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Re-opening of the Taiyo Drug-store.

Setting.

The Taiyo drugstore is located two doors away from 1st and San Pedro on the NE corner. It was formerly the Iseri Drug Company and during the war a dress shop owned by a negro family. The owner, whose name I can't recall owned the Taiyo Drug store about a dozen stores away before evacuation. He is an issei about 50, married to one of the older nisei girls. In the relocation center he was with the Community Enterprise, and made no attempt to relocate/anyplace other than Los Angeles. He moved back to L.A. on July of 1945, a few weeks before the surrender. As a matter of fact, he said that it will be one year ago tomorrow. I knew him in camp, and before the war when I used to spend sometime chatting away about various things. When I went in to the newly painted, rubber-matted floored and clean-looking place, he greeted me and shook hands, inquiring about my health etc.

Interview

TS: "Did you have a difficult time getting started?

P. "Yes, I did. The lease was high, and everyone was looking for a good location. Lots of people had money, but they didn't want to pay such high prices. I sold my things before evacuation for about half the value, but I kept it all in the bank so I didn't have a difficult time getting the money, but this place cost me $10,000. In normal times a place like this would cost about $6,000 to fix up. I was also afraid that I would be held up about once a week because there are so many colored people here, but I don't feel that way now. I keep open at nights and they don't bother me. Just about 75% of my business now is with the colored people. They are good spenders and they don't quibble so much. The Japanese have not come back yet, and I don't think it will be much like the old times for another two or three years, but many of the farmers are returning, and much of the trade
we had at that time was with those people on Saturday nites. Now, our trade with the Japanese is on Thursday. Our business on that day is about 20% more than on the other days. Saturday now is pretty slow. Thursday is the domestics day off so they come in to town and meet their friends and just to get an atmosphere of being with Japanese, they come in. Before, if you remember, we had many stores with Japanese goods, foods, etc. Now, and for another four or five years I don't think there will be any trading because Japan is in such a poor condition. But after trading begins again, I think the Japanese will want the atmosphere again and this will become a center of Japanese activities again.

TS "What is the best business now?
P. "Probably the best business is the apartment or hotel business. Everybody has to have a place to sleep, and so they are naturally patronizing the Japanese owned hotels or hostels. Most of the places are not too good. They are overcrowded, and they have to pay about $40 to $45 dollars a month for just one room. The restaurant business used to be good when the Japanese first came back. This was because most of the people living in hostels could not eat there. There was not the facilities, and they wanted Japanese food. Now, there are too many. Almost every store is a restaurant, and everyday there is a new chop suey house, or a Japanese eating house opening. These can only hope to get the Japanese trade. The other American type restaurant can get the colored trade, and I would say about 90% of their business is from the colored people. There are several restaurants who also have many white customers. But business from the Japanese themselves is very limited. Those who eat out want to eat Japanese food. The clothing people like the Kimura Bros and Hori are waiting for several reasons. One of the most important reason is that they can't get the goods to sell. And because the bases are so high, they don't think they want..."
to make the investment. Right now there are several stores opened by the Jewish people. They do good business with the colored people. I think pretty soon, the restaurants are going to go broke, and many will close up. There are too many.

"There are also quite a few professional men back. Doctors are plentiful. Not only the issei doctors who stayed here before evacuation have opened up, but those from other cities have moved in. I think many of the people who neglected themselves in camp are being treated now. In camp only the emergency cases were treated so lots of the cases that needed treatment, but which were not serious enough were not looked after. That makes my business good too. There are many dentists here. And in that profession, they are kept busy. Many of the people neglected their teeth in camp and so now the dentists are booked up with appointments for months ahead. Right now, I don't think anybody is losing money.

TS. "Do you think the Japanese would have done as well as the negroes if they had not been evacuated?

P. "They would have done better. The Japanese are not like the negroes or the Mexicans. They have brains, and they don't spend their money around. Mexicans and negroes make the money, but spend it fast. That is what makes my business good now. But if we were not evacuated, I think we would be much better off than they made out. The buildings would not be so run-down, and the general condition of the "little Tokyo" would be much better. The only places that look kept up are those owned by the Japanese. Everyone else have let their places run down. We had to clean out the place because we can't stand having a dirty place. I am sure everyone of the other Japanese feel the same way."
Civil Rights Defense Union of Southern California

The informant, George Shibata was in Los Angeles for a few day to attend the Board of Directors meeting of the Civil Rights Defense Union of Southern California. He is from Indio, California, where a group of 10 or 12 families are farming, and is also representing the Oasis group of 10 or 12 families. All of them are farmers except for one garage owner. I met George as I was going to my room and found that we had adjacent rooms, and since we were old friends, we had some catching up to do on our activities since we separated bakken 1943. I explained the nature of my work and he thought I might be interested in the meeting but apologized for not asking me to attend because it was a closed one. However, he said that he would try to give me a rough idea of what had happened to the Land escheat cases and what was going to be done by the CRDU of SoCa.

Background:

G. "Because of pressure from various groups, and the fact that there existed an Alien land law, Kenny, state attorney, is attempting to investigate the Alien land situation. He told us that the law is very unfair and the investigators themselves have also felt the same way. But pressure is being applied and the state had made arrangements with the court that in no case they win a case, one half of the land value would go to the county and the other half to the states. So with that incentive, both the state and county are making a real attempt to look into the situation. Most of the property will come under the case on a technicality, but even so, they will do their darndest to win.

"In order to fight this thing, we Japanese have also had to organize and gain support. The northern California area, that is, north of the Tehachapi which include quite a few counties have already set a budget of $100,000. In Southern California we are just beginning, but we have also set a budget of $100,000 for the next three years. This will come from donations etc. This fund will be used for publicizing, hiring of lawyers,
full time secretary, office space etc. We are paying $6,000 for a retainer's fee to Wirin who will handle all escheat cases. In the event he wins a case, the person involved will pay him an additional sum of 10% of the land value. If he loses, they will take the cases up to a higher court and the person involved will not have to pay anything.

"Right now they are working on the Oyama case, and on this particular one will rest quite a few of the remaining decisions. This is because it will set a precedent. In the preliminary hearings, our lawyers argued that conditions had changed since 1923, when the law was enacted. At that time, aliens were not eligible for citizenship. Now, Chinese, Filipinos, and even Japanese are eligible. Japanese are eligible because if they join the army, they get their citizenship. And if they are able to get their naturalization papers, then they will also be eligible if they are given rights to become naturalized. So the state and county are working fast, and we are working just as fast to meet their attacks. They have a budget of $200,000 just to investigate the cases.

What has been done so far.

"Several cases have been brought out, and one that you might be familiar with is that of the Nagata, or Indio. You knew the family so it might be of interest to you. The property was under Ruth's name (Ruth Kasai, wife of vet Tom Kasai) and after a conversation with Attorney Wright, they decided that the best thing to do was to put the property under all of the children's name. The case was suppose to come up in June or July, but since Tom, one of the boys was in the army, they postponed it for six months. Well, the families in Indio are pretty concerned about the whole thing. I think everyone Japanese who own property are concerned about it, but the trouble is, only about 2% are doing anything about it."
Since the conditions have changed since 1923 or 4, there ought to be something done to indicate that the Japanese are more than willing to accept citizenship if the privilege were granted them. I think the parents of veterans should file their first naturalization papers as an indication of their intention to stay in this country. Already many families are buying property because they have no stake in Japan.

"The CRDU of Southern California have printed forms which are to be typed in triplicate. (form attached) One will be kept by the CRDU, one will be kept by the person and the other one filed in Washington. The title of the form as you can see is "Economic Loss Survey of Pacific Coast Evacuees". I don't know when we will get these things filled and collected, but it shouldn't be too long. So far, everyone is concerned about himself and have made no effort to make some sort of a check on their property damage, much less inform us about it. When I get back to Indio I'll distribute them and send them to this office. Mr. IIJIMA is the executive secretary, and Mr. Ishikawa, the owner of the hotel is the first vice president. He was the one who sponsored the meeting, and treated us to the dinner. Mr. IIJIMA is a kibei, but speaks English well. It would be well for you to talk to him. The Headquarters is in the Miyako Hotel and I'm sure he would be glad to see you."
First Impressions of "Little Tokyo"

The reception received from Los Angeles on my arrival to the Biltmore Hotel and on the way down to Japanese town will be one that I shall long remember. Almost as soon as we were driven down Sixth Street, we saw a crowd running in the general direction east. I peered over the edge of the cab and could see the policeman brandishing a gun and then shouting, "Stop! Stop!" I could not tell which of the men in the crowd was the culprit until the policeman finally caught up with him. Excitement milled around and the crowd gathered in close. A half block further on the corner of Spring and Sixth, the traffic officer was calmly directing traffic, and pedestrians seemed oblivious of the excitement only a hundred yards away.

I arrived at First and San Pedro soon afterwards and found the sign "0 IVIC HOTEL" painted in large letters on the side of the building on the corner, but the large neon sign extending about 3 stories with the words, "MIYAKO HOTEL"

I climbed the flight of stairs to the second floor where the office was located. Several negroes were standing around as were a few Japanese. The clerks behind the counter were both Japanese, one issei who was the manager, and a kibei. I registered for a single room without bath, $1.45, in hopes of finding something better in case this room didn't turn out so well. A room with a bath was $3.45. I couldn't figure out why there was a two dollar difference until George Shibata, whom I met a few minutes later explained that there was a single bed, and a double bed in those rooms. The elevator was not working so I trudged up the stairs with my two bags and typewriter. As I climbed up the second flight of stairs a cheery, "Hello, Honey", greeted me. Then another "Hello Honey", and then another one. I looked around and found three of "Bronzeville"'s contribution to the pleasures of the male occupants of the hotel. They ranged from light brown to pitch black. One of them was more aggressive than the others and
First Impressions.

Los Angeles
21 July 46
T. Sasaki

I proceeded to wrap her arms around me while I was trying to put up a defense while juggling my bags around. She was slender, lighter complexioned than the others with heavily painted eyes and eye-brows and except for her dark skin, one could take her for a caucasian. I dismissed her by saying, "Not now babe, I'm just pulling in and I'm tired".

I went down the corridor and by chance ran into George Shibata of Indio who had come up for the Board of Directors meeting of the "Civil Rights Defense Union of Southern California" which was to be held at 2:30 at the San Kwo Low Mazak Chop Suey House. I found that our rooms were next to each others and after conversing with him in the hallway for a few minutes arranged to meet later on in the evening after the meeting was over. (Interview recorded)

431 was the room number. As I opened the door the Issei chambermaid apologized for the dirty condition of the room. She made special reference to the worn rug and paper decorations on the walls which were obviously put there by the negro management. She said that she did not have time to do a thorough job because there was so much to do at one time. I very softly said that I understood and went about surveying the situation. I wondered to myself if it would be worth the money to buy a "bug-bomb" to protect myself from bed-bugs etc. Moths, which were numerous I didn't feel would do much harm if I decided to move right away, but bed-bugs can be uncomfortable.

I freshened up by taking a sponge bath, put on clean underclothing and shirt and went to the cleaners to get my clothes pressed. This particular agency was run by the Tanahashi's before evacuation and I expected to see them. But it was under new management. The issei lady consented to pressing my suit while I awaited, but apologized for not having a dressing room. I dismissed it and gave my clothes to the presser, who was an issei about 50 or 55, perhaps her husband.
Changes had taken place in "Little Tokyo". First, it is now called Bronzerville, there were more Negroes visible than Japanese, there were just as many Negro owned stores as there were Japanese, the "First Street Bums" were now the "Pachucoes" between 13 and 17, the former Iwaki drug store the favorite hangout of Nisei business men was now a bar, the former Fuji-kwan (theatre) was now billing "Lena Horne", the former Tomio Building was now called the Taul Building, new shops stood out while the shabbier Negro-owned shops looked a part of the place and the stores were no longer patronized solely by the Japanese but in all cases both Negroes and Japanese mingling together.

There were several familiar names: the Enbun Company, the Murayama Trading Company, the Miyakawa-ya Sweet Shop, The San Kwo Lo, The Taiyo Drug Company and the Nishikawa Watch Shop. But they were all at new locations except for San Kwo Lo and the Watch Shop. All of these were newly repainted and stood out like a sore thumb. Other new Japanese shops were also very much in evidence and seemed to be having good business.

Not only were there Negro clothing shops, restaurants, bars, hotels etc., but two clothing stores were being run by Jews, and a music shop was being run by a Mexican.

I went to the San Kwo Lo for dinner; ordered a chow mein and a bowl of rice expecting a skimpy portion for a huge sum, but what happens but comes a plateful of the most delicious-looking dish which was easily enough for three people. I finished only one third of it and felt a little ashamed for being wasteful. I received a check for .60¢. I wondered at the price and on looking at the bottom of the menu, there was a statement, "Our prices have not changed since 1942".
I loitered my way down to First and San Pedro where people seemed to gather and found Mo Oda, formerly of Brawley standing leisurely against the entrance of the Miyako Hotel. "Long time no see" was the greeting. "Lots of the families from Brawley are living up here now. You'll runnin to them sooner or later."

Then I ran into a couple of Pachucos whom I had known in camp. Cheez OKU and Sho Ishino. They joked around ribbing each other of contributing to the delinquency of the nisei girls; and generally talking about sex and women. I told them of my experience in the Miyako, and Cheez said, "Show us up there". Just then, loud talking by a white woman across the street in front of one of the smaller cafes attracted our attention and a negro policeman came running across to make a phone call. Another dapperly dressed negro followed him and said, "That woman is all the time calling us dirty negros and to get the hell out of here". They went back across the street and meanwhile the white woman nonchalantly walked away. Cheez said that the resturant was the hot spot where negroes fought every nite. But no incident had yet occurred between the negroes and the Japanese. Several days ago a negro was walking below the Miyako Hotel when and her negroes took a pot shot at her from the second story window.

I decided I had enough of loitering and made my way to the Taiyo drug in hopes of finding a merchant I might know. It was luck because he happened to be the proprietor of the Taiyo Drug a half block away before evacuation, and I had kept in touch with him at Poston where he worked in the Community Store. We chatted about old times, recapitulating what had transpired since relocation and I made arrangements with him to talk about what might be on his mind. He did begin almost immediately and discussed the situation for about a half an hour. (interview recorded).
I made my way back to the hotel and climbed up the stairs only to be greeted again by the friendly prostituted. It was almost like running thru a gauntlet. I would dismiss one girl, and then the next girl would attempt a different technique. There were not three now, but six or seven, all colored women. "I've got an appointment with a friend" I said, and finally got thru. It was not long afterwards that George Shibasaki knocked on my door. A bull session ensued for the next hour after which we went to bed.

About five in the morning, loudtalking by a woman and a man woke me up and I spent the rest of the morning in fitful sleep. I had to either get out of there to get my work done, or decide to stay and get right in to the atmosphere. 

After the first day, I had decided that; (1) Los Angeles was a hot-bed of crime (172 crime cases in the previous 24 hours according to the Examiner) but the people were not too interested, (2) Little Tokyo, or Bronsville was also a stamping ground for hustlers and small time racketeers, (3) the Japanese population was very much concerned about their problems but only a small minority were working for the interest of all Japanese, (3) business was taking shape but trade was not entirely Japanese nor is there any indication of such restrictions, (4) relations between the Japanese and Negroes were good with small attempts to break the harmony and (5) the loafers of Lat and San Pedro were now of the younger age group.
Henri Mori, English Editor of Rafu Shimpo

I dropped in on Henri purely to get re-acquainted. So far all of my calls have been in that capacity, but gradually it turns out that they want to know what I am doing. This business of making the rounds of leaders will take a few weeks, but in any event, thru contacts, and introduction, it should be completed before long. So far, no hints have been made about leadership except for the shape in which the Civil Rights Defense Organization is coming about.

Henri was working for the Rafu Shimpo before the war, and I had known him then. I then used to see him in camp often. He is rather tall, about 5' 10", think with very narrow shoulders. He looks somewhat like Peter Lorre with a slightly longer face. His stomach is beginning to protrude, but it is not an indication of good living. He has been ill with TB and in camp was primarily resting.

TS. "How's things?

HM. "Pretty good Tom. Our staff if you remember, had about 11 niseis on it, but now it is pretty small. I was the only one on the former staff around so when the Rafu Shimpo opened up this job just fell in my lap.

Our circulation is pretty small yet because we have a shortage of paper. We have a long waiting list but as soon as we get more paper, we increase our distribution. People from all over get it. Eiji Tanabe told me the other day that no matter what city he visited, he saw the Rafu Shimpo.

TS. "Is your subscription list confidential? I mean, the number of subscriber in various sections of town, or country?

HM. "Even I can't get access to that material. They have it downstairs, but no-one is able to see it. That is something that is kept to the circulation department.
Population Composition

Henri Mori & Rafu Shimpo

TS. What kinds of people are coming back?

HM. "As you know, the more energetic ones have gone east. Those that came back here are then mainly older people, and their young kids. The people in the middle bracket are very few. There are very few of the leaders back. I think opportunities for them are better in the east, and they should stay there. In Los Angeles, with older isseis and the young kids, there is going to be quite a problem in a few years, unless some of the older isseis come back.

TS. Why is that?

HM. "Right now the problem is housing. This is creating something of a problem as far as the home life of these young kids are concerned. If you remember, the people that used to hang out around first and San Pedro were just about our age, or a little younger. Now they are between 14 and 17. They live with their parents in a one room slum hotel, and have no home to return to, and consequently rather than keeping themselves closed up, they would much rather go out with their gang and hang around the street corner. It is the same with the girls, but I don't think the problem of juvenile delinquency is that bad yet that it can't be put into the proper direction. I don't believe what they say about Chicago when stories about nisei girls bearing negro kids are told. I don't think it is that bad. They are trying to get the YM and the YWCA organized, and various recreational activities are being planned. But it is a slow process. The social life for the niseis are pretty limited, but it will ease up. Otherwise, this is a breeding place for delinquents.

TS. What about relations with the negroes?

HM. "It's good. There has never been any friction between the radial groups, and indications are that they will continue that way. More than 50% of the business is with the negroes, as a matter of fact, I think it is closer to 60 or 70%. I don't know what the trend will be because
leases and rents are pretty high here. What action the Japanese will take is uncertain, and that goes with the negroes. If they find the squeeze when the first sign of depressions comes along, they may move out, and yet they may just stay. The Ebony magazine gives a good article on the relation between the niseis and the negroes. But I think there are forces at work which are trying to create friction. I can't reveal anything yet, but I may have something for you later.

TS: "What about the business shops that are being opened?

HM: "One thing, there are too many restaurants being opened. At first, they made money, but I think gradually as the families settle into their own homes, they will quit patronizing the restaurants because it gets to be pretty expensive. For about six months, I ate out because we had no home, but now my brother and his family eat all of our meals at home. Most of those who lived in hostels did the same thing. They can't always eat at the hostels because they can't get what they want, and also because there is usually only one kitchen for quite a number of families. Restaurants open up just about every other day. But when the Japanese do take over a lease, they clean up the place and make it look nice. Most of these places are pretty well run down. I think the owners are glad to have the Japanese back because they keep up the stores and don't let it run down too much."
Interview Setting

I met Hank Tsurutani, a UC graduate, about 37, on my trip to Japan with USSBS. I dropped in to say hello and after rehashing much of what had happened since he left USSBS in January, I questioned him on some of the general conditions in Los Angeles. During the course of our conversation he told me that Scotty Tsuchiya, Secretary of the JACL would be able to give me some information on various items with special information on the Winona Housing Project in Burbank since he saw it thru pregnancy, birth and early childhood. He also thought that he might have some statistical material which might be valuable. He emphasized, however, that Scotty would be leaving in a month or so for San Francisco so that I should concentrate on him before he left. Eiji Tanabe, the former JACL president of the Los Angeles Chapter is to organize the JACL with the first open meeting on Wednesday of next week.

Interview

TS. “What is the organization to protect business men about? There was an article in the Rafu Shimpo several weeks back to the effect that a group of business men got together with the expressed purpose of protecting each other from other Japanese about to enter business.

HT: “Japanese psychology is funny thing. They hate like hell to see anybody get ahead. As soon as somebody starts making a little money, others soon tear him apart. They did that before evacuation and they are merciless now. What happens is this, one man buys a lease and starts a business. He does well and begins to make a little money. Then another man seeing his success starts talking to the owner and tells him that he will pay him more for the lease when it expires, and also will give him more rent. So the owner goes to the present occupant and tells him about it and says that since he is already in business, he should get first chance. Well, the owner, in order not to lose his lease consents to paying
the increased rent to match his competitor. No one gains anything except the owner of the building. Take another example. Housing is probably the most critical thing as far as the Japanese is concerned. Many of the Japanese have gone into the hotel and apartment business because they know that they can make money. They charge $10 to $15 dollars a month for one room. That is in many cases higher than OPA price. The occupants don't quibble about it, and the owners get away with it. The Japanese are stripping their own people, the ones they should be helping, out of their little accumulated cash. If they get after some of those people, then they would stop. But the Japanese are selfish and instead of mutual aid, they are all out for what they can get and from whom are getting away with it.

"The Winona camp is a pitiful place. Nothing but old people and a bunch of kids. It is worse than a relocation center. But they have no place to go. But you'd better talk to Scotty about that."

TS: "Did you have any difficulty getting reestablished?"

HT: "No, I didn't. I had all of my legal books, and furniture stored away in the garage and left my car outside. They were more valuable than my car anyway. I gave the pink slip to a neighbor and he watched them for me. I was going to get back into business last October, but when this trip to Japan came up, I thought it would be worth my experience to make it. I don't regret it. But it didn't slow me down because the California Legal Association will not allow advertising. Even when I put my name and telephone only in the papers, they consider it advertising. My case is not like the Hakujins. They didn't get uprooted and lose contact with their clients. I have lost touch with many of them, and since I opened up in March, my name isn't even listed in the telephone directory yet. The only way I can get in touch with my former clients is by accidentally..."
running in to them. But I've been kept pretty busy, and today is
the first day that I've had to relax. I'm glad you came in because
I was thinking about some of the boys who went to Japan.

TS. "What about other types of business?

HT. "there are too many restaurants. Everyday a new one opens, and
even now just about every second business that opens up is a restaurant.

Those that opened early made money, but when the first sign of dep-
ression comes along, you just watch, lots of them will be the first to
close up. The San Kwo Lo made all kinds of money. On Saturday nites,
and almost every nite when the first group of Japanese came in, there were
long lines outside waiting to get in. It is not that bad now, but they
made all kinds of money. I guess it was because the Japanese wanted to
at least get a taste of pre-war type of Noshi China-meshi. They are still
doing good business, but they are getting competition from other s that
are beginning to come in. For instance, the one on top of the former
Asia Company, and the former Oriental Cafe. Then when the Japanese set-
ttle down, they want Japanese food, most of which they are eating at the
type newly opened Japanese/restaurants. But as more and more get settled
into their own homes, they will buy their food and cook at home. This
will limit the Japanese-type restaurants to those who are still living
in hostels or hotels.

TS "What about the drift back in to L.A.?

HT. "There are quite a few coming back. Every week somebody comes
back, either alone, to size up the situation, or with their family. The
smart ones come alone and look for housing before calling their family.
But others are just pulling stake and are bringing their families with
them. A friend of mine came back from Detroit and brought his family
with him. They pay $4.50 a nite for rent on a room, and spend about a
dollar a day per person for food. That gets mighty expensive, $8.50 a
d
day just for board and room. There are many cases like that and it is just a matter of time before they either go broke, or find a place to stay. Some of those who live in a room and do their cooking there find it easier, but it is no way to live. It is worse than living in a relocation center.

TS "Did you have any difficulty in getting this place?

(Building is newly repainted and decorated and is occupied by three doctors, a dentist, a beauty shop, and a lawyer.)

HT "I had a chance to get a room at the Taul Building, but it was so dirty, and would involve so much rent, that I decided on this place. It is owned by a Japanese and he fixed up the place. The rent is only $50.00 a month and it is clean. Rather than go into the expense of cleaning up a room by myself, I thought this was better because there are also other professional offices here. All of my furniture as I said before, I had."
Winona Trailer Camp.

At one o'clock I met Scotty Tsuochiya and Eiji Tanabe at the jail office, and went with them to 1st and San Pedro Street where we were to meet Mr. Ijima and Mr. Ishikawa, Executive secretary and 1st Vice President of the Civil Rights Defense Union of Southern California. We were going on a visit to Winona, the CRDU for the expressed purpose of arranging a meeting with the camp residence, and the other of us purely as guests.

We traveled for about 45 minutes in the broiling sun. As we entered the Lockheed Terminal the sun seemed to get hotter, traffic heavier, and the area more populous. The foothills reflected the sun and made it seem hotter than it really was. On the corner of Winona Blvd and Hollywood Blvd, we came to rows upon rows of trailers, some in olive drab, some in dirty green, and about half in bright new silver. As we entered the camp it gave me an impression of going back into a Relocation Camp. Half naked and tanned children were running in and out of the shade, a shirtless fat individual was watering a newly sprouted lawn, women resting on the shady side of the trailer, and a few women doing their ironing in the centrally located laundry trailers.

As we pulled into one of the main streets an old model Ford truck pulled alongside and it happened to be someone that Mr. Ishikawa knew. Mr. Ishikawa is probably known to most Isseis since he is the new manager of the Miyako Hotel. He asked for the residence of Mr. Sakurai. We were directed to a double trailer tied together with an awning.

Mr. Sakurai was a tall good-looking man probably more educated than the others in the camp, and is somewhat of a spokesman for the group.
We were introduced by Scotty who apparently was well-acquainted with Mr. Sakurai. We then went inside to see what it looked like and all of us were amazed at the comactness of the rooms. Two bedrooms, one on each end of the trailer, and the kitchen in the center with many drawers. It was also terribly warm since the stove was going on. My immediate reaction was that this was worse than a 20 x 25 apartment in Boston. At least we had space to breathe.

We were seated around the cot between the trailer and Mr. Ishikawa explained the purpose of the visit and immediately wanted to know when a general meeting could be held. Mr. Sakurai said that anytime would do, but that most of the men were working as gardeners and went out early and came back late. A tentative date was set for next Wednesday. Mr. Iijima brought out the forms showing the losses incurred, and explained that it might be a little difficult to get them accurate, but that a close estimate was necessary.

The conversation drifted on the subject of treatment by outsiders. "The people have been treating us very well. Last Christmas, we received toys, oranges, candy and all kinds of gifts from the YMCA, and the churches. People driving by on cars would call us and give us packages to be distributed to the children. One man said that he had an excess of sweet potatoes and that if we wanted them, we were welcomed to them. He brought over 50 lugs. The schools here don't take Negroes, and there are very few Mexicans, but they welcome the Japanese into the classrooms and we are very grateful. I can't understand it. Maybe they feel sorry for us."

One of the daughters, about 5, had stubbed her toe and was talking to everyone about it, and called for her older sister to put a bandage on it. Her sentences were mixtures of poor Japanese and English. All of the children spoke similarly, except that the tendency was for them to
speak Japanese more frequently.

There is no space available for recreation, and apparently there are not enough teen-agers to hustle for a ball park. The recreation hall is available for meetings, and dances are held on Friday and Saturday nites. Most of the young people have taken jobs outside as domestics. A few are being employed in newly opened fruit stands in the vicinity.

Sak. "Most people are happy here. There are other families living in camps in Long Beach who want to come out, but it is now limited to soldiers and veterans. This is an ideal location because it is close to Hollywood where the men are hired as gardeners, and it is close to Los Angeles where the people can go once in awhile and also work. The people are good to us too. But we are having a little trouble with Mr. Lehane, the manager. I don't think he understands the Japanese. He won't let us take the rakes, the shoves, or anything else saying that they will be lost, or stolen. He treats us like Mexicans. He should know that if he let us have the equipment and a few other things, we could do wonders for this place. Take the janitors job. When WRA handled this place, isseis were allowed to hold jobs, but now under FPHA, only niseis can hold jobs. If they would hire a few isseis as janitors, we could keep the place looking pretty clean. Right now it is getting pretty run down. I wonder if you (Scotty) can see what you can do about it."

ET. "How many families are living here now?"

Sak. "About 190 families. And there are about 5 at least in each. There is one who have 11 children so it gets pretty expensive. We pay $24.00 for one trailer, $8.00 for the next, and another $8.00 for the third. The office has made a roster of names so I will bring it out."

Los Angeles
26 July 46
T. Sasaki
He brought out a typed list of all the names, age, family group, sex etc. One of these days I'll make a break-down of those in graphic form.

It was getting late so we excused ourselves and went off. On the way back we stopped at Madison and (another street) where Mr. Ishikawa stopped to see Mrs. Mambo about the CRDU. While he was out of the car Mr. Ijima mentioned that Mr. I was always getting his information mixed up and had to continually clear himself.
JACL & the Winona Housing.

Immediately after the session with Hank Tsurutani, I went to 12th S. San Pedro, the location of the former Shokin building, and dropped in at the JACL office in hopes that some sort of data could be obtained. I met Mrs. Tsuchiya, the secretary, who introduced me to Scotty. For the past 9 months or so Scotty has been working as a representative of the JACL, aiding resettlers and generally serving as an information booth for those coming in. In a month or so, he is leaving for the north and will leave his duties, and that of organizing a chapter with Eiji Tanabe.

Scotty is a man about 40, 5'6" tall and about 170 pounds. He is a jovial fellow and greeted me with a smile and said, "Anything I can do to help you." I told him who I was and what agency I represented, and in a rough way asked if he had basic information on the Japanese. The interview follows.

TS: "Have you any data on the population, age, issei-kibei, type of work people are in etc?

ST: "No, we have been getting our figures from the WRA, and I don't think they are reliable. For instance, they said that there were 17,000 in Los Angeles county, but I think it is closer to 30,000. They did that because of fear of public reaction to such a large number. Now I don't blame them, but it seems foolish that they should give a figure that was not correct. (TS: Reloctees from camps are probably accurate, but those returning from other areas cannot be counted accurately).

Another thing is that the WRA personnel in Los Angeles, except for a few were very poor. They seemed to be only concerned with other interests, and placed the Japanese problem on a lower scale. They probably couldn't help it because it was pretty hard to get good men at that stage of the game."
"I don't know where you can get the figures, but we too would be very much interested. We have a list of agencies here and we can get you in touch with them.

At this point, Eiji Tanabe, and a veteran of the 2nd Marine Div entered. I had already met Eiji, and he therefore introduced me to the vet. We went into the rear office and sat for him a short bull session. After repeating to Eiji Tanabe the purpose of my visit, he waxed enthusiastic and immediately told me that if I cared, there was room Friday for me in their car for Winona. I accepted. He then told me that on Monday at 9, they were getting together with Carey McWilliams, and a group of writers. They were going to write the experiences of some of the relocatees. This is the report that will be sent to their Washington. I accepted that invitation also.

E.T. "I think the type of information you are looking for at present is difficult to find because for instance, people stay at one job for six weeks, and then they change other jobs. It is difficult to keep up with them. I am just coming in so I can't help you too much yet, but as time goes on, I'll be available anytime you want. And if we can help you in meeting some people, we will also be glad to do that.

But since we are going to Winona Friday, I think Scotty should tell you something of the background of the project. What about it Scotty?

ST. "Winona is my baby. I was interested in it because from the time Myers was here when evacuees began pouring in, he made a comment to me that the Japanese were in a better shape than they had been before the war. I questioned this and told him that all of these people were living in crowded quarters, in single rooms, eating out, or cooking in the same room. I told him that only about 5% of the population lived in the Little Tokyo district (1st and San Pedro and several blocks around) and that most of them had either their own homes, or were renting places in nicer districts. He did not seem to believe me, so I asked Mr. Kanda, a WRA employee to tell him what kind of places the Japanese lived in. Mr. Kanda told him that most of the people had homes, either rented
or owned. Myers couldn't say anything.

Then when the came around to building Winona, I kept on inquiring if the place would be ready for occupancy when the Japanese came back. WRA told us that it would, and not to worry. I kept calling back, and all the time they said that it would be ready. When the time came for evacuees to move in, I went out there and found that two thirds of the places had no lights. It didn't matter so much if there weren't any lights, but they didn't have the sewer connected, nor the gas installed. There was no heat for baby's milk. There was no cooking facilities. 

Along about evening, I decided the best thing to do was to appeal to the county. They started from the bottom, and finally when they reached the top man, it was almost two o'clock in the morning. He said that they would have the food ready in the morning. I also called the Red Cross, but they said that they did not have facilities ready, and that they could not be ready for at least two or three days. By that time, I was tired, and told them that I couldn't wait, and I didn't think the relocatees could wait. Food came the next morning, and they served 7,000 meals for the rest of the week. We are grateful for the way they came thru. The next morning when Dillon Myers heard about it, he talked to me over the phone and really looked sick. He called a meeting and expected a large crowd, but only 5 came. I wanted to make rebuttals on some of his statements, but I knew that he was sincere, and it would make feelings only worse.

Gradually they put in the necessary minimum, but it still is overcrowded. The housing condition was so bad, that there were about 1000 in the trailer camps, and another couple of thousands living in hostels. You can see that as soon as they find a place, they move out. In this way it is difficult to keep track of where they go.
JACL & Winona

Los Angeles
July 25, 1946
T. Sasaki

The various church agencies, and the county have been very helpful. If it weren't for them, we would have really had a difficult time.

Just before I left, I asked if he had any difficulty in getting their office space.

ST: "Yes, we did have, but we got it. When I told the owner of the building what we were doing, he said, 'alright, from now on its rent-free.' He is making all kinds of money so the rent doesn't matter, but to us, $600.00 is a savings, and it can be used for something else."
Optometrist Opens Up Business.

Circumstances. I dropped in on Mr. and Mrs. Sugino who have opened up their shop on 124 So. San Pedro St. Both were looking very well.

Mr. Sugino was dressed in a white smock, Mrs. Sugino in a silk dress with a new permanent and much more youthful looking than when she was in camp. Lines of worry were erased from her face and in their places were lines indicating a cheerful countenance. Mr. Sugino is an issei, but as is Mrs. S., but both speak English well, and for Mrs. Sugino, English is her forte.

I talked over old times, caught up on some of the personalities we both knew, then slowly drifted in to some aspects of her resettlement.

Interview.

TS "When did you get back?"

Mr. "My wife came back last year and told the occupants of our house that we were going to come back and gave them six months. When I got back (check on date) this place was still full of Negroes and there were only a few Japanese. But my business was good from the beginning because many of the people had neglected their eyes in camp.

I also have lots of colored trade but unless they put everything down in cash, I don't go after it. They have the money and they spend it freely. When they don't have it, they might go to some other place, and then I would be left with the merchandise.

Mrs. "Come back to the rear and I'll show you some amazing things. For instance, we have more business now than we ever did. I do little things like straightening up frames, putting on new screws, temples etc. and charge them only about one half of what they do downtown. They don't do any work downtown for less than $1.00. I think it pays for itself"
and the results show it. All of these people who work in this neighborhood come in for small check-ups, and then when they find out that we give such small services for a nominal sum, they come back for examinations and new glasses.

"And another amazing thing is that there are all kinds of openings for issei women. Many of the older issei women come in for glasses so they can get jobs operating power machines in clothes factories. When I first came in to town, I applied for such a job in Boyle Heights, but was turned down because they did not know what the reception from the fellow workers would be. But now there is such a demand for Japanese workers that there are not enough to fill them. Downtown, there are all kinds of secretarial jobs open for niseis. In places where they would not hire them before the war, jobs are there for the asking. I think there are several reasons for this. One is, the niseis are going after those jobs because there are only a limited number of jobs open for Japanese in Japanese firms. And then I think these Caucasian companies are having a difficult time getting white stenographers.

TS. "What kind of reception did you get in your residential neighborhood?"

Mrs. "They were glad to have us back. The Mexicans who rented our place let it run down quite badly. The lawns were not kept up, and the yard was littered with rubbish. We had lived in that neighborhood for about 20 years, and we had many old friends. When we got back, one of the first things we did was to clean up the place, planted flowers, and generally made the place look much better. This of course is important to caucasians, and it gives me a feeling of pride to be able to contribute to the beauty of the neighborhood."
TS "How do you think your business will be, say, a year from now?

Mr. "I think it will be better. Gradually, the shift will be from Negro trade to Japanese. The farmers will get established, and then much of our business will come from them. There are quite a few coming back, but they are having a difficult time leasing land. Many of the others are establishing themselves in businesses such as gardening, hiring themselves out as domestics etc. Many go after the domestic jobs because it solves much of their housing problems. Even if a couple with four or five older children can't find a home, they can live in a hotel while the children and the mother go out as domestics. They can then meet once a week for a reunion. This is not the best, but as lease everyone of them can have a decent roof over their heads.

Postlude.

Mrs. Sugino invited me to dinner (date to be set later), and from time to time, I shall discuss various subjects with her."
Employment Agency

I met Kaz Hokkado in the hotel office and invited him into my room for a chat. The last time I had seen Kaz was about 8 years ago. He had been an unsuccessful farmer, and worked most of the time as a laborer. Currently, he is in Santa Maria, but came down to Los Angeles in hopes of finding a decent-paying job. In Santa Maria, the Japanese are laborers for white concerns at 55 to 60 cents an hour. Here, he met friends who are willing to hire him as a gardeners' helper at 250 a month. During his months stay in Los Angeles, he is living in the Miyako Hostel for single men at $75 a night. Out of the twenty available beds, there are about 10 vacancies.

We talked of many things, but the subject finally came around to the Nisei Employment agencies. Jim Yahiro, who owned a trucking business before the war is the head of one which is located in the Hongwanji building. I shall try to follow his activities after I get settled a little more. Kaz. "These employment agencies are a racket. They list jobs, and if an applicant accepts it, they pay 10% of their first salary to the agency. Lots of time the job is not satisfactory so they come back for another job. In that way, they have to pay 10% of their monthly salaries to the agencies and are always in a hole. For one month commission that the Japanese pay out, they could probably run an ad in the paper for a week, and get fifty or sixty calls. In this way they can choose what they want. But not too many people know that, and I don't. I ran an ad in the Los Angeles Times for one day and got as many as 10 job offers. They (agencies) make a lot of money too. They rent a small space, and pay a low rent, and make about 50 or 60 dollars a month a day."

Kaz is a pretty slow boy, about 31, and is still single. He spent all of his savings on his mother's illness and funeral expense, and so he pulled up stakes from Santa Maria to make his fortune in Los Angeles.
Circumstances. I thought I would take the afternoon off and bum around Little Tokyo in hopes of meeting friends. I did not have to wait too long before quite a few came by. I met friends I knew before the war, and acquaintances I made in camp. Along towards five in the evening, I decided it was time to go to dinner, and went to the "Mansei-An", a popular Japanese restaurant which was established before the war, and went under the same name. However, now, although the place looked the same, it was under new management. I seated myself in a booth and was waited upon by the lady of the house, when I chanced to meet an old friend from Brawley. The man, a short fellow who had worked in similar-type restaurants off and on was seated by the counter and since I did not like eating alone, I asked him to join me. He told me of the number of Brawley people living in Los Angeles and after catching up on the past, we started talking about the present.

Interview

TS. "What kind of work are you doing?

Xe. "I'm working at the Columbia recording company. I worked on the presses that make the record. It's hot and I think my eyes are going bad because of it. There are quite a few Japanese working there. On the night shift, the one that I am on, there must be about 2/3 of them Japanese and the rest are colored, or Mexicans. The Decca Company also has many of the Japanese working. We get paid $90/4 an hour and work 441/2 hours.
The plant is located in Hollywood and I live on 1st and Vignes in the White King Hotel. It is run by Japanese now, but the rooms are small. If you have an inside room, then it's pretty hot.

I have forgotten his name, but intend to get in touch with him again."
Saturday Nite

I left him as he had to go back to the hotel for some letters. After standing around for about an hour, I ran into Mike Koba* also from Brawley who is trucking between Delano, San Francisco, and Los Angeles. We stood outside the Miyako Hotel for several minutes when he suggested we go in for a drink. I said that I would be glad to join him and proceeded into the bar beneath the Miyako.

We found a booth open and sat down on a semi-circular bench, leather-covered, and quite new. It was not long afterwards that I found he was waiting for a "hakujin" girl. I tried to excuse myself, but he said that I should stick around. He spotted a couple of girls in the last booth and went for some cigarettes to check up on the booth. He returned and told me that she was waiting and suggested that we join them. There were two girls there. The hakujin girl, and a nisei girl. Both were not unattractive, and their appearances were deceiving. They did not look the type who hung around bars.

I was introduced to the "hakujin" girl, who in turn introduced us to the nisei girl, Ruth F.* They were having their dinner, steak for the hakujin girl, May, and fried chicken for Ruth. Small talk followed until Ruth excused herself to make a phone call to a friend, Lillian.

May: "You know, she is one nisei girl that I can call a friend. She knows the ropes, and she has been around. I don't have to be modest with her. Her parents are separated, she used to live in San Francisco, then for about 9 years she lived in Montebello where her parents were teaching Japanese school. She moved to Glendale Arizona, then to Gila, and then to New York. Right now, she is working as a domestic, and comes in to stay at the Miyako hotel over the week-ends. She is all right."
It was not long before Ruth came back. She was about 5'2" tall, slightly on the plumpish side, decked out in a bright yellow dress, horned rimmed glasses which slanted on the sides, had on simulated pearls, gangling ear-rings; in short, flashy! She was rather pretty with even teeth, nice complexion and a bright smile that went with it. This time, her face was flushed and she was panting in short breaths.

Ruth. "I'm burned up. I called up Lillian (all this time Mike and I were in the dark) and her sister answered the phone. She told me that she didn't want her sister to go around with me because I am bad influence. And she is a couple of years younger. Wait until I get my hands on her, I'll tell her off, I'll claw her eyes out."

It was not afterwards when a friend of hers dropped in. His name was "Puah", a tough looking fellow dressed in a tee shirt and slacks, with a wrap-around hair cut. He wasn't too big, but his face was hard. Ruth told him of her experience and they went out after Lillian. That was the last we saw of Ruth. But from May we pieced the story. She was on her own and her ambition was to have a mess of "sugar-daddies" and the manner in which she got them was the same way that all women of her type get them. I had suddenly remembered that several other fellows mentioned the same thing, and that this was the "Ruth". They said that no-one in his right mind would take her to Japanese dances because they knew that there was only one thing they were after, and their reputation would be ruined. She told them that she didn't see anything wrong with married men and women fooling around with each other, that people were old fashion if they didn't do such things. Her fooling around with May did not help matters either. May is married to an ex-GI, a kanaka who is now working in Chicago. May is on her vacation in Los Angeles by herself, and is spending not only her money, but all of her husbands. She hangs out at the bar every nite, picking up drinks and then finally shacking up with the suckers. Tonite it was Mike. Tomorrow it might be Joe, or Hank.
After I had four drinks I decided to call it quits, but Mike and My were still going strong on their 9th or so. Finally, at 10, I told Mike that I'd be on my way. I wanted to read the papers in my hotel room, Number 225.

May. "What if we came and ran you out?"

I tossed my key to Mike and said, "It's all yours, what time do you want me to come back?"

M. "About 11, or 11:30. I'll meet you down here.

So for an hour I walked up to 7th and Broadway and walked back. During that time I thought about May, and Ruth, wondering what in the hell kind of racket they were in. I finally decided that May was not married, although she had a ring on her third finger left hand. She was probably a camp-follower and had a circle of nisei drink-buyers. If she were married, then her husband should kick her out. She was loose, thought nothing of sleeping with any nisei, and insisted her husband do the same. For guys like Mike who is here today, gone tomorrow, she is handy. And Mike, is not not is not his real name. He uses it so that when she refers to Mike Koba, they will not know it is Min Kobayashi.
West-side

This being Sunday, I thought I would visit some friends and also make a quick survey of the westside district, or that area bounded by Arlington Avenue, 37th Street, Vermont and 30th. Since I had no car, I went directly to 31st near Arlington where Charles Onoye, formerly of Salinas lived. He paid $11,000 for a large three bedroom house and lives with his wife, child, and his parents. They have been out here for about six months now, and Charles, the sole breadwinner is still not working. He is looking for an opening in the market, and does not want to get tied down with any menial sort of a job for fear that it will hamper his bigger project.

Chuck is about 34, his wife a year older, and his parents are a little too old to work. After having spent some time in Boston, he moved out to Cleveland, and then to Detroit for one month. When he came back to the coast, he thought it best to settle in Los Angeles and continue his work in the market. Before evacuation he was employed by the Consolidated Fruit Market, one of the largest fruit concerns in Los Angeles.

One of the things that Chuck mentioned was that the situation was pretty tight so far, but that money still talked. The west-side was considered one of the more favorable places for buying property and many nihonjins were doing so. But he maintained that prices here are just as inflated as any place else and it is a slow process. Quite a number are living on the westside, although he would not venture to give any figures. He also mentioned that the colored people were moving in there in droves.

The colored people did live in the neighborhood up to around Normandie, and the wealthier ones, including Jack Benny's stooge Rochester lived a little farther out towards Western Avenue. Now, they have moved up further to Arlington Ave.
It was not too long ago (refer to Rafu Shimpo) that the Automobile Club of Southern California, and the various fraternities at USC petitioned to have the Negroes and other non-whites moved out of the district. Nothing, so far has come up. The Jewish frat, of course refused to sign, and the Japanese Student's club although located there did not do anything about it.

Chuck has kept up with the market situation from the time he moved in and has had conferences with various "big-shots" who are in control. He invited me over to talk over the situation, and anything that might help he would be more than glad to discuss. Since I wanted this to be purely a social visit, I did not press him too hard.
Japanese Problems of Southern California: Conference with Carey McWilliams.

Circumstances.

Several days ago when I had a conversation with Eiji Tanabe of the JACL, he suggested I go along with himself, Scotty Tsuhiya, and Mary Oyama to see Mr. Mc Williams to formulate some statement for Mike Masaoka, who is now in D.C. where the Indemnification Bill is in the Judiciary committee after it had passed the Senate. Mr. Masaoka wants a statement of the problems of Southern Californians so that he can present them to the parties interested.

I arrived at the JACL Office at 9 in the morning and waited until 9:15 before they were ready to go after Mary Oyama Mitwer. Mrs. Mitwer is a writer who has had several magazine articles published and is interested in the welfare of the Japanese on problems which concern everyone. We went up Brooklyn Avenue, up to Rowan and finally got to their home on top of the hill in Belvedere. She is a small woman, mother of three, talkative and intelligent. She monopolized most of the conversation on the way to the Spring Arcade building. The drift of it was mainly concerning different people she had once knew and getting re-acquainted with Eiji.

We went to the 9th floor where Mc Williams office is located and were ushered into an office which was cluttered with magazines, reprints etc. Mr. Mc was dressed in a grey suede outfit, a good-looking man about 39, calm and collected. We were each introduced to him by Scotty and set around in front of his desk. E.T. started the discussion by outlining what is in the first paragraph.
Mr.  "I am not up with the conditions, so how about getting me caught up, and then I can fill in.

S.T.  "Well the housing condition is bad. There was difficulty over the Winona housing project. (Scotty tells the story recorded for July 25th). The difficulty that reaches us now is that when they opened up the Winona project, they did not permit the aged couples without children to live there. They forced them to take up residence in the hostel, and from there about 200 people were sent out to the Old People's Home, the Amigo. Then there are other types of cases which concern the hostels. For instance, there is one case where the man makes $200.00 a month and lives in a hostel where they pay 80 dollars for one room. This one room houses his wife, himself, and five children. The mother came to the office and asked for assistance. We found out that they formerly lived in San Francisco, so Los Angeles will not take them. We wrote a letter to S.F., but I don't think they will do anything about it because he is earning $200.00.

Mr.  "How about the various church and civic organizations?

S.T.  "They bend over backwards to help. Without their help I don't see how anything could have been complete. The county helped out beautifully during the Winona crisis, and in Burbank now, they are doing what they can. But it is these cases that they can't touch that bothers us.

S.T.  "I can see several things that are of importance to the Japanese in general. They are the escheat cases, the naturalization cases, stay of deportation and the indemnification. Of course if the naturalization situation develops favorably, then it solves most of the problem."
Mc "Williams.  

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Me. "Yes, I think if something can be done about the naturalization, then most of the minor problems can solve itself. How many have taken out papers already?

ET. "From the Philadelphia office about 10 have applied. They are of course from various cities. Mr. Mc Williams, do you think it would be a good idea to push the issue into getting their first papers?

Me. "Yes, I think it would be good. Right now is the psychologically important time, and with the 42nd getting the Presidential Citation in Washington to start things rolling, and with the country discussing so many big issues like the atomic bomb control, and other international problems, the Japanese problem seems pretty small. The papers in Los Angeles have not played up either the indemnification, or the naturalization of Japanese aliens and that is a good indication. It indicates that no pressure groups are needling them. So as long as they don't print anything in their editorials, it will keep the Japanese out of the picture. But if the naturalization can be obtained for alien Japanese, they will run into difficulty with the local immigration authorities. I think this office is about the worst in the country. Del Marco (?) is a Son of a bitch. He intimidates everyone that comes in, and his staff following his policy make every one of the applicants feel that they are criminals. He cross-examines them, and gives them leading questions, and make every flaw in their statement a mountain so before the applicant leaves the office, he is made to feel that he is applying for citizenship to conduct subversive activities, or to commit some other crime against this government. I went to several of those cases and I would advise that anyone going before the immigration board should take a lawyer along with him. This problem should be settled once and for all because it is the basis for legality of the various issues that have come up. What many groups want to do is to
is to leave them in a state of indecision because then it is to their advantage. Whenever they want to raise a squabble, they can bring it up. But once it is decided one way or the other, then the issue dies. It was the same way with the Bridges case. Del Marro (?) took the case and fought it tooth and nail. It was because of his work on that case that he was given the Los Angeles post. I think pressure should be brought on by these various civic and church organizations, the AWC, which is growing by leaps and bounds, on the proper authorities to oust Del Marro(?). Southern California is one of the most important places in this country for the Japanese, and if they are to gain their citizenship, then a good man should be in the position of immigration officer.

ET: "How are these civic organizations?

ST: "They bend over backward to do things for the Japanese. For instance the Hollywood Civic Group is concerned with many problems, and if we only furnish them with the facts, they got to bat immediately for us.

Mo.: "But they have to be continually fed information because they are concerned with many other things. What should be done is giving them information all the time, needing them and they will produce results. It is the same with other groups. And another thing, these politicians are not raising the Japanese issue because they know that organized groups will battle against them. So they either keep quiet, or do something for them. Take for example Burbank. The Mayor know that he will not last long if he does not do justice to the Winona group. Warren will not oppose the indemnification, nor the naturalisation issues because he has national ambitions. It is not a negative thing exactly, but more one of passive helpfulness.

Mo.: "I think we've taken up too much of your time already.

ET: "Thank you very much. I wonder if you will be able to speak before a group of Japanese. We have had many letters and phone calls asking if you might not speak.
Mr. "Yes, I would like to. I haven't spoken before a group of Japanese since they have come back. Set a date in advance and I'll promise to be there."

Mr. "It is unfortunate that we have been back here this long, and yet there is no representative body. They have them in San Francisco and other towns, but here in Los Angeles we are growing slowly.

Postlude

As we walked out of the building E.T. mumbled to himself and thought that the three major issues should be tackled first. The Stay of deportation, Naturalization and indemnification. The Escheat cases would be thrown out of the window once the naturalization went thru.

It makes me wonder just how JACL is going to get along with the JEDU who are raising $100,000 to fight the escheat cases. So far it looks good. E.T. is working closely with them. Perhaps they will leave the issues in the Federal government in the hands of JACL, and the California's in the hands of JEDU with information passed freely between the two.

I wonder if this will increase the number of JACL chapters in Southern California. Will the interest in the JACL be greater in the rural areas where they are more closely tied with the escheat cases? The Los Angeles chapter is on a membership drive and will have their first meeting Wednesday night.
Scotty Tsuchiya and I were waiting on San Pedro Street across from the police office for Eiji Toshani to pick us up for the meeting with Mr. Williams. I mentioned that the Japanese were off to a good start in their business, that the stores looked much nicer than the colored-owned stores etc. He looked at me from the corner of his eyes and said, "Some of these Japanese have been pretty ruthless. If it were the northern negroes they were dealing with, they would not take it, but these colored people are mostly from the south, and to a certain extent they are still submissive. They've taken it for so long in the south, that when a little pressure is applied to them, they just give in. What some Japanese have done is this: They buy up the leases, which are pretty high, then they tell them to get out. The reasons they give is the places are being run-down, they are not taken care of, and there seems to be no indication that such will take place. Now you take the restaurant there (pointing), I don't see how they can keep the place open. They have no customers. When the Japanese restaurants take all of the customers away, which they are doing, what is going to be the result? I don't know yet, but when economic competition gets a little keener, then you'll see fireworks. Most of the businesses for the colored begins after dark. One restaurant on the other side of First Street stays open from 12 midnite to eight in the morning."
Social Welfare, Interview with Mrs. Hori, International Institute

Circumstance.

I met Mrs. Hori when I went to the Winona Trailer camp a few days ago and was told to drop in at the office to discuss the information I was looking for. At 1:30 I went to the office and spent an hour talking about various problems. The first meeting was of a general nature, telling her what our interests were, and how I thought she might be of help. She was very cooperative and invited me to come in from time to time for material, although at present she did not know too much of the situation since she has been working only since the first of July. Before the war she held the same post of Social Welfare Worker and knows something of the problems during that time. She went to Poston, and after having spent a few weeks with Nell Finlay, the Social Welfare Worker, her health broke down and she was unable to continue her work. Her connection with the agency on her return is accidental. The Institute asked her to help out and she has responded. The primary duty of the Institute is to refer people to various agencies, but it also gives cash who are in need. The funds which support the organization is the Community Chest (War Fund).

H. "I don't know how I can help you, but our main interests now are the trailer camps. Winona is the field I am working in, and go there on Mondays, Wednesdays and Fridays. Tuesdays and Thursdays I am here. Are there some things that might be of use to you that I know of right now. One of them is the roster of the individuals who are staying there. It gives the name, relationship of individuals in family groups, age, work, or welfare cases, etc. I haven't the latest material, but I will get it before too long. I think it would be of interest to compare..."
the present situation with the situation that is pictures in the
copy I have. I think it presents the situation when the camp was still
new.

TS. "What is the situation in camp as you see it?

H. "It is difficult to say in a few words, but contrary to general
impressions, there are not too many old couples staying there. That is
because first, they are not allowed to stay there, and secondly, many
of the most destitute are those who raised a large family in camp. They
are not old couples, but for some reason their families grew tremendously,
and they could not get work as domestics, and also could not find homes
for their families. If you look at the roster you will find that most
of them have four or five children. But that is not the total number
of children for each family. In Winona there is a wide gap between
the ages and the reason for this is that the older children are either
working in Chicago or other eastern cities, or are working out here in
Los Angeles. They apparently don't combine their incomes, so the father
has to support the whole family.

TS. "What is the attitude of the returned Japanese towards welfare?

H. "The people are more lax about that. Before the war, many people
hesitated to come because they did not want others to know they were on
welfare. Now, although most people are not too hesitant, there is still
some feeling of pride and unless people know me personally, they do not
come in. We get only a few from outside of these camps. Before the
war the people who knew me, and who knew that nothing was given to the
public came to see me. But because the International Institute is for
foreign-born people, mainly those who cannot speak English, the public
feels that there is something amiss when they have to come here. So if
the people are able to speak English, we refer them to the proper agencies,
or they do it for themselves."
Mrs. H. offered me whatever information she could furnish, and suggested that I come in when she was in the office, or any other day to look at her material. I asked if they could be given out, and she felt that since I was with the government, and that the material was confidentially kept, she saw no reason why I shouldn't see them. I told her that I was mainly interested in figures, and cases, but not necessarily the names. I made arrangements to work over the first Winona Roster next Tuesday.

I also asked if she knew where I might find information on statistical material, but she could not help there. She suggested the various agencies that I had already looked into. So I am on my way to contact more agencies for the necessary statistical material.
Leaders of Little Tokyo.

I met Charlie Akita, big time gambler, and shipper on 1st Street, cornered him and then began to talk. He had been around Brawley for some time and I knew him quite well. He talked for a long time about the conditions in the valley, how he was offered the job by WRA to propagate it so that people would return. But he felt that since the supervisors were against the return of the Japanese, it was a hopeless situation. Not only that, rent was high, and it was too hot to start all over again.

Just about five minutes later, Jim Maburo was walking across the street. I asked him if he knew him and he said,

"Yeah, I know him. A blowhard. He talks big and is a pretty shrewd guy, but he's pretty swell-headed. I heard that he was quite a big shot in camp. But out here, he is just a guy who thinks he is big. He is in the same racket he was in before the war, promoting real estate, and finding employment for everybody.

TS. "Did he ever own a fleet of trucks?"

CA "No, he was never in the trucking business, always talking big, and not doing anything about it.

TS. Who are the big shots in Little Tokyo now?"

CA "There is nothing organized, and I hope nothing is ever organized. These Japanese Associations caused nothing but trouble. All of the big shots who lived here before are still here, but they are pretty quiet. Horie, Kimura, and others have no money. They haven't a dime to their name. That is the same with the niseis, so the niseis just as well should start something, and they can make a better success of it. But they don't like to try anything. They are scared. It will be about a year longer before this place looks anything like it did."
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"Most of these stores belong to people who lived outside of Los Angeles. A few of the former owners are back, but I think there are only about 7 or 8. Mostly they are from Fresno, San Francisco, and the Imperial Valley.

Just about this time, another fellow came up and started talking about horses. I excused myself after listening in for about 10 minutes.

Charlie is about 45 years old, a nisei who was crippled by infantile paralysis. He intends to hit the market in Dry-packing lettuce about the end of this year. His intention is to get about 5 other guys and then work something out."
Reactivation of the Los Angeles

JAACL

Background.

The JAACL leaders of Los Angeles during the war years were under suspicion because of their stand on evacuation. The story, according to G. Raymond Booth, is that several hours before the historic meeting at the Maryknoll Church, they had already known from the Army HQ at the presidio that the Japanese were to be evacuated. They sat quietly on the plane wondering just how to break the news because before the night was over, there would be headlines in the paper screaming that the Japs would be evacuated. Mike Maseoka, the only paid JAACL worker from Salt Lake City decided that the Japanese could take it and told them that they were going to be evacuated, and that the Japanese could do one of two things: Cooperate, or refuse to cooperate, and that the JAACL thought it best that the Japanese cooperated. The newspaper misinterpreted this and stated that the JAACL sanctioned the evacuation.

But the JAACL came back with its representative Scotty Tsuchiya. He was sent down to aid the relocatees and to aid them in not only resettling, and getting welfare aid, but in passing on news about the various bills in Congress. Scotty is from San Francisco which was another important point. His talent for getting along with both isssei and nisei have made him friends among both groups. The Winona Trailer camp is back of him, and since he is a symbol of the JAACL, will no doubt back the JAACL. However, there will be a shift in leadership when the JAACL is actually reactivated because once again all of the local niseis will take the helm.

Several questions arise out of the problem. Will there be cooperation from the isssei? What of the interest of the niseis? Will the Japanese once again fall into their own little shell and ignore the problems common to all of them? Will the JAACL be composed of the more
intellectual and successful business men, or will it take in the other groups such as the caucasians, negroes, and the less successful?

Meeting.

The meeting was scheduled for 7:30, but it was not until almost 8 o'clock that the chairman, Eiji Tanabe felt the crowd large enough to begin. At that time there were 11 caucasians, and about 15 Japanese-americans. The caucasians were friends of the niseis, and leaders of various civic organizations. One fellow, who was a student of Saburo Kido at Utah waited for him, and sat thru the meeting. Gradually, the niseis began coming in until there must have been about 25 niseis altogether. There were no isseis present, and all of the niseis were of the older group. George Inagaki of Venice was supposed to have conducted the meeting but was at home awaiting a call from Washington on the results of the indemnification bill.

Eiji Tanabe: "We are gathered tonite to reactivate the Los Angeles Chapter of the Jacl. Since Los Angeles is one of the strategic spots in the country for the Japanese americans, I feel that it should be re-activated immediately and be organized into one of the strongest bodies of niseis in the country. Denver has 435 members and they have challenged me into getting an organization which is larger. The membership drive has already begun and Scotty Tsudhiya has solicited 60 paid up members already. But he is very busy and cannot spend full time on it. The crowd tonite is small, and I must admit that we are not too well prepared. But we have excellent speakers on the program, so before taking too much time, I would like to introduce the first speaker of the evening, a man who has been a friend of the Japanese for a long time. He tried to help us at the time of evacuation, and throughout the war. When the resettlers returned, he was a big factor in getting community sentiment with us. I think everyone knows him, G. Raymond Booth of the Council for Civic Unity."
GR Booth recounted sketchily what had happened prior to evacuation, and then began:

"I remember the crowd that stood in the Maryknoll hall just before the announcement that evacuation would be carried out came in. There must have been 3 or 4 thousands standing out in the court-yard, in the stuffy large hall and on the streets. Everyone was intensely interested in the whole problem. But it was also a personal problem. Everyone was concerned about what would happen to him personally.

Tonight, we are only a few. Everyone who have their problems are probably staying at home, or at some other place too pre-occupied to come to this very important meeting. The situation is the same in both cases. Interest was shown, and is being shown in their own peculiar problems, problems of subsistence, clothes, work etc, but in a larger sense, they are also interested in the problems of the group. But the former shadows the second, and the crowd tonight is small.

"The Japanese, it seems to me, have lost themselves in their own world, and have neglected to see the similar situation on the other groups. The negroes, the Jews, the Chinese, the Filipinos all have the same situation facing them, and when the forces are unified, then the problems of an overall nature can be fought and solved. It is my hope that the JACL will realize that and get involved in the major issues and stand up for the various issues. Get identified with them, and make yourself known.

(The first part of his speech is condensed in the first paragraph of this report)

ET. "Now I'd like to introduce the second speaker, Mr. Heiss, director of the Civil Liberties Union. Mr. Heiss."
Mr. H. "I may be frank on some points tonight, but I went to bring out what problems the CLU is faced with. At the time of evacuation, it was my hope that we could fight it. I hoped that someone would get up and fight for his rights against being forcibly evacuated. A few days ago a judge gave a decision to the courts that the Army had exceeded its authority by forcibly evacuating a citizen. The "Great" General De Witt has to pay $100.00 in damages, altho the original sum was $3,000. We are accepting only $100.00 because this is a test case. That is of tremendous importance to us. We have had all kinds of difficulty with the Japanese because for some reason they do not want the publicity, or be brought in to court. All we want is to use their name, we stand for all expenses. For instance we would be talking to anisei for weeks about his problems, and then he would go into a huddle with his family and the family council decides that it is no go. They do not know what the issues are, and what good comes out of this. They are only concerned with the publicity that might come out.

"Different minorities should fight for their rights. If in 1776 the colonies did not stand up for their rights, there would not have been the United States. Everything that hinges on court action should be hinged on the ability, and will of the group concerned to fight for their democratic principles. If you retire into a hole, then they will push you around and keep depriving you of constitutional rights. You have many problems which can only be supported and fought for by your own group. We can help, but the support must come from you.

"It is my hope that the Jacl will be strong, and include not only the Japanese Americans, but all of those interested in the principles of democratic rights."
The two speakers took only 20 minutes of the meeting. Saburo Kido was then introduced and he spoke for about 30 minutes, or more than both of the previous speakers together. He pointed out that because the JAOL did not have paid workers, and were concerned about packing their own bags, just as any of the others, they could not successfully fight the evacuation. Highlights are given below.

SK. "At that time we had only $1400 in the national treasury. We were almost decided that we could not carry on the work during the war because of the lack of funds, but the San Francisco Chapter had $3,000 and donated that sum to carry on the work. If we did not have the money, we might have folded up, and it would have been another page added to history. With only one paid secretary we began until now we have 17 full time workers. We have offices established in every large city including NY, Chicago, Milwaukee, San Francisco and Los Angeles. We have tried to keep up with the problems of national importance, and to keep the group informed on what was going on in Congress. Recently we have been concerned with three major problems, and the Indemnification bill, the deportation/naturalization. On the last hinges many other minor problems because of the clause, "aliens ineligible for citizenship". This would solve the land problem, the deportation etc. It was the National Chapters plan to see all three of these and made them the project for this year. We should have gotten after the naturalization first, but because some of our people were ready to be deported, we had to tackle that immediate problem. The Indemnification bill is being sponsored by the Dept of Interior and Dillon Myers is helping to push it. The Administration is in back of it so we have little to worry about there. However, out of the
changing of citizenship-eligibility for the Hindus, the Filipinos, the Chinese and the Negroes, the situation has changed. In each case they made exceptions so now the problem of assimilation is gone, and there is no reason why naturalization should not go thru. Then we had the problem of a sponsor for the bill. The Federation of Churches said that they would sponsor it, but for months nothing happened until we found out that they had given it up. We did not know for what reason. Then we decided to get it sponsored by Mrs. (?), who has worked in Washington for the various immigrant groups. She thought about it for a long time and decided that it was not the right time for it. Congress is almost over, and they feel that the opposition could mass forces against it. I think that was the reason for the Churches backing out.

They have now worked it out so that a Senator (from) will sponsor it, but will not necessarily be the author of the bill in the next congress. (Looked around to see if there were any reporters). Then, they have already lined up a democrat Senator, and a republican senator so that whichever is in majority rule, they will be the author. Some of feel that more than one should be the sponsor, just as it was in the case of the Hindus. But this can be done only if various civic and other groups put pressure on them. Ben Kuroki spoke in New Jersey before a crowd of 1500 Legionaires telling them of his experiences, and then would very effectively conclude the talk with something like this. "I went over on 58 missions, but when I came back, I found that my father, who encouraged me to volunteer, and who kept pushing me to fight for my country, is ineligible for citizenship". The crowd applauded and asked, what can we do to help? Now if there was a bill up already, then they could write to their congressmen to pass it. Forces should be mustered up and support could be strengthened. So if that hap-
endid, then many of the congressmen would have to act on it.

"I knew a kid who felt that associating with other Japanese was not the thing to do, and made every attempt to make friends with the hakujins. Whenever friends would visit him, by his family, he would hide in the basement. But when evacuation came, he was also evacuated. His circle of friends could not help him. So we have to face it, and face it as a group, unified and with a purpose. Sometimes ago there came a question of admitting Caucasians into the JAACL. We ruled against it many years ago, but have pushed aside the discriminatory policy. Some of the country JAACL voted against it because they say that they are only a small minority, and if others came, the JAACL would not be the JAACL. Pressure has been made to include the issei. That too, although it may be a cowardly thing to do, we decided against it because if aliens were included, there would be all kinds of congressional investigations that would handicap our work. If we did not have the alien membership, then we could push on ahead without the handicap. But if the naturalization bill goes thru, which may be next year, and it is hoped that thru pressure it will be one of the first to be acted upon by the next Congress so by this time next year, at least we will have a decision one way or the other.

**Business Meeting.**

From 9:30, the business meeting was conducted by Eiji Tanabe to get started on the JAACL organization. The caucasian members excused themselves because they felt that some of the decisions might be embarrassing to both groups. A committee was chosen. They were Aratani, and Maeno, both former JAACL Presidents, Kashiwagi, clothing store businessman, Reiko Ito, Frank Chuman, Taro Kawa, Hisako Tanaka, Taul Watanabe, John Ando, John Saito, Harry Honda, Noboru Ishitani (YBA), Frank Tauchiya, and Henri Mori. The chairman for the meeting will be John Maeno.
John Maeno, attorney, muttered to himself that whenever anyone expressed himself, he was put on some committee. And he wondered if having an office was a detriment, or an honor.

After talking a little more about getting membership, it was proposed that everyone at the meeting become members, since they were interested enough to come to the meeting. Immediately everyone swarmed on Scotty Tsuchiya and Eiji Tanabe. The next meetings will be more publicized so that more will come out. It was also proposed that the meeting be scheduled on Thursday nite since that is the Maids day off.
smoking cigarettes, and conversing. Jack, 28 years old, an vet of 5
years monopolized the conversation.

JF. I went to work for a construction company, and worked for them
for about 3 weeks. Just about that time, some of the guys kicked, and
they told me I was fired. I couldn't buck a situation like that. My
foreman went up and squawked like hell, but he couldn't get anywhere, and
I told him not go go into that trouble. He went out and got stewed over it.
Then I went over to USES to see if they could help me out. They insist
called up the Standard Oil and several other outfits to see if they
would put me on as a trainee. I'd get a small salary, and 90 dollars from
the government. Hell, I have to do some thing like that because what I
learned in college is not helping me out. I majored in Political Science,
and what good is it doing me. But everyone of those outfits told the
USES that they had no definite policy about hiring Japs so they couldn't
do my thing about.

Rev. Y. "That seems to be the difference between out here, and back
est. In Cleveland, for instance, we would find out what was wrong.
The Rabbi, church organization, civic organization would try to see
what was wrong. If something could be done about getting the nisei
in the clear, we would do it. But if nothing could be done, then we knew
why. But here, there is no follow-up. You don't know what the situation
is. I think something should be done to find out, so that you will know
for yourself, just what is holding up the job. By the way, Jack, do you
belong to any Veterans Association?

J.F. "No".
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Rev. Y. "You ought to join one of them. It doesn't make any difference, but be sure to join one of them. If possible, join more than one. What there should be is a central Japanese veterans association which would take care of the niseis. But on top of that, I think it is more important that the nisei join other organization because it is only by those means that the niseis will get the backing."
Church Activities

Distribution of Japanese in Los Angeles

I made arrangements with Rev. John Yamasaki to visit him at 1 o'clock and went down to visit him. I was a little early and liked to a youth worker in the outer office who was in my graduating class at U.C., majoring in the same course, and we found that we were in a number of classes together. When John came in he ushered me into his office at the end of the hall.

We talked of many things: his family, the friends we both knew, what plans he had for church etc. The following recorded interview gives the highlights of the situation.

After explaining the nature of our work he was very helpful in giving me names, addresses and phone numbers of people who might be able to help in getting the statistical material. He felt that Mrs. J. Carter of the Welfare Council for Metropolitan L.A. would be the best source since she coordinated the work of the various other agencies. She was formerly a school teacher at Manzanar. Another source he suggested was Rev. Inoura of the 20th & San Pedro St., Christian Church.

TS: "Where do you get your congregation from?"

JY: "I have been back for only a couple of months, and am only getting started. But I think many of my former people have resettled in this district (Mariposa & Olympic), but we get quite a few from the Arlington & Jefferson area. There has been a shift in Japanese population in Los Angeles to some extent. For instance, there used to be many Japanese living in the Western to Arlington district by Jefferson, and now the population has shifted westward to Arlington & west between Adams & Santa Barbara. Before the war there were only a few families living there, but now quite a few families from the Imperial Valley live there. They have bought their homes. And I think more are get-
Another section which is pretty deserted as far as the Japanese are concerned is the 20th & San Pedro district where the Japanese Christian Church is located. The Normandie and 35th Street area has grown, and I think many of the people will settle there permanently. I am not uncertain that that will probably be the biggest and most thickly populated in all of Los Angeles. West Los Angeles has also grown. That will be another thickly populated area. Many of the farmers who used to live out in Venice and Culver City, San Pedro and Long Beach have moved out to Puente and El Monte.

TS. "What about the various church activities here in L.A.?

JY. "The Christian churches have gotten a late start because of confusion over their purpose. The Buddhists and the Catholic, Maryknoll church from the beginning have met the policy to take care only the Japanese. The other churches such as the St. Marys, Christian Churches, were not clear-cut because they felt that some sort of integration should begin, and so the congregations were mixed. We have just begun our program and will push it. Once a month we will have a meeting in the evening in which we will get a prominent speaker, and then have an open forum. FrankChuman will be the chairman and it is my hope that we get a large crowd out. We have set a policy that each member bring a caucasian friend. The members are for it and I think it will be successful. The Christian church is holding joint meetings with other groups also. They are about half and half, Negroes to Japanese."
Race Relations.

JY. "We will also have meetings with other groups occasionally, and hope that it will be on the regular calendar. One of the striking things that has occurred is in Nihon-machi. The director of the Pilgrim House (formerly Union Church) told us at the meeting of the various civic and interracial groups that, "Heretofore I have been giving optimistic reports on the relationship between the negroes and the Japanese. But now, I am sorry to say, the situation is getting critical."

He is a sincere man, and no-one doubts his good intention, but if anyone knows of the conditions in Little Tokyo, I am sure that he does. He gets so nosy sometimes that he gets into the hair of some of the people there. He knows all the condition in the hostels, the hotels and apartments, the deliquency problems, the gambling, and anything that connotes vice.

If you have time you should have a talk with him.

"In Japanese town, or Bronzeville, a peculiar situation exists. The rentals are high, and as the negro workers lose their jobs they move out to a cheaper district. The Negro shops cater to the Negroes only, while the Japanese shops cater to negroes, whites and Japanese. In other words, when a Japanese comes in to town, they go to a Japanese store, or restaurant. The Negro will go into either of them, the Negro-owned, or the Japanese owned. The whites working in the vicinity patronize the Japanese restaurants and ice cream parlors. Gradually, then, as the negroes move out, the Negro stores will close down. I am not sure what kind of an attitude exists."
After John and I had talked for about one half an hour, Jack Fukunaga and Charles Onoye, former U.C. friends dropped in. Jack wanted to tell me something of the conditions in the market, and had first hand knowledge because his cousin Ichiro Fukunaga had finally gotten back into his old place after much difficulty. Jack was drafted on the 5th of December, 1941 a few days before Pearl Harbor, and was one of the boys who was taken into the guardhouse on his arrival at Fort McArthur, San Pedro. When he was moved out to Kentucky, he heard of the evacuation and made him feel quite bitter. He was then drafted for Camp Savage, and worked his way out because he felt that he could do no good there. In short, he wasn't going to do anymore than he had to. He was discharged in December of 1945. John knew both Jack and Chuck and was happy to see them. He invited us to stay and chat a little while longer so Jack continued.

JF. "The market situation is entirely different now than it was before the war. The market does not look out for the farmer, and they make no attempt to move the vegetables. They get their commission on what they sell, and on what they don't, they return with a dump ticket.

Now, there are quite a few farmers who have returned, and they want to sell to the market, but if they are going to dump it just because they can't move it, then they feel that there is a much less loss in plowing it under. For instance, a farmer in Coachella had quite a few acres of egg plants. He tried to get a good price for it, but the market said that they couldn't guarantee that there was even a market for them. So the farmer just plowed them under. (Why) Well the various stores know just how much stuff they need, and that is all they buy. They know that they can get 15 or 20 cents a pound for beans, and they also know just how many pounds will move in a day. They buy just that much, and no more."
"Then instead of the wholesale market buying the goods cheap, and then giving the public lots of produce, they dump the excess and the retail stores make no effort to push them. In this way, the only guys that make money are the retailers.

"I'll tell you what happened to Ichiro's place. Before evacuation my uncle gave him 50% of the shares which he kept throughout the war. He turned it over to a guy named Kelly, and a couple of other guys had the rest of the shares. There was also a working capital of 10,000 dollars because that is the minimum on which our outfit could function. Kelly didn't have a cent. They tried it for a little while with Ichiro holding the controlling strings, but Kelly said that he couldn't do anything until he got the power of attorney. Well after he got the power of attorney he expanded and went into the Blythe Valley Corporation, and got some interest in orange groves. Ichiro in the meantime borrowed 15,000 dollars to farm in Colorado. He lost all of this money. So when he came back, he tried to get his shares back, and they said that he would have to put back in the $15,000. He tried to borrow money from my uncle, who turned him down. He said that if he could invest it in the Blythe Valley farms, he would loan it, but not for H. and F. The Blythe Corporation is the place now. Imperial Valley is just about shot because of mildew, rust, etc. Blythe produced the best lettuce, and cantaloups this season, and I think will continue to do so. But to get back to the story. Ichiro borrowed that money from the Bank, and they lent it to him without question. When he put back the money, Kelly would only give him back his interest in the H & F, with and nothing more. He did not get any of the interest in the Oranges, or the Blythe Farms, things that Kelly developed with Ichiro's money. Kelly was nothing but a shoe-string operator, and now look at him. He'll give Ichiro his Malibu cottage, his San Fernando cottage, his car, etc., but not the shares in these other corporations.
JF: "They are getting the Japeneese coming or going. A fellow who works for my cousin saw that the former Market Cafe, which is just across the street, was vacant. Before the war they had a tremendous business so he figured that he could make a killing on it now. He went to the owner and asked how much he wanted for the lease, and was told that he could have it for $6,000. This guy knew that it wasn't worth that much and told him to go to. Then a few weeks later, an American guy heard about it and told him that he could get it for $2,000. That is the way it is. Whenever a white guy wants to buy a lease, they can get it for one half of what a Japeneese would have to pay for it. All of these guys are waiting for Japeneese suckers to invest their gold. They know that they want to get in, and some of the suckers are willing to pay for it. That is why so many of them have not gone in yet. A few are opened, George Koike and his brother-in-law have the Val Vita produce, Kawamura, and H & F. There might be a few more.

TS: "What have you been doing for yourself, Jack?"

JF: "Well I've been working for my cousin, but my heart's not in it. I'm the black sheep of the family, I get drunk on the job, and fall asleep, and the family doesn't trust me. And besides, I don't want to see the poor farmers robbed, if I'm going to sell for somebody else. If I were in my own business, then maybe I would make a killing at the expense of others because YOKU GA DZTE KURU. (selfish motive) I could buy lettuce when it is only a dollar and a half a crate, and then sell it the next day when it went up to six or seven dollars. But I hate to rob the poor farmers for someone else. So now I'm not doing anything. I'm loafing, and I'm letting my poor wife work. I just moved out to an apartment on 27th street and just got thru fixing it after a month. My wife is upset because we've been living with my parents, and the way she gets after me is no cinch. She tells me that I'm a drunkard, and shiftless. I know it's true, but when she tells me directly, it hurts. She can reform me, but she ought to go easy and do it little by little."
Integration.

After pulling away from John Yamazaki's, we went over to the Fukunagas for a beer, and then I talked Chuck into having dinner with me. We went into Japanese town, parked the car, and walked to the Taul building where his brother-in-law has his insurance office. Mr. Kodani is the branch manager of the Occidental Life Insurance Company and has been established for about 13 years. He had his office in the Shokin building, then moved to Wallace Idaho, and then to Denver. He has been back for about 2 months now, and has re-established himself quite well. There are about 20 salesmen working for him, among whom one is George Fujii, former councilman and Funeral Director of Boston.

We went out to have chop suey and an interesting conversation ensued.

TS: How did you like it in Denver?

K: "Very much. That is the place where there is no discrimination, if you are worthy of none. In other words, if you can make a good presentation, then they'll accept you. My wife for instance is a Captain in the Red Cross, she is a member of the Philharmonic Association, and a half a dozen other societies. You see, in the first place she is probably more American than most Americans. Up until the time we were married, she had no contact with the Japanese. I have a boy 8 years old, and I am having a difficult time deciding whether I want them back here or not. If I bring them back, then I'll have to send them to a lousy school with the negroes and the Mexicans. I went back to the neighborhood where I once lived, and there are now over 90% of them Negroes. I am not saying that they are any worse than other racial groups, but if I can have my boy in a school where a better class of people go, then I think it is important that he go there. I think at least thru grammar school children should have good environment and if it is possible to give it to them, then they should have it.
In Los Angeles, it is impossible to crash the Rotarians, or the Lions. I spent a year in Hawaii where I belong to the Lions. Here, we have to do business with our own people, and it is difficult to even socially get into the white group. I didn't want to move, but since I make my living by doing business with the Japanese, I had to.

Denver is no place anymore. I don't know where the people are moving to, but that place is getting deserted. I was on Farmer street a few weeks ago on Saturday night, and it was practically a ghost town.

I've been trying to get a group of businessmen and professional men interested in a little idea I carried out in Hawaii. I want to sponsor a luncheon club, where we could meet once a week, have lunch and invite a speaker. The only expense would be the lunch-ticket, and money for the speaker. I think something should be started, but it should start small. There are some other businessmen around here, a young fellow across the street named Ito, only 21, who wants to push a business-men's club where there could be billiard tables, easy chairs etc. Another guy wants to push something like the L.A. Athletic club where there would be facilities for relaxations and exercise. But these things cost money. It would take a minimum of $200,000 to start, and the Japanese businessmen don't have that kind of money. They want to start too big. Everyone of those ideas have flopped; and I feel that this luncheon idea should work. We could start out with a membership of about 20, no fees, and anyone interested could come. We could have rotating chairmen. One guy immediately said, who will be the president? That's the trouble with the Japanese, they all want to be big shots. I don't care who is the president or the chairman, and I think that it ought to be rotated so that everyone who wants to be, can be. I don't know whether it would be a good idea to invite the isseis, it is important since they still hold the purse-strings; but they have old fashioned ideas. And many of them are internees, and I wonder if that would cause any complications. Anyway, I don't think they would contribute
anything towards americanization. Just the other day a guy named Kumamoto opened up a Chop Suey joint across the street and it was an invitational dinner with ahalf dozen or so hakujins in the group. Kumamoto was one of the big hots in the market before the war. It was the same type of Japanese meeting where there were long-drawn out speeches with everyone saying the same thing. It lasted for about three hours. Towards the end, one of the men suggested that we give Kumamoto-san three banzais. Now, I don't know just what that means, but during the war it had pretty Japanese connotations. Then Mr. Mukaeda, the interpreter, got up and made a remark about asking the hakujins in. They didn't want them, but had to invite them to make it look right. I don't go for that kind of stuff. It was a good thing that the hakujins didn't understand Japanese. (TS One of these days they are going to find themselves pretty shocked by learning that some of the hakujins from Boulder will be able to understand and converse with them).

The same kind of things go on all over here. Instead of the Japanese broadening their association, they are getting narrower, and narrower. The reason why the Japanese don't get ahead is because of this narrow-minded attitude. All wanting to be big shots, and no-one wanting to see the other person getting ahead. Up in Monterey, some times ago, a group of Japanese put up some money to build a cannery. Alongside this cannery was a Chinese outfit, who put up the same amount of money. They started at the same time, but within a couple of years, there was a tremendous difference. The Chinese were successful, and were making all kinds of money, while the Japanese just about had to declare bankruptcy. The reason for this is that the Japanese all wanted to sit in the office, and be the president. None of them knew anything about the business, and yet they wanted to be around to sign the checks and act big. The Chinese, on the other hand, hired a manager, and let him handle the whole thing. All during this time, the only time the Chinese
hung around the cannery was during the Board meetings. Now, they have a large cannery, a big business.

Jakel

"Without my asking, he all of a sudden asked me what I thought of the Jakel. I told him I didn’t know too much about it, and asked him what he thought of them. (This looks like it will drag on, but in the last section, I shall give a sketch of Mr. Kodani, and a little bit about his business history.)"

K. "I don’t think it will be for a long time that the Jakel will get the cooperation from the isseis. Look at what the leaders did just before the evacuation. It was no wonder that Fred Tayama got beaten up in camp. He should have been killed. These poor farmers would come in to his office, which was just across the hall from my office in the Shokin building, to get travel permits. He would tell them that he knew some men in the Attorney General’s office, and that the fee was 10 dollars to make the applications, but he could get it for them. He also charged $150.00 for listing the assets of these farmers. All they had was probably a horse, a car or a truck, about 5 acres of tomatoes, or strawberries, and a few other things which would amount to only $1500.00 altogether. I made out a lot of those in triplicate for my clients for nothing. That service should have been given free by the Jakel office, but Tayama and his service bureau did it for blood money. He even gave out receipts and I know where they are.

TS. "What about Kay Sugahara?

K. "He made his money selling Shanghai Yen. That — it was speculation. If the guys who bought them were it was their own fault."
JACL--Leaders.

John Suzuki

I have no respect for him as a man. He has a good head, and I respect his ability, but as a man, I don't want him. When he was in Denver, my wife went up to him for Red Cross Donation. He turned her down. She explained that since he is a prominent attorney, it would look well to have his name as an individual who donated. She told him that this would bring about better feelings between the Japanese and Americans. He shot right back and said, "I don't want good feeling between the Japanese and the Americans. If there was good feeling, I wouldn't have any business. As long as there is the Alien Land Act, I'll have all kinds of business, and I hate to see anything done to that." It is bad enough for anybody feeling that way, and it is worse, when a man of his ability comes right out and says so. Another time, we were at a dance. A couple of lonely looking air corp boys dropped in and one of them had a pretty good voice so he sang with the orchestra. Pretty soon, they danced a few times with some of the girls. Then they began coming down our way and Mrs. Suzuki spoke right up and said, I hope they don't ask me to dance because I hate hakujins. Now here is a couple who are respected by the hakujins, and the nihonjins, have the ability, and they are knowing it pretty badly.

Suzuki claims that he did $30,000 worth of business, net during his two years in Denver.

"So you see, people don't forget these things quickly. I don't know why the nisei leaders get that way. Maybe the power gets to their heads, maybe they think it is smart to make a killing. I don't know.
I asked K what the background of the non-selling policy of the various Insurance Agency was, and he in turn asked if I would be interested in how he got into the business, which would give a pretty good background. I said that I would be glad to hear about it and he began.

K. "I got out of Stanford in 1926 with a degree in Electrical Engineering. I wrote letters of application to Westinghouse, General Electric and several other hakujin firms, but couldn't make any headway. Someday I hoped to crack the hakujin firms (laughs), but for the immediate, I had to make some money. I met a friend of mine who was an Actuary for the Western Life Insurance Company (?) who asked what I was doing. I said nothing, and then he offered me a job to help him with the two policies which he was working on. I made $175.00 a month. I worked on them for six months or so, working on the slide rule all day, putting down the figures. Then when it was completed, he had to show what the policy was like, but he didn't want to travel, so he asked if I would do it. I went all over explaining the policy.

"When I went on this trip, I talked to quite a few of the Japanese agents for the various Insurance companies, and found that they were charging anywhere from 2 to 5 dollars more per thousand for their policy, simply because they were selling to the Japanese. The Sun Life, and the New York Life had offices in Japan, and on the basis of vital statistics for Japan, they determined the increased rate. I knew the situation was different here, and went to gather statistics from all over to get the best figures. I visited mortuaries, the bureau of vital statistics etc and wrote a thesis indicating that the mortality rate and longevity of the Japanese was the same as the whites. I sent this thesis out to about 6 different companies. The man who is now the President of the Actuary Association of the United States was with the Occidental Life, but he passed it up without considering it. But soon afterwards,
I got a call from the Occidental Life District Manager, who said that the President of the Company was interested, and would I consider a job as branch manager. I opened up office in the Shokin building and my competitor who were with the Sun Life and several others, decided to put me out of the picture. They told the people that the company was not reliable, that it did not have a name etc. You take Metropolitan Life Insurance Company, it is the largest in the country, but I venture to say that not too many issus knew anything about it. It was the same with Occidental. It was established for 40 years, but no Japanese knew about it because there were no Occidental agent. But in two years time, we were selling more than both of these companies together. During the war we were the only one who would sell to Japanese, and at a convention at the Edgewater Beach Hotel in Chicago, one of the Insurance Company said, "Occidental is still selling to the Japs, and I move we pass a resolution that they do not sell to the Japs." Our President got up and said that we could continue to sell, and rather than not selling, they would rather be dropped from the convention. Now the Japanese business for us during the war years was only a drop in the bucket. And the Occidental did not have to have that business. But they are human. When I was in Idaho, they came over several times to see how we were getting along. Just before the war, out of about 200 offices, our office ranked 14th in business. And we are trying to capitalize on the fact that our rates to nihonjins is the same as that given to the whites. We also sold them during the war, something which no other companies did. I don't know, but I think I made my contribution to better the Japanese in this way. Supposing I save each policy holder 2 to 5 dollars. If there are 20,000 holders, it is a saving of at least $20,000 a year, and multiplying that over a period of 20 or 30 years, it means quite a saving.
TS. What other experiences did you come across in your younger days?

K. "Well, before I went to Occidental, I came across a fellow named Richard Nishimoto, who was in Stanford also. He came down asking for a job. I was selling Casualty Insurance at that time, and after Dick was with me for about six months, my father died so I had to go back to Monterey for a couple months. Spike Kushida was also there, working for me. Well, while I was gone, they lifted all of the expiration dates for each policy in my file, and when I came back, both of them told me that they wanted to quit. I couldn't understand why until I found that they went ahead a few days before expiration date in my name to have them re-new their policy. Soon after that, Dick and Spike broke up. And up to this day Dick will always cross the street when he sees me. He will not speak. I'll go halfway, what has happened is in the past; but because he goes across the street, I don't think he is a man. With Spike, he came back soon afterwards and told me that he realized that he made a mistake, that he didn't know as much about the insurance business as he thought he did. I didn't care too much about Casualty insurance, and sold out in a little while."

Postlude.

Mr. Kodani is a successful business man. He is possibly as successful a nisei as there is in the business. He is about 5'10" tall and the things that are striking about him is his face. He does not look like a Japanese, but a Chinaman. He lost his eyebrows in an early illness, and it has not grown back on. He smokes heavily, and looks like a man who enjoys good living. Evidences of his success for instance is that he stayed at the Biltmore Hotel for 3 months before moving out to his present apartment. He just bought a suit of summer clothes for $110.00. He has a rack of Comoy, Peterson, Dunhills/Sasieni and GBD pipes. He owns a home in the better residential section of Denver etc."
I visited a hotel on Maple and Fifth Street in the heart of the Skid Row in Los Angeles downtown to visit an old friend the Tiaras. They were established in the same location before the war and it was my curiosity that made me visit, as well as an obligation since they were old friends. After the interview, Tok Tiera said that he would give me a lift home, and on the way we dropped in at the El Carioca, a Spanish Restaurant for a beer and some Tacos and beans. 

The conversation was mainly with Tok Tiera, a nisei who is a veteran of 4½ years. His folks were in the business with Tok helping before the war, and they later went to Gila, Arizona. Tok, however, had to keep up with the situation in Los Angeles and told me of the development from that time to the present. The interview is presented below.

TS. "About how many Japanese hotels are located in this District.

TT. "I'll tell you. Before the war, about 8 out of 10 hotels were run by Japanese. Now, I think it is about 4 out of 10.

TS. "What is keeping them out?

TT. "There are several things. One is competition among themselves. The Japanese outbid each other for these places of business, and they don't do anybody any good. Then the building owners, or the persons who own the leases know that the Japanese are suckers enough to pay what they ask. So the only thing to do is to do it on the Q.T. My brother just bought another hotel down on Los Angeles and First Street. Its a hot location, one of the best, and if he went thru a real estate agency in Japanese town, they would have jacked the prices until it would have been tremendous. That is the trouble with the Real Estate Agency. They want the 10% cut, and they get it at the expense of the Japanese. So my brother asked a Kuro-chan (Colored) to get the lease for him, and he got it for $6,000. If he went thru the Real Estate, he would have had to pay about twice as much.
TT. "Take some other of these places. I don't know if you remember the "Benjamin hotel" a couple of blocks from here, but when the Japanese owner left for camp, he got $8,000 for the lease. You want to know what they are asking for it now? Just make a guess? (I guess 16,000*) It's twice as much as that! $32,500! What do you think of that? We paid $3,700 for this hotel and still owe $700 to a guy who went to Japan. He may come back some day after things settle down and ask for it so we have set it aside. But we can get $12,000 for it today if we wanted it. It is nothing but discrimination and economic competition. Take a look at the 7th and Central Area. Those in control at the market want to keep the nihonjins out of there so whenever the Japanese try to break in to the market, or any other business in the vicinity, they jack the price up. One fellow bought a hotel at an auction for $1,000, but the owner wouldn't let him have the place at the $100 a month rent. He jacked the price way up. The Japanese wouldn't pay the rent, so he hasn't got the hotel. It is pressure to keep the Japanese out of business.

TS. "How did you manage to get back in here?"

TT. "That is an interesting story. We bought this place in 1939 and stayed here until the war started. When we knew that we were to be evacuated, my mother wanted to sell, and were offered $1,000. I said that I wouldn't accept the $2,700 loss. When I got drafted, I was pretty scared because I wouldn't be around to see that we didn't get kicked around. Our Commanding Officer understood the situation and gave 8 of us niseis a 3 day pass to settle our business. That is the first time that anybody was given a 3 day pass during maneuvers. I came down and went to the owner. He talked good, he said that he understood the conditions and would do his best to help us out. But at that time, no one could be trusted. I talked it over with him and decided to get a management company to manage the place for us at $50.00 a month. All my mother asked out of the place was $25.00 a month. I know now, that if she asked for more
she could have gotten it. The management company took care of it, and the guy they sent in was a crook. Just before we were able to come back, he said that he would give up $2,700 for the place. Then a month later he jacked the price up to $1,000. My mother took the information to a lawyer to find out the situation, and he advised that we ought to go back and take over the business ourselves. There must have been good business if he jacked up the price $1,000 within a month. They asked a man who was going back to L.A. to just pass by our hotel to see how things were. When he came back, he told my mother that we should go back. All this time, you remember, my dad was in the internment camp.

When we came back, the manager tore up all of the books. He didn't want to leave any evidence. He tore out the pay phones and sold it, and he would have taken our frigidaire if he had a chance. There were many things missing but we couldn't do anything about it. But to compensate for that, he at least got our lease back. The owner would not lease the place to anybody else. You see, it was seven months after the lapse of the lease, and the owner could have sold out to some other bidder, but the manager got it for us. The owner we found out was really a swell guy.

"The hotel racket is pretty damned good, Tom. You ought to get into it. But if you do, do it quietly until you actually have the place. Because if you don't, some other Japanese will dangle you out. The Chinese have made all kinds of money, simply because they stick together. They do business with $100 and $500 bills. I've seen them. And unless the Japanese learn to work together like that, they'll never get anywhere."

"Confidentially, now, I'll tell you how much we take in. We have 60 rooms in this hotel, and last month we grossed $1700. You take $700
for expenses and the net earnings is $1,000. And this is one of our slower months. With the housing so tight, every night we have to turn away not only single men, but families. But there is the other side of the picture too. There are all kinds of headaches.

"I don't want any trouble in this hotel, but you can't avoid that entirely. Some of it comes out of the fact that these guys are still prejudiced. They figure that you are a Jap, and want to take advantage of you. One guy was causing all kinds of trouble and so I told him to get out that door. He asked for his money back on the second day rent, and I pointed to the clock and told him that it was already 12 o'clock and no refunds were made after that. He kept on talking, and trying to bluff me, so I told him to pass out that door, or I'd call the cops. He knew that he would get it pretty bad. I told him to pass out that door and never come in again because the minute he did, I'd call the cops. I haven't seen him since. The guys that live in this hotel all make good money, but they are "winers." They get checks for $100.00 a week, and blow it all off before the next pay day. Lots of time the cops take them in to the Lincoln Heights jail, and take the money from their pockets and give them a receipt for only $1.00 or so when they actually took around 70 or 80 dollars. I've learned a lot about the police system. But these poor guys can't do anything about it. You see the Negroes sporting good-looking cars, the Mexicans doing the same, and these guys do nothing but deride them. What in the hell, if they blow it up for wine, it's their own business, but that is where the old race prejudice comes out. They hate like hell to see anybody getting ahead who is not a white man. I've told guys that I've gone thru about four or five battle campaigns, thru Guadalcanal, Peleliu, Eniwitok, Philippines and Okinawa, but hell, that doesn't mean a thing. They don't
want to discuss democracy except in terms of the white man.

There are a lot of these veterans who feel the same way. They think that people owe them a living. I can't see that. One of them came in and tried to bum a bed. I told him that I wasn't asking for anything, and that I didn't feel that he should. What in the hell, just because he was a veteran didn't cut no ice. I told him I was in the service for 4½ years. I didn't ask for anything. Everybody has to work things out for himself.
The 4th Street Hostel is one of the smaller ones. It is located on 4th Street between Crocker St. and San Pedro, about 4 blocks away from the Center of Japanese Town. It is a two story frame building, dilapidated, but is in keeping with the other large and small frame apartments and houses in the neighborhood. The general atmosphere around there is one of dirtiness, dirt and more dirt on the sidewalks, streets, buildings etc.

There are about 7 rooms in the building, and they are occupied by 5 families and a few bachelors. Altogether, there are about 16 living there. Inside,

Inside, there is a hallway which lead directly to the dining room and on either side are rooms which is home to families of 4 and 5. On the wall next to the door is a large bulletin board containing many of the WRA bulletins which were issued over six months ago.

I talked to one of the tenants, a bachelor of about 29 who told me that meals were shared with the families and paid for cooperatively. The bed, cost .65%. With the exception of himself, there were no youths of young people. They were either the middle age issei group and small children.

This hostel is overcrowded with families of four and five living in single rooms, and there isn't any tendency for any of them to move. The acute housing shortage, which is the general condition here in Los Angeles leave the families with no alternative but to stay here.

The run-down condition is this particular building show no improvement; there is no chem-tone on the walls and ceilings, the furniture is run-down, and with the exception of the small yard in front, very little work seems to have been done. The front yard has its hedges trimmed and a few potted plants arranged nicely, but the picket fence, the porch and other woodwork is in need of paint and repairs.
Outgroup Relations in Brawley, California. (Imperial Valley) (Interviewed in L.A.)

As I was coming out of the Nisei Grill on 1st Street, I met the two Kobayashi Brothers and the Imai Boy, all from the Western end of Westmoreland about 15 miles from Brawley, California. The two of them had been discharged from the army recently. "Mother of the Kobayashi was discharged and a binge with him is recorded for last Saturday's journal. Another boy is in Japan.

The Kobayashi's have lived in the Imperial valley and in the vicinity of Kane Springs for the past 25 years. They own property and decided to make it their home for the next 25 some odd years. They had a pretty tough sledding until the boys became old enough to take over the farm. Mat, the eldest was graduated from Brawley High school in 1929 when he was 16 and has been helping on the farm ever since. The second in the family, a daughter, is now living in Detroit with her husband. She was graduated from the USC school of pharmacy in 1939. The other brothers, Hisao, Mineo and Shiro, all quit school after finishing Brawley Hi in 1933, 1935 and 1937. During busy season for themselves they helped out at home, but this did not deter them from working for others at the same time, or when their own harvest was over. They owned not only the property, but a house, a large shed, several trucks, a tractor, and the incomes from these activities most of the time offset any loss that may have arisen from a poor farming season.

The boys relation with other hakujins have been good in the past. None of the boys are married, and altho they had a wide circle of friends among the Japanese males, there was almost no/relationship with the females. Their caucasian friends were equally numerous, but no dating with the caucasian females took place either. Spear-headed by the boys relationship with the caucasian boys, they all were admitted into the
all of the social functions held in Westmoreland, a small town 7 miles N.W. of Brawley. They did not belong to any of the Japanese organization, or church, and possibly outside of the school athletic activities, their leisure was taken up by the Boy Scouts, or the Sea Scouts. Their chief interest outside of work was in tinkering with Motorcycles, and at one time they organized a Motorcycle Club.

They returned to the valley about 6 months ago, and immediately went into the planting of their melons. In the meantime, they have also had to break back into the community, although that was not considered the most important thing to them since they had a number of friends.

The interview which occurred in the Club Cobra over a couple of drinks is recorded below.

TS. "How is the situation in the valley?"

Mat. "It was pretty bad in Brawley, but not so in El Centro or Calexico. The reason it was bad in Brawley was because of the leaders of that community. Elmer Sears, the mayor was all out against the Japanese coming back. And not too many people owned land, and I guess quite a few people figured that if the leases were going to be high, and if the rent was going to be high, it would be better to settle elsewhere. Most of the individuals aren't bad. And this is especially true after the boys came back from the service. Most of the boys you knew and the ones who are telling their parents off, so although about half of them speak to us and try to help us out, the other half don't do anything to cause any agitation. They know that they will be shut up so they just keep quiet.

One of the worst agitators was Mrs. Dreasher. Charlie was a prisoner in Osaka for most of the war, and that was why she was so bitter. But the boys think nothing of it, and come around to chew the fat and we get along pretty good. Fred Benson, who is married to the Dreasher girl went into partnership with Mineo in the trucking business. He told Mrs.
Outgroup Relations—Brawley,

his mother-in-law off and told her not to talk to him anymore about the Japanese because he thinks they are all right. (Before the war, and for about 20 years Fred Benson has been friendly towards the Japanese. He is about 32 years old) So now, Mrs. Dresser does not agitate anymore. She feels that no-one will listen to her.

TS. "What about Mrs. McFadden? (Mrs. McFadden is a socialite in the Westmoreland circle)

Mat. "She is o.k. At first she was pretty bitter, I suppose she had to take that position because she was a leader, but it makes no difference now. Norm was in my class and all during the war he used to write me once a week. He used to send cigarettes, pocket books, and all kinds of things. I think he sent me more letters than any one else. Norm was flight instructor at Pensacola, and now he is doing some studying in Stanford to become an Aviation Engineer.

"One of the worst was Mrs. King. Eugene was killed in training in Ohio, and she blamed the Japs for it. She moaned to beat all hell and when Orlan, who was your classmate was just about being drafted, she moaned all the more. She was like that all the time, always moaning. What the hell, if her son was killed overseas, it would have been different maybe, but he didn't even get across. And I just tell the people that we Japanese were in the same boat, took the same chance, and now she is pretty much shut up. But the great majority of the people are antagonistic towards the Japanese who didn't have any sons in the army. I don't know why they are so bitter against the Asamens, but they are. George was killed in a Jeep accident, but he was the only one taken in the army. (Asamen is one of the big Japanese landholders in the valley)
How did you make out this year?

Mat: "We worked like hell and didn't make a damned thing. Mosaic (a plant disease) somehow struck all over California and it ruined all of the crops. No-one made any money. There are about five families, Mr. Babax (bachelor), the Tujimuras, the Imais, Tetsu Uyechi are about the only ones back there in the Brawley-Westmoreland area. They first three went into partnership and planted 20 acres of squash. They went in a hole.

TS: "How about the High school, are many kids back in school?"

Mat: No, I don't think they had anyone back. There aren't that many families back there with older kids. Most of the teachers are the same too. Miss Turner, who should be broadminded is against the Japanese, Werns, and Hoskins. About the only one who amounts to anything is Miss Morrow. She was advisor to the Japanese club and she, and her whole family are pretty good. I heard about your father passing away, and when I went over to the Morrow Lumber Company for lumber to build our new house, Andy told me that your dad was looking pretty good that morning. He couldn't figure out why he died. I guess it is one of those things.

After about an hour of bulling, I said that I had to go see Kingley, of the Pilgrim House (formerly Union Church), but that I wasn't sure I wanted to see him with liquor on my breath. I told him that I might be down in the valley in November and he told me to drop in to see him.
Re-opening of an Appliance Store

The Nisei Trading Company

Just before going to lunch I dropped in on Henry Murayama, the manager of the Nisei Trading Company. Henry is a graduate of UCLA (1938) and managed the store before the war on 2nd and San Pedro. His father and mother helped out, and no doubt put up the capital. They have been open for about 4 or 5 months in their new location, and their case is probably one of the easier ones. The interview following will show the reason for the writer to feel that way.

T. "Did you have much difficulty getting started?

HM. "Well, yes, and no. This place was a Mission Church, which was sponsored by most of the merchants around here for advertising purposes. The owner was anxious to have the Japanese come back because it would mean that their place would be cleaned up and the building kept up better. He wanted some business that was clean to be in this particular place, although he owned all of the building. And the Home Appliance store is a clean business. I talked to the old lady who taking care of the mission and she was ready to pull out because she was pretty tired. The owner liked me because of the kind of store I was thinking of opening up, and also because he knew that my brother in was in the army. Other Japanese put up higher bids on the place, but because I was in good with the old Missionary lady, and the owner, I got the place.

T. "How about the clean-up?

HM. "We had to do it ourselves. We cleaned up the place as best we could, and then painted it with chlor-tone. The arrangement of the appliances etc is not complete, but I intend to make it look like a real salesroom. We were lucky because before the war this use to be a kimono shop and they had all kinds of gossamer, and lumber. All of these were stacked up in the mezzanine up there (pointing) We tore the lumber apart and made
an office, and just below where the old lady slept, we made into a radio repairing shop. The show-cases you see lined up against the wall was made with the same lumber, and the glasses which were left by the Kimono shop. We still have five or six panes left and maybe after a while we'll get around to making more show-cases.

TS. "What about your merchandise? Are you getting any of it in?

HM. "It is pretty slow. Most of the stuff are samples, but as samples, they have a tremendous advertising value. I could get all kinds of money for them, but it is worth three or four times as much as advertising because when we get them in in any large quantities, the people will know we handle the stuff. Right now, and for the rest of this year, I don't think the appliances will move, simply because they don't come in. For instance, this morning a letter came explaining that shipments could not be made because of the shortage of freight cars. One time it is the shortage of copper, the next time, it is steel, and so on down the line. The whole economy of this country is pyramided and bases on the production of the subsidiary factories which produce parts for the whole machine. When there is a shut down, or a lag in production, the whole economy stops.

"We used to take deposits on appliances, but we stopped that because it got to be too much trouble. We would have to refund when they got their stuff someplace else; or if they paid for the goods, they would pester us every other day about it. I think we made a lot of enemies, but the people will have to understand these conditions. When production, and delivery come back to normal, then we will be able to satisfy all of our customers."
Re-opening of an Appliance Store.

The Nisei Trading Company

3 August 16
T. Sasaki

Los Angeles

"When the Japanese started buying hotels and stores, we had a tremendous shortage of Chem-tone. For weeks we didn't have a single drop of Chem-tone in the house. Now, it is picking up a little because most of the stores and hotels have cleaned up their places and have finished with their painting.

TS: "How do you think Japanese Town stacks up now with that condition before the war?"

HM: "Those owned now by Japanese are probably in the best condition it has ever been in. Before the war, the place was beginning to look pretty run-down even for Japanese because business was poor, and the tenants didn't know when they would be moving out. Now, business is good, and the Japanese have just moved in again, and to get the business, they have improved the appearance of their stores. For a couple of years at least, I think there will be an improvement in this district. If the negroes don't move out wholesale, then we will have the trade to keep us going."

Postlude.

I ordered an iron for my mother and he invited me to drop in to talk things over from time to time...."
General Conditions in Los Angeles

Los Angeles
4 August 46
T. Sasaki

Interview with Mr. Fujii, Businessman.

This being Sunday, I decided to make a social call on a friend who has been in business in Los Angeles since 1918. Prior to the war he has belonged to about every organization in the Japanese circle because of contacts necessary in his business. He knows the leaders well, and something of their background. This will not be the first visit with him so I did not attempt to exhaust him on the subject of leadership, but to get a general picture of the conditions in its various phases. Currently he is a member of the CRDU (Civil Rights Defense Union).

The informant is honest, and his evaluation is considered reliable. The following interview can be used as a basis for the evaluation of his information.

TS. What do you think of the JAOL?

F. I think it is something that the Japanese should have. There should be a strong central representative organization to push many of the vital issues. I don't know what kind of people are back here to do the leading, but it is important that some kind of an organization be made, whether it is the JAOL or something else. Of course, the JAOL before the war made a poor showing because many of the leaders were out for themselves. These various service organizations charged quite a bit for information and services that should have been given free. You take Fred Tayama. He could never make money. Just before evacuation he saw a chance to make the money, and he needed it because he liked to show off, and pretend that he was worth quite a bit. Those people like him, thought that leadership meant having money, and showing off. I don't think the niseis have enough good speakers. That is one thing that they need if they are to push any program. People like John Aiso, Walter Tsukamoto when they return from the army, should make good leaders for veterans organization because they can speak.
The niseis who were in the 442 are all pretty young, but they should organize a legion post, or an AVC post, or something. I don't think they should make only one, but several. The more posts the better. I was the commander of the Perry Post just before the war, and altho we had only a small number of members compared to other Posts, we had 2 votes. The two votes couldn't get anything, but the big shots looking for positions would come around and discuss our problems so that they could get our votes. The Hakujins have different kinds of Posts inside this city. For instance, there are the Sheriff's post, the Fireman's post, the Postal-carriers post etc. The Sheriff's used to invite us to their pistol range, then we would invite them to a meeting, and so on. In that way, we could talk to individual members and present our problems. The only difficulty was that we did not have any speaker who could put the point across to the group as a whole. Whenever someone would get up, unless he was pretty good, they heckled him to death. So as far as the individuals went, the Legionnaires are all right, but politically, since we were not able to put across our point to the group, they failed us. So if the niseis organized Legion Posts all over, they would have a greater vote, and if they could develop speakers with some intelligence, then they can get a backing on the issues. But maybe until Aiso, and Tsukamoto get back, they won't do anything.

There is only one organization now, and others are talking about getting a veterans' organization going, but those who are trying to organize have no brains. They are too young, and don't know what they want. The other day a few legionnaires said they ought to get started again, so we called a meeting. What happens, only four shows up. It costs money to have a post, and if that is all the interest that is going to be shown, then it is not worth the time or effort. Right now, I don't have much time to be pushing it and campaigning for membership.
Issei Leadership

TS. "Who are some of the leaders of this community now?"

F. "Oh, Ishikawa (Miyako Hotel), Harumi, Kazahaya, Busayamagi. They are trying to form a Chamber of Commerce to try to prevent the Japanese from cut-throat themselves. Some of these people you know are pushing up the bids for leases and rents, and in the end, no one wins out. Most of the business-men who started out early, and are making money are out-of-towners. They didn't know the conditions in Los Angeles before the war, and those who were the big business men at the time are waiting to see what happens. Guys like Hori, Kimura are waiting. They are losing out on all of the business now, because before the war they were having a pretty tough time staying open. But those from Fresno, and Imperial Valley, went right out and opened up, and when a place was doing good, they pushed up the lease. The local merchants, those who were here for a long time don't want too much of that. There was some before the war, but not as much as now.

"When you go talk to Ishikawa, you want to evaluate his statements after you know something of his background. He was the head of the GTI Investment company and took away all of the money that belonged to other investors. People hated his guts. While he was at Heart Mountain, he pushed a Tungsten Mine and sold shares to people for $1,000. He collected $10,000 and went out. Now if you look into it, if a tungsten mine, or anything else was any good, some white company would be working on it. But there were quite a few suckers, and the company went broke. But sometimes when you look at it, where did he get the money to open a hotel in Utah. He left camp and opened up a big hotel. Now, he opened up the Miyako Hotel. He claims to be the sole representative of the GTI Investment Corporation, but once in a while from pressure from his
partners, he was to put in the advertisements his partners name. He is the 1st Vice President of the CRDU, and people who put me in as one of the directors told me to keep a sharp eye on him so that he won't take off with the money.

T.S. "What about the CRDU?

F. "I don't think it will be successful. They want to collect $100,000, but most of the issei know of Mr. Ashikawa's reputation, and also, most of the issei don't have that kind of money. Of course, somehow, the money is in the hands of the people. Anyone can go out and work now and make 7 to 10 dollars a day. But they are not property holders. Many issei say they will not donate. They say, "Why should I when I don't have any money, and I don't own any property. These rich landowners would bear the brunt of the finances since they have the money, and since they are the ones who will benefit by it." But they don't seem to understand the entire situation. Maybe they do, but because of the leadership of Ashikawa, they hesitate on the whole program.

"Talking about making money, the hotels, the grocery stores, are all making money off of the Japanese. Of course they have to get their investment back, but sometimes it gets pretty hard. For instance, the Japanese buys a hotel, then they chased the colored people and Mexicans out, saying that they are going to paint it and redecorate. Then, instead of giving weekly rates for $7.00, they rent their rooms from day to day. They charge $1.50 anite, and do all cash business. During the OPA, they charged all kinds of prices because the Japanese had to have a place to stay. The stores would not put their prices on commodities out, and would sell bananas for 25 cents a pound when ceiling was 17%. But they didn't get caught because the buyer wouldn't squeal. In Boyle Heights, the Jewish merchants were getting pinched all the time."
"When I came back, I could have bought a hotel, but I didn't think it was worth the headache. It might mean good money now, and for a short time, but it would mean a sacrifice of reputation. I bought a Hotel in Cleveland, but sold it because my wife didn't like the dirty work, taking care of drunks, and cleaning up rooms for them. I was clearing about 4 to 5 hundred dollars a month, but I sold out at a loss. My wife would rather work as a domestic for 6 or 7 dollars a day, and I was working in a defense factory for 50 dollars a week.

"When I looked at the OPA prices, I didn't think they could make money on a hotel. But when I found out later that they were charging more than OPA prices, they made the money. I couldn't do that. I feel that reputation and honesty pays in the long run. You can't continue dishonestly for any length of time. In my business, if I started after having had a hotel and fooling the people, they wouldn't come back as they have.

Now that I have started, all of our cases have been good ones. Of course before the war the people were broke, didn't have the money, but now, I don't know where they get it but they have it. One man came in and said that he didn't want the cheapest, so he bought one for $180. Before I started, a man died in San Dimas and wanted me to get him some thing for nothing. I talked the county and they said that they would buy him for nothing, and charge the man $15.00 just to take away the ashes. But his friends told him that U. T. McKinley had a 68 dollar funeral, and before he ended up, he put out $140.00. I had it all arranged for a county funeral.

TS: "How about Dr. Mizushima? What do you know about him?"

F: "He is a member of our church, and is doing pretty good. But his dental office is so dirty that not too many people want to get work done by him. During the war he bought a chicken manch so that his son wouldn't have to go in the army, but he was drafted anyway. He is a big talker."
"He is the kind of a guy who likes to invest and gamble on investment. Before the war he lost just about everything he had. But he is one of the first dentists in Japanese town, and is respected. His wife is in Japan and before the war he always had big plans whenever someone brought out something in church. But they never came thru because he would not follow it up.

T.S.: What about Gongoro Nakamura?

F.: "He is a good man. He is a good leader and much respected. But he has been in the internment camp all during the war. Now he is acting as a consultant. He got a lawyers degree at USC and has a good head on him. But he could never make any money because he is an issei lawyer, and because he could never do anything crooked. He wants to go to Japan as an interpreter, but because he was in the internment camp, he can't go. I think if he were a nisei, he would be the outstanding man in this Japanese community. As it is, he is the outstanding, but he does not mix too high with the caucasians. He was a member of the Japan-United States Friendship society to build good-will, but when war broke out, that was all off. But because of his honesty, and brains, I think he will continue to be much respected.

"There were quite a few other intelligent men who spoke in camp about the position of Japan during the war and they were kicked out of camp. I had a pretty tough experience all the way thru myself."
When I was in camp, they came around and threw garbage at my door. A bunch of ignorant guys used to come and asked me how the war was coming along, and I would tell them because I kept up with the news pretty closely. I used to tell them exactly as the papers and magazines wrote, and then they would say that I was lying. It was not my opinion but they would insist that I was lying. I also expressed my opinion that Japan would fight for a long time, but they didn't, they gave up. It was the same about the policies of the WRA. Just because I left camp early, they thought that I was a bog. I told them that if the war were going to last years, then we may as well get out and get established rather than getting behind 5 to 10 years. In camp there were many occasions like that.

When I stayed at the Evergreen Hostel, there were a few who still insisted that Japan had won the war. I couldn't convince them, but one guy and I had a big fight. But it is pretty useless because they would not believe that Japan had lost. I think now, many have changed their minds.
A meeting was held tonite to continue discussion of some of the
problems facing the Japanese in Southern California. This meeting
is the second in the series held in order to inform the National
JACL representative in Washington so that he can in turn outline his
program for the congressmen.

The meeting was very interesting, and it is my feeling that the
people who attended tend to lean towards the left, consider themself
liberals, who are interested in the common minority problems, and not
just of the Japanese, although they consider it one part of the whole.
The following attended: Molly Oyama Mitwer, writer; Kiyoshi Kagawa,
graduate of UCLA, 1939, an AVC member; Harry Honda, columnist on the
Rafu Shimpo staff; Henro Mori; editor of the English Section Rafu
Shimpo; Eiji Tanabe, JACL Representative; Fred Fertig, pastor, and
a man interested in Race Relations, currently attached to the Japanese
Christian church; and two girls whose names I didn’t catch.

The first part of the meeting I shall summarize since it is
almost the same as that which went on at the Meeting with Carey Mc-
Williams. Issues which were brought up were the following:

Naturalization.
Escheat Cases
Restrictive Covenant
Miscegenation

The meeting was monopolized by Kiyoshi Kagawa who, with his
aggressive personality, and AVC spirit talked about many problems which
he felt that the JACL could help out. In order to bring out his person-
ality and attitude of the rest of the group, a recapitulation on part
of the discussion is presented.
However, I think it is important to set the stage for the meeting, and a short description of the home of Molly Mitwer I think is fitting. Her house is located on top of a hill at the end of the F Car line on Rowan. It is confusing to find the house because as we climbed up the hill, the road forked, ending Rowan avenue, and began De Gamo, and another street. The house is of stucco, a spacious house with the living room made in a simple, and yet artistic manner. A shelf of books on race relations, a model of an old Spanish sailboat, a Japanese print, goza (straw mats) 2 oriental chairs along with a regular divan and easy chair make up the furniture. On one side of the living room is a bar. Shelves are lined up with liquor, three high stools are placed on the "customer's" side of the bar, behind this is a banzai cushioned bench, very cozy. The shelves behind the bar were lined with oriental dishes, aps and bric-a-brac.

Nisei Vets Discussion.

K. Kagawa. "One of the things that is wrong with the nisei vets is that they don't go out after what is due them. By that I mean, like myself, for instance, I think a guy should break into the AVC, and tell the group just what the problems of the Japanese are. If you tell them, then they will do something about it. Walt Nakejima has been trying to organize the Japanese veterans, put up a cocktail lounge, a sort of a Saturday night club where the boys can get together and recall old times. He plans to work on housing, employment etc, but what veterans organization is not trying to do that. I don't think the Japanese would be able to half as good a job as some of these other well organized outfits.

Henry Mori. "Wait a minute. It is not a club, but rather a clique. There are about a dozen or so, and so far that is the extent of it."
They elected officers the other day and they have guys like George Inagaki, and Jack Watanabe (both JACLers from Venice) on the official staff.

KK. "Maybe it is only a clique, but those fellows aren't going any good. What are they trying to do to solve some of the problems facing the Japanese, or any other group. The AVC motto is "Citizens first, Veterans second". Whatever is good for the people, they work hard at it. I don't believe in sacrificing ideals and principles for a little gain. If we have to sacrifice principle for a little practically, you can count me out. You take the restrictive covenant. The Negroes have been involved in quite a few cases, and there are lawyers in the AVC who have been actively fighting it. We should join them. If we set up a program for ourselves, then we won't get anywhere.

Eiji Tanabe. "But just the other day I heard that some big shots would fight for the Japanese in gaining for them a place in any community they wanted to get into, but that if they joined the Negroes, they would not help.

KK. "I wouldn't play ball with them. Just after the war broke out there were quite a few Negro papers who said that why should they help the Japanese, when the Japanese have never tried to help the Negroes. Of course some of the Negro leaders voiced their opinions heavily against it, but that is just the way they feel. If we don't help them, why should they help us.

BT. "But what about the practical angle?

Molly Q. "I am a liberal, I don't see anything wrong in the Negroes marrying Japanese, or any other racial groups marrying anyone else. I think we should play ball with the Negroes simply because I feel that is the thing to do."
"You take these veterans again. Now before the war I was too young to be a member of the Jacl, but was an associate member. I think there should be a strong Japanese organization, but I don't think it should be a segregated unit. When I volunteered, I went to the Naval Induction center just to see what the reaction of the Petty Officer would be. When I argued with him for a little while he finally said, I'm not the guy who lays down the policy, it comes from higher up." Only then did I leave, and then I volunteered with the stipulation that I would not be sent down to join the 142nd. I can't believe in a segregated unit. I joined as an American Citizen and want to mingle with them. Their psychology is different. For instance, when I went into town, I went with nakujins, dated out nakujin girls; they, on the other hand, went out together, nisius with other niseis, so now when the war is over, they want to still stick together. The boys from the South Pacific compose another group, but the 100th and 142nd want to stick pretty closely together. What they should do, and I've told them, is to join the Jacl, make it strong, and then join other Veterans group to gain support.

"I worked in the County Library before the war, and took out military leave, so I am back there again. They gave me 10 minutes at a meeting, and when I got thru, it was 30. I felt pretty badly until the people came up and told me how much they enjoyed it and were enlightened by it. The head of the library listed in and told me the same thing, and wanted me to feel at home. I think more of such things should be done. But when they form a segregated group, I'm against it, and Walt Saka jima knew this. At one of their first meeting, George Imagaki and myself were the only ones to protest, and I protested the loudest. Now, I can't go near that place."
CRDU's Relation to Jaol

After the meeting disbanded along about 10 o'clock, Eiji took all of us home. Since I was the last passenger off of his car, I took the opportunity to pry into the situation between CRDU and Jaol.

TS. "What is the relation between Jaol and the CRDU?

ET. "Since Jaol is non-political, they thought it would be a good idea to sponsor a political group and called it the Civil Rights Defense Union. Up in San Francisco, they are working closely together, and the CRDU have already collected $60,000 of the $100,000 goal. They involve donations amounting to $5,000. The Jaol acts as advisors and do most of the work. As you know, it is designed to fight the escheat cases, and others that may come up. Down here in Los Angeles, there is no working relationship between the two. There are several reasons. For one thing, GT Ishikawa is quite a schemer. I don't know how he was selected to be the 1st Vice President, and it is strange that George Aratani is also the President, but only a figure-head.

TS. What do you mean?

ET. GT Ishikawa before the war had an investment company, and the people did not trust him too much. Since he is an issue, he hired Ayu Sugawara, and George Aratani to be the front man. George Aratani at that time was the Jaol President. Now, he claims that Jaol will never be successful in Los Angeles. He has spoken outright against the Jaol at the YBA convention and the National Treasurer heard about it. He told him to leave Jaol out of the Yba Convention and shut him up. Well then after the CRDU was set up, Ishikawa set up George Aratani as he president and some of the people think that there is something fishy about it. They don't want to donate any um of money which might disappear. I don't blame them.
TS. "What is George Aratani's background?

ET. "I don't know too much, but he's around 35, a veteran and is now going to a watchmaker's school. He hasn't got any money, and is simply a kind of a guy that goes with the sentiment. Right now, he thinks it is the CRDU.

"I am having a tough time. The people think I should be with the issue, and be pushing the CRDU, but I don't care for it down here. Mr. Hoshizaki, who is the biggest property owner in southern California among the Japanese is supposed to donate $2,000 to start the ball rolling. He hasn't contributed yet. Other money-holders are the same way. I would much prefer to be working only on the Jaol, and start it up anew and then concentrate on it. Anyway, one of these I'll tell you all about the intricacies in the situation."
I dropped in on Mr. Fujii's place again today to get a line up on the Buddhist churches. He is very familiar with the organizations of the various denominations because of the nature of his Mortuary business. I was interested to know before I went out to talk to the priests, just who was in charge, how they were getting along, and what to look out for. The recording below is sketchy, but gives some thing of the post-war buddhist situation. I shall follow each of them up and by the end of the study, there should be more than just a sketch.

Nishi Hongwanji 119 No. Central Ave.

F. "Rinban KOH is the head of this church. He is kind of stuck-up and people don't like him too well. But maybe a man in his position has to maintain the dignity. Just below him is Reverend Hayashima. Hayashima is not very well liked either because he is only interested in money. If you give him a lot of money, his sermons are long, if you don't give him much, he ignores you. I think that is the tendency for all of the issei priests. They are not sincere in their Buddhism. It is all business. The Nisei priest are more sincere. There was one here, but he left for San Francisco.

Somehow the Nisei YBA organization is coming along fine. There are quite a few attending the Nisei Services."

*According to another informant, an old lady, the Rev. H. was involved in a scandal before the war. He had a mistress, played a round a good deal, then, hurrying back to church from a rendezvous, he ran down a man with his car. It is said that no matter how much he tries to state his position, people know just what happened.

**A conversation with Rev. Hayashima later in the afternoon reveals that there are over 100 members, out of which over 200 attend each Sunday. He said he would not understand the interest, but felt that it could be attributed to the interest developed in camp. He invited me to attend the meeting this Sunday."
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"The Nishi Hongwanji has more followers than any of the Buddhist churches in Japan so you can expect that it has more followers in this country. Many of the older people don't go to services, that is the regular services, but they have all kinds of ceremonial things that they attend. For instance, the Funerals, the 7th day, then regularly after that they have ceremonies. Then it becomes once a year. You can imagine the number of them a person attends if he has quite a few friends.

Q: "What about Reverend Goldwater?"
F. "They found out he was crooked. He got kicked out of the church when he couldn't explain the books. There's some items there that he just couldn't explain. I don't know what he is doing now.

Higashi Hongwanji 118 No. Mott St.

F. "That church hasn't too many followers. It has been the center of dissensions for quite a long time. In the first place, they don't have too many followers in Japan, and then with all of the feuds existing in the church in Los Angeles, they have a difficult time. Right now, they have a pretty elderly man as priest. The church is being used as a hostel.

Zenshuji 123 S. Hewitt St.

F. "The priest in that church wanted to open right away, but the members told him that until the debt of $3,000 was paid up, they should use the building as a hostel. The $3,000 is the amount in back, del-

On 4 August 46, Monday night. A ceremonial was held for a person who died in Hiroshima from the atomic bomb at the Higashi Hongwanji. K. Kagawa, who had come to the jail office to go to the warden's mentioned that he had confirmed the death of a relative while stationed at Hiroshima, reported it back here, and had the ceremony."
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inquent taxes. They have their funerals now at our chapel, and after they get the backtaxes paid up, they will probably open up again. They don't have too many members either. They have about the same as the Kayasan Beikoku Betsuin, and the Nishiren.

Koyasan Beikoku Betsuin.

F. That church is not too popular, but they have a nice building. They are using it for a hostel also. Rev. Takahashi was in internment camp all during the war, but the others were not interned because they did not conduct Japanese school. Rev. Takahashi said just the other day that until he was released from internment, he thought that Japan was winning the war. But he has caught up with the news and knows now that they lost. Rev. Asui was with them, but he was kicked out. He is a young man, and I guess Rev. Takahashi thought he was too fresh. Rev. Sogabe is still there, and he is a pretty nice guy. (TS. This church was the sponsor of the largest Japanese Boy Scout outfit in the country. They made trips to Washington D.C. and to Japan, and won the Drums and Bugle Corp competition on a number of occasions. It will be interesting to watch if they will attempt a comeback.)

All of the other churches are having an equally difficult time paying back taxes and getting re-established, but I think they will get back on their feet. In the center of Japanese town, they are much stronger than the Christian churches. There is only one Christian church in Japanese town while there are three Buddhist Churches.
I made preliminary inquiries about the hostels before going in for first-hand observation. I was interested in the general background so that I could make my observation with it in mind.

F. There are quite a few hostels yet, but the best one is probably the Evergreen Hostel. In the first place they have a good man running it. (Mr. Inoshita, insurance man, member of the Union Church). It is supposed to be a Christian Hostel, but they accept anyone because it is in keeping with the Christian belief. It was also the first one established. This Sunday, they are going to make 120 lunches to take out to those in the Rancho De Los Amigos old folks home. One of these days we ought to make a trip down there. Different church groups do that every now and then, and sometimes both go together, so there is much more to eat than necessary.

"One of the worst one is the Alta Hostel. The owner took WRA cots and set them up in the hotel and sold each bed for 65¢ or 75¢ a night, and is making a lot of money. Mr. Suto opened up a place, and charges up to $90.00 for an apartment. Of course it may be the best one but even for a smaller place, you have to pay 45 dollars or so. He is making all kinds of money and his nose is stuck pretty high in the air.

"The 711 E. Adams Blvd or the Fukuyama hostel, is not a hostel. Mr. Fukuyama used his own furniture, and rented it out to friends at a reasonable price.

"The Turner Apartment opened up again and as soon as it was opened, it became full. They are charging quite a bit for the rooms and apartments, but the people are willing to pay for it. (Turner Apartment is located in one of the dirtiest parts of town in about 5 blocks from Little Tokyo. It used to be heavily populated with Japanese, and many families lived there.)
I was talking to Harry James of Hart Mountain outside of the Firm Building next to the Union Church (Pilgrim House) when Mr. K. Matsumoto recognized me and asked me to come to his office. It was 8:30 PM, and I was ready to go home. Mr. Matsumoto was attached to the Union Nursery as a bookkeeper before the war, (The Union Nursery was one of the largest Japanese Nurseries before the war), was a councilman from Block 35 in Poston, and has just reestablished his office to keep books and do the accounting for the Japanese stores. He is an isssei around 50, was dressed snappily in a white coat, brown gabardine slacks, straw hat. His hair was grayed, but he presented a very dignified appearance. I knew him before the war, and while in camp saw him occasionally. He was a member of the Labor Board, and was very receptive towards the Sociological Research Organization along with Joe Nakai. After preliminary exchange of greetings and definition of purpose, our conversation flowed freely from one subject to another.

It was 11 o'clock before we realized the time.

Japanese Business

Mr. "Probably the best informed man in Los Angeles as far as the Japanese business is concerned, is Mr. Matsumoto of the Rafu Shimpo. He took a survey, asked each business establishment a lot of questions, and wrote them up in the Rafu Shimpo. If you could have them translated, you can get a pretty good idea of how they were established. But his observations are pretty superficial. It is my opinion because I keep accounts for many of them. When they say they gained $50,000, I know it is impossible because I keep their accounts. I can't reveal names, or any of the business secrets, but I feel safe in saying that of all of the restaurants in Little Tokyo, only about two of them are making money."
Help costs so much that many of the people would rather be the employee than the owner. You can make 6 dollars a day as a dishwasher. (Mr. Fujita yesterday made the remark that Mr. Toda of the Bamboo Grill told him that it was tough going because everything was so expensive, and help demanded too much money.)

The businesses owned now are by people who were engaged in some other kinds of business. There are out-of-towners, of course, but many of them were in gardening, or something else, and got established here. They don't know how to keep books, and can't hire a full-time bookkeeper, so they get their high school daughter, or son to keep the books, and the hire us to supervise them. They don't know what an invoice is, and many times they don't know where the money goes. We were the first accounting office to get established, we were in the Robinson office last December, then we moved up here. They ousted the tenants who were paying 15 dollars a month, we fixed up the place ourselves, and pay 40 dollars a month.

"It is the big businessmen of pre-war days who are the ones who are not on their feet. Mr. Hori, for instance, had one of the biggest department stores in Little Tokyo. He lost everything because one of his brothers was in Japan, handling the export-import. Other stores like the Asia Company will probably not be reopened. This is because Broadway is so close, and they can't get the goods to sell. The managers of the Sun produce, who was supposed to have all kinds of money, even though he is sick is going to be a gardener. There are several other big shots who are working as gardeners. They are not lazy, they can't be because it is hard work, but to make $250.00 as a gardener, it is not too hard work."
TS. "There are quite a few gardeners aren't there?"

M. "Yes, there are, but not so much compared to before the war. There were easily 5,000 gardeners then. Anyone who gets in now can make money, but it is hard work.

TS. "Do you think Japanese businesses would be better established if they were not evacuated?"

M. "That is hard to say. The Japanese houses were stocked with goods to meet the Japanese customers. They had nothing to offer to other racial groups. Of course there wouldn't have been goods available from Japan, so maybe they would have had to sell what they could get. But that is a hard thing to say. The business they do with the negroes, and the whites which working in this vicinity has changed the picture of Japanese town. They are not strictly dependent on the Japanese trade.

Exceptions of course are the Japanese restaurants, but otherwise, it is more cosmopolitan.

TS. "How about job opportunities?"

M. "The Japanese issei are working all over. I think the JRA did a fine thing when they went out and hustled jobs for the issei all over. For instance, they are working in garment factories, paint manufacturers, mattress factory etc. This is a good thing because the white people will get to know what the Japanese are like. Some of the white people are so ignorant that they think that the Japanese are like the pictures in the cartoons."
M. "It is hard for me to mix socially with the Hakujin. English is poor (I don't consider it such), and I don't have confidence when I mix with them. I was raised in Japan until I was 18 years then I came to this country and went to school. But that background 18 years makes it pretty difficult. I don't have confidence in my English and so although there are many things I would like to say, I don't.

TS. "What about the Niseis?"

M. "I think those who are back east will tend to mingle much more with the Hakujins, and integrations will eventually be 100%. But out here where it is almost impossible to mix socially with the hakujins, the situation will not be reached."
Nisei-Issei "leadership"

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To: "Who are the leaders in this community?"

M: "That is difficult to say because you know how the Japanese are. They go according to the amount of money one donates. If you are rich, they know you will donate more, and they make you a leader. No matter how little brains you have, or what kind of a man you are, if you donate lots, then you become a leader. The wealthier men in Los Angeles are Hoshizaki, Kusayanagi. Kusayanagi is the treasurer of the CRDU. Hoshizaki is a stingy man. He was the owner of the Mutual Trading Company, the Tokai-Shokai and a few other businesses. He didn't have to make his wife work; nor did he have to work his son, and daughter-in-law who was carrying a baby. But they were all down at the store working. Another wealthy man is Mr. Ishikawa of the Olympic Hotel. But he is a shrewd man and is not much respected. He was the head of the GTI Investment company. (smiled when he said that).

"There are other good men, but they are not so-called leaders in the sense that they donate funds. They are able to talk good, and influence people. You take Mr. Komai, of the Rafu Shimpo. He may have done something bad 40 years ago, but everyone who has worked for him says that he is a good man. They have nothing against him. He does not write the editorial and he does not push himself. Mr. Fujii, of the Asahi, on the other hand used to write all of his own editorial, but there isn't a single many who worked for him who would say anything good about him. In other words, there is a difference between being respected as a man, and as a leader. That just shows how ignorant most of the Japanese people were.

"In camp, it was the same way. There were only two persons whom I respected as a man, and as a leader. They were Rev. Mitani and Tom Kasuda. They both worked for the interest of the people, Mitani may
Hasei was a Hasei leader, but at least he worked for the interest of the people. I myself, don't consider myself a leader, but I worked hard on what I thought was right. For a year and a half, I worked until I suffered a nervous breakdown. I had to get rest in Phoenix. But you take Nagai, he had no brains. Nakaochi was a good man, but he does not figure here in Los Angeles today. He is resting. He spent most of his latter days in camp in the hospital with TB. His wife and daughter are working.

TS: "Are the leaders in camp the same leaders today in Los Angeles?"

Me: "No, because the situation is different in camp, money meant nothing. Here, money talks. The more a man donates, the greater a leader he is considered. This is very unfortunate because many times a leader does not have money. They are shoved in the background.

When the "apartheid" began to come back, the Niseis formed a relief committee, but neglected to include some of the successful business who were Niseis. I don't trust Nisei leadership. I have no respect for them. I learned in camp that they were no good, but when I read the congressional records, some of the congressmen are just as ignorant. I was surprised but that is actually how I feel. They are uninformed and I am safe in saying that some of the Niseis are just as intelligent as they are.

"Many times people don't want to take leadership because they don't want to get involved in politics. One of them is John Maeno. He is a good man, respected, but he doesn't not want to participate in Nisei, or Nisei leadership.

"Those professional men who add a lot of help in camp are the ones who are making money. Nakagata for instance, from morning to nite has more patients to take care of than he can handle. The doctors are the same. And there are many professional men who are not from Los Angeles practicing here because they made the contacts in camps."
TS. "Where do you live?

M. "I am staying at Smoot & Stewart's mothersplace. I have a room about this large, have two double beds in there for the four of us. There is not even room there to write letters, or rest. I am paying $30.00 a month.

"Lots of the people bought hotels, and then called them hostels. That was one way of getting around the OPA. It was encouraged by the WRA, but in the long run, it took away money from the people, and only a few made money. For instance, take the Toyo Hotel. They used to charge only .50¢ a nite for a room. Now they charge .55¢ for one bed. If there is only one in the family, it is not bad, but when there are 5, that is $2.75 a nite for just one room. Then, another thing many have done is to refinish the room without altering them, give sheets, then they could boost the rents up. At the Turner Apartment which just opened, they charge up to $75.00 a month for a 2 bedroom apartment. Single rooms are $30.00 a month. It is unfortunate that the Japanese are making money off of other Japanese.

"I myself, felt that I would return to Japan someday, but now, along with about 99% of the Japanese went to settle permanently here! First thing I am going to do is to buy a piece of property for about $500 out in the country somewhere, and then wait for a chance to build a home. Without shame, it is miserable. There is no feeling of security, and there is always a feeling of imposing on the ones with whom you are staying."
Japanese Employment in a Large Restaurant

I met Mr. Takehita on 1st and San Pedro and after exchanging greetings, we talked of various things. Mr. Takehita is a bachelor of around 45 and lived in Orange County for about 20 years. He was evacuated into Poston, and then tried to relocate in the Imperial Valley.

His past experience as far as work is concerned is in the field of agriculture and after attempting to crack the Imperial Valley Agricultural opportunities, he gave up in disgust and came up to Los Angeles about 4 months ago. He told me that Imperial Valley is thru as far as he is concerned, not only because of the prejudice, but because of the long and hot summer. Mr. Takehita is probably one of the younger issei bachelors who attempted to settle down on farms, but probably never really got the "fruit tramping" out of his blood. (Interview conducted in English)

Interview

TS. "Where are you working now?
T. "I am working at the Richlor's Restaurant on La Cienega and Wilshire Blvd. Today is my day off and so I am just playing around. We work every day except today, for me. I am a bus boy.

TS. "How did you get your job?
T. "I got it thru the Employment Agency. (Issei)

TS. "Do you get paid pretty good?
T. "We get about $1.00 an hour. I work from 5 to 10 every day. From 3 to 5, we clean up the place and get ready, then the doors open at 5 every day except on Saturday, it opens at 4, and on Sunday it opens at 3 and closes at 10:30. But during those hours that they are open, they do lots of business. They get about 2 to 3 thousand customers every day. Quite a few Japanese, both isseis and nisseis come to the restaurant.

T. With such short hours, and the location being in such a nice neighborhood, they must charge quite a bit for their meals?
In a large Restaurant.

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T. "They charge $1.00, $1.25 and up and I guess. They had a party the other day for about 2,000 people, and all they gave them was hamburger, but they charged $1.25. I got a bonus of $15.00. Others get bonuses up to $60.00, just for working during the parties. The boss treats us very good. He told me he wants to eventually get all Japanese to work. He even wants to hire Japanese cooks. One of them was hired just about 2 weeks ago.

TS. "How many are working there, Japanese, I mean?

T. "There are about 15 or 16: dishwashers, busboys, stock-room clerks etc. And we are the lowest paid on the staff, but we make $1.00 an hour with meals, so it is not bad. But most of the Japanese are looking for other jobs, so as soon as they get something better, they take it. I have been there for about 2 months. The other day, a contractor asked me to pack tomatoes, but I turned it down because I am getting tired of seasonal work. The work lasts maybe 6 weeks, then you have to look for another job. I did too much of that already when I was young.

TS. "Are there very many working in large Restaurants?

T. "Yes, there are many. Other large restaurants have quite a few working. But they are the same in every one. They are all looking for better jobs, or are trying to wait for an opportunity to get into a business of their own. I might try a hotel, but you can't buy any of them cheap.
Evergreen Hostel

All afternoon was spent at the Evergreen Hostel which is located on 506 No. Evergreen St. The building is large, as a matter of fact I would have mistaken it for a school building because it was so large, and located in the center of an extremely large yard. It belonged to the Presbyterian Church. They, with the Friends group started the Hostel, the first in Los Angeles. Much of the furniture was either loaned by the church and Friends group, or bought. They were not encouraged by the WRA, but later received cots, blankets etc when the WRA began giving them out to other hostel groups.

The total number of people living here xxx is over 100. The interview with Rev. Kowta, and later with Mr. Inoshita, the manager reveals some attitudes in regards various problems of the hostel and the Japanese in General.

TS. "What is the general condition of the Hostels in Los Angeles?"

K. "This one, of course is the best. At no time have we been overcrowded, although having families living in one room is by no means an ideal family condition. Yet, we have room outside, and inside we have children can play. We have a large hall where meetings can be held, the building is clean and the general atmosphere is nice. However, it is not entirely good, because many of the older ones are content in staying here, the young children have no objection, but I hope the young people will feel dissatisfied and look for better living conditions.

"The hostels in Little Tokyo are breeding places for delinquency. They have no room in their hostels for entertainment, for visiting, or inviting friends, and so the young people, kids are 11, 15 run around outside all hours of the night and day. All of those in Little Tokyo are overcrowded. The Buddhist Hostels are so overcrowded, that whenever we held meetings, I would suggest that we hold them at the Buddhist
in fairness to their organization, but they would always insist that we hold them here where there is room. They say that every available room is being used.

"Many of the so-called hostels, are really not hostels. They borrowed WRA furniture, and whereas ordinarily a single room would be fitted with a single bed, or one double bed for two persons, they would line up four to six in a single room and charge the individuals per bed. In this way they would make twice or three times as much money. It became quite a racket, and many of the people complained at the ruthlessness of some of these individuals. It also gave a bad name to some of the legitimate non-profit making hostels. The Alta Hostel is one of them, and a few on First Street.

TS. "Can you expand on the Contentment of the older people"?
K. "Yes. The older people, and there were quite a few staying here, got county welfare aid. A few weeks ago the county told those who could work, to go out and work, or get sent to the Ranchos de los Amigos. Many of them went. There were four or five from this hostel. Many of them all of a sudden got quite ambitious and went to work. The older women, somehow, didn't get taken. I don't know whether it is because there is no room for them, whether it is because they are ineligible, or what it is. They are still here.

This Sunday, we are sending out a delegation to the Ranch with Japanese foods, to talk to them, etc. I was trying for a very long time to do this sort of thing, but the ministers are busy with their own problems, so I decided to organize this group, find out what the needs of the Japanese at the farm are, and then report it to the Minister's group.
Evergreen Hostel.

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Something should be done for those people. Before the war there were only 20 or 30, so it was no problem, but when it jumps up to over 100, then it takes quite a bit of work.

TS. "What other problems do you see?"

K. "This is a Christian hostel, but we can't turn anyone away who wants to stay. It is unfortunate, but in line with our work to help those we can. Yet, whenever we have church services, I announce that there is going to be a meeting, and emphasize it, but the response is poor. Very few show up. I am a minister, and do not like the hostel work. It gets too commercial. I am suppose to take care of the religious side of the work, but the response is poor. It gets very discouraging. If this place were to be a church hostel, then we might get the response. Outside of the fact that we do our best for the people, there is a Christian motive.

TS. "What about the problem of integration?"

K. (thinks for a long time) "The Japanese are not ready for it. But there are other sides to the questions. Facts cannot be overlooked. The Japanese group is one of the smallest minority. The population of the Negroes, the Mexicans, and the Asians is large. In all of them you are bound to get a certain number of intelligent, broad-minded people who are interested in the problem of integration. In their church services, they get together and make a sizeable group. But for the whole population, it is but a small percentage. It cannot be expected to have a larger percentage of Japanese in proportion to the total Japanese population. The people who have returned to the west coast are the most conservative, lived together in Japanese communities, the old and the very young. The progressive young folks have moved out to the east. Therefore, one can't expect the Japanese on the West Coast to become integrated too quickly."
"There was a church formed, and held at the Church Federation on Adams St. Mr. Booth, Mr. Susu-mago and a colored preacher were on the Ministerial Board. There were quite a few whites and Negroes attending, but Reverent Susu-mago could not get the participation of the niseis. In a community like this, in Boyle Heights, there are large groups of Jewish people, Spanish, and a smaller percentage of whites. Boyle Heights used to be one of the better residential sections, and many fine church buildings were built. These are still attended by a few of the older whites. You can't expect the young niseis, the younger group to go and participate. It is only the niseis who understand the English language, and yet they are too young to want to mingle with so old a group. The Mexicans, the Jews have their own churches. It fits the needs of those particular groups. So why not have the nisei church that fits their peculiar group. I cannot see how integration will come about for a long time. It depends on the community, but for this section, it is a long way off. In a small, or a large community that has only one or two Japanese families, what else is there to do but to integrate. That is the situation in many of the Eastern Cities."
After talking to Rev. Kowta, I met Mr. Inoshita, the manager of the hostel in the hallway. He invited me into the office and we talked for about an hour. The conversation was mostly centered on his son, who is in Shanghai. He was a Domei Reporter and is probably interned there. Mr. Inoshita was concerned about his son because he has had no word from him. His daughter is married to a Captain in the U.S. army.

Mr. Inoshita was an Insurance Agent, lived on the West-side before the war in one of the better Japanese neighborhood. He still lives there, but except for weekly visits, he does not go there. His wife is working in Hollywood, commuting from the Hobart Home to Hollywood.

Mr. Inoshita told me that he was looking for someone else to take his place because his health is not good, and he wants to return to the insurance business. He said that he sold many insurance to the young people while staying at the hostel, but the main work ties him down. The advantage to being a full time salesman he says, is "that I can work whenever I feel like it. I can take time off anytime I want, and have a good rest when I need it." Here, it is impossible to get off. I asked him who were the clients, and he said that it was the niseis. The niseis are too old and can't pass the physical examination. But there is a good field in selling insurance to the young men and women.
Social Organization.—Within the Community.

Y.B.A.

I went to the YBA service this morning after being given advanced notice from Rev. Hayashima several days ago. I was not surprised at the attendance since Rev. H. told me that about 200 or 250 out of the 400 members usually attended on Sunday. Except for a sprinkling of isseis, and older niseis (25-30), most of the congregation was composed of boys and girls between the ages of 15 and 25. The girls between 15 and 20, I would say constituted the majority.

At 10:45 the meeting began with Shig (George) Aratani, the CRDU President presiding. Eiji Tanabe, the JACL Regional Representative was the guest speaker. He discussed the problems of the isseis and niseis and emphasized the importance of the part to be played by the Japanese themselves. He brought out the Alien Land law, the Naturalization, the Escheat cases etc. It was similar to the talk he had given to the small group at Mary Oyama's, at at Washington several months ago. The audience listened attentively, but with no indication of the problems being theirs. No questions were asked, and immediately after Mr. Tanabe concluded his talk, a murmur rose from the audience, everyone talking to his neighbor about what they were going to be doing that afternoon, and exchanging the current gossip. This characterized the entire meeting. While the hymns or the responsive readings were going on, there was an air of seriousness, but as soon as these were over, a buzz of talk rose with giggling here and there.

Rev. Yamamoto gave his sermon entitled "4 goals necessary to become a Buddha." This was in Japanese whereas the rest of the service was in English. He used English words throughout the sermon however, and explained his sermon in a very simple manner. He is a clever preacher, holds
his audience’s attention by using as examples amusing incidences. He brought out the fact that one of the things most girls wanted to do was to get married. This brought up giggling from all quarters, with girls especially poking each other and making side remarks.

When the sermon came to an, a buzz from all quarters came up again, and announcements were made of coming events. The whole tenor of the church meeting was a combination of the formal and informal.

This group of young Japanese-Americans are a closely knit group which heavily emphasizes Japanese (only) activities. They are probably more Japanese than any of the other denominational groups. It is an outlet for the need of an all-Japanese program, and contacts, and may be one reason for the strength of the YBA. A few weeks ago they held a dance for members only. Those who wished to come to the dance had to be members. In a few weeks they will have a Weiner bake, beach party. An athletic program will begin soon. All of these activities tend to make the organization attractive to the socially-starved niseis.
Sandwiched between two weddings, a memorial service was held for Soji Fukui on the 7th anniversary of his death. About 140 people attended.

Rev. Kob Eulogized Mr. Fukui, mentioning that he is the only one in the U.S. who was given an honorary Saint’s burial, and that only a few even in Japan received this honor. After the incense ritual, the chairman announced that a dinner would be held at the Kwo Nen Low, a newly established Chop Suey House on the corner of first and San Pedro.

Memorial services are being held periodically for those who have died. On the day that the Atom-bomb fell on Hiroshima, one such service was conducted at the Higashi-Hongwanji temple. It was a service for a relative of a family living in Boyle Heights who had died in the bombed area. It would be interesting to watch the services to see how frequent services for those who died in Japan will be held.
Social Organization
Towardsargercommunity.

The Anans and I visited the Oshinomi's, formerly of Har t mountain and Montebello California. Sally, Mas's wife was the secretary of Dr. Hansen in Camp. While they were talking to Sally and Mas, I exchanged views with Mr. Oshimoni, an Issel who must be around 55 years of age.

From what I gathered from Dr. Hansen, Mas is the oldest boy. The young couple, Mas and Sally with their child; Mr. Oshimoni's two daughters, his wife and himself live under the same roof.

I asked Mr. O how he managed to settle in W.L.A. and he came out with an interesting story.

Mr. O. "When we came back from camp we looked around here for a place to buy. This side (west) of Wilshire has always been restricted from the Japanese. We saw several places for sale and made deals with the owner, but every time someone would circulate a petition to keep us out. This place then came up and we made arrangements with the owner, who was very kind and pushed the sale in spite of the petition. It is a very small place, and not what I would like to have. Before the war I had a nursery in Montebello, and if I could open one now, there could be lots of money in it. But there are other difficult considerations. Implements are difficult to get as well as other necessary items. When Mas first came, we didn't even have a car and we had to do a lot of walking. He tried the Sepulveda area and walked anywhere up to around 5 miles just looking for a place.

There are only a few Japanese living in W.L.A., but about one mile down in Sawtelle, there are quite a few. They are surprised that we were able to buy a home West of Wilshire Blvd."
Economic Adjustment.

TS. What about work, is there plenty of it?

Mr. O. "Yes, there is much more work in gardening than there are Japanese gardeners to handle them. We get in so many calls that we have to turn them down. We do our own contracting and as long as we can finish our work, that is all that is necessary. We try to do landscaping, and other special jobs, and try to take them on Sundays, but like everyone else, we like to rest on Sundays so we take very few.

"We have been lucky in finding this home, otherwise we might have had to live in Lomita, Long Beach, Burbank, or in some other very inconvenient place. Those people find it difficult to get gardening jobs because it is so far from places of employment. Until the housing situation eases up in the main section of Los Angeles, the Japanese will have a difficult time. But those who can find housing, there are all kinds of jobs in the gardening field."
Social Organization

Hillcrest Sanitorium

The Hillcrest Sanitorium is a county institution for the care of the tubercular. Currently it is for those of Japanese descent only and there are approximately 50 males and 40 females in residence. It is located on the side of the mountain overlooking San Fernando Valley in La Crescenta, which is about an hours ride out of Los Angeles by auto.

Rev. Watanabe, former pastor of the Union Church of Los Angeles has been in the sanitarium for the past 5 years. He entered weighing only 95 pounds, and has regained his health to the point where he is now about 140. His family is in San Dimas. He mentioned that although he is ready for discharge, he thinks he will stay in until Christmas because it is still too warm, and it is overcrowded at home.

Mr. Mori, of the Imperial Valley was also there. His family lives in Long Beach in one of the Housing projects. He told me that he was happy there, and that he felt much better to be under care than to live in their crowded apartment in Long Beach. Throughout the camp years he was in and out of the hospitals, and finally towards the end of camp days he spent most of his time at home in Block 53, Poston.

There were many visitors today. 10 cars were parked outside while friends and family of the patients brought them Japanese food. The guard questioned everyone entering whether they were bringing in raw rice, or cooked food. It seems that raw uncooked rice is prohibited. The Japanese churches do their share in bringing a little of the outside world to them.

The YBA recently brought lunches to them. Mrs. Nicholson, formerly a missionary to Japan, and to the relocation centers also was there visiting everyone. I saw a "Sister" going from ward to ward. Rev. Kowta of the Evergreen Union Church also was there.
Economic Adjustment

Discrimination

Tok Tiara is the manager of the We ldon Hotel on Maple and 5th St., in the heart of the Skid Row of Los Angeles. There are several other interviews on him and this is just one of the series. Tonight he was all hot and bothered about his relations with his customers, some of whom are pretty rough characters.

T.T. "Some of these ignorant s.o.b.'s really make it so that I want to quit this job. The other day a vet came in, told me that he had a quarrel with his wife and wanted a room. He was drunk. Then he told me that once in a while he wanted to bring a woman up to his room. I told him nuts! This was a respectable hotel, my home. Since housing was so critical, I had to make this my home. We bought the hotel so that we would not only be in business, but could have a roof over our heads at the same time. He tried to tell me that he was a vet, and that he was having a difficult time getting adjusted. I said, "so what!" I'm a vet too, with four and a half years, and 23 months overseas. I just told him that the door lead outside and I didn't want to have anything to do with him. Hell, I don't have to have anybody's business, people come in all the time looking for rooms, and if I don't like the looks of a customer, I tell him where the door is.

"These Wino's (winders) are another bunch of bastards. They come in drunk, and make all kinds of racket when everyone else wants to go to sleep. The minute they make any racket, I call the cops and have them thrown out. Another reason I don't like to have them in the hotel is because they urinate all over the beds. They can take their business somewhere else. They try to put something over on me just because they know I am
Discrimination.

They also start by saying, "You're a Japanese, aren't you?"

Then that always burns me up. I just say, "So what?" I served in the U.S. forces, fought for the same things you did, and by God, I'm entitled to just as much of America as you are.

"It is not always that way. These guys will talk to you, and pretend that they don't have any discrimination sometimes, but when they get up against it, and then find out that business is business, they blow up and all of their prejudices come out."
Orientation.

I dropped in on Mr. Iijima, the Executive Secretary of the CRI but found him busy with his paper work so only stayed for a few minutes. He spends all morning filling out forms for the indemnification bill, and "declaration of intention" for naturalization. Then in the pm, and after dinner, he does his office work. The past several weeks have found him all over northern California, and he has finally settled down to catch up on some of his back office work. I asked him how things were going and he replied.

Mr. I. "I've been very busy. Besides traveling all over northern California, all of the work piled up in the office needs to be done. This past week over 400 people came in to fill in the forms for "declaring of intentions" for naturalization. There are many more who want to file but we ran out of forms, and I told them to go after the forms themselves. They can at least do that much if they want to become naturalized badly enough. I can't run over to the immigration office for new batches every time we run out. It is terrific the way the people come in. In the mornings there is a long line outside waiting, so I have to put up a sign stating that the line forms here for this purpose; in that way I am not bothered by the people coming in to ask questions every minute. I think the issus are anxious to get their papers, even if it is only filing their intentions.

I tried to get information on the forms for indemnification, but finding him anxious to get back to work, I told him I would drop in on him some afternoon when he wasn't so busy."
W.L.A. Hostel.

This afternoon I went over to the West Los Angeles Hostel to visit an old friend, Mr. Kawano, former pastor of the Brawley Methodist Church, and currently pastor and manager of the hostel. He was out, but his wife was in and I chatted with her for about a half an hour. It was talk mainly about former Brawley people. I promised to come back soon but did manage to find that the W.L.A. hostel had about 12 families under its two roofs. The main building was formerly the church, and the chapel was still as it was. The rest of the building, however, was converted and families live in single rooms. A separate building houses a few bachelors. The kitchen is used by all, each family cooking separately and at different hours. It began by communal eating, but it was discontinued. Reasons for this was not given.

Note. Damaged this typewriter. I'll have to get it fixed. And until then I'll postpone writing my notes. The ribbon control is out of order and the ribbon does not wind properly. As a matter of fact, it does not wind at all.
Social Organization—Nisei Vets.

Just about that time, Earl Finch, who has been staying in L.A. for the past several weeks dropped in and told Don that it might be a good idea to put in five or six steel lockers in the vets room downstairs. The boys coming down from Monterey he thought were quite young fellows, and needed more guidance than those who were in before. Walt Nakajima also came in, so I went down to their HQ with Kay’s permission and made an appointment for Monday pm.
Social Organization.

Nisei Vets Association.

I had been dropping in at the Don and Kay's Malt shop, headquarters for the Niseis since my first day in town, trying to get acquainted with the proprietors, and some of the vets who frequent the place. I didn't want to crash with the authorization card and felt that working in gradually until I was accepted as one of the boys before probing for veteran material. Today, it finally worked. For the first time we talked freely about the weather, he asked me if I wanted the same thing, a coke, and then I asked him how the vet organization was going along. The respondent was Kay (last name not known yet), co-owner of the shop, a kibei.

Kay. "We have 60 charter members, that is members who came without having been asked to come. We want to put on a drive but we have been busy, and the time wasn't ripe for it yet. We have been trying to get funds for a drive, and have so far sponsored two dances, a Japanese motion picture, a shibai, but have made money only on the motion picture. And that amounted to only $7.00. The Koyasan temple, we don't want anything to do with. They charged us $50.00 for the rent, and so we made only $7.00. The other social events we barely broke even. If they cooperated with us like the Nishi Hongwanji, then it would be all right. Our place downstairs is too small to hold meetings, so we have to get a larger hall.

T. "How many vets are there in Los Angeles?

Kay. "There are about 3,000. If we can get all of them, or even most of them, then we could have a strong organization.

T. "What about the dance that is being sponsored for this weekend. In the papers it mentioned that the Nisei Vet was sponsoring a dance.

Kay. "I saw that and some of the stores that read it took the posters out and threw it out when they found that it wasn't sponsored by the Veteran's association, but by a fellow who works in the Atomic Cafe."

Los Angeles
16 August 46
T. Sasaki
Orientation—Kibei.

I called Hisako Tanaka, a member of Dr. Bloom's research team to get acquainted and discuss some of the work she was doing. She was very gracious and suggested that we meet somewhere downtown, or at her home. I told her that I would go to her place.

Miss Tanaka is about 25, majored in psychology at UCLA and received her AB from Chicago last year. She spent "many years" in Japan, taught Japanese school in Los Angeles while attending UCLA, and also taught Japanese at Chicago.

After hopping off of the trolley I walked five blocks to her place which is located a few blocks from Central Avenue on 14th Place. It is in the center of a Mexican district, but the building was very clean, with a new coat of paint, and in the yard in front was a sign. Dr. Tanaka, Physiotherapist, and Chiropractor, Temporary Address. I found out later that they are going to move to the front building which is rather large two-storied structure.

Dr. Tanaka entered the room and I was properly introduced. He left after exchanging greetings in English.

Miss Tanaka conducted a survey in Little Tokyo and is now conducting a part-time survey of pre-evacuation and current situation. She intends to get 50 interviews before the summer is over, but doesn't see how since she now has only 15. She said that it took 45 minutes to get to the West side, and that she could do only one interview a night. Sometimes she would hand the form to the respondent who would fill it out in 10 or 15 minutes. But for the most part, the isseis would talk about their experiences for no end of time.
Orientation—Kibei

The purpose of the survey will be brought up in the Denver Conference so I won't go into detail.

I asked H how she felt about returning to Los Angeles?

H. "I envy you because you are going to go back when your work is completed. I did not want to come back, but my father wanted to open up his business back here so I was almost forced to come back. I am the oldest in our family. My mother died when I was very young. One younger sister lives with us, while another one is in Japan. I have been trying to decide just what I should do. My father and I get into frequent discussion about the feasibility of my continuing school. He thought even in camp that I should discontinue. I don't think I am like the average kibei girl. Most of them feel that sewing school and then marriage is the thing for them. I think I have something higher to look for, although I am not sure what it is.

I am not sure just how I would feel about being back east, although I do think it is much better. For one like you, who can feel just as much at home among the Caucasians as you can among the Japanese you can make a go of it out there, but somehow, I feel that my place eventually would have to be among Japanese. I guess I just had to get back where there were many Japanese. I feel more at home among the isseis than with nisseis, or Americans.

"Up to the beginning of the war, I thought I would return to Japan, but now, I guess my future is in this country. I have had to re-orient myself in those terms."
Orientation.

After leaving Rev. Kuwano, I walked a block to the Nishimoto’s home. It was a new stuccoed building located in a large lot. The Nishimoto’s lived in El Centro before the war and relocated to W.L.A. in October. They stayed at one of the hostels until they found this house. According to Lily, the only daughter, the prices were not too inflated then, and they purchased it for around $7,000.

Tom Nishimoto, the only boy was killed in Italy after being there for only a month. Lily told me that her mother had begun rationalizing her son’s death, and was now so busy doing things that she does not have time to miss him. Her health is much better than it was in camp.

Both parents were already in bed (7:30 pm), so Lily and I chatted for about an hour and a half, until Rev. Kuwano dropped in.

Lily relocated to Detroit in 1943 where she obtained employment as a steno. She said that she was getting into a rut, but that she liked it much better out there, and would have stayed out if she didn’t have to take care of her family. That was the only reason she returned. Currently she is working in the Veteran’s Administration just a few blocks away. In her own words she expresses her feeling about Los Angeles.

L. “I hate this place, but it just can’t be helped that I am here. All of my friends are out in the midwest, and although I do know a few in Los Angeles, it is so far to go, just to visit them. After work I don’t have the energy to go down to stand on 1st and San Pedro. Where they live I haven’t found out and actually there are not too many that I know. Once in a while friends return to Los Angeles for a visit and I go into town to visit them, but aside from that, I am alone in this house from around 7:30. Mother and dad go to sleep around 7:30.”
Immediately after lunch I went to the Nishi Hongwanji Hostel but found Rev. Hayashima ready to leave, Rev. Koh not there, and only Rev. Masuoka of the Glendale Arizona Buddhist Church on duty. Rev. M. is on vacation but helps out at the church. We talked of many things including my trip to Japan, and then we came around to the business of hostels, what people are doing etc.

Rev. Masuoka is a short man, 5'2" tall, formerly was priest in Brawley California, was in internment until 1943 (about May), participated in many of the block activities in camp and was generally very popular with the people. Since arriving in camp and thence relocating, his family increased to three children. He had the following to say after my question, "How are things in Phoenix?"

Rev. M. "Not too good. Most of those who relocated temporarily to Arizona have returned to California as soon as they were able to find a room. About the only ones left are those who lived there before the war. This hostel was pretty well filled up with people as they came in, but since last Sunday, they have closed the hostel altho a few families still live here. We have had to do that because, after all, the main purpose of the church is to hold church services. We would have to pay taxes, and if it were to continue as a hostel, it would then have to be a money-making proposition.

TS. How many stayed here?

Rev. M. "Here is the roster list, but as you can see, people come and go. As soon as they find a place to stay they move out. But with the closing of the hostel on Sunday, many of them moved out to other hostels.

TS. "Was it pretty crowded?"

Rev. M. "Yes, one family would stay in a single room. It is better that the people move out, altho it is also party of the church to take
Hostels continued.

care of the people if they need the care. However, as I said before, the main purpose of the church is to conduct services."

Koyasan Hostel

After leaving the Buddhist church, I crossed the 1st Street to the New Koyasan temple which is set back about 50 yards from the 1st street. The church was built a few years before the war, it is a large structure with a beautiful chapel, and many single rooms. I went into the kitchen where there were crates of vegetables, dykon (radishes), greens etc, and a sole woman working there. One of the side rooms was ajar and I took a peek in and found two double beds squeezed into it. I asked the woman for Rev. Takahashi, or Sogabe, and neither were in. It was Rev. Sogabe's day off, and Takahashi was out somewhere on duty. I told the lady I would drop in again sometime later.

Baptist Hostel

I hopped on a street car for the Baptist hostel in Boyle Heights and as I approached the place there were four teen-age boys outside talking in loud voices. I interrupted the conversation and asked for Rev. Nagano, and found that he was out. I asked if anyone else were found around, and Deacon Ishihara was inside altho he was reluctant in having the doors opened. One of the boys called for five minutes, while another went around the rear and pounded on the door. There was no response so I left.

W. Los Angeles

I decided to visit the W.L.A. hostel again for two reasons. One to find out how long it would take me to get out there, and the other to look into the situation further than I did yesterday. It took me an hour and a half to get out. The information I received was the same as it was yesterday, about 50 individuals living there. However, Rev. Kuwano
Hostels continued

I did tell me the same thing I had been hearing from other quarters. That is most of the older niseis have not returned. In West Los Angeles, the young people's church, which is conducted on Sunday evenings are very well arranged, but not many attend. I gathered this from the number of programs which were lying on the back rows. He mentioned that there were no older niseis to guide the youngsters. The youths ranged from high school age and to Junior High.

They were ready to have their dinner, which was a family affair as was mentioned yesterday. Rev. K. said that the place was overcrowded, with four and five people living in a room 12' by 12', but that people were slow in moving out because they could not find a place to rent. All of the houses in the neighborhood are for sale, not for rent. And the real estate here, as everywhere else is very much inflated. He pointed out a house across the street which was for sale at $9,000.00. Its pre-war price was probably around $4,000.

Most of those living in W. L.A. are engaged in gardening. Rev. K. stated that they earned anywhere between $250 on up a month, but that people were hanging on to their money. He thinks the reason for this is to buy property and a house as soon as the market price comes down.
Discrimination.

Tom Izara is the new owner of the Victory Hotel located on 1st and Los Angeles. In between my visits to the hotels I dropped in to say hello and found him busy cleaning up the hotel. Tom lived in Brawley before evacuation, with his family owned several properties and tried to get re-established there only to meet opposition from the townspeople. Since then, he moved up to Los Angeles and established the Alta Hostel on 5th & Wall, opened another hotel on Rowena, and since three weeks ago, opened the Victory Hotel. I asked him why he did not settle in Brawley since he owned property there and he gave me a short and interesting story.

Tom: "Well you know Tom, the feeling in Brawley is not so good. The people have changed. But lots of the old people are still there and they are afraid of doing business with the Japanese. I went to the Security First National Bank for a loan so that I could start business, and they told me right off to go to Los Angeles where the banks would be willing to do business. They wouldn't give me a loan. Maybe if Jacobson was there, he might have, but I doubt that too because he will get pressure from the other hakujins. (Jacobson was very good to the Japanese before the war, Manager of the bank). I figured that they didn't want any Japanese to come back. You see, even to this day there isn't a single Japanese living in town. I don't think they will ever return to Brawley. I don't see how I stood it for the past 19 or 20 years. I was crazy, I guess.

"I came up, and saw that the hotel business would be good, so I decided to go into this business. I had to pay $7,000 for the lease for the next 7 months. That is $1,000 a month plus the rent. When I moved in, I checked all of the equipment, sheets etc., before I signed. One maid who was working here didn't like it because she thought she could get away with a few. I told her to get off the place."
Economic Adjustment.

Another thing, I had to get this place under cover because if any other Japanese knew that I was going to get it, they would up the bid.

"I have mostly negro trade, they are good customers, but most of the time they don't have any money. They have all kinds of women trouble, and when they fight, they really fight. But they belong to a minority, just like you and me, so whenever I ask them to do something, or ask them not to do something, they cooperate. It is the whites that cause the trouble. No matter how trashy they are, they want to be the dominating person. They try to put something over on you, and if they can't get away with it, they come out and say, "You damned Jap".

"You see, I am painting the place, and the first contractor I got was a nisei. I thought I would give my business to the nisei as much as possible. But he didn't know anything about painting. I found that it was costing me too much money to paint a single room because he hired guys who did not know anything about painting. Now I got a regular contractor who is doing a fast job. It is costing me $350.00 to paint the hallway on the three floors, but he will finish the job in another day and a half. He has six fast painters working.

Sketch

Tirra is an Okinawa-ken, not sure whether he is nisei or an issei, about 40. He is a shrewd business man, but the people do not speak too well of him. They figure he is too ruthless. He set up the Alta hostel and with no equipment in it at all, he was charging more than OPA prices for his rooms. That, of course was O.K. under the arrangement of being a hostel, but it still brought criticism since his initial investment, and upkeep was almost negligible.
Economic Adjustment.

I visited the Skipper Cleaning shop on W. Pico street, way out in the extending Los Angeles City. It is about three miles from the Japanese Community in W. Los Angeles, and no other Japanese are in the neighborhood. The shop is run by Mrs. Kobayashi, her cousin and sister. Mrs. Kobayashi is in Japan. After exchanging greetings, we went right into the discussion.

The store is divided into three parts. The front room which has a few clothes hung on enclosed racks, the middle section which has the press, and several sewing machines, and the back room which is the living quarters. The entire shop is covered with a rug, and it is a new, clean-looking place.

The sister of Mrs. Kobayashi is Mary Masuda, who is famous for the incident and experience which she went thru when she returned to Orange County.

T. "How are things going?"

Mrs. K. "I am so tired. There is so much work that I run myself down. I could handle a lot more work if I wanted to but because I have only two hands, I don't want to do anymore. We bought this place for $4000, and pay 100 a month for rent. My husband bought the place when we moved back here from Washington and felt that it would give us a place to live while he was in Japan. I also suggested this place because it was so nice, with the floor covered with rugs, and so modern looking that I thought it would be a nice dress shop. We tried to look for a similar place, but there was nothing good available.

I told my husband that I wasn't going to sit around doing nothing while he was away for a year so we took this place. My cousin is a tailor, and can do fast jobs on alteration besides pressing clothes. We try to do as little pressing as possible because there is more money in
alteration, and in dressmaking. For instance, putting a pocket into a pair of trouser is $1.00. For two pockets it is $2.00, and he can put two of them in in less than a half an hour. For fixing the shoulders, it is $5.00 and he can do that is less than an hour. I make dresses for the store next door which sell them to Bullock's. They are all expensive clothes too. There is another store next to that one that sells their dresses for $100.00 or up. They want me to work for them there. Then next door on the other side is a shirt company just starting. I could easily make $50000 a week, but I guess there is nothing like owning one's own business because then I can look after my three boys as well as make a living.

"Fred (her husband) wants us to come to Japan in February, and altho there is nothing definite, he sends over information about it. He wants us to visit his folks because they have never seen two of my boys. I hate to move just when we have resettled, but I guess it is better to keep moving while there is a chance. Soon, we will have to settle down and then permanently. All of my furniture for a five room house is stored in my mother's barn, and it seems such a waste. But Fred feels that this is the best time to visit Japan, that is while he has a job there, and while our boys are still young.

My cousin doesn't think anybody will buy this place for $40000.00 but I am more optimistic. We have built up our trade quite a bit. During July I thought we could not make ends meet, but it picked up and always we have plenty to eat, and everything that Fred sends home goes into the bank. My cousin doesn't speak English so that makes it difficult, but between us and I, we do all right. At first he said that treating the customers as nice as I do was bad business, but it is paying. The customers come back, and new ones come in. At first it was bad because many would try to take advantage of us, but as I got to know them, and they me, we get along fine.
Economic Adjustment.

Los Angeles 3
22 August 46
T. Sasaki

"I could even open my own dress shop and hire nisei girls to do the work, and make all kinds of money, but I have only two hands, and feel that I am busy enough. This place, or district I should say, if expanding. I think there is a good future here, but Fred wants us to come back to Japan for a year or so so I guess we will move out again.

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Note: ts.

The Kobayashi's I think have the right idea in their pick of location in a newly expanding community away from the Japanese town. Their adjustment here is exceptional, partly because of Mrs. K's charm and personality, and because of their willingness to get away from the Japanese community. Mrs. K. in Washington did dress-making for the first time in her life and found out how the Caucasians reacted to Japanese people. She found that they were just as much impressed by face to face contacts as by the newspapers, and in her business, it was all face to face.

It seems to me that those who will continue to be successful in business five or ten years from now will be those in the extended community, rather than the Japanese town.

I would like to make the prediction that long after Japanese town folds up, which some say will fold up in five years or so, these in the extended community will still be doing good business.
Social Organization—within the Japanese community.

When I visited the All People's Church on 20th and San Pedro Street there were children of all racial stock playing outside, in the recreation room, and classes going on in one of the inner upstairs rooms. As I walked up the stairway to the office, I was met by Dan Genun, the Caucasian preacher of the All People's Church. He was a young fellow, and from Bob Kozama's interview later, I found that he had a degree in journalism besides the Degree in Divinity, his idealistic, a good organizer and promoter. Sometimes his idealism runs away, and it is Bob's duty to make it practicable. Bob was in a meeting organizing a group of Junior High age girls so for several minutes I talked to Dan.

We parried with questions and answers for a little while and then I posed the question, "What sort of work opportunities are there for niseis in Los Angeles?"

Dan. "Most of the men, both young and old are engaged in gardening. There are some of course who work for factories, but for the most part, they are gardeners. There are more jobs for qualified personnel now than there ever were. This is especially true in the field of social work. Many of the city agencies want trained social workers, but niseis are not qualified. There are also jobs as secretaries, and we get calls every day for them, but it seems that the qualified nisei secretaries are already employed. The discriminations in jobs are not always due to the employees of the outfit, but the employers feeling about it. For instance, if the employer wants to take a chance at hiring a nisei, the rest of the workers will go along. In one particular case, Akira Suzuki, he worked for an aluminum company, but some people in another department made a fuss about it. G Raymond Booth and others wanted to fight it to the finish but Akira, being a recessive type of character insisted that they do
nothing about it. He took a gardening job, then passed a civil service examination and is working for the Water and Power. There are about a dozen working there, and in other civil service jobs.

**EX**

Bob came in after he was thru with his meeting, and we retired into another room vacated a little earlier. Bob explained that a group of Chinese were learning English and met once a week with a former missionary. We stayed there until lunch-time, when he invited me to his home on the next block. It was one o'clock when we began eating, and it is not an exaggeration when altho Bob said that it was a light lunch, I saw him pack away four platefuls of rice, spaghetti, hamburgers and salad. His wife also said that it was a light lunch for Bob.

We sat in the living room and got right down to business and stayed that way for the next two hours. Altho the conversation was jumbled in some places, the following hits the highlights.

B. "First thing I want to show you is a report issued by the Japanese YWCA committee. (copy enclosed). The report is pretty complete and tells its own story. The Japanese left the deed in the hands of the city YWCA, told them to look after it until they returned. When the Japanese came back, they found an entirely new program, one of integration, an all-race program. The YWCA without preparing the Japanese, who were the most segregated group for the past several years, put in the program. And most of the Japanese who returned were probably those not ready to accept integration, as well as not being prepared to face the problems of the larger community. They had to worry about their own housing, their own work, and could see nothing beyond getting back what they thought was rightfully theirs. If the City YWCA approached them and asked them what they thought of an integration program, and made the Japanese part of
sponsors group, the reception probably would have been different. When the Japanese came back, they found their property, that which they paid for out of their own pockets taken over by another group and were being told what to do. This situation is repeated many times over. Churches, take for instance this church. The Christian church of Los Angeles, that is the Japanese bought and paid for the organ, the furniture, part of the building etc., yet when they came back, they found another group dictating to them what they should do. So what has happened. There are actually two churches. The All People's Church and the Japanese Church. The Pilgrim's House in Little Tokyo is the same way. (Union Church). The isseis don't feel that they should give it up to another type of program. The Buddhist Church faced the same problem, and took the case to court. The trouble was, the top-bracket laid a policy of non-segregation but did nothing on the action level to make it work. In other words, there was no consultation with part of the group, the Japanese in this case, before they acted. That is one of the reason why the Japanese Christian groups have had such a difficult time getting started.

And because of the very nature of the Denominational system of the Christian churches, integrational churches is difficult. I don't see how they can push such a program without first breaking down their own denominational system.

It was only about a month ago that the first meeting of the Christian minister took place. I pushed this because it has been almost a year now since the Japanese have been back, and still there is not much progress. There is something wrong; possibly the individual ministers are concerned with their own problems. They should get together and push their common program, otherwise the Buddhist group will get all of the following.
The Buddhist church does not have a plan beyond their own group. They do not fit into the integration program because of its oriental leadership, philosophy etc. But they are pushing ahead fast in membership because they see the needs of the young people, and can furnish spiritual security to the older folks, and do something to alleviate the social needs of the young people. They have parties, weiner bakes, athletic programs, continue where they left off with their own festivals etc. In other words, they are doing what some social agencies should be doing.

Most of the younger Junior High group five or six years ago were little kids. They spent much of their growing years in camp, their older brothers and sisters went off to the Christian Churches even tho their parents might have been buddhists. These older brothers and sisters are back east, so the younger kids do what their parents tell them, and they go to the Buddhist church because there is no other place that can offer them the program that fills their needs. I try to push a program that won't take them away from the Buddhist church, but which might fill other organizational needs, and then finally draw them into a wider circle of relationship. For instance, the YWCA group I was trying to organize today are all Buddhist girls, and they don't live in this neighborhood. They all come by street car. The Central YWCA objected to this program of segregated Japanese YWCA group, but I feel that that is the way to begin. Get a group together, and then by process of education get them into a wider circle. Others don't agree with me. Dan feels that if there is no segregated program, they will join an integrated program. I maintain that it can't be done because the Japanese have been the most segregated group these past few years, those who are ready for integration are back east, and the need for emotional security is first with their own group.
Buddhist Church

If the Christian Church does not move ahead quickly, they will be far behind the Buddhist group. The main difficulty is the fact that the Churches are aware of the problems, but they do not know what to do.

Social Organization—Nisei Vets.

TS. What do you know of the Nisei Veterans Association?

B.K. "I can't quite figure out the organization. Walt Nakashima is one of the organizers, but he hasn't stated the aims too well. I think he feels the various social needs, but he isn't capable of handling such a big program. He can't put his finger on any one thing, nor does he know how to go about it. They have put on parties, picture shows, Weiner bakes, but these are all for the veterans. I sometimes wonder if it is the right thing to do, only to help the veterans when there are more pressing problems of families, gangs etc. The veterans do need something, but the need for families and youth groups are much more important, I think.

Walt is a former Oxy Hiss boy, belongs to the George Ono, Tusky Tsukahira and other boys groups, and he knows something about organizational work, and the need for social outlets for the boys. But he is not yet prepared to handle such a big job. He pushes the boys to join other vet groups, and yet he also pushes the NVA program. It is pretty hard for any man to be active in the two programs. In other words, on the one hand he pushes the integration program, and then on the other hand he pushes a segregation program. If it can be done, I think it is a good thing because belonging to the AVC, they will not concern themselves with problems of minorities unless they are brought up. The NVA can as a body bring up the problems of the niseis and get their point put across much better than can individuals. This is another place where the JACL missed the boat.
TS: What about the JACL?

BK: "They really missed the boat. First, they sent the wrong man. Scotty Tsuchiya, no doubt is a good man, he must be because everyone I talked to has nothing but a good word for him. But, it seems to me that the JACL could have done a much better job if they sent someone who was familiar with the Los Angeles situation, and who was in a position to see what the community needed. The man they should have sent was Mas Satow. He not only knew what the pre-evacuation situation was, but he also had many contacts with the various agencies and knew just what they could do. He could have seen the various community needs and could have pointed out to the agencies the problems, as well as organizing activities for the young people.

Mas Satow was not a representative of the JACL until the crisis was over, and they could have spared him. But what did they do. They sent him to New York, and other Eastern cities where the thinking people were already situated. They needed him here. I don't know who makes the selection, but they certainly missed the boat.

All of the various problems arising now could have been solved some time ago. The JACL could have sponsored the Nisei Vets, they could have interceded in the problems of the churches, they could have supported athletic programs, they could have busied themselves with the Y problem, but they always missed the boat. Everyday when I read the papers there is some article about this need, that need etc. Why don't someone do something about it? I could go in and suggest something, but immediately they would put the whole burden on me, and I wouldn't have any time to do my own job well.

TS: What do you think the future of the JACL is?"
"I think we should first go back to their organization back in the 30's. There was a group in there who were leaders throughout the 30's and they used the Jacl as a stepping stone to furthering their own careers. John Madero, for instance was active when he was just beginning his legal business. Kay Sugihara, Tayama, etc. Togo Tamaka was used primarily as a front man because he was the English Editor of the Refu Shimpo. Ken Matsumoto tried to re-orient the Jacl, but he got disgusted and quit because it was always the same group who was doing the work behind him. Fred Tayama tried to re-orient the group but he tried to do all the work himself.

What was happening was this. The Jacl's activities centered in Little Tokyo. They did not take into consideration the outlying districts which probably had as many people, and as many problems as did the Little Tokyo. The Virgil Area, Westside, W.L.A., Venice, Boyle Heights etc.

The only time they went into these areas was to get donations. Then they would see no results of their donation. Take the market area for instance. They could have gotten 700 members, and good paying ones because much of the money was centered there. We organized our own Junior Produce Merchant Association and tried to represent the group by sending Robbin Kenedo. It didn't do much good. So this organization functioned separately and filled the needs of the Market boys. We also had a separate union. The Flower market did the same thing.

Then, just before evacuation, they pulled some things that I don't think were right. They held public hearings, but only representatives were asked to come. I think if more people attended, the results would have been better, but these boys who sat in the Tolan committee said they represented the groups, when they actually were expressing their own opinions.
"So, the JACL, as I see it will have a very unsuccessful time because they missed the boat too many times. During the war they functioned admirably on a national scale, but when it is coming to the local scale, they are failing. Eiji Tanabe is probably a good man, and will get along with the Isseis, but I think that is about all.

Economic Adjustment.

TS. "What about the Employment situation?"

BK. "Almost everyone I run into speak of their jobs with reservation. They always say, "I'm working as a gardener temporarily", or "I'm working at the record factory temporarily", etc. It is not like in the midwest and east where the people speak with pride and certainty about their jobs. Most of these people in gardening for instance, want to get out of it as soon as the boom is over. It is too hard work for those people who are not gardeners. Those who were gardeners, of course are satisfied and will stick. They are making good money, anywhere from $250 to the top limits of $600.00 a month. But it is hard work. They begin around 6 in the morning and work until 7 in the evenings. As they learn short cuts, their work gets easier. They give away their $50.00 contract if it is too difficult in favor of 2 $40.00 ones. Or if they find better contracts, they give away their cheaper ones. In this way they get better jobs, with less work."

"Some are getting into civil service, and other better places, but they have to push and sell themselves. There are electricians, plumbers, etc all working for Caucasians, and there is no reason for qualified Japanese not being able to find those jobs. He has to primarily sell himself."
Economic Adjustment: -- Market.

TS. "What about the wholesale market situation?"

BR. "The best source for this is probably Ichiro Fukunaga. But in general, the next few years will determine just what the outcome will be. I don't think it will be good. The truck crops will be flooding the markets, and many of the existing ones will close. This winter will be extremely difficult. The reason for this is that from now on it will be a matter of salesmanship again. During the war anything that looked like lettuce could be sold. Anything that looked like carrots could be sold as carrots. But now, and in the future, it has to be first grade stuff because there will be so much of it. The Japanese are holding out to see what the situation is. The leases are high, and it will pay to hold back until they see which way the wind blows."
This afternoon I made my way up to Mr. Nagata's place to find out a little about the new Japanese Business Men's organization but found him busy with a client so I went down the hallway in Miyako Hotel to room 201 where the CRDU has its headquarters. I found Mr. Iijima, the exec Secretary busy with some people, and another fellow facing against the further wall. I told him I would drop in later, but Mr. Iijima insisted I stay and introduced me to George Aratani, the president of the CRDU, and also President of the YBA.

I thought it best to talk about general things first, and then asked him about his personal life later. Rapport was excellent, as is usually with the case when speaking to the leaders of the community, and Mr. Aratani was in a mood to get some of the problems of the CRDU off of his chest. The following recorded interview gives the highlights.

George Aratani is about 5'5" tall, wears a metal rimmed pair of glasses, smiled throughout the interview and by his speech one can tell he is very well educated. As a matter of fact he got his AB in English at Occidental in 1932, took a year of graduate work, but did not get his Masters because the writer he was going to work on in a definitive study failed to cooperate by living thru the Statutes of limitation imposed by the College.

**Organization of the CRDU.**

**T.S.** How was the CRDU organized?

**G.A.** "It started primarily to fight the escheat cases in northern California. In Northern California the people were well aware of the problem because there are more escheat cases there, both in the city and in the outlying districts. Some of us down here felt that it should be organized down here also because of the imminence of the people..."
down here being faced with the same situation. It is more than that, however. Take the experience of the WRA, and you will find a similar progress of bungling in the handling of the indemnification if the people who are to handle it are not educated, and informed of the total situation. The first group, say about half of the claims which may be filed will be thrown out on some technicality, or because the administrators will not know of the total situation. The WRA found this to be true when they established a certain policy, found it not to work, then formed another policy, found it did not work, formed another, and then another. It was not the case of knowing just which was the best policy from the first, but one of trial and error. We don't want the same thing to happen in the indemnification proceeding. If we can present them the total picture, giving them our analysis of the survey, they can get our point of view as expressed by the total population. But there we might run into some complication because surveys can usually be arranged to fit the point of view of the one presenting the survey. The agency who may handle it may interpret the findings in some other way. But we are trying to give an honest picture by cross-checking. This means which is handled by several items in the form cross-checking with other sections.

TS. "How did the CRDU in Los Angeles get organized?"

GA. "When the Japanese first began to arrive in Los Angeles everyone was busy with his own problems. However, a few began to feel that some preparation should be made to meet the various problems of discrimination, indemnification, naturalization etc. Last January a meeting was held by a group of men; they were informed thru the newspapers and it was expected that a representative group from various sections of the city would get together to solve some of the problems so that they could at least be presented to the general public. Meetings have not
been successful. There are six of us on the committee who show, 6 do not. The rest of the public include only about 6 from the community. For instance a week ago we held a meeting in the uptown district (10th and Mariposa) and only six from that particular community showed up. There were six of us there to present the case to them. Everywhere we go it is the same. I don't know what is wrong, but sometimes I think theisseis are more lethargic than the nisseis. Remember the jail meeting exactly several weeks ago, the isseis are more pathetic. The CRDU is mainly for their benefit. Naturalization does not concern the nisseis. I can go out and lease any property I want, if I have the money. I can go out and fish anywhere if I want. I can buy land, there are few legal restrictions that I meet. The isseis are the ones who are stuck, but they don't want to do anything about it because they say they are old, they will be dead soon, and they expect everything to be handed them on a silver platter. The 40 years of low crime and delinquency rate, model citizenry, and all the rest that made the Japanese model citizens is not going to do the Japanese any good unless they fight for their civil liberties. No one is going to hand it to them. Civil liberties concern the aliens just as much as citizens, and in this case it affects the aliens more. But they say, let the nisseis carry the ball. When they approached me to be the president, I told them it was the isseis problem, and that they should work it some ways themselves. But they wouldn't listen, and told me that I was morally obligated since I was the president of the jail, a veteran, and would bring prestige to the organization. I knew it was a mistake then, and I know it now.

Leadership.

The CRDU is not going so well in Los Angeles county. Except for Venice, perhaps, the whole county is not supporting the CRDU. I don't know what the problem is, but Mr. Ishikawa has said a number of times
that maybe he should quit his position as 1st V. President and let someone else carry the ball. I don't want to take any credit away from Mr. Ishikawa, because he is the one who is doing most of the work of promoting it.

The vernacular has not given us the cooperation we think we ought to have. You can't blame them because they don't want to commit themselves anyway until they see that it is the bandwagon that they can hop on. The press is the only means by which we can reach the general public. Before the war we had the station KRBD where news would be broadcast, but there is nothing like that yet. The press only gives notices of the meetings, and nothing else.

"Mr. Ishikawa feels that he ought to step aside and let some of the former leaders of little Tokyo come to the fore. I know darned well that a lot of them are itching again for leadership, but they are debating whether they should come out or not because most of them were in internment, and are afraid that if they do anything in terms of organization and leadership they may again be placed under suspicion.

TS. Who are some of these leaders?

GA. "Well, they are Narumi, Shiro Fujioka, Ongoro Nakamura, Mukaeda, Shimizu (Asshi Shoe Store) and a few others. If they are pressed for their services, they might condescend to take part.

TS. "Is there any other organization developing to compete against the CRDU?

GA. "The Business men's organization held its second meeting a few days ago. Here, they call it the Chamber of Commerce, or some other name acceptable to the Caucasian, but in reality it is only the Nihonjinkai."
The Nihonjinkai is going to be repeated and there is every indication of it in their effort to open up the trade between Japan and the U.S. They don't look at it in terms of good relationship between the country so much as the fact that it will be easier for the people in Japan. It brings prosperity to them, then eventually it will bring Japan, as a nation, up to par with other countries. If these isseis are looking forward to that, and are using the Chamber of Commerce as a stepping stone, thinking that they are fooling the Caucasians, then they are more naive than I thought they were. What in the hell, these immigrants who couldn't make a go of it in Japan, trying to compete, and pull the wool over the eyes of the long-standing business men and the good minds of this country. I've got a good notion to tell these isseis off, and if I had about a pint of whiskey in me, I would.

TS. "I thought the Business men's organization was organized to fight against unfair leasing practices?"

GA. "It started out that way, but they found that it was not an attractive offer. 90% of the people don't care who cut-throats who in business when only about 10% of the people are involved. The trade opening is more appealing to the public, and more interest is aroused."

TS. Getting back to the forms, how did you come about getting it in its final form?

GA. "We had a number of different minds in this office, and we made a composite of them. We had them printed, people fill them out at this office, or at some other place where the people are assigned to handle them, and they are filed at this office until such a time when we can get enough of them for analysis. The success of this venture depends upon the people, but the people don't show too much interest. We can't push them, and we can't falsify claims, we have to get an accurate picture as possible, and the only way to get it is to have the people fill them out."
TS. "What other things do you handle?

GA. "We try to help the people fill in their first papers. The application for declaration of intentions. We wrote to Philadelphia for all information, and also requested them to write the Los Angeles office to forward some of their blanks to us so that we could help them people fill them. We got about 1,000 of them, and used them up in about a week's time.

Mr. Igima. "We couldn't advertise that we were going to offer those services, but stated that those interested could drop in for help. After all, it is the work of the lawyers, they are making money on such cases. We would have a difficult time if we took business away from them.

GA. "Each applicant is supposed to go after the papers themselves, but we felt that many were busy, and couldn't go, yet we didn't push it because we can't push any program. If the individual wants to get citizenship from inside, then we can help. But if we approach them without their having any such intention, then it is a poor program. Any of them say that they are too old, and it will not do them any good anyway.

TS. Where does the JACL come in?

GA. "I think the JACL is a good thing. In the past it may have been the personality involved which made it unpopular, but I have always believed that there should be such an organization. But they get involved now in things which are of no concern to them. Naturalization for one should not be looked after except for being initiated. After all, they are not trying to build up a bloc of voters. It is a matter for the CRDU, in the interest of aliens who want citizenship. The JACL should concern itself mainly with the needs of the citizens group. For instance, in Sacramento they
are having the test cases for the civil service workers loyalty.
The JACL should be right in there pitching, but they aren't. I'd hate hell
like to be branded disloyal even tho I've passed every security regulation pointed towards me. Yet, that is what the State
is implying.

TS. Is JACL cooperating with the CRDU?

GA. "Yes, they are. Eiji Tambe goes along with us and explains to
the isseis what problems they are facing. But he can't do a good job
to a group of six or seven. These people in the community are to be
blamed for their lack of interest. They are thinking only of their
immediate self. We try to get the leaders of the district to carry the
ball after we explain what the purpose is, but we find nothing but
intermittent. After all, the leadership in the community of Los Angeles
will still be in the hands of the isseis for another 5 years. Mr.
Ishikawa feels that it will be another 10 years. You look down here in
Little Tokyo, With the exception of the Don and Kay's Malt shop, all the
stores are controlled by the finances of the isseis. There are a few
which go under some issei's name like the Ito Realty, but it is his father
who is the controlling factor. All of the investments are issei invest-
ments. And if they get around to organizing the Nihonjinkai again,
I'll be thankful that before Japan can get on their feet again most of
the isseis will be dead.
This section will give a brief sketch of the interview concerning GA's personal life.

GA's father at one time was worth a quarter of a million dollars, but has lost most of it thru loans to other people. GA mentioned that most of the merchants in Little Tokyo were indebted to his father for amounts varying from $1,000 to $10,000. He looked thru the notes just before evacuation, but did not make any attempts at collecting them because of the pre-evacuation condition of most of the people. GA's father says that he gets satisfaction from this one thing only, that he does not have to hang his head to anyone. Whenever he meets someone who is indebted to him, they invariably cross the street before they come to him. But GA feels this is little satisfaction.

GA owned a printing shop with more type than he could store for the evacuation. He stated that it would have cost him more than the type was worth to have it stored, even by the WRA. He sold the types for 11½ a pound, the initial cost being about two dollars a pound.

When he was working in the Relocation office, he found that the best paying jobs were those of a watchmaker. He said that he couldn't fill the jobs so that since he had 2 years under the GI bill of rights, he would go to a watchmaking school. He is getting $90.00 a month, which is barely enough to squeeze the budget into. His work at the CRDU costs him little except for minor expenses which always arises. One of the main costs being lunches, which he states eats out at least 50%, the same amount being needed to feed his whole family for one meal.
The Alta Hostel is located on Wall street between 5th and 6th St. It is in the heart of Skid Row, but it is easily spotted because of the number of people sitting or standing outside on the porch. It is a frame building with about 48 rooms, and built along the order of an old hotel with a long corridor running back and forth thru the building on both the first and second floor.

I walked up the steps and met Mr. Kuramoto, widower with three nisei children and 2 kibei. All of them are grown up and living away from the hostel. I exchanged a few words of greeting, then he told me that Mr. Taira was not in, but that a couple friends of mine were living in one of the rear rooms. He escorted me thru a long hallway which had lined up along one side crates of stored goods, then thru a concrete-floored space containing the wash basin, the bath, etc. The place was very crowded and it gave me a feeling of being crowded in on all sides. We made one step and then came to a room with the door ajar. Two boys were sitting there, Roy Miyata, and a kibei friend of his who served with the 32nd Div. thru New Guinea and the Philippines.

The room was rather small, even for a hotel room, on each side of the room were two army cots and mattress, with army blankets covering them. An orange grate standing upright served as a cabinet, a bowl of fruit, a portable closet, a pasteboard waste-box constituted the rest of the things in the room. I gathered from Roy that the rest of the rooms were similar to this one, $50 a bed per night. Food was served cooperatively, but most of the people did not eat there. At least he thought most of the niseis did not eat there.
I thought that I might be able to see some people who were not
too well off, to talk to them and find out more about the hostel living,
but there was no success. It was about 8, three or four people were
washing their laundry, others cleaning up the kitchen, getting pre-
pared to go out etc. There was an air of unsettledness, people either
wanting to go out, or stay in their room. There was no lobby where people
could lounge around, and the bedrooms were hardly places where they
would want to invite someone. Perhaps I shall go back there someday
soon to shoot the bull outside.

The boys in the room, Roy, and Kaz spoke of the civil service jobs
in Japan, but finally came around to the people who declared intentions
to repatriate, or go to Tule. Roy speaking said,

"The Sato family who lived in Block 26 is an example of what De-witt
said when a Jap is a Jap. They felt that Japan was winning the war, and
the old man and old lady went around telling everybody, propagandizing
them, they went to Tule, then changed their minds and stayed here. Now
they are in business in Boyle Heights. It's those kinds of guys who
straddle the fence that make the rest of us look bad. They ought to
go hang themselves. I've got no respect for them."

Roy is also a vet having been with the Navy, an army personnel with the
Navy.

Kaz, the kibei, also felt the same way.
Orientation—returned relocatees.

I was ready to go in for lunch at the Bamboo grill when I saw Tee Mikami walking about aimlessly, appearing to be looking for some address. She smiled, said, "Aren't you Hank?". I said, "No, Tom". Then she recognized what status I had in camp. We chatted for a few minutes and then I asked her if she had lunch which she did not so I asked her to join me.

Tee Mikami is vacationing from Syracuse, N.Y., where she is a YWCA worker. She told me that she is the only working nisei in the city, but that there were about a dozen students attending the university. She told me also that she did not like Los Angeles any more, that the people are unfriendly, seemed to be more trashy than those in the east, the city was dirty etc. She also reflected the attitude that the east had more to offer in the fields of employment to those with professional qualification. I told her that that may be true, but women of her calibre were in need in Los Angeles where the youth problems are mounting every day. Her answer was that the younger ones should be trained, then stated that there probably was no one to take the responsibility of training them.

I asked where she was staying, and she said that her address was 825 Crocker St. where her family had rented a one room apartment. It was in a slum area, but that it seemed to be the best they could do. "I gave my mother a violent argument about the Japanese cut-throating each other for apartments. She asked me what should she do. I could offer no solution."
Economic Adjustment.

Los Angeles
23 August '46
T. Sasaki

I stopped in at my uncle's for a few minutes to rest when Mr. Kazahaya, former owner of a large garage, parking lot between two stores on First Street and between San Pedro and Los Angeles St. My uncle was not present for the moment and we started talking. He is not doing anything at the present, and says that he will probably not do anything for some time to come. I started out by asking how his son was. (Interview in Japanese)

TS. How is Kiichi?
K. He is running a pool hall on First St. After he gets back his investment, then it will all be profit because then it is only service. He is doing quite well. His wife is also working in a sewing factory just around the corner where we live (near Los Angeles and 7th St) so my wife takes care of her child.

TS. How is the general business condition down in Nihon-machi?
K. Right now it is very good. I suppose it depends much on what the demands will be in the future. As soon as people get established into their own homes they will eat their meals at home, and the 'meshiya' (Japanese eating place) will gradually close up. Stores like Hori Bros. and Asia Shokai (dry goods stores) will never make a come-back. This is because Broadway is too close by. People would just as soon travel a few minutes more to get into the center of town as to stop off here at a Japanese dry goods store.

TS. What about the regular jobs that people are getting? The issei.
K. There seems to be much work for women, but few for men. For example, I know one boy who used to work for California Bank who is
staying at home taking care of the children because he cannot get a job that will pay as much as the one his wife has. Women can get into sewing jobs where by doing piece work they can make $10.00 a day easily, and $15.00 if they work hard. But in order to make $15.00 a day, they come home exhausted, and they can't even move their arms. This is a hard way to earn money.

"For the men, there is gardening. But that is hard work. A friend of mine the other day had to give up because his body would not stand up. There is good money in it, but for an issei, between 50 and 60, it is much too hard. His partner, a man who is about 60 also gave out. There will be quite a few who will exhaust themselves in the next year by working too hard. Those who work in restaurants, for example at Glittons, can make $6.50 an hour, but the old isseis can't keep up with the young men. They have to work twice as hard to do the same amount of work.

then there are niseis who had difficult times getting a job. One nisei I know, a big, good-looking boy tried to get a job as a mechanic. The company told him that as a mechanic he could use him, and knew that he would be able to do a good job, but that because if he hired him, the others would quit, and he would not be able to do the work himself. He now has his own garage down on 7th and Central, in that neighborhood. Now that so many Japanese have returned, and so many of them own junk cars, there is enough work just from the Japanese to maintain a few garages.

TS. What sort of people are having the most difficult time?

they are

K. "I guess it's those who have a large family. A couple can go out and make $150.00 a piece easily, but when only one works, and high rent has been

*Mr. K. also mentioned that those who were gardeners before the war knew how to handle the situation well, and did not suffer as much as those who were not gardeners. The lack of knowledge of short cuts and labor-saving techniques were telling on the inexperienced people."
to be paid, even in hostels, as well as paying high prices for eating in restaurants, they have a pretty difficult time. Meals cost, 50 cents for breakfast, and 60 cents apiece for lunch and supper, runs into money very quickly. For the $1.50 to $2.00 a day they have to pay for rooms in hostels, they could get a pretty good house, if they were available for $60.00 a month. Those families whose heads are around 50 years old who have small children are the ones who suffer greatly.

TS. "What do you think will happen to some of the older issei in the next five years or so?"

K. "I think many of them will be living off of social security, and many others will probably be in the old people's homes. It cannot be helped.

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My uncle came in and Mr. K talked a little business with him. It was in regard some property belonging to Mr. K.

When K left, my uncle told me that he had a case from the Old people's home where the man had $700.00. He said that there must be quite a few who have money still living there.
Integration

I went to the Evergreen Hostel in hopes of finding some families, or individuals in tact to get a little insight on hostel life, but found the place quite empty except for children and Mr. Inoshita, the manager. I decided that rather than waste the trip I would try to get information on the Union Church and its difficulties, as well as other situations that the Japanese are faced with.

Mr. Inoshita was in his inner sanctum and invited me inside. He is a man about 60 years old, very thin, looking much older than he appeared five years ago. Because of my talk with Bob Kodama a few days ago, I thought it would be good to follow up the church situation in another neighborhood. Mr. Inoshita is one of the Church Board Members.

TS. Could you tell me something about the Union Church's situation?
Mr. I. "Yes, it is a complicated story, but yet not so complicated. When we left for evacuation, we did not know how long we were going to stay. So we told the Congregational and the Church Board that we would be back some day, and that we would like to have the church back for the Japanese. It was a verbal agreement. And although the Pilgrim's House is now located there, it is a social center, rather than a church and the Congregational Board is morally obligated to return it to us. You see, when the church was built, the Japanese paid for one third, the Congregational Board paid one third, and the Presbyterian Board paid for the other third. And the church was built for the Japanese.

"During our absence, the Congregational Board sent Dr. Kingdley, who was doing similar type of work in Chicago to Los Angeles to take care of Bronzeville. He is doing good work, and I feel that he should not be removed from Bronzeville, but should find another place to do the

*Church located in the heart of Little Tokyo.
work. The church should be returned to the Japanese, and gradually I think we will take it over. Right now we are having the young people's church but the older folks (isseis) church is held here at the hostel.

TG: What about the integration program being stressed by the Congregational church?

Mr. I: "The integration program is a good thing, but it will take years before it can be totally successful. The Japanese are not ready for it. The entire approach is also based on very poor argument, and it is hampering our Christian Church program. We are very far behind because the Church Board wants an "integration" program while the Japanese are still suffering from the effects of being segregated in camps. Many of us still want things Japanese, whether it is people, food, picture shows, etc. We cannot offer them that, and the people do not come.

"Rev. Unsura at the Christian church has practically given up the idea of getting the church back for the Japanese. He has bought hard, but he told me the other day that he is ready to give up. If there are not too many Japanese willing to go to a church with other races, then the people will turn to something else that will give them that."

"Rev. Susu-mago was a minister in one of the main Integrated program churches, but he failed, and went to Hawaii. One reason for their failure was that they had no central location, and they could not offer a concrete program."
My weekly visit to Mrs. Sugino's office was well rewarded this time, as it is always, with valuable information. Last week, I dropped in with the Hensans, and at that Mrs. S was ready to blow up, and with the remark, "I have lost faith with the white race", began, but did not continue her tirade. I thought I would get her before she cooled off, and knowing her willingness to cooperate in giving information with frankness, I didn't mince words to begin.

I think I have already mentioned in one of my previous interview with Mrs. S where her office is, and a description of it. Mrs. S herself must be in her 45s to 50s, a slightly built woman with slightly nervous habits of light laughter and sounds that remind one of quickening gasps for air.

So, I began with the question, "What is this about the YWCA?"

S. "That is one of the reasons why I have lost faith in the white race.

The YWCA building in Boyle Heights was set aside to house all races while we, the Japanese, who own the building have no say in the matter. We had an agreement with the YW when we left that we intended to take it back when we came back. But instead, the YW went ahead on their program of integration and without consulting us. They selected an arbitration board to settle it for the last Board Members, and those selected include G. Raymond Booth, and Genevieve Carter. Both of these individuals know of the Japanese, Mr. Booth was with WRA, and Mrs. Carter was at the head of the schools in Hensanar.

Yet, with all of their background, they voted to set up the YW on a non-segregated basis. Mr. Booth, especially I have lost faith in, because although at that time he risked losing his prestige as Chief of the Council for Civic Unity, he should have voted to return the YW to the Japanese. Now, after the report was given out to all of the Board members, including those who will serve in the new one, there are demands for explanations from all quarters, and Mr. Booth is on the spot. If he defended the Japanese at that time, his stock would be way up now."
Social Organization--Toward a Larger Community.

Of course, the Council for Civic Unity is partly sponsored by the YW, therefore if he did not vote to conform with their policy, he would have been out of a job. But then again, if he did not vote in their favor, his prestige would be up now. I have raised my voice in front of the ministers, Rev. Kowta, Uno, and Yamazaki, telling them that Raymond Booth is a jelly-boned man. A man with no backbone. If a man like him, who is supposed to be one of the leading backers for the minority does not stand up for them, I lost my faith in the white race.

"You can multiply the same situation any number of times, where churches have been taken over and not returned. Rev. Yamazaki, Uno, and many others are faced with the same situation. This all slows down the Christian work among the Japanese. It makes the Japanese turn towards something that will give them an organized program, something that they want especially at present when they are still freshly out of camp, and demand the security of knowing others who suffered similarly are grouped together. All of these things are offered by the Buddhist churches who did not have to combat the program of non-segregation. Even Christians who were strong christians are getting disgusted with the policy of the Caucasian Board members and are turning to Buddhism. Those who were on the fence, naturally go to whichever church offers them more.

Mrs. Sgino gives her reasons for her feelings as follows.

"My outlook may be far too exaggerated because of my condition. I am going thru the change of life, and when you get hot, and then chill, and feel uncomfortable, one just can't help getting emotionally upset. You see, even the most women my age are willing to accept whatever comes philosophically under ordinary circumstances, are not willing to do so under such physiological changes taken place. Most of the issei women are that way now, and so troubles
Social Organization—Prejudices.

are magnified. The Hiroshima bombing was not human. Do you think it was humane to kill women, children, babies? The very things that U.S. condemned Japan for doing she did 10 times as much. Has her values changed?

(She choked back her tears and was shaking like a leaf) I'm telling you this because I think it should be put down on record. (laughing again) For Scientific reasons, of course. When Doctor Hansen was here I shouldn't have told him that I lost faith in the White race, but I know he is a Scientist, and understands my motive.

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Hostels.

"You should visit the Tenrikyo hostel. It is going to be closed in about a month. The people are going to be driven out. That place reminds me of camp. Blankets and sheets are used for walls, a small space allotted for each family, with army cots, and blankets and boxes comprising all of the furniture. They are the most unfortunate people. But they will have to move, and to where, I don't know. If you do go, go dressed in your old clothes. Otherwise they will shut up like acacia because they will resist you because they are jealous of anyone who is in a better position than they. In particular, will they shut up tight when they find that you are working for the government looking for information. Just go there as a visitor, looking for someone. Do the same thing at the Employment agency. Sit there pretending to read the magazines which are available, and listen to what is going on. Pretend as tho you are looking for a job. I think it would be well worth your while."
Mrs. Sugino, Personal Life.

"I must tell you more of my troubles. You know my son, who is in Japan, got married to a girl who is 26 years old. He is only 21. My goodness, when I heard that, I was shocked. He is only a little boy, and he has never gone around with any girls. He has never corresponded with them. A short while ago he called me up on the phone, and told me that everything was prepared for the wedding, but the he was not married as yet. Then the girl wrote to my husband and told him that they were married, that they didn't have to get married because they "got into trouble", but that they wished to. She no doubt is a capable woman since she is making dresses for the Px in Tokyo. But she is so much older than he.

"Tonight, her family is going to visit us and I am going to have to go out and get some food. I don't know what to expect.

"He is staying over there as a civil service worker, or thought he was. Imagine a boy 21 years old making $1,000 a year. Why its incredible. I would much rather have him go back to school and complete his education before he gets to think that money can come so easily. Why its silly for a boy who has never earned a penny in his life to be earning so much money. It turns their heads, and spoils them for any job that will pay less.

"You see, all of these troubles come up when an issei woman is going thru a trying period. Just multiply that by thousands, and you will get a general picture of the Japanese issei women."
Orientation.

As I left Mrs. Sugino's office I immediately ran into Mr. Ogawa, who was at the party for the Hansens. I shook hands with him and exchanged a few words which seemed significant to record. He gave me his address and phone number and invited me to visit him and his family when I had the time. He gave me two addresses, his residence, and his place of work which is now a hotel. He bought a hotel recently and was going there when I met him. The recorded conversation follows.

O. "Mr. Hansen is a very sincere man. Both he and his wife have done so much for the Japanese, not only myself, that when you see him again, please give him our kindest regards. In camp, whereas many of the appointed personnel would talk to us and talk only about the good things, things that were going well, he would be quiet, but still concerned about our problems. For me, he tried to get me into a language school as a teacher, but for a long time I did not push it. I felt that it would be going against my mother country, after all Japan was where I was born, but if I knew that this was going to happen, I think I would have taken the job. We owe them much, not because they were good to the Japanese, but because they are concerned about all races. They do not limit themselves with only one group. Their interest go outside just their own group, or any isolated group. There were probably a few more in Hart Mountain who were sincere, but above all of them, I think Mr. and Mrs. Hansen were the most concerned about our welfare.

I hope he is successful where he goes, and no matter how long a time may elapse, we will continue to be his friends."
I visited Dr. Kuroiwa, a doctor of internal medicine in his office in the Tsul Building, 3rd floor. He was reading the paper, not occupied with any of his patients at the moment. His office was spacious but still cluttered with small and large bottles, packages, and a book which included his list of patients and their troubles. All of this was reminiscent of pre-evacuation days when I used to run in and out of his office in an old brick apartment building next to the Zenkuji temple on Hewitt Street. There, his office was a gloomy, old fashioned type office with bottled cluttering up most of the space.

The Doctor looked the same, except that he appeared to have lost a little weight. He explained that he had lost about 40 pounds in Jerome and Rowher, but since his return he had regained about 20.

He did not recognize me as I walked into his waiting room, but when I told him who I was, he laughed and said, "Oh yes, for a while, I was wondering just who it was." After exchanging a few remarks, I explained what I was doing.

The conversation began when I asked how the isseis' health was standing up under their hard work. (Carried on in Japanese)

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Dr. K: "The three or four years that the isseis have spent loafing in camp is not doing them any good now. Most of them are in their 60s and although they should be able to work yet, their bodies are not holding up because it is difficult for them to get adjusted again. If they continued straight thru, it would be a different story. The old line gardeners are not having too difficult a time because they know just how much to exert themselves. But it is twice as much work for those who are not acquainted with the work. The same is true all over.

"In camp, many of the isseis took advantage of the free medical attention. Many of them came in to get examined, and a surprising number of isseis turned up with tb. They were surprised, and so was I, but I guess it was because of the worries they carried with them in camp."
Health

I was overworked, but couldn't help it. Many of the people came in even tho there was nothing wrong with them. It was trying on many of those who needed attention because of the few who took advantage of the situation.

For instance, a man in his 60s came in to have his stomach examined because he felt that there was gas in there. I asked him if he had any pains, he said no. So I told him that the only thing he could do was to watch his diet.

He came for over a year, each week, complaining, and asking for medicine. He finally died, but before he died, I finally told him to lie down, and found a tumor about the size of my fist just about where his stomach is. Other doctors told me that he was given up for lost before he came in to camp and were told not to pay any attention to him. The cancer had progressed so far that it could not be operated on.

When the people came out of camp, they found the same situation. Housing is bad, they have to eat out at restaurants; everything costs money if they want it badly enough. Many of the older ones cannot do anything and the county took care of them by giving them about $100.00 a month. Then they could work a couple of days a week and make enough to live on. But the county decided not to give them this aid, and transferred many of them to the Old People's Home. There are about 120 there now. It is probably the best place for them since they then will have no worries about food and place to sleep.

"The sanatorium where I used to send my TB patients are now all occupied by Hakujins, except for about 8 Nihonjins." TB was a surprise to many Japanese. They found out they had it when they got into camp. There are many young people in the sanatoriums, young people who look healthy but are really sick.

TS. "What is the cause for this?"

Dr. K. "They probably had it before they went into camp, but only the medical examination revealed it."
Economic Adjustment.

TS. How do you think the Japanese will fare in the next four or five years.

Dr. K. "The Japanese will again come back into Little Tokyo. As soon as the depression comes, or if the cost of living gets higher, the Negroes will move out. There are still quite a few of the Negroes here. The Downtown Hotel is all Negroes, the Miyako Hotel is about 50% Negroes, and nearly all of the hotels are running the same way. But they will gradually move to a lower economic place and the Japanese will gradually move in.

"Even in the country, the Japanese will gradually take over when the depression moves in. The Mexicans and Filipinos will not stay when the going gets tough. When they are making money, and they have, they will stay. But the Japanese, for some reason, even if it is depression, or even if they are losing money, they stay on the farms.

TS. "But what about the older issei dying off? Do you think the younger issei will work on farms?

K. "Yes, I think they will. As they begin to raise families, they will drift back. Right now they can't for several reasons. One, they can't lease lands because it is too high. Then, one can't buy farm machinery. But the farm is the best place for the Japanese with large families. They can feed themselves, and have a place to stay. For wage earners with families, it is very difficult.

One person earning a salary of $150.00 a month can't very well feed four or five hungry mouths.

"There is also the market consideration. The market is still controlled by the "Hakujins" and the farmers have a hard time marketing their produce. In the flower market, the situation is better. There are quite a number of markets now being run by the Japanese and the growers are not doing so bad."
Saturday Night in Bronzewelli.  24 August 46

I thought it well to compare Saturday night in Bronzewelli with the one I pictured before when I arrived about a month ago. So tonight I browsed around town, almost looking like one of the "first street bums", just plain loafing.

I pulled in on 1st and San Pedro via the P Car and alighted. People, Negroes and Japanese in large droves were milling around on three corners, but not the fourth, the N.W. corner in front of the "Hub" Clothing store.

The other three corners lined up something like this. The Miyako Hotel, on the SW corner towering over a drug store and the Civic Bar, the Cobra Club on the SE corner towered over by the Taal building which also houses the Pool room in the basement, and the Clinic on the N.E. corner. By far the greatest numbers hung around the Miyako Hotel entrance and the Club Cobra.

The Negroes around the Miyako, and the young Japanese around the Club Cobra.

All of the stores were filled with customers; ie, the Japanese owned soft drink stores, the drug stores, the shop say houses. Strangely, the Nihon-meshi restuarants were empty of customers. Boys freshly cleaned up, the girls in their best clothes, but all looking like they were fresh out of the country. The local yokals of course are recognizable by their casual air, and their casual dress.

I meandered down to the Don and Key's Malt shop, the hangout for those "in the groove", HQ of the Nisei Veterans and others who keep up with the latest gossip, poker, horse-race and Bowling. It was, as usual filled with the nisei customers. Boys in groups of twos to fives, and girls in the same number. As one group moved out, another moved in. I ordered my usual coke and sat stupidly watching the new girl behind the counter who with a flashing smile would say to each customer, "Can I help you?" I walked back and went in to the San Kwo Restaurant for dinner when up walks Johnny Masatani, and Roy Kobayashi, both former Valley kids.
Saturday Nite in Bronzeville.

Both boys were dressed somewhat alike, top gabardine pants, sport shirts, highly polished shoes, and wrap-around haircuts. Both were around 5' 3" tall, but Roy was the roly-poly one. When they talked they did so with emphasis. If one would come out with a revealing bit of information, the other would open his eyes wide and say, "Yeah" in a voice which trailed into a whisper.

I moved my things over to a table and invited them to join me if they had not eaten already. Roy had a headache and went outside for a Bromo. He complained that the all-nite activity the night before had split his head wide open.

I asked what was on the program for the evening, and Johnny said that they would wait for the boys to show up. The boys, in this case being about five or six others from the valley. I said, then what, then Johnny said, "well, you can never tell. There is only one thing we're looking for, and that without paying for it." Then he said, "If you run across anything, just say Johnny sent you, but remember, Johnny Shintani, not Shintani."

Roy then piped up with a couple of lifts of the eyebrow and said, "Yeah, remember, Johnny Shintani".

I told them that I was going to a ball game at the Evergreen in a few minutes. Johnny said that he would take me down so we rode for about 10 minutes only to find the field completely darkened. There was no game.

We rode back to the Nihonmachi to find more of crowd hovering around the Koyasan temple. Many Isseis were in town. A Japanese show was being sponsored for the benefit of the Japanese. Very few Niseis were around, but a number of kibei were going in. We walked back towards the Finale Club.
Saturday Night in Little Tokyo

We climbed up the three flights but found the hall empty as yet. When we found that the charge was about $2.00 a person, or couple, we decided that it wasn't the place for us. Johnny spoke with emphasis, "You won't find us hanging around; only the crumb of the Japs will show up."

The Club Cobra was by this time rapidly filling up. An all-negro band was blaring forth with music. A lone white woman dressed in black weaved back and forth amongst the negro patrons. Everyone, it seemed wore black, and almost everyone in there were negroes. I felt uncomfortable with the stares coming around so I moved on towards the other corner. The Civic Bar was almost empty. The Negro prostitutes hung around the entrance of the Miyako hotel soliciting customers. A lonely G.I. (Nisei) leaned against the wall talking to one of them.

From here on to around 11 o'clock, the crowd began to decrease; no violence was displayed, few drunks, and the cars parked alongside the curb pulled away until there were very few left. The store dowsed its lights. I went into the Bamboo Grill for a cup of coffee before going home and found for the first time, a "skujin" girl working in a Japanese restaurant. That is, since the Japanese had returned. Other nisei couples and in groups came in, and went out.

Thinking I had seen enough for one nite I left via the P car again along about 11:15.
Dinner Meeting of "Representative Niseis from Various Sections of Los Angeles"

Those attending the meeting:

- Frank Chuman—Lawyer
- Mary Kitano—Newspaperwoman
- Henry Mori—Eng. Editor for Rafu Shimpo
- Taz Hirano
- John Maeno—Lawyer
- John Yasukochi
- Mrs. J. Yasukochi
- Hannah Uno—Sec.
- Ernest Ugo—O.C., Student
- Yoshio Kodama—Social Worker
- All People's Church
- Harry Honda—Newspaperman, Factory worker
- Sam Masuda—Restaurant Chain owner
- Mr. Kojichi Inouye—Advertising
- Mrs. Celia Takemoto
- Kiyoshi Kagawa—Vst. Civil Serv.
- Rev. A. Nakajima—Minister
- J. Yamazaki—Minister
- Eiji Tanaka—Reg. Director of Jaci
- Henry Okye
- Mrs. Henry Okye
- Hisako Tanaka—Grad Student at Ucla, Soo.
- John Ty Seito—Real Estate

Summary of Meeting:

The meeting was to begin at the Kwo Nan Lo, a new Chop Suey House operated by Mr. Kumasato. It is located on the second story of a building on the N.W. corner of 1st and San Pedro Street, just opposite the Miyako Hotel. The interior of the Chop Suey House was newly remodeled with wall-to-wall rugs on the floor, new furniture, elaborate-looking lights hanging down from the ceilings and potted plants here and there in the large dining hall. The meeting was held in one of the party rooms located in the rear of the building.

The banquet room was more elaborate than the regular dining hall. Around the large table were 20 chairs of better quality, lounges on one side of the room and a small round cocktail table against one of the sofas.

In contrast to the regular dining hall, the walls were well-papered, and even a more chandelier-type lights hung down from the ceiling. In short, this place was by far the best in Little Tokyo.
At 6 pm, about 10 persons were present. The waiter asked if the food could be served because it was ready. We sat around one end of the table and commenced. Within a half hour, most of the people came in.

It was brought out by Rev. Yamagaki that it was unfortunate that the Buddhist was not represented, but this was explained by Eiji Tanabe. Mr. Carl Sato, prominent YBA leader before the war was in town and tonite was the only night that he could speak to the YBA group, hence George Shig Aratani would attend the JACL meeting after the YBA meeting.

The main emphasis of this meeting was in outlining a program for a membership drive. It brought also some of the old grievances against the JACL, and attempts to break away from identification with the pre-war group. The meeting started out slowly, but as time progressed, these present got more and more enthusiastic about the program suggested. The climax of the evening was a pin-prick on the bubble of enthusiasm by Harry Honza, newspaper columnist who came at the tail end of the meeting. The main discussion was centered around a dinner to be held in honor of discharged G.I.s, and a birds-eye view of the present Los Angeles Community to be given by various leaders of the community. Shig Aratani, who also came at the tail end of the meeting added to the discomfiture. He was concerned about the finances, and insisted that such a dinner would not only a large deficit.

The meeting, however, ended with the various members taking an encouraging point of view and there is every reason to believe that the JACL will emerge successful. However, this is not without struggle.

The following pages give highlights of the meeting in progress.
Eiji Tanabe. Mr. E.T. gave a brief summary of JACL activities on a national scale, reviewing all of the problems faced by the Japanese and then asked if there were any criticism against the JACL. Each time, however, when a point was brought up, all of which were brought up time and time again in meetings before, he explained what the issues were, and attempted to state just how they would combat it.

After several minutes of silence, Mr. Inouye, advertising man with an American firm spoke up.

K.I. "What are some of the criticisms? I'm new here and I'd like to know a little background of the JACL."

John Saito. "Some of the problems and criticisms were the results of the activities of the JACL leaders just before the war. It is claimed that some of the leaders took advantage of the situation and made money on the evacuation. It is felt that Mike Asaoka, in his speech at the Maryknoll knew all about the evacuation and it sounded as tho the JACL advocated evacuation.

Eiji Tanabe. "This was true, he knew of the evacuation because he had heard it from army officials when he flew down. However, he did not exactly sanction it. He felt that if we were to be evacuated, we should cooperate.

John Saito. "Rather than saying that we are re-activating the JACL, I think we ought to say that we are organizing a new chapter. In order to keep the stigma of the pre-war JACL from marring the reputation of the new JACL, we ought to have a distinct sales line. I am not trying to cast any slighting remarks against the pre-war leaders, but I have a typewritten sheet which explains just what the new JACL is. I hand this to a prospective member, and let him make his own decision. However, I try to sell him, just as any salesman tries to sell his product. And I have done this by selling my own family circle first. If one can't sell his own family circle, then it is no use trying to sell anyone else. So I have gotten my family circle interested..."
and then I try to sell someone else. I have completed one page (20 members) and have filled most of the second. I think some of us should sell at least one page of 20 members, and the others who cannot spare the time should at least get 4 or five.

E.T. How should we get organized. What are some suggestions?

John Maeno. "I think we ought to have a dinner. A get-together with the main emphasis on a re-union sort of thing.

E.T. "Around the 15th of next month Mike Masaksa is coming into town, and it would be a good time to have it.

John Maeno. "Rather than having him speak, we should have an emphasis on what the situation is in Los Angeles. Mike has a tendency to speak too long, and not too many people want to hear him. We should get for instance, John Yamazaki to tell of the progress of the church. Get someone from the baseball team to tell what is going on in forms of athletics. Get John Saito to tell of the housing conditions. And so on. It should be pointed towards what is happening in Los Angeles. It might even be in the form of a testimonial dinner for the G.I.s.

John Yamazaki. "That would be a good thing. No dinner has been given these boys in Los Angeles altho they have in New York, Chicago, and Denver.

I think it should be given them to show that they, and we, as citizens will carry the ball where they left off. The other night we had a meeting, a re-union of our St. Mary Community, and one of the speakers gave a very inspiring talk entitled "I mark the spot". He pointed out the importance of the coming election. That the G.I.s carried the ball through the war, and now as citizens, all of us must carry on by putting our "X" on the ballot. It is much more important because Proposition 15, which is an amendment to the Land and Law is at stake. If it is passed, it will be psychologically important in that it will give the justices a feel of the way the sentiment on the
land problem is.

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From this point, the meeting began to get lively. Also, about this time, Shig Aratani, the former president of the JACL, current president of the YBA and CRDU came in. He sat listening for a long time and then wanted to know just who would support financially the program. In case the dinner went into a hole, just who would bear the brunt of the loss. He made a pointed statement to Eiji Tambe, asking if the JACL would foot the loss. Eiji immediately said that they would. Then Shig Aratani questioned as to which JACL, the national or the local.

Kiyoshi Kagawa, veteran of the Pacific then asked if the Buddhist group would sponsor their own vets.

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Shig A. "The YBA group a short time ago wanted to sponsor such a dinner, but we gave up because of the tremendous expense involved. We finally turned it down in favor of a dance which will be held in October. We went thru all of the problems which we thought might come out, and we found that we would go into a tremendous hole.

K.A. "What if each organization sponsored its own group of veterans. Would the YBA pay for their Vets?"

S.A. "I am in no position to answer that. We would have to talk it over."

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More discussion was held on the locality. John Maeno felt that the dinner should be held in some Caucasian hotel, the Rosslyn, or some other place. They would invite city officials etc. It was also pointed out that the names of prominent people in the community. Then came the selection of committees.
Koichi Inouye, the advertising man felt that publicity was very important. He mentioned that free publicity was there for the asking. Different people were interested, and that newspapers, and magazines would give free publicity to the Niseis. He felt that Frank Sinatra, Ronald Reagan would come to the dinner. The Life magazine wanted to run a story in a future issue on discrimination against Niseis if they could get stories.

In the last AVG meeting at the Pilgrims house, one of the Niseis brought up one discrimination, but backed out when asked to clarify the issue.

The committee was selected to look into the various parts of the dinner arrangement and are to meet within the next two weeks to make the final decision.

Harry Honda came in with his prominent lower chin jutting out. He crumpled down on the sofa, as is usually his casual habit, then he came around and sat next to me. He asked what had been going on and I explained the dinner proposal. He said, "It won't work. They lost money in Chicago, and the Vets just won't come, even though it is a free dinner." I told him to tell that to the group before they got going too far.

Harry Honda. "The dinner just won't work. (Silence in the room.) They tried it in Chicago, and they lost money. The GIs didn't come, and they had a difficult time getting them to come. The Vets don't want a hand-out. A dame is different, but to a dinner, No."

There a long period of silence. Then John Masao wanted the committee drawn up to look into the dinner before coming to a final decision.
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Social Structures

The Less Fortunate People of Los Angeles

I finally ended my search for a friend, Mits Aiso, who lives on 568 1/2 No. Virgil Street. He was standing on the sidewalk after having made a phone call when I spotted him. He told me that he had tried to get in touch with me also and obviously he used the same methods that I had been using. One, standing on the corner of 1st and San Pedro; two, inquiring through various channels.

Mits is a short fellow, about 5' 3" tall, but weighing around 150. He is a "roly-poly" fellow, good natured, deeply tanned from gardening, but dressed in gabardine slacks and a sport shirt.

He has quite a background, and it is worth a short space to illustrate it. Before evacuation he ran a boarding house for gardeners, worked as a gardener half-day; spent much of his time in the juries, owned several income properties, and for a young man, was quite wealthy. In camp, he worked as a cook in Heart Mountain hospital until he was taken to Leupp for having instigated a strike. He was a member of the "Anchovies", a Y club which was rather active before the war, but whose members are now mostly in Chicago.

One of the things that Mits was mostly concerned about was the future economic status of the Japanese who have returned to Los Angeles.

...
Social Condition of the Japanese

24 hours a day the airplane drowns out everything around them. And the
places where these camps are located make it almost impossible for the
people to get a decent job. The poorest people are stuck in camps, and
they can't even afford to pay for a car, which indicates just about how
poor they are. The people who have money immediately buy a car because
in Los Angeles it is almost an necessity. But those people don't have cars,
and if they want to work, they have to come in all the way into town
to be picked up by some gardener.

The bunch that is worse than those people are the bachelors who live
in the lousy hostels in Nihonmachi. The old men are already asking for
handouts in the restaurants. They used to come in every morning to the
restaurants and ordered the same thing every morning: Hot-cakes and
coffee. This was the cheapest thing they had. Right besides them are the
Negroes eating ham and eggs, or some other expensive dish. How do you
think the old nihonjina felt. It must have been a terrible shock to them.

And these poor suckers, what do they do for clothes. I wouldn't have
believed it myself until I went down to see them buying used clothing at the
between
Salvation Army store between 2nd St. and 3rd, on Hill St. People not
only buy clothing, but they buy furniture etc. This is something the Japanese
have never done before.

"The families who live down in Nihon-machi are just as bad. This also
goes for those who live in hostels and trailer camps. They have to pay out
for rent, and food, all of which amounts to a lot of money when they are
not working. For a family whose parents are both working, it is not so bad.
But for those who aren't working, $3.50 a meal per person runs in to quite a
lot. One of these days I'll take you around to show you what I mean."
Economic Adjustment

TS. How is gardening? Do people make as much as they say they do?

M.S. "It is no good now. The days that people made money was when they first came back. What the Japanese are doing is taking over the work that the Negroes and Mexicans were doing during the war. This is what happened. Before the war, the Japanese gardeners would pick up Mexican labor on 3rd and La Brea every morning as helpers. These Mexicans have moved into this neighborhood (Virgil district) and continued to do the work that the Japanese used to contract for. They didn't do as good a job as the Nihonjins, but they also did not charge quite as much. Now, the nihonjins are gradually getting back the contracts. The Japanese can make $250 to $300 a month easily enough, but it is hard work. I think gardening will always earn a man a living, but what the heck, not everyone before the war was a gardener.

On the whole, the Japanese even tho they are making money gardening, are not as well off as they were when they owned their own little businesses. Unless the Japanese get back on their feet into other lines of work within the next two years when there is a demand for workers, they'll never re-establish themselves. It will be sad.

"I would advise all niseis coming back out here to stay back east.

Housing isn't as bad out there as it is here. You ought to see the influx of cars every day from the east. The Hakujins are pouring into California. Some of the Nihonjins seem to think that the housing situation will be eased within the next few years, but they are badly mistaken. And even if the housing situation is eased, the jobs will be hard to get when they start competing against the migrant Hakujins. Every nisei I meet who comes out here for a look around I tell to stay out in Chicago, or some other Eastern City.

[Signature]
Economic Readjustment.

TS. Why did you come back?

MS. When we were in camp, the doctor told my mother that the only place that would cure her asthma was Los Angeles. She was in a pretty bad shape. When we got into Los Angeles, her asthma cleared up overnight. I had to bring her back here. That is the only reason. I own this apartment (pointing to 568 No. Virgil St.), and I own several other places, but I feel like leaving it in the custody of someone and beat it back east.

Although the wages are high out here, the cost of living is also way up. You take for instance, it used to cost only $31.00 a month for room and board in a boarding house, now it costs $71.00. Everything else is the same way. The trouble with people is that they measure money, not according to what it will buy, but with what they were making before the war. Sure, $50.00 to $70.00 a week look good compared to $20.00 to $30.00 they used to make before the war. But it also costs that much more to live now. Out here it is almost impossible to get a decent place to live. In Chicago, you can get a fairly decent apartment for $30.00 a month. And food is actually cheaper. I know that is hard to believe, but its true.

Another bunch of guys who are having a tough time are the farmers out in Covina. It cost them $25 a crate to grow cabbages. The market will pay them only $20 a crate. Rather than sell, the farmers plowed up all of their crops. They lost a heck of a lot of money out there this year. Minami, who used to be a rice grower out in Santa Maria came out here from Colado to size up the situation and he went back saying that for a couple of years Southern California is no good. I think that will make a lot of out of state farmers stay out of California for a couple of years. Hell, he has the capital, and can afford to lose, but if he says it is no good, no doubt it will influence a lot of others.