessful. However, the weekly rent is only \$2. and this seem to compensate for the disagreeable side of their housing.

~~Economic Adjustments~~
Economic Adjustments
Background:

(See case study report on Harry and Bob Kohama.)

The family lived in Winters, California, which is in the Sacramento Valley. Mr. K. and the older boys worked as farm laborers, prior to the war. They evacuated to Mercedes Assembly Center in May, 1942; relocated to Granada (Amache) Center. The family resettled in Ft. Lupton in early 1945.

Economic Adjustment:

Prior to the war as the large family of children were young, and as Mr. K. worked merely as a farm laborer, the family struggled considerably to eke out a living. With the two older boys working now, besides Mr. K., and only two dependent children at home, the family is on much sounder economic footing/^{than} they ever were.

Since leaving camp and up until a few/~~months~~^{weeks} ago, Mr. K. worked as a farm laborer. As such he has been able to earn a fair income, but certainly he would not have been able to provide for his whole family (8 in all) through the income of his own labor. Farm ~~lab~~ laborers only get about 65 cents per hour in Colorado, although some may earn more on a contract basis. However, beginning early this year, son Bob returned from the army and began supplementing the family's income. Then in the summer of this year, son Harry returned from the army and further supplemented the family's income. Son George, who is now ~~in~~ serving as an occupation troop in Japan, has been in service for less than a year now. Prior to his induction he worked for about a year as a farm laborer, like his dad.

EVACUEE FARM LABOR
K. Kohama & family.

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Ft. Lupton, Colo.
T. Yatsushiro

Economic Adjustment:

Because so many of the farms in the Ft. Lupton area were wiped out by the summer hail there was little work for farm laborers. Consequently, beginning several weeks ago, Mr. K. ~~came~~^{went} to Denver and has found employment as cook in a fairly nice caucasian restaurant. I believe he does dish-washing also. Mr. K. didn't state what he earns, but it is guessed that he ~~is~~ earns about \$39. or \$35. per week. He lives and works in Denver 6 days in a week, and he spends Saturday night and Sunday with his family.

Son, ~~Harry~~^{Bob}, has just left for Georgia where he is planning to attend the chick-sexing school, which ~~is~~ will take about two months to complete. When he completes the school, the expense of which is being paid under the GI Bill of Rights, Bob informed that he will be guaranteed at least \$1500 during the chick-sexing season. The season lasts only 5 or 6 months, beginning about in the spring of the year.

When Bob begins working as a chick-sexer and with Mr. K. and son Harry all working, the family will be earning a sizable monthly income, probably around \$400. to \$500. per month. With their house rent only \$2. per week, and with only two dependent children and Mrs. K. not working, the family will be on firm economic footing as they never have been before. Even now with a son in the army, another son in the chick-sexing school ~~is~~ having all his school expenses paid through the GI Bill of Rights, and Mr. K. and son Harry working the family is faring very satisfactorily.

Return to California:

The family is very indifferent toward returning to California. For one thing they have nothing to return to, owning no property. When asked, Mr. K. stated it all depended on his sons' wishes. The sons and the family in generally seem to like Colorado, although Mr. K. spoke disparagingly of this year's weather, and will probably continue to reside here indefinitely.

EVACUEE FARM LABOR
K. Kohama & family

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Social Adjustment:

(Some of this is covered in the case study report on Harry & Bob Kohama).

The whole family is by nature very shy and reserve. Mrs. K. hardly said a word to me during the whole visit, although she was very friendly. The whole family is extremely friendly, but it is very difficult to get them talking about anything. When questioned about certain subjects, they would answer "yes" or "no" and not elaborate any further. The ten-year old daughter was the only member who impressed me as having some aggressiveness and ability to express herself without reserve. Because of this the family has been somewhat of a "social recluse" with respect to participating in community activities. They have a limited number of Japanese family friends, and hardly any caucasian friends. They do some visiting with friends, but very little. The two sons, Harry and Bob, spend most of their leisure time going to movies, which they enjoy very much. Mr. K. has little ~~social~~ interest, outside that of his job and his family.

The family is neither strong Christians or Buddhist. The ten-year old daughter Jane is informed that she is a Seventh-Adventist and the nisei Seventh-Adventist minister very well. (I can't remember his name just now.) Apparently she is very active in the Sunday School work.

The family, especially parents, were probably Buddhists some time ago, but the children seem to express a preference for Christianity. While in Denver neither Bob or Harry ever attended the Buddhist church services, but on one occasion Harry attended the Christian group meeting at the Brotherhood House.

The Ks are probably not very radically different from the bulk of the Japanese population in Denver or Colorado with respect to their indifference toward joining organizations or participating in the various community activities.

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Talk with Hitoshige Okabe

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#108

At dinner tonight at ~~the~~ Fred's Cafe, located on Larimer St., I ran into Hitoshige Okabe, a kibeI of about 28 years, whom I had known in Poston center. We had a pleasant chat of about an hour, reminiscing about Poston days, and swapping stories of our respective experiences.

Family:

Father: issei now in Japan, about 60 years.
Mother: issei, living in New York at present, about 55 years.

Children: Son, Hitoshige, single, kibeI, 28 years.
Daughter, about 25 years, living with mother in New York, interested in attending music school.

Background:

in 1919
Sam informed that he went to Japan/when he was about 2 years of age, and remained in Japan until 1936, when he returned to the U.S. He was born in Southern California. He and his family lived in the Los Angeles district for many years. Beginning in the early 1920s his father began his own trucking business, as well as ~~engagtxgx~~ ~~ix~~ speculating in the farm market. His father built his business up until he had a fleet of 8 trucks which were kept busy almost year around. From all indications it appears that they had a good income-producing business.

~~ixix1936xixix~~

While in Japan Hitoshige was able to complete better than high school education. He has excellent command of Japanese, as well as English. Returning to the U.S. in 1936 he was a total stranger to America, as he had very little knowledge of English. However, he was able to pick up English by going to school and otherwise, until now he speaks English as well as any nisei.

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Background: (continued)

Upon returning to U.S. he immediately began learning his father's trade of trucking and speculating in the farm market. By 1939 he was old enough and had mastered his father's trade that his father left him for Japan, leaving him as owner and operator of ~~his~~ ^{the} business.

The trucking business is simply this. For instance, Hitoshige hauled apricots from Central Cal. to Southern Cal. The apricots were hauled on to his trucks at the farm and they were taken to a cannery. He also hauled tomatoes, from the farm to the cannery. So, by and large, his trucking business was contracted by the canneries who had contracts with various farmers.

With regard to speculating in the farm market it involved the outright purchase of a certain acreage of farm crops from the farmer. The purchase is really a gamble, as ~~xxxxxxx~~ the price paid the farmer is made on the basis that the market/^{demand and price} for that particular farm crop will be good when it is ready for harvesting and marketing. Hitoshige informed that in 1940 he took a gamble on lettuce and lost \$4000 in one speculation.

He stated he visited Japan in 1940 for a short while. His father who had returned to Japan in 1939 continued to remain there up until the present.

He operated the trucking business, which was in his name, and speculated in the farm market up until the time of evacuation.

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Evacuation losses:

Hitoshige informed that he lost heavily when he had to evacuate. He was forced to sell all his 8 trucks, on which he had only a few more payments to make, as well as other ~~ix~~ passenger cars at a ridiculously low price. He stated:

"Boy, I sure took a beating. My trucks were almost all paid for, and they were still ⁱⁿ very good condition. Then I had 32 brand new tires for my truck. God, I could have made a fortune if I hung on to them and sold them a year after evacuation. But I practically gave away the tires for the money I got for them.

"I sold my house too. At that time, you know, I couldn't find any buyer. I had to hunt all around and practically beg the people to buy my house. So I had to sell the house for a very low price. Gosh, I wish I hadn't sold my house now. If I had my house yet, I would go back to Los Angeles immediately.

"I had to sell my 1940 Oldsmobile. You know what I sold it for--\$500.00 God, I wish I hadn't sold it then. You know, when I was in New York in 1944 I wanted ~~is~~ a car badly, so I looked in the news ad section and found a 1940 Oldmobile car priced at \$1300. Mind you this was a four year old car, whereas mine was only two year old when I sold it. Doggone, it makes me sick."

The only thing that Hitoshige was able to salvage from his pre-war possessions and property were some household furnitures which he had sent to ^{Denver} ~~Kawasaki~~ after he left camp in February 1944.

Evacuation and Relocation:

Hitoshige, his mother, and sister were all evacuated to Poston center in Arizona. He first lived in Block 26/ ^(Imperial Valley people) then moved to 15 (Arizona people); and finally to Block 21. For most of the time he was in camp he served as Housing chief under Miss Nell Findley. Hitoshige succeeded Mits Kaneko in this housing job. (Mits is also in Denver.)

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Evacuation and Relocation: (continued)

He remained in Poston center from May 1942 until February 1944. He was on the "stop list" in camp and was not able to leave until that late date. He expressed some bitterness at being placed on the "stop list", explaining that his long stay in Japan was probably the reason for this. He spent 17 years of his youthhood in Japan, and this is probably the reason.

Hitoshige is a bosom pal of Bob Hashima, who is another kibeI who worked for Dr. Leighton in Poston. There is much data on Hitoshige's activities in camp ~~XXXXXXXX~~ that can be gathered through WRA records and Dr. Leighton and from my own knowledge, but for the present this will suffice.

In February 1944 Hitoshige left Poston and went direct to New York city. There he worked as a dairy worker[&] delivering milk. He worked here for about nine months or so and headed for Denver. Upon arriving in Denver he called his family out from camp. He was successful in finding a house in the present Japanese residential district. His hunt for a house was rather interesting. He stated he looked high and low and finally located a vacant house. There was no sign or name of the owner, so he went to the City Hall and went through the municipal records in an effort to locate the owner of the house. He was successful in this and immediately went to see the caucasian owner. The owner, according to Hitoshige is a wealthy retired person and was least interested in renting the house to any one. However, Hitoshige was able to persuade him to rent the house. The family lived in this house for over a year up until two months ago, when the mother and daughter left for New York.

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Relocation: (continued)

Hitoshige's sister and mother left for New York and his sister is interested in enrolling at some music school there. Upon their departure Hitoshige took up residence at the Miyako Hotel (1943 Larimer Street) where he has been living ever since.

He has a nice cozy room for which he pays \$4. per week rent.

Occupation:

As previously mentioned he first worked ~~xxxx~~ in the a dairy and delivered milk in New York. Coming to Denver in early 1945 he began working with a ski manufacturing concern in the city. He stated he worked here for over 9 months after which he was released because of business slack. Then he began working at the shed, where he has been working ever since. He has been a shed worker for little less than a year.

Hitoshige informed that the four biggest shed and produce firms were Lynch, Hartnet, Rocky Mountain, and Western. There are numerous he informed, but the big four practically monopolized the produce business. He explained what the work involves in the shed and the produce firms. (This is explained in other reports)

When asked what he thought about his present job he stated:

"Ah, waste time. There's no future in it. I want to get out of it as soon as I can. I told my boss I was going to quit. He wants me to stay.

"I applied for civil service employment in Japan about two months ago, but to date I haven't ^{heard} anything from Washington. I want to go to Japan as an interpreter or a translator. I just hate translation, but I guess that's the only way I can get to Japan.

You see, My dad is still in Japan, and I want to see him mainly.

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Occupation: (continued)

Hitoshige is thinking very seriously about what kind of work he ought to go into. Of ~~other~~^{job} prospects he stated:

"I want to study a little in bookkeeping and accounting.But there~~is~~ isn't much money in straight bookkeeping."

"In New York I studied at Columbia University and took up ~~xxxxxxx~~ personnel management for a semester or so. I'm interested in this."

When I visited Hitoshige in his room at Miyako Hotel, he showed me the textbook for the personnel management course he ~~took~~ took at Columbia U.

In 1945 after he came to Denver from New York he took a special night course at Denver University in radio broadcasting. Asked if he were interested in this he stated: "Oh, no, I was just fooling around."

While visiting together with Bob Nishimura, Hitoshige's kibel friend who has a lunch counter at the Pub's Bar at 7927 15 Street, Hitoshige and Bob talked with great interest about getting connected with some big import-export firm in Japan. This is one of the big reasons Hitoshige is interested in going to Japan. He stated to Bob: "You know, all the kibei who are going to Japan as civil service employees are going there with the idea of getting connected with some big import-export firm in Japan." He continued: "I don't know about the nisei civil service employee, but I'm sure about the kibel."

It appears that Hitoshige is deeply interested in becoming a personnel manager of some big import-export firm in Japan. He has command of both Japanese and English, and he has had some experience in Poston in administration.

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Social Adjustment:

Asked what he did when not working, he stated:

"I went bowling a few times but I don't care for it. I guess movies is the only thing."

Asked what the nisei and kibeï in general did in the leisure time, he stated:

"Most of them go to Cathay Post.....You know, they gamble there. ...

"This (Fred's Pool Hall and Cafe where we^{were} dining together) place is a popular place for kibeï to hang out. Many of the chick sexers hang around here, eating, sleeping, and playing pool. You see, Fred, owner of the place, is a chick sexer himself. So during the off season, all his chick sexer friends hang around his place. Fred has rooms for rent upstairs, and then he has this eating place in the front and the pool hall in the back. All he needs is a gambling joint and it will be perfect."

"There's not much recreation for the nisei here in this town. That's why so many of them ~~xx~~ have left or are leaving. This town is waste time."

Asked if there were any Japanese organizations here in town, he stated:

"I guess the JACL is the only one. I don't know of any other."

Hitoshige is strongly opposed to JACL, although he didn't say so directly. In his conversation with Bob Nishimura, a kibeï friend of his, they spoke very disparagingly of the JACL. Bob was one of 101 defendants (all nisei) who were fined 1 cent each for failing to report for induction while in Poston by the Arizona Court. (A special report on Bob will be written.)

Hito... is far from ~~happy~~ being happily adjusted in Denver. For one thing, he definitely does not want to remain in Denver for very long. He stated: "If I had a chance I would leave for Los Angeles immediately. This place is waste time."

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Social Adjustment: (continued)

His religious is believed to be Budddism, but he is not a member of any church nor does he attend any church service. While walking through the center of town, a Salvation Army woman worker handed him a piece of literature which was titled "Way to Heaven". He looked at it and cracked, "I don't want to read about how to get to heaven; I want to read about how to go to hell."

Relations with Nisei:

When talking about nisei activities and organizations in the city, Hitoshige voluntarily stated with a serious look on his face,

"You know I just can't get along with the jun-nisei (pure nisei)."

Asked why this was so, he continued:

"I don't know why. I guess we kibei just can't ^{see} eye to eye with the pure nisei on many things. We're just different, I don't know." "We think differently and ~~we~~ by nature we're different."

This is one of the reasons why he is strongly opposed to the JACL, as JACL is composed largely of the pure nisei.

Farming Prospects in Colorado:

Of farming prospects in Colorado he stated:

"Farming here is waste time. The weather is bad here. It hails so often in the summer, the farmer is easily wiped out. Then the market is bad. The farmer here hasn't got chance. He farms and harvest his crops, but he can't sell anything until the shipper calls him up on the phone and requests certain farm products. The shipper won't order anything from ~~the~~ the farmer until he gets orders from prospective buyers in or out of the state. Even if the shipper gets orders from buyers, he won't buy anything from the farmer if he can't make a reasonable profit from the deal. The farmer here is holding the bag. He's at the mercy of the shipper.

"Now out in California, farming is entirely different. The farmer is sure to sell his products. There's a bigger market demand there. Buyers bid for the farmer's produce. "

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Shed Workers & population:

Hitoshige believes that 1945 was the peak year as far as total number of Japanese shed workers. At the peak he believes there were close to 700 Japanese working in the sheds of produce. He feels there are less than 300 who were employed this past season. He stated most of the workers in the past and present were single nisei men or women, mostly men. He pointed to this year's drop in explaining that Denver ~~was~~ Japanese population was largely single nisei males last year. He still thinks that good part of the Japanese population ^{are} ~~is~~ single nisei. However, he thinks the bulk of the population now remaining in Denver are family cases, many of whom are not able to leave for the West Coast because of family ties. He stated the longer the families remain here, the more difficult it will be for them to move to the Coast. He explained that ~~with~~ with length of stay here the family cash resources will become so depreciated that they will be unable to leave solely because of lack of cash to finance their transportation to California.

During the peak of 1945 he stated that in most of the big sheds, practically all the workers were Japanese labor. This year he stated ^{only} half of the workers are Japanese and the other half Mexican.

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Nisei Future and Prejudice:

Commenting on the present and future prospects of the nisei in America Okabe had this to say (voluntarily):

"You know I don't know why the Japanese always stick together among themselves. Now you take Denver. Why is that all of the Japanese businesses are located in the Larimer district. Surely, there ought to be some nisei who should be able to establish business in the better hakujin business district."

"I don't think the Japanese in America is ever going to invade the hakujin business district. They are always going to be pushed into their own district and kept out of the hakujin district."

Okabe went on to explain how some of this clustering into one district was the fault of the municipal gov't and the community: ~~XXXXXXXXXXXXXXXX~~

"I know a nisei who set up a fruit stand very close to the Safeway market in a good hakujin business district. Pretty soon, there were two other fruit ~~stands~~ ^{stands} ~~stand~~ ^{stand} next to his. Then the Police Department came in and put up 'No Parking' signs right in front of this nisei's fruit stand, but didn't put any signs in front of the two hakujin fruit stand. The city was trying to run this nisei out of business. But this nisei refused to be chased out and continued his business. He is making very good.The reason is that he knows how to display his fruit. That makes a lot of difference, you know. The customers would naturally trade at the fruit stand which has a nicer display of fruit."

Okabe is extremely sensitive to prejudice and discrimination. He is the type that will call the slightest remark or behavior of the caucasian as discrimination against the Japanese.

The Kibei Dilemma:

Okabe probably typifies the Kibei dilemma. They want to live in the U.S. but they think America will always discriminate against Japanese and therefore there is no future here for them. They also want to live and work in Japan, but they are uncertain as to the attitude of the Japanese in Japan toward any nisei or kibei from America. Having learned that I had toured Japan immediately following the war in 1945, one of the first questions he asked me was: "How did the Japanese treat you over there?" I replied frankly that they were extremely friendly and cooperative. He seemed

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The Kibei Dilemma (continued):

rather skeptical of this.

During the war, especially while he was in camp, he ~~did~~ tried his best to do nothing that might be construed as working against the interest of Japan. This was largely predicated on the belief that Japan would win the war. There is little question that his sympathies were with Japan, although there is very little ~~that~~ overt evidence that can be pointed out as proof. For example, about the middle of 1943, while he was serving as Housing chief under Miss Nell Findley, Miss Findley called him into her office one day and told him that there was a good job as Japanese language instructor at the U. of Colorado at Boulder. This is the way Okabe related the story:

"Miss Findley showed me a pencil written recommendation she had prepared for me. I told her that I was interested in the job. She got mad, and tore up the recommendation and threw it in the waste basket right in front of me.
"That was the biggest mistake I made. I should have taken the job, for I could easily have gotten a civil service job in Japan now."

Like most of the dyed-in-the-wool kibei, Okabe was convinced that Japan would win the war, in which case it would be much better for him if he didn't participate in any ~~any~~ activity ~~which~~ might serve against the interest of Japan. He could then claim Japan as his country, renounce his U.S. citizenship, and in all probability return to Japan to live.

Now the war is over, and the Allies, not Japan, are the victors. They realize the sorry predicament the Japanese nation is in, economically, socially, and politically. They would like to visit ~~Japan~~ Japan, mainly to visit their relatives, but they want to be sure they go as American citizens so they will be eligible to return to this country.

They are social misfits either here in the U.S. or in Japan. In Japan they will not be accepted completely because of their ~~part~~ partial Americanization. Their heart is with Japan, but America's greater economic opportunities

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The Kibei Dilemma (continued)

appeals to them, especially now with Japan suffering economically and every other way. Sociologically, one might say that the Kibei is a ^{man}~~people~~ without a country.

LITTLETON CHRISTIAN
Meeting of Little^{ton}/nisei Christians

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On the invitation of Rev. K. Sasaki, nisei pastor of the California St. Community Methodist Church (Japanese), I travelled with him to Littleton, 10 miles south of Denver city, to attend the nisei Christian group meeting. Littleton is just within the southern periphery of Denver metropolis. It is strictly a small~~lx~~ farm community.

Littleton Japanese population:

It was learned that at present there are 12 native Japanese families and 2 evacuee families, all farmers. The native population hasn't ~~a~~anged much, but at the height of evacuation and resettlement program, there were ~~xxx~~ over ³⁰ ~~xx~~ evacuee families farming in the community. All of the evacuees have left for California now with the exception of ~~xxx~~ two families. The natives are mainly Okinawans, who have been looked down upon in Japan in the past
Christian Group:

The group isformally organized with standing officers. The president is Mr. Saiken Nakayema. Present at tonight's meeting were 12 nisei, 8 men and 4 women. They were all between the ages of 21 and 27. The meeting was held^{in the attic of}/~~in~~ a huge three-story building, which looks more like an ancient castle. Rev. Sasaki informed that the building is now owned by a Japanese family. Most of the rooms in the house are vacant. Rev. Sasaki didn't know ~~what~~ for what purpose the building wasused as formerly. It is very probably that it was a dormitory which housed farm laborers.

Rev. Sasaki stated that up to recently the group met at the caucasian Methodist church inthe community. The group meets twice a month, 2nd and 4th Tuesday. There are about 20 members now. During the war years when the evacuees were still here, Rev. Sasak i

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Meeting of nisei group

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Christian Group:

informed that the meetings were attended by large numbers of nisei. On special occasions as parties, about 70 to 80 nisei attended. Those ~~xxxxxx~~ attending tonight appeared to be the nucleus of the group. The group knew each other very well, and there ~~xxx~~ existed a very congenial atmosphere.

Order of Program:

The group was suppose to have met at eight, but it was about nine before the meeting got underway. There was a songfest following by a devotional service during which Rev. Sasaki delivered a sermon. Following this I was introduced and I conducted a half-hour discussion ~~mf~~ on "Segregated Nisei Church". This was followed by a ~~fx~~ refreshment period.

Need for Segregated Nisei Church:

In the short time I had I thought this was a subject of interest to our study and worth exploiting. There was a fairly lively discussion on this. The consensus of opinion was that there was still a need for segregated ~~nixxi~~ churches among nisei Christians. Some of the comments were:

Male: "Certainly there is a need for segregated churches for issei who don't speak English. I suppose if you have segregated churches for issei, it would be natural for the nisei to have one."

Female: "It all depends on one's environment, doesn't it? For instance I used to live in a hakujin community in Nebraska. My friends were mostly hakujins and naturally I went to their church. But since I've come to live here, most of my friends have been nisei and somehow I would feel out of place if I tried to become a member of a hakujin church. In Nebraska it didn't seem strange to me at all to belong to ~~xxx~~ hakujin church as I associated with the hakujins. Here I feel more at ease if I attended a nisei church as most of my friends are nisei."

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Meeting of nisei group

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Need for Segregated Nisei church:

Rev. Sasaki: "I am not worried about the effects of the segregated nisei church. I think ~~xxx~~ time will take care of that. I think there is a definite need for maintaining a segregated nisei church. If there weren't any segregated churches, how are you going to reach the shy and indifferent nisei. They certainly are not going to join a hakujin church and feel happy. The nisei church is a stepping stone to joining an established hakujin church. Sure, if there are nisei who prefer to join a hakujin church, by all means they should. But to the others who do not wish to join a hakujin church, the nisei church is necessary.

"Segregated churches are not all bad. At least the nisei feels much more at ease in his own group. It has been the training ground for many nisei leaders. You take, Yoshiko Arika, now. I'm sure that in part it was due to ~~xxx~~ the opportunity the nisei church provided to train herself as a leader that she is such an active leader in the community now.

"I think we must make a clear distinction between Americanization and Christianity. Christianity has a message to convey and a mission to perform. It doesn't make any difference if this done through a segregated group or a mixed group. If it can make people more Christ-like then whether there are segregated churches or mixed churches is immaterial. I believe that Christianity supersedes the problem of Americanization. "

Economic Situation:

Most of the farmers (Japanese) here are small farmers, operating an average of about 20 acres on a share crop or cash rent basis, and using family labor mainly. None of them can be called wealthy farmers. They are farmers who have been getting along from year to year. Cabbage and onions are the main crops. One nisei (native) complained that the price of onions this year--40 cents per 50 lbs--was hardly worth harvesting the crop. The sack cost 16 cents and other expenses amount to 15 to 20 cents, and there is hardly any profit selling onions at the present price. He informed that last year and the year before the price was very good, \$2.15 per 50 lb sack in the market, and \$3.50 per sack black market.

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Meeting of Nisei group

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Two Evacuee families:

The two remaining evacuee families are the Hayashibara of Washington State and the Tashiros of Central California. Siro Hayashibara and Shig and Yasuko Tashiro were present. They are farming very moderately here in Littleton and have been doing fairly well up until this year when the market ~~has~~ turned for the worse. They seem to like Colorado and have made a fair economic adjustment here. They were farmers prior to the war. They get along with the natives very well. They have no intentions of returning to the West Coast, and they will probably remain here indefinitely.

Native Family leaving for Los Angeles:

The group president, Saiken Nakayema, informed that he and his family are leaving for Los Angeles very shortly. The main reason is that his dad is old now and doesn't want to continue farming. They just bought an apartment house in L.A. and hope to operate this as a business. This family leaving for L.A. is partially attributed to the influence of the evacuees. However, even before the war, especially in the 1930s, a large number of Colorado Japanese left to take up permanent residence in California specifically Los Angeles.

Social Adjustment:

The Japanese families in this area stick to themselves very much. Aside from the church group meetings, the nisei and issei visit Denver very often to spend their leisure time, as Denver is so close by.