

FLORIN AREA

RECOLLECTIONS

SOUTHERN CALIFORNIA
FLORIN AREA REUNION



October 7th, 8th, & 9th, 1988

Buena Park Hotel
7675 Crescent Avenue, Buena Park, California 90620

WELCOME TO SOUTHERN CALIFORNIA

Dear Friends

October 7, 1988



Thanks for coming . . .



HAPPINESS IS HAVING A WARM,
FRIENDLY AND ENJOYABLE REUNION!

The Reunion III Committee welcomes you to this Florin Area gathering at the Buena Park Hotel, October 7-9, 1988.

We want you to have a nice time at this Reunion, meeting pre-World War II Florinites, their families and friends . . . visiting friends and relatives in the Greater Los Angeles Area . . . just relaxing or going to one of the many tourist spots in the area.

Thus the free day, Saturday, October 8th, before the Banquet, which begins at 6:30 p.m. The Hospitality Room will be open all day before the Banquet for you "toshiyoris" who just wish to relax and talk . . . or whatever.

During the Reunion, be merry, embrace, chit-chat, joke, be serious, take pictures, laugh, argue, shed tears . . . but most of all, remember and share your RECOLLECTIONS!

The Reunion Committee has worked long and hard to make these three days memorable ones. We hope you enjoy reading this Souvenir Booklet and that you will obtain extra copies for sentimental/historical reasons for your progeny and friends.

Give the Committee members your thanks for what success you feel has been accomplished . . . they deserve it! For any "goofs" or "complaints", we the Co-Chair take full responsibility . . . please let us know!

Again, thanks for being here and for your generous support and cooperation. We sincerely hope you will remember FLORIN AREA REUNION III 1988 as one of HAPPINESS!!!

In friendship and looking forward to Florin Area Reunion No. IV.

Reunion Co-Chairmen,

Sam Nakano

A handwritten signature in cursive script, appearing to read "Sam Nakano".

Richard Ochiai

A handwritten signature in cursive script, appearing to read "Richard Ochiai".

Jim Kawaguchi

A handwritten signature in cursive script, appearing to read "Jim Kawaguchi".



GREETINGS

SOUTHERN CALIFORNIA FLORIN AREA REUNION

As Mayor of the City of Los Angeles, on behalf of its citizens, it is my genuine pleasure to extend a most cordial greeting to the members and guests of the SOUTHERN CALIFORNIA FLORIN AREA REUNION to be held in Buena Park on October 7, 8, and 9, 1988.

This is certainly a very special occasion and I am honored to join with other members of the community in commending the Japanese community for their many outstanding contributions made to our great city.

With best wishes for a most enjoyable reunion.

Sincerely,

Tom Bradley
TOM BRADLEY
MAYOR



October 7-9, 1988

CITY OF BUENA PARK

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C A L I F O R N I A 9 0 6 2 2

6650 BEACH BOULEVARD, P.O. BOX 5009, PHONE: AREA CODE (714) 521-9900

OFFICE OF THE MAYOR

October 7, 1988

THE SOUTHERN CALIFORNIA FLORIN AREA REUNION:

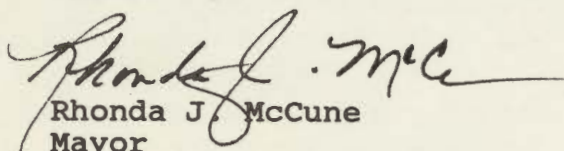
As Mayor of the City of Buena Park, I would like to extend an official welcome to The Southern California Florin Area Reunion.

Buena Park is a unique and friendly City, located in the heart of Southern California. Three of our attractions, Knott's Berry Farm, Movieland Wax Museum, and Medieval Times, are all within walking distance of each other, and we are only ten minutes from Disneyland.

Our merchants, restaurateurs, and innkeepers are pleased to be of service to your reunion participants.

Thank you for selecting Buena Park as the site for your 1988 Reunion, and we wish you a most enjoyable visit and pleasant time in our City.

Cordially,


Rhonda J. McCune
Mayor

THE SOUTHERN CALIFORNIA
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Some of the 240 folks, those drifting from to question and challenge the actions perpetrated against their people.

Now, in our time, we are gathering again, for this time in Los Angeles, Santa Anita Park, where so many Florin and other neighbors have resided, for a weekend of fun in the vacation land capital of the United States. Although the water was removed and dry-cleaning in our minds, the sun has dried what and we are able to partake again fully in the great American dilemma which we have finally resolved a year.

Thank you, incidentally, a great time for a real & good education that by us offering. The trouble was instrumental in giving birth to the Congressional redress bill. This, along with the historical and social laws before the United States Supreme Court and the Court of Appeals, are reopening the pages of history in which we are again caught sleep. As a result, countless memories of those yesterday have been revived, but unlike 40 years ago, the loyalty is recognized. The voice of America's moral conscience is finally being heard and completed throughout our land. No longer is it a fearful year in American history, but a year of

THE SOUTHERN CALIFORNIA FLORIN AREA REUNION

The past several years have witnessed countless numbers of "camp reunions," ranging from huge formal affairs to small informal get-togethers of former "residents" of wartime camps.

But why a Florin reunion? In 1942 the Florin area, a tightly knit small rural community of 2500 people, was arbitrarily sliced into four sections by those implementing the internment orders. Friends and relatives were callously separated, dispersed to and in time transferred into most of the American-style concentration camps: Manzanar, Tule Lake, Heart Mountain, Poston, Topaz, Gila, Jerome, Rohwer, Minidoka, Granada, Crystal City, Lordsburg, Santa Fe, Ft. Bliss, Bismark, and Missoula. Not mentioned are the additional seventeen other lesser so-called "internment centers" that also existed in which Florinites may have been forced to languish.

Consequently, the Florin area that was and could have been was needlessly and forever destroyed; forever destroyed by a small group of men who consciously violated the United States Constitution with a blatant cover-up — a cover-up that only recently was uncovered. These racist leaders fueled the racism and greed that ran rampant, and all of us with Japanese names and faces were their helpless victims.

By the end of the war, the Florinites — those from Florin, Elk Grove, Mayhew, Perkins, and Taishoku — were all scattered to the winds. Many returned with high hopes of reviving the area and returning it to its former glory as the strawberry capitol of the United States. It was not to be. But the survivors adapted to the new reality by persevering and eventually succeeded in overhauling their shattered lifestyle.

With typical quiet Japanese "shikataganai" stoicism all returnees felt that the war-time episode was "water under the bridge" and a nightmare to be forgotten. Rather than demanding restitution and making political and legal waves, their time and energy instead were focused upon the "pursuit of happiness" — that great American dream. After all, the United States of America that at one time had turned its back on its citizens was now slowly but surely acknowledging its wrongs and opening its arms.

In 1981, after almost two and a half decades, 800 former and current residents gathered in Florin for a most heart warming and memorable homecoming and reunion.

Again, in 1986, another successful reunion was held in Florin, not only to reminisce and renew old friendships amidst the few remaining recognizable landmarks, but also to count their blessings — blessings that included their offspring who were rapidly becoming an integral part of the American mainstream that was once denied to their parents. As Americanized adults, fully aware of their civil rights, these offspring began to question and challenge the actions perpetrated against their parents.

Now, in our twilight years we gather once again, but this time in Los Angeles (Buena Park) where so many Florinites and their neighbors have resettled, for a weekend of fun in the vacation-land capitol of the United States. Although that bitter scar remains indelibly scorched in our souls, the pain has diminished and we are able to partake more fully in the great American dream in which we have finally realized a part.

This reunion, coincidentally, is quite timely because of the political actions taken by our offspring. Their crusade was instrumental in giving birth to the Congressional redress bill. This, along with the historic class action lawsuit before the United States Supreme Court and the Coram Nobis cases, are reopening the pages of history in which we are again center-stage. As a result, distasteful memories of those yesteryears have been revived; but unlike 45 years ago, our loyalty is recognized. The voice of America's moral conscience is finally being heard and trumpeted throughout our land. No longer is this shameful past in American history buried in the

dusty files of the National Archives. Those files have proven that the government was wrong in its actions against us.

Emotions of the general American public run the gamut from outright support to downright hostility. Fortunately, this hostility, although prevalent in some quarters, is nothing like that of the pre-war and war years. In fact, if the current political and public support were available back in 1942, that hysterical mass expulsion would never have occurred. The political and economic freedoms enjoyed by the German and Italian Americans would also have been rightfully ours to enjoy.

The polarizing of opinions on both the class action suit and the redress bill brings to mind the polarizing of opinions in the camp and in the army — that unforgettable YES/YES, NO/NO, YES/NO and NO/NO episode.

Individual circumstances varied with each person, and each responded accordingly. In 1942 and '43, the rage and anguish of the nisei and kibeï in camp and in the army were one and the same. Their eventual destiny depended upon when, where, how and to whom their rage was directed. Some kept their frustrations quietly and stoically to themselves; many seethed and cursed among themselves; while others vented their feelings in an outburst of wrath at the establishment whether it was white or yellow.

Some who expressed their outrage in violent terms turned up as gallant heroes in overseas combat, whereas others wound up in prison, Leupp, Moab, Tule Lake, the army's 1800 labor battalion, in Japan, in camp, or bravely relocated to the unknown.

Those who volunteered or were drafted into the 442 in Europe or into the Military Intelligence in the Pacific Theater have been justly honored for their tremendous sacrifices and exploits for which all of America is proud and eternally grateful.

But should the others hide their heads in shame? Should one be glorified over the others? At one end of the spectrum were the NO/NO renunciants. They had the courage to renounce their most precious birthright — their citizenship as they cried out: "Equal Justice? What Freedom? What Liberty? Give me Liberty or Give me Death!" Patrick Henry would have been proud of them.

At the extreme opposite end was the glag-waving JAACL leadership. They, too, should be lauded for taking actions they deemed best under the prevailing circumstances. They, too, had the courage of putting their convictions into action against overwhelming odds — from both the white establishment and from many of their own people. And they also did help turn the tide in our favor for which we should be very grateful.

And in between there was that great majority — the moderates of varying degrees.

Who can dare stand in judgement and proclaim that one was right and the other wrong?

Having shared unique and very historical experience, hindsight is proving that all the issei, nisei and kibeï demonstrated tremendous courage — each in his or her own manner depending upon individual circumstances.

In essence, this bizarre and needless misadventure has forged all of us into becoming better Americans, truly appreciative of the words freedom, liberty, democracy and justice. Each of us reacted in our own way and took different paths, but each individual struggle was no different from what our American forefathers struggled for — human rights.

As we gather for another reunion of fun and frolic, let us also not forget that we are Americans, but with Japanese faces. As we have once experienced, like it or not, the relationship between Japan and the United States continues to affect us — both positively and negatively.

Let us not disavow our roots. Let us be proud of our ancestral heritage inherited from our Issei parents. The cultural and language gaps between the people of Japan and the United States have been drastically narrowed, far beyond what existed back in the 1930's and 40's. But there is a need to further close this gap. With our unique cultural background, let us each in his or her own way — be it through the arts, music, horticulture, commerce, sports, politics, or whatever — strive to further bridge this gap and help bring about a better understanding and friendlier relationship between the people of these two great nations. This we must do, selfishly, for our own well-being, as well as, unselfishly, for those who follow us . . .

IT'S OFFICIAL! REAGAN SIGNS BILL

EX-INTERNEES TO RECEIVE \$20,000 IN COMPENSATION



JAPANESE AMERICAN INTERNMENT RESTITUTION BILL SIGNED—President Reagan celebrates with senators and representatives during a signing ceremony in the Old Executive Office Building Wednesday. Reagan saying "we admit a wrong," signed into law legislation making moral and financial amends to Japanese Americans kept in U.S. internment camps during World War II. Bearing witness to this historic signing are (left to right) Sen. Spark Matsunaga (D-Hawaii), Rep. Patricia Saiki (R-Hawaii), Sen. Pete Wilson (R-Calif.), Rep. Toby Roth (R-Wisc.) and Rep. Robert Matsui (D-Calif.). (AP)

WASHINGTON, (AP).— President Reagan, saying "We admit a wrong," today signed into law legislation providing \$20,000 payments to Japanese Americans kept in U.S. internment camps during the early stages of World War II.

Reagan, during a signing ceremony in an auditorium of the old Executive Office Building next to the White House, noted that some 120,000 Americans of Japanese descent "were forcibly removed from their homes and placed in makeshift internment camps."

He said the action was taken by the U.S. government "without trial and without jury. It was based solely on race."

"Yes, the nation then was at war," he said, "and it's not for us to pass judgment today on those who may have made mistakes. . . but we must recognize that the internment of Japanese Americans was just that—a mistake."

Reagan said the time was long overdue to "right a grave wrong."

He said that "scores of Japanese Americans volunteered for our armed forces" and that the 442nd Regimental Combat Team, made up entirely of Japanese Americans, served with immense distinction.

"The legislation provides for a restitutional payment to each of the 60,000 survivors," Reagan said. "Yet no payment can make up for those lost years, so what's most important in this bill has less to do with property than with honor. For here, we admit a wrong."

"I think it's a fine day," he said.

In addition to providing \$20,000 in tax-free payments to each survivor, the legislation includes an official U.S. government apology for having forced some 120,000 Japanese Americans, both citizens and resident aliens, from their homes and jobs following the Japanese attack on the U.S. Naval base at Pearl Harbor, Hawaii, on Dec. 7, 1941.

The payments will begin in about a year, and will total about \$1.25 billion. The administration initially had balked at the amount of money to be committed, although saying it agreed with the concept of reparations and an apology.

Individual payments to the surviving internees will be made over a 10-year period, with the most elderly getting priority treatment.

In return for the money, those who qualify agree to drop any legal claims against the government stemming from the internment.

At least one family among the approximately 250 veterans of the internment camps who attended the eight-minute signing ceremony said no payment is necessary because of the opportunity they have enjoyed as Americans.

Reagan told the audience that tens of thousands of Japanese Americans lived in internment camps "not for a matter of weeks or months, but for three long years."

Dr. Walter Emori, 47, an arthritis specialist in Medford, Oregon, speaking for himself and the other five members of the family who were interned, told a reporter earlier: "I don't feel animosity, and I don't feel a sense that the country owes this to me."

All six members of the family—now living in California, Georgia and Oregon—attended the signing ceremony to dramatize their intention to use the money to repay the country, in Emori's words, "For the good that came out of the awful."

Many Japanese Americans lobbied for the legislation for years. It finally cleared Congress by a 257 to 156 vote in the House Aug. 4.

White House spokesman Martin Fitzwater said the president always endorsed the purpose of the bill.

Asked whether the large number of Japanese American voters in California, a crucial state in the forthcoming presidential election, was a factor in Reagan's decision to support the measure, Fitzwater said, "No. That was not a factor in any way."

The internment order issued by Franklin D. Roosevelt in 1942 required all people of Japanese ancestry living in California, Washington and Oregon and some in Hawaii to be relocated. It affected 77,000 U.S. citizens and 43,000 legal and illegal resident aliens. They were taken to camps in Western and Southern states.

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The Rafu Shimpo
Los Angeles Japanese Daily News
August 10, 1988

CHERISHING OUR PAST Our Legacy

I remember when our Issei parents were younger than we are today ... How stoically they persevered through the hardship of endless labor in the fields, laughing at adversity, enduring poverty. Tenaciously they clung to inherent values from their cultural background to sustain them through their ordeal ... Dreaming of the day when their American born children would find this land a place as promised ... A special day in 1988 their dream must come true!

The Pine, The Bamboo, The Plum (Sho-Chiku-Bai)

They treasured the deep meaning of the symbolic sturdy pine. Though gnarled and twisted by the severity of life's harshest ordeal, they survived. They were renewed time and again by the memory of the noble beauty of rugged pine that grew all over their beloved Japan. Through the long years, they recalled the delicate featherly loveliness of the indomitable bamboo and pursued tirelessly, stood taller and grew without breaking to become more useful to their community and their adopted America. Despite heartbreaking disappointments that devastated the foundation of our family and community life, with dauntless courage they remembered the fragile but unwavering beauty of the flowering plum. Quietly, bravely they set their hearts to preserve the beauty of character. With great determination they demonstrated how we as a people would survive to bring honor and dignity back to our great land. . . .

Our monumental National JAACL/LEC redress struggle of the past 15 years, not to give-up on our U.S. Constitution is nearly over. This is our last hurdle. This week, as we wait for President Reagan's return from a summit meeting in Moscow, . . . we are busy lobbying to ask everyone to send messages to the White House urging him to "uphold the constitutional rights of all citizens". HR 442 reinforces the strength of our Democracy and insists on equal justice for all. We have worked hard these 46 years to convince all Americans that "Americanism is not matter of race but a matter of the mind and heart."

I wish all our Issei and Nisei who are no longer with us could know what a triumphant historic action took place in the House on September 17, 1987, the U.S. Constitution's 200th birthday, and again in the Senate, on April 20, 1988. Thousands of caring Americans joined us in communicating to their Representatives. A tremendous bipartisan support resulted in an impressive overwhelming vote. It indicated that this issue has reached a level of acceptance that something must be done to correct a grievous wrong. Our faith in Democracy has won!

Officially it will vindicate the 120,000 persons of Japanese Ancestry from this terrible injustice. We were never disloyal, we were never guilty of any wrong doing. This corrected history must be our legacy to all future Americans. No one must ever know such injustice to be repeated ever again in America. . . .

— MARY TSUKAMOTO

OUR REUNION HAS A TEN-YEAR HISTORY

Long before any community groups held a reunion, the former members of the Florin Methodist Church planned a reunion to honor a special teacher, Mrs. Kohana Sasaki on March 1978. More than 150 came from all over U.S.A. It was a healing pilgrimage for many who were tragically uprooted from a dear community. It was a nostalgic return to Florin, to greet special friends we never thought we'd ever meet again.



Mrs. Kohana Sasaki

Others of the community heard and regretted they hadn't been included. It became our challenge to dare an all out First Ever pre-war Florin Area Homecoming Reunion. More than 40 members worked hard for a year. After over a 1,000 invitations, on October 1981 we were overwhelmed when more than 800 returned from all over this nation and even from Japan to share our tears, laughter and embrace long separated friends.

We rejoiced meeting old friends at the historic YBA Hall. (The same hall where in 1942 we heard the shocking news of evacuation). Many Isseis, Niseis and Sanseis gathered. TV cameras reported this historic event: "Nostalgic Reunion of A People Ousted in 1942 from Florin."

Photos of pre-war Florin, churches, Language Schools, baseball and all about a community that no longer existed were displayed on the walls. The sad story of our incarceration shocked the public, our children as well as we who experienced it. As victims of injustice, we were silenced for more than 39 years. As we viewed the exhibit, we realized how tragic our past really was and wept. We cherish remembering more than 50 Isseis who were honored at the grand banquet where memorable words were spoken.

Funds generously donated by all who attended the first reunion, challenged us to honor all who had struggled to make Florin a bustling, vigorous strawberry and Tokay fruit producing center once upon a time. A sturdy monument was erected and dedicated in the garden of the Florin Buddhist Church, the only surviving center still productively serving the Japanese American community of South Sacramento. News reported: "Courage Etched in Stone, Monument to the Indomitable Spirit of the People of Japanese Ancestry of Florin."

They all requested another reunion after five years. In 1986 on Labor Day weekend, the committee happily hosted the Second Homecoming Florin Area Reunion. It brought 400 eager former residents and children home, to fellowship at a huge picnic, dance, golf, and gala banquet. A moving memorial service was held in front of the monument where four Isseis were honored and photographed.



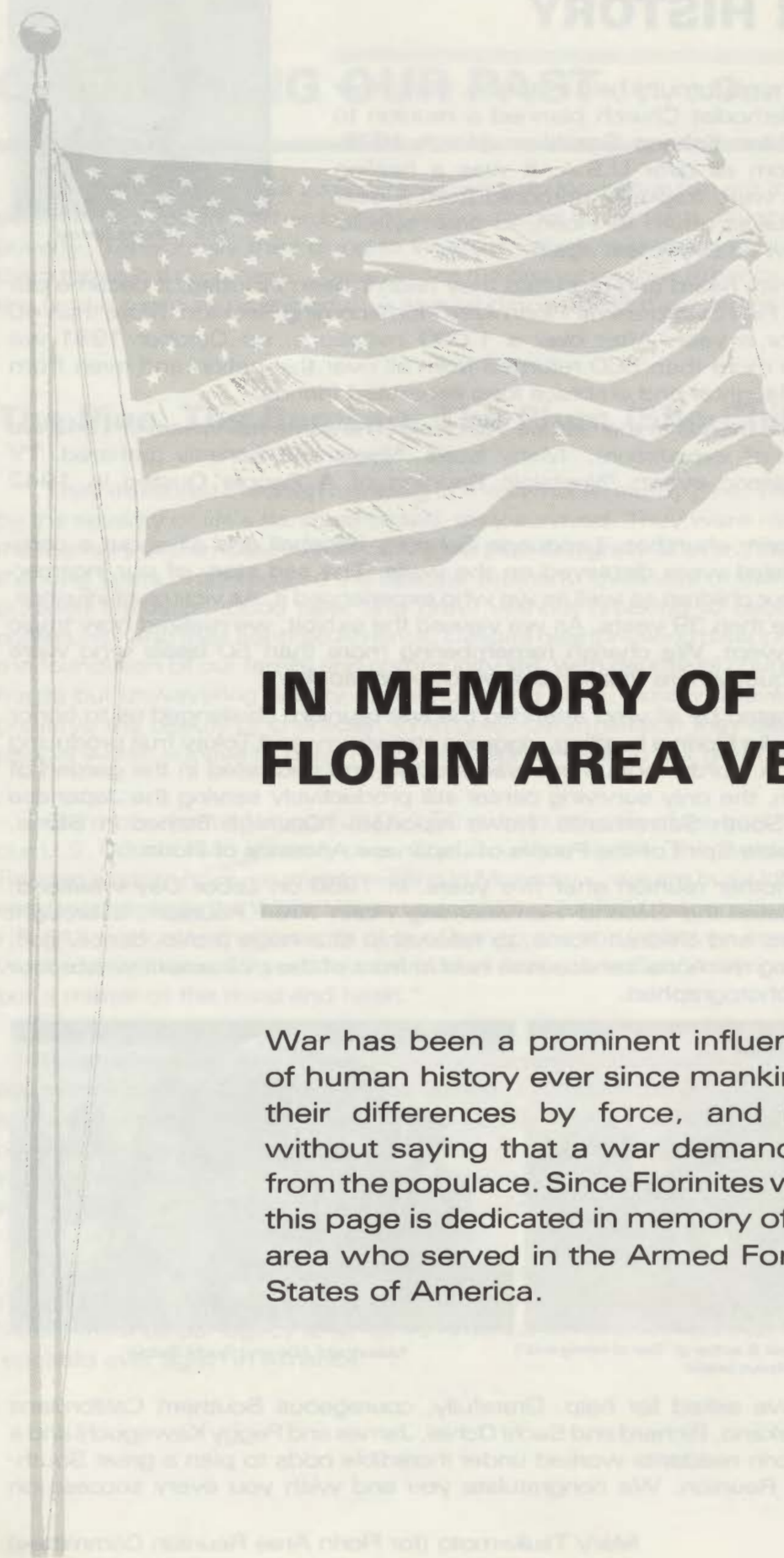
Masatoshi Abe, James Imahara (Oldest Nisei & author of "Son of Immigrants")
Makiyo Okimura, Minayo Imada



Masatoshi Abe and Ruchi Satow

After two reunions, we asked for help. Gratefully, courageous Southern Californians headed by Sam and "A" Nakano, Richard and Sachi Ochiai, James and Peggy Kawaguchi and a superb team of former Florin residents worked under incredible odds to plan a great Southern California Florin Area Reunion. We congratulate you and wish you every success on October 7, 8, 9, 1988.

Mary Tsukamoto (for Florin Area Reunion Committee)



IN MEMORY OF FLORIN AREA VETERANS

War has been a prominent influence in the making of human history ever since mankind began to settle their differences by force, and it probably goes without saying that a war demands great sacrifices from the populace. Since Florinites were no exception, this page is dedicated in memory of those from Florin area who served in the Armed Forces of the United States of America.

IN MEMORY OF FLORIN AREA ISSEI

The Spaniards called it "terra incognita", but it was home for the Indians for many centuries — the Bokenwadi, the Telamni, the Yaudanchi, the Yamelmani, and the Yokuts Indians. They were peaceful and religious Indians, lived close to nature and lived off the land. Perhaps some of these Indians roamed and lived around Florin and its surrounding areas during the course of our unwritten history. But when the 49'ers came, they saw the Indians naked and digging for roots . . . and the white folks called them "Diggers". It is difficult to conceive that these "Digger Indians", respectable in every way by their cultural standard, and who rightfully owned all of San Joaquin Valley, suddenly vanished . . . relocated to Tule River Reservation.

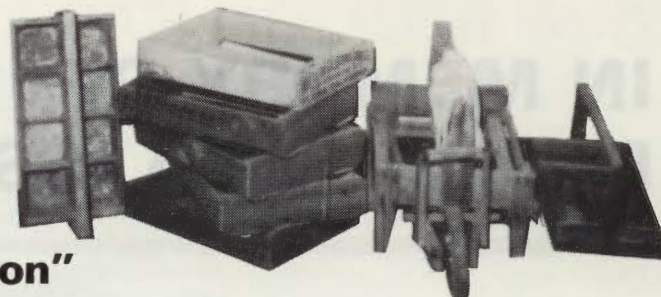
There's an adage that history repeats itself; thus another chapter begins in the late 19th Century with the arrival of immigrants from Japan who came to San Joaquin Valley as laborers and ended up as owners of grape and strawberry farms in Florin area. They battled the barriers of culture, custom and language; and fought the odds against heat, cold, depression and poverty. They built schools, churches and communities . . . and the white folks called them "Japs". It is again difficult to conceive that these Japanese who owned and built a great portion of Florin area suddenly vanished in late Spring of 1942 . . . relocated to Assembly Centers and Relocation Centers.

Fortunately, the Japanese have a happier final Chapter. The Issei, many arriving in their late teens, brought with them their Japanese culture, beliefs and ideals of the Meiji Era. They gave their offsprings lessons in hard work, group cooperativeness, and early training in character traits.

After the war was a period of readjustment. Of course, the Japanese were not alone, because most Americans were remolding their lives. But the soldiers came home as heroes . . . The Japanese still had a fight remaining on the social front. But these character traits which the Issei instilled in their offsprings made the successful transition possible. It also made possible the relatively rapid upward occupational, educational and social mobility.

The Issei may have lost their material possessions, but never lost the character traits inculcated in their children, which guided the Nisei through many post-camp barriers and hardships . . . and for this we are truly grateful. And for this, we wish to dedicate this page to the Issei, for the gratitude and fond memories of the Issei are indeed deeply within each of us today, and will remain in us always.

**"A MORE PERFECT UNION:
Japanese Americans And
The United States Constitution"**



Unbelievable historic developments have spotlighted Florin in 1987. On October 1st, 2nd, 3rd, at the official Bicentennial dedication of the prestigious Smithsonian Exhibit built in the National Museum of American History, we saw 10,000 square feet exhibit of great magnificence which focuses on the 1942-45 internment entitled: "A MORE PERFECT UNION: Japanese Americans and the United States Constitution".

In a window is exhibited Florin's strawberry photos, baskets, carriers, bonnets, even a Northern California Farms Company crate stamped "Florin, California". It is proof that Florin did exist once, though it is no longer found on a map.

A barrack scene is recreated, and familiar artifacts are displayed many made by the evacuees from Florin who were uprooted and sent to Tule Lake, Manzanar, Rohwer, Jerome, Poston and Gila and elsewhere. Our voices are heard on video sharing our feelings, fears and outrage as we experienced this unprecedented wholesale violation of our Constitutional rights, and significantly, we are still alive to tell the nation how important it is that the Constitutional promises must never be stamped again.

The courageous stand taken by the Smithsonian despite much hate mail from American citizens who still do not understand the meaning of the great document treasured by our democracy, has resulted in a tremendous spurt of publicity picked up by the news media. Fine articles have appeared in print all over the land and television coverage has been extensively educating to the public. I am sure it has had a great effect on what has happened to our Redress Bill and how much support we have gained from the American people.

In the next five years we hope many of you will take your families to visit the exhibit. It will be healing pilgrimage, an enlightening visit, a renewal of your faith in the power and majesty of a great nation who will admit mistakes and attempt to make it right.

Excerpt from: **A MORE PERFECT UNION**
Japanese Americans And The United States Constitution

THE NATIONAL MUSEUM OF AMERICAN HISTORY is devoted to the exhibition, care, and study of artifacts that reflect the experience of the American people. The Museum also offers a variety of scholarly and public programs which interpret that experience.

Times and topics of regular tours, films, and other programs are posted at the Museum's information desks. Special tours, including those for visually handicapped and hearing-impaired persons, may be arranged in advance. Call 202-357-1481 (TDD: 202-357-1563), Monday through Friday, 10:00 a.m. to 2:00 p.m.

The Museum exhibition areas and most restrooms accommodate wheelchairs.

The Museum is located at 14th Street and Constitution Avenue, N.W., Washington, D.C. Hours are 10:00 a.m. to 5:30 p.m. daily; closed December 25. Admission is free. For further information, call 202-357-2700.

During the opening months of World War II, almost 120,000 Japanese Americans, two-thirds of them citizens of the United States, were forced out of their homes and communities and into detention camps established by the U.S. government. Many of them would spend the next three years living under armed guard, behind barbed wire. *A More Perfect Union: Japanese Americans and the United States Constitution* explores this period when racial prejudice and fear upset the delicate balance between the rights of the citizen and the power of the state. It tells the story of these Japanese Americans — a people who suffered injustice at the hands of their government and who have struggled ever since to correct that injustice and obtain the rights guaranteed all Americans by the Constitution. The exhibition is a case study in the process of constitutional decision-making and citizen action within the constitutional framework.



Reprinted from a publication by
National Museum of American History
Smithsonian Institution

Internment wilted Florin

By Linda Jones Beymer
Neighbors staff writer

(The Sacramento Bee, Nov. 15, 1984)

Florin, once the center of a thriving Japanese community seven miles south of Sacramento, has all but disappeared.

Gone are the strawberry fields and grape vineyards. The old Japanese grocery, basket factory, barbershop and tofu store have vanished.

The Florin train station is history. Not a trace remains of the prosperous shipping business that made Florin the center of the U.S. strawberry industry in the 1930s and '40s.

Farmers once herded cattle along the quarter-mile strip of Florin Road between Power Inn and Florin-Perkins roads. Today, Florin is a ramshackle collection of small businesses, churches, social halls and homes.

Only a few reminders of the old community remain — the Florin Fire District, Florin Elementary School and Florin Buddhist Church, even a Florin Post Office.

But since the post office was built in 1966, most of the letters going into Florin have been addressed simply "Sacramento, CA 95828."

Even the Sacramento County Planning Department no longer recognizes Florin as a community. It's just a part of the sprawling suburbia known as South Sacramento.

Historians blame Florin's death on Presidential Executive Order 9066, the decree that sent 120,000 Japanese-Americans to internment camps.

"Before the war, we had seven fruit shipping companies," said Al Tsukamoto. "Now, when you say 'Florin,' people think of the shopping center."

Tsukamoto and his wife, Mary, were among the 2,500 Japanese-Americans evacuated from Florin on May 29, 1942. With them went 80 percent of the Florin community. Only a handful ever returned.

The Tsukamotos found a friend to take over their 30-acre ranch on Florin-Perkins Road during the two years they were interned at the relocation camp in Jerome, Ark.

"We were able to come back to this place with some money in our savings," said Mary Tsukamoto. "Many were not so lucky."

She said most of the Japanese decided to sell their land.



Susie Gow/Neighbors

Mary and Al Tsukamoto hold an origami mobile that students gave her; each crane in the 1,000-piece structure symbolizes world peace.

None of them had the money to pay the taxes.

The Japanese living south of Florin Road were sent to Manzanar in Southern California. Those west of the railroad tracks went to Tule Lake. The group east of the tracks was transported to Jerome, Ark.

"It was such a shock," Mary Tsukamoto said. "A lot of us were

dear, dear friends. We cried and cried."

The leaders of the Japanese community in Florin were already gone. The FBI rounded them up the evening of Dec. 7, 1941, the day Pearl Harbor was bombed.

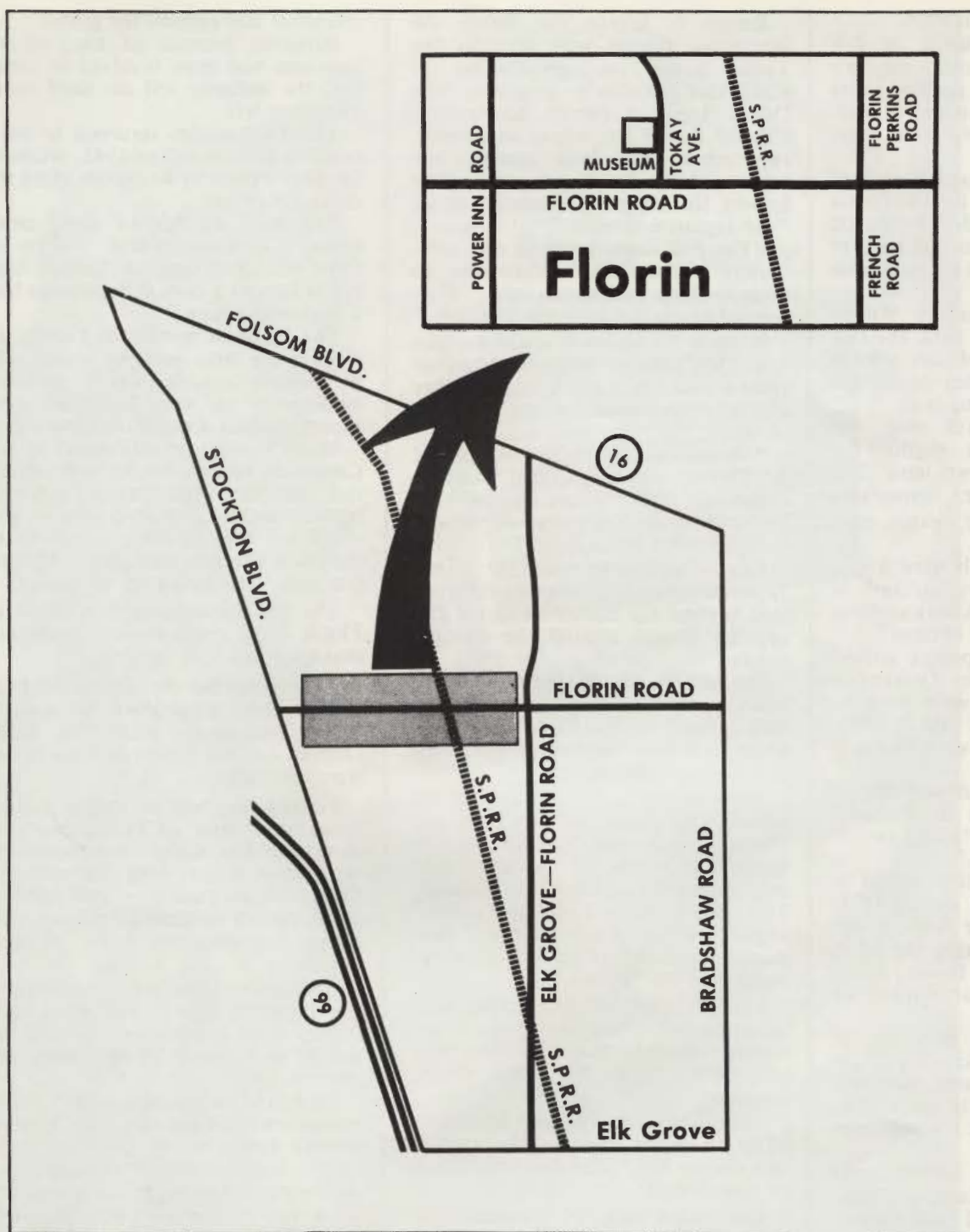
The evacuation came at the worst possible time — just as the strawberry crop was ripening. A friend later told

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The dotted line shows the boundary of the once-thriving Florin community before World War II. Internment of the Japanese farmers in the area helped reduce Florin to the tiny section of Sacramento it is today.

Neighbors map by
Stuart Sajdak

Tsukamoto that the summer of 1942 was the only time she ever smelled rotting strawberries in Florin.

Constantine "Gus" Kanelos, a lifelong resident of Florin, was in high school when the Japanese were evacuated.

"They were disillusioned and scared," Kanelos said. "They didn't know what to expect. It was a horrifying thought. All of a sudden they were herded into trucks."

At Elk Grove High School, Kanelos remembered "a feeling of emptiness because the class wasn't up to speed."

There were only three students left in the eighth-grade class at the old Enter-

prise School. One of them was Don Larson, now associate superintendent of instruction for the Elk Grove Unified School District.

"I remember I cried when my dad took several of the families down to the railroad tracks," Larson said. "I lost all my friends. Several of them I never saw again."

Mary Tsukamoto said she remembers well the racist furor that swept through Florin on the heels of the Pearl Harbor bombing.

The bigotry actually began well before America officially declared war on the Japanese. It was 1925 when 10-year-old Mary left her friends in

Fresno and moved to Florin with her family.

"Every face in the school was Japanese," she said. "It was a humiliating, shocking slap in the face. It seemed like it (our race) should be something we should be ashamed of."

The elementary schools in Florin were segregated in 1923, ostensibly because the Japanese children, many who spoke only Japanese, were holding the rest of the students back.

She recalled the story of the day the Caucasian children were each given small American flags before marching off to a new school, leaving their Japanese friends behind. The schools

remained segregated until 1939.

Eldon Penrose, librarian at Elk Grove High School, wrote a master's thesis supporting the position that there was organized American opposition to Japanese immigration even before World War I.

Penrose said the Japanese were used as a political football in the California Legislature. When Theodore Roosevelt was president, the Democrats tried to pass the Alien Land Act to embarrass him, Penrose said.

When Democrat Woodrow Wilson was elected president in 1912, the ball was passed to the Republicans, who in 1913 enacted the law that prohibited the Japanese from owning land.

The Alien Land Act said any California resident not eligible for citizenship could not own land. The laws barring Japanese immigrants from citizenship did not change until 1952.

The Japanese eventually were able to "own" land in Florin by buying it in the names of their American-born children, who were U.S. citizens.

Many of the early Japanese settlers came to Florin, as Kuzo Tsukamoto did, in the 1890s. He went back to Hiroshima to marry his wife in 1895. The couple returned to live in Florin in 1902.

"Grandma Tsukamoto was the second Japanese woman in Florin," Mary Tsukamoto said. "Many people came just to look at her."

The community was first settled in 1852 and officially laid out in 1875. The town got its name from Judge E.B. Crocker, who thought the Latin word "florin," meaning flower, suited the small settlement surrounded by wildflowers.

Elizabeth Pinkerton, principal of James Rutter Middle School and an authority on the Florin area, said very few people lived in Florin until 1868, when the Central Pacific Railroad was built through town.

One of Florin's most famous early settlers was James Rutter, whose 240-acre spread extended from Palmer House Drive all the way to Power Inn Road on the south side of Florin Road. The school that bears his name was built on part of his old estate.

Rutter is known for being the gentleman farmer who brought the Tokay grape into production in California. Rutter's neighbor was David Reese, a former Sacramento County sheriff for whom an elementary school was later named. His brother, John Reese, was widely known for his racist remarks about "the Japanese menace."

"The politicians came to our community because Sacramento was so close," Mary Tsukamoto said. "They wanted to see the Japanese problem."

Because the Japanese could not own land, they leased it. In the three-to-four years it took the grapes to mature, they planted strawberries between the rows of vines.

"Florin was the biggest shipper of strawberries in the United States," Pinkerton said. "There was nothing but strawberries and grapes all the way to Mather Air Force Base."

Mary Tsukamoto said the Florin Japanese community actually extended well beyond the cluster of farms and packing houses around the railroad tracks.

She said the boundaries of the community reached east to Bradshaw Road, west to Stockton Boulevard, north to Folsom Boulevard and south to Elk Grove Boulevard.

Most of the farms did not extend beyond the corner of Stockton and Florin, which was marked by the Seven-Mile House, an old stagecoach stop seven miles from the Capitol. There were alfalfa fields and a small airport where Florin Center now stands. A barley ranch was razed to build the Pak 'N Save.

Though many of the farms later became subdivisions and shops, it was during World War II that the strawberry fields of Florin disappeared.

"The Caucasians weren't accustomed to the type of labor it takes to maintain the patches," Kanelos said. "They let that drop by the wayside."

For a time after the Japanese left, the grape industry still thrived. Kanelos said Florin resident Jerry Kara approached the government and asked if he could take over the untended

vineyards and process the grapes.

However, because so many of the Japanese had been involved in farming, the industry fell on hard times after they left.

The Tsukamotos returned to their ranch in the summer of 1945, six months after President Roosevelt lifted the exclusion order.

"By July, we felt we could come home," Tsukamoto said. "Many of those who came home in January hoping to harvest a crop in September had a frightening time."

The Japanese section of Florin, including the fruit packing houses and the warehouses in which personal belongings of the Japanese were stored, burned down during the war.

Mary Tsukamoto said many of her Caucasian friends felt so badly about the internment that they did not visit her and her husband upon their return.

"When the Japanese came back, there was a tremendous guilt," Pinkerton said. "It's lasted for 40 years."

The few Japanese who returned to Florin soon realized they could not make a go of it in farming.

"Farms needed the kind of full-time care we had given them for years," Mary Tsukamoto said. "So many farmers did not return and the prices were affected."

Finding he could no longer make a living in farming, Al Tsukamoto went to work at the nearby Sacramento Army Depot. Mary, who had attended College of the Pacific, in 1949 fulfilled her dream of becoming a teacher. The couple lost track of many of their friends.

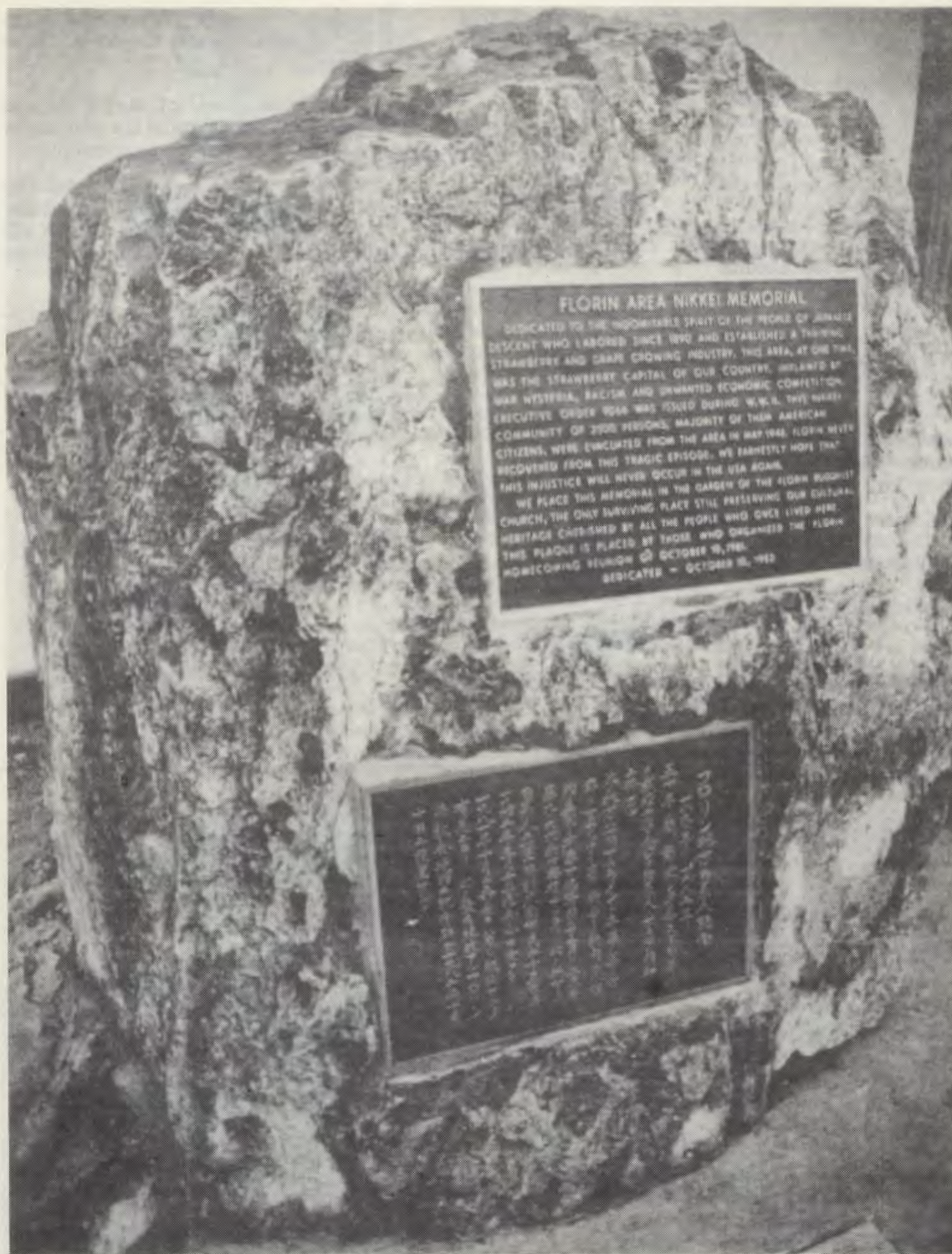
"Wherever there was employment, the Japanese went," Pinkerton said. "They (the government) closed the camps and people didn't have any place to go."

Pinkerton said some went to work in the frozen-food industry, which saw a growth spurt in the postwar years. Others took jobs as landscapers and gardeners, living under the protection of a family. Some, but not many, drifted back to Florin. Florin was never resettled as a community.

Earlier this year, the Southgate Recreation and Park District hired the



The Uchida family farmed grapes in Florin; this photo was taken about 1927.



A memorial written in English and Japanese and mounted in rock outside the Florin Buddhist Church commemorates the World War II internment of 2,500 Japanese who lived in Florin.

Planning and Development Co. consulting firm of Sacramento to compile a report on whether Florin can be revitalized.

The study found that the population of the area once called Florin is now 4,723. The average household size is 2.65 people, slightly higher than the county average of 2.59. The median age is 34.4, compared to 28.9 in the unincorporated county area and 31.5 in the city of Sacramento.

Florin has a higher percentage of white residents than Sacramento County in general, 83 percent compared to

74 percent. The percentage of Asian and Pacific Islanders is the same for both Florin and the county at 5 percent.

About 52 percent of the people 18 years and older in Florin are high school graduates, compared to 82.8 percent countywide. Eighteen percent of Florin residents have completed four or more years of college, compared to 20.3 percent countywide.

In 1980, the total labor force in Florin was 2,211, with 6.5 percent unemployment. The countywide unemployment rate at the same time

was 5.9 percent.

Consultant Jacquie Swaback, who is coordinating the study, said several things stand in the way of redevelopment in Florin.

Most of the area still relies on well water and septic tanks.

"The city has had a policy not to sell treated water to unincorporated areas," Swaback said. "There's a political problem that's stopping growth."

Florin residents oppose annexation because it would mean higher taxes, she said. Both the city and the county

want the sales tax revenue generated by nearby Florin Mall, which is in the county, Swaback said.

Swaback said the Mather Air Force Base flight pattern and the absence of stoplights on Florin Road between Power Inn and Florin-Perkins also have hurt Florin's potential for development.

"The road is slated to be six lanes some day," Swaback said. "This is not good for saving our historical structures."

Kanelos recently formed the Florin Historical Society in an effort to save some of the community's rundown historical buildings.

"I hate to see this town go into a state of decay," Kanelos said. "We're forming our organization just in time."

Kanelos said the Southgate Recreation and Park District's recent completion of Olde Florintown Park on McComber Avenue was a positive addition to the community.

Pat O'Brien, manager of the Southgate district, said the park was built because the demand for park ser-

vices is so great in the Florin area.

"The South Florin Soccer Club is huge," O'Brien said. "The Florin Girls Softball Association is the largest around."

The Japanese-style shade structure at the park was designed to reflect the community's culture. O'Brien said the sign going up at the new park next spring will be in keeping with the Japanese theme.

Swaback said one of the first revitalization projects will be to help restore the Japanese school in front of Olde Florintown Park.

A survey by the research firm showed there was a good deal of support for a museum in Florin.

"The youth of the future will never know what Florin was unless they can go into a museum or look at monuments," Kanelos said.

Swaback said the development of a museum in Florin will need the help of the Japanese-American community.

"The efforts of the Japanese community are now being focused on

redress," she said. "They want to get back their honor that they should have back."

In the courtyard of the 66-year-old Florin Buddhist Church is a monument erected to the Japanese community.

"Florin never recovered from this tragic episode," the monument reads. "We earnestly hope this injustice will never occur in the United States again."

Swaback is one of many who is hoping there is a path for Florin to return.

"I want the town to span the century," she said. "It's part of our past. I want it to be part of our future."

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Photo courtesy of Elmer Uchida

Speak out, or endure?

By Richard Abrams
Bee Staff Writer

(The Sacramento Bee, November 23, 1986)

A grapevine is hard to nurture, slow to die. Sine-
w and productive, bent but not broken, one
has endured in this farm town since 1945. Like
its owner, Masatoshi Abe, age 90, it is the last of a
strain.

Abe is one of only 14 Japanese-Americans remain-
ing in the Sacramento County town of Florin, where
2,500 Americans of Japanese descent once lived. Vic-
tims of racism, war hysteria and unfounded accusa-
tions of disloyalty, Abe, his family and neighbors
were incarcerated in Camp Jerome, Ark., from 1942
to 1945.

More than 41 years later, the little man in khaki
gestures with hands that need no interpretation. They
are thick, pawlike, calloused, yet sensitive at the tips,
the hands of a grape farmer.

In Japanese, and through an interpreter, Abe ex-
plains: "I'm getting worn out like an old machine." He
smiles. And then he rubs his eyes. They are wet. "*Shi-
kataganai*," he says.

Translated, it means "whatever will be, will be." At
10 years short of a century old, Abe (pronounced Ah-
bay) is proud of his life. Except for three years he is
hesitant to reflect upon. "It is not necessary," he says.

But his assessment touches a nerve.

"You see," says his interpreter, Mary Tsukamoto.
"The Japanese cultural background makes him po-
lite. It is hard for him to say to the U.S. government,
'You are wrong, you've got to pay me for what you
did.'"

Tsukamoto, 71, is a retired schoolteacher, honored
by the city of Sacramento and the state of California.
Also incarcerated during World War II, she has, of
late, experienced mixed feelings about America, the
country of her birth.

Frail, arthritic, she clutches her right hand with
her left. Her voice quivers, then intensifies.

"Having been raised in an era where humiliation
and shame was almost inborn in me, it was hard to
come out of my shell and demand an apology from
the U.S. government," she says. "But this is my coun-
try, and I love it, and I'm beginning to realize that I
can't leave it this way.

"If I don't say something to change it, some other
crisis, some other people are going to have the same
thing happen to them."

Tsukamoto, a Nisei or second-generation Japanese,
wants the U.S. government to apologize for its actions
against Japanese-Americans during World War II.
She and her husband, Al, 73, also favor a federal com-
mission's proposal that reparation payments of
\$20,000 each be made to the 60,000 remaining survi-
vors of the camps.

Abe, kind and gentle, does not want to make waves.

At the core is a question that has caused rifts be-
tween the Issei — first-generation Japanese-Ameri-
cans such as Abe — and their offspring: Is it worthier
to honor your culture and quietly endure, or rather to
honor your conscience and speak up?

"This is my fate," he tells Tsukamoto.

She reminds Abe of "the day the order came that
we were going to be taken away," when non-Japa-
nese-Americans "ran through Florin trying to buy

things from us for less than they were worth. They
wanted us to give away our chickens, our wedding
gifts. They trampled our farms."

Abe nods. He remembers. So does his son James,
now 63.

"It was hard on my dad. He really went through
some suffering because we left the week before
strawberries were to be picked," James says. "People
came and took everything. Nobody could stop them.
Houses were looted. If nobody was watching they just
helped themselves."

Established in 1875, Florin lies nine miles southeast
of Sacramento on the dividing line between the town-
ships of Brighton and San Joaquin. The first Japanese
arrived in 1890, working as farm laborers. By the
1930s Japanese farmers had managed to buy land de-
spite a law prohibiting non-citizens from owning prop-
erty. They organized cooperatives and put the deeds
in the names of their children, who were eligible for
ownership because they were born in America.

Before the internment, farmers of Japanese de-
scent in Florin set state records for production of To-
kay grapes and strawberries. With peak shipments of
129 train-car loads in a single season, the town hailed
itself as "The Strawberry Growing Capital of the
World."

But the industry was dealt a mortal blow during the
internment.

Confined to menial chores and paid an average of
\$12 per month, many internees were unable to pay
bills back home. The majority of Japanese-Americans
in Florin lost their homes and farms.

The Abes and Tsukamotos were among the lucky.
White friends, who endured threats and taunts, over-
saw their property during the internment. Bob Fletch-
er, 75, retired fire chief of Florin, remembers why he
took care of 90 acres owned by the Tsukamotos and
two others.

"They were and are Americans," says Fletcher, "as
good Americans as anybody I know. I thought it was a
mistake to take them away and put them in camps. I
still do." James Abe, forced from high school one
week before graduation, received his diploma at a
makeshift detention center at a race track surround-
ed by armed guards. Beyond the track were race-bait-
ers as well as patriotic Americans swept up in anti-
Japanese hysteria.

"My classmates and I had a lot of big dreams then,"
said James, a department store employee. "But some-
how I feel that we lost a lot of things we wanted to
accomplish. I was going to go to college to study color
photography, a new thing at that time.

"I had to forget about college and think about sur-
vival."

Although the elder Abe pledged his loyalty to the
United States, he was not allowed to work outside the
camps during the internment. He could be dangerous,
government agents decided. His crime: As a hobby,
he once taught judo to neighbors' children.

When Abe returned to Florin, he planted seedlings
— and buried his shame. It took seven years before a
commercial grape crop could be produced. In 1985
Abe, Florin's last commercial grape farmer, closed
his operation. The last of the vine now yields harvests
only for nursing homes and old friends.

Mary Tsukamoto became a third-grade teacher at
Florin Grammar School, in the same building where
she had attended segregated classes as a child. Al-
though the building was integrated by the end of the
war, one tradition remained unchanged: the Pledge
of Allegiance.

"It took years for it to come out, because I was re-
pressing quite an anger," Tsukamoto remembers. "I
finally asked myself: How could I ask my students to
pledge allegiance to a country I love, the land of the

free, when our Constitution was allowed to be violated."

She was quiet for a moment.

"I wish I could change my face, wear a mask and look like a Caucasian person that speaks perfect English," she said. "So many people look at my face and immediately think I'm a foreigner.

"They can't imagine a person with a Japanese face who is an American citizen. This stereotyping has been a hindrance for us to speak out for the loyalty and devotion to our American way of life, and our heritage."

She explains this in Japanese to Abe, who did not — could not — become an American citizen until 40 years after his arrival. Although Japanese had immigrated to the United States since 1882, only in 1952 were they allowed to become American citizens.

Abe is listening. And he is thinking.

Although he speaks some English, he is embarrassed that he does not have a thorough command of the language. He apologizes.

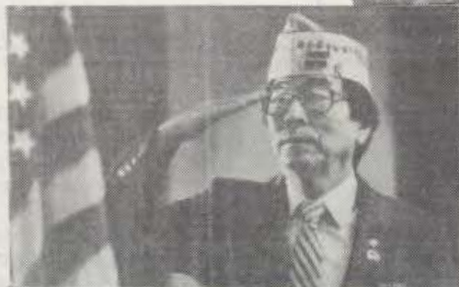
On sun-swept mornings, he climbs upon his 1953 Ford tractor and turns up the ground. Although he no longer farms commercially, there is a vegetable plot and the last of the grapevines to be tended.

"He is always looking ahead to the future," says his son, James. "He writes down every day what he is going to do tomorrow."

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"I tell my fellow VFW members, "Talk to your wife, see a counselor, get the poison out. . . . Start releasing the hatred, the guilt." It's killing them."

— Army veteran Kaoru Shibata



They were fiercely loyal to the United States, and their sons and husbands shed blood for it in World War II. Yet the only reward for many Americans of Japanese descent on the West Coast was a barbed wire-enclosed internment camp and deeply ingrained shame.

Bee/photographs
by Dick Schmidt



Ex-internee Masatoshi Abe, 90, still grows grapes in Florin with the help of a 1953 tractor. He is one of only 14 Japanese-Americans left in town from a prewar population of 2,500.

World War II internees still imprisoned by guilt

By Richard Abrams
Bee Staff Writer

(The Sacramento Bee, Nov. 23, 1986)

An obelisk sits amid sagebrush in a place called Manzanar. A memorial to a blemish on the American ideal, it honors innocent souls held captive by race hatred and war hysteria.

In the stark and intemperate high desert of Inyo County, the stone occupies ground that served during World War II as an internment camp for people of Japanese descent. Scripted in language centuries old, its epitaph bears a universal eloquence:

"To console the spirit."

But 44 years have passed and the spirit aches. Elusive and unhealing, it has affected thousands of middle-aged Japanese-Americans who have been unable to purge themselves of a guilt they never deserved.

Sociologists, psychiatrists and historians maintain that Americans of Japanese descent are suffering from symptoms of repressed anger, including a high frequency of heart attacks, hypertension and a depression similar to that exhibited by rape vic-

tims.

Many believe the pain is rooted in a 100-year history of prejudice against Japanese in America, which reached its pinnacle with the forced incarceration of 120,313 people of Japanese descent a few months after Japan bombed Pearl Harbor on Dec. 7, 1941.

That discrimination was evoked for Japanese-Americans as late as Monday, when the U.S. Supreme Court agreed to decide if the statute of limitations applies to a 1983 law-

suit that asks up to \$24 billion in damages for the approximately 60,000 surviving internees. The Reagan administration is trying to block the suit on the grounds that it was filed after the legal deadline.

The high court has yet to act on an appeal asking that the survivors be allowed to sue for violation of their constitutional rights.

Recent publicity over the issue of reparations is spurring studies on the historical, psychological and sociological effects of the internment. Results are incomplete, yet early findings indicate the trauma is not over.

Dr. Joseph Yamamoto, a UCLA neuropsychiatrist, recently compared data on whites and Hispanics who had been sexually abused with data on 44 Japanese-Americans who had not.

"The Japanese-Americans had similar depression symptoms to those who had been abused," Yamamoto found. "While there may be a variant of reasons, there is no question that many are carrying an enduring bitter memory."

Eric Saul, a social historian who has compiled 200 oral testimonies of Japanese-Americans who were interned, says his research indicates an alarming trend.

"These people are internalizing great stress and the stress is being evidenced in physical problems, heart attacks and stomach cancer," Saul says. "What the United States government did to these people has resulted in the ultimate victimization: the shortening of human life."

In Sacramento, Christine Umeda heads the Stepping Stones, a mental health outreach program for Asian Americans.

"Like rape victims, many Japanese-Americans have somehow bought into this feeling that they deserved this shameful treatment," she says. "They have been victimized and have taken on part of the guilt."

Most affected are Nisei, or second-generation Japanese, born to immigrants who arrived from 1885 to 1907. Because the first wave, known as Issei, married late in life, the majority of their offspring were teenagers when they were forced into the internment camps.

Sociologists say that as the Nisei have matured, they have been forced to confront cultural contradictions. At the core is a mainstay of Japanese philosophy, called *gaman*, which means to "endure."

Carried to America by the Niseis' parents, *gaman* means "we are like bamboo," says Kaoru "Kirk" Shibata, 53, of Sacramento, a native-born American who did time in the camps. "It means we bend, but we don't break."

But the concept of *gaman* and the internment experience have created deep conflicts for Japanese-Americans. Although psychologists advocate forums where Japanese-Americans can "unload" their anger, pilot programs have failed to attract those in need. Given a choice, many opt to endure.

Donna Leonetti, an anthropologist at the University of Washington in Seattle, insisted that middle-aged and elderly Japanese-American men "are suffering physical discomfort which we have been able to link to stress generated by prejudice, deaths in the family or illness during the war."

Leonetti also maintains the Japanese-Americans are suffering "a rate of heart disease about twice as high as men of the same age in Japan, and rates of diabetes about four times higher than Japanese counterparts."

Although Leonetti said a definite link between high rates of coronary disease and diabetes among internees has not, as yet, been found, she adds: "They are experiencing a body internalization of a major emotional impact."

Called by the late Sen. Sam Ervin "the most single blatant violation of the Constitution in American history," the internment climaxed a history of prejudice against Asians on the West Coast, much of it spread by newspapers and politicians.

Born as a backlash to the immigration of Chinese laborers in 1882, fear and ignorance gained momentum in the early 1900s with nonsensical yet vehement editorials warning of "the yellow peril."

After Pearl Harbor, the number of those eager to denigrate the Japanese immigrants soared. They included California Attorney General Earl Warren, who in February 1942 told a congressional committee that the absence of sabotage on the West Coast was no proof of Japanese-Americans' loyalty. Those who felt otherwise were living, he said, "in a fools' paradise."

Nine months later Warren was elected governor, and ultimately became U.S. chief justice.

The accusations of disloyalty proved untrue, and not a single Japanese living in America was ever charged with a crime against the country. The U.S. government found no evidence that the Japanese who had come to the West Coast to begin a new life were connected to the militarists in Japan who were bent on destroying that country.

The accusers ignored another powerful mainstay of the Japanese culture: zealous loyalty to the country that has provided a home — in this case, America.

"It is," explains William Nosaka, a Nisei whose family was interned, "as if you are transferred from one clan to another. In the Japanese custom, your absolute, unquestioned loyalty goes to your new clan. Why couldn't this government understand? Anybody could have told them this."

"I hated those bastards (Japan) for what they did to us in World War II. I still won't buy a Japanese or German car. My God. I'm an American. Why did America turn its back on us?"

On Feb. 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066, giving the secretary of war and military commanders power to remove those of Japanese descent from the West Coast.

Americans with as little as one-sixteenth Japanese blood were forced from their homes and sent by bus and train to 10 desolate, tar-paper barracks encampments surrounded by barbed wire and guard towers.

Of those sent to the camps, 77,000 were U.S. citizens.

In Sacramento, 4,679 people were forced to abandon their houses, farms and livelihoods in May 1942. Nine miles southeast of Sacramento, 2,500 residents of Florin, known as "the strawberry capital of the world," were carted away, leaving the town with only 20 percent of its population. Abandoned homes were broken into, the crops trampled.

In other areas of the United States, including Hawaii, Japanese-Americans were not evacuated or incarcerated. Americans of Italian and German extraction also were not imprisoned, an issue that provokes resentment among Japanese-Americans in 1986.

Some West Coast residents were eventually allowed to enter the military (in segregated units) after being forced to take a loyalty oath that to some was so "insulting and controversial" that it caused riots in the camps.

Yet, despite the shame of incarceration, some families sent their sons to die defending the "land of the free."

In fact, the Army 100th Infantry Battalion's 442nd regimental combat team, made up entirely of Japanese-American soldiers, became the most decorated unit for its size and length of service in the history of the United States. It had 4,500 members, 650 of whom were killed in action.

Shibata, commander of Nisei Post 8985 in Sacra-

mento, says he has had to hold talks reminding fellow VFW members "not to hate the Caucasians" for what they did to fellow Americans in World War II, and for what continues today.

Dr. Setsuko Matsunaga Nishi, a professor of sociology at Brooklyn College, says the internment has led to "a misplaced anger, based on attitudes that are inconsistent with each other."

"On one hand, they want to be accepted as patriotic and good-citizen Americans. On the other hand, they are angry at the United States for what it did to them, and for never having corrected a wrong," he said.

In 1948, a federal commission estimated that the

Those who feel the absence of sabotage proves Japanese-Americans' loyalty 'are living in a fools' paradise.'

— Earl Warren, 1942

Japanese in America had lost \$148 million in property alone during the internment, although Japanese-American researchers pegged the figure at approximately \$400 million.

Blaming a lack of documentation by Japanese, however, the government distributed only \$37 million — or slightly more than \$300 per internee.

Four years later — and still subject to segregated schools and occupational discrimination — American-born Japanese were finally allowed to become U.S. citizens.

Thirty years passed before a federal Commission on Wartime Relocation and the Internment of Civilians recommended to Congress and to President Reagan that "Congress pass a joint resolution which recognizes that a grave injustice was done and offers the apologies of the nation."

The majority of the commissioners also recommended payment of \$20,000 each to the surviving internees. But apologies — or money — have not been approved. And attempts at legislation go slowly.

California Rep. Robert Matsui, who was interned with his family, says the reparations bill will be reintroduced next session. Matsui blames a heavy calendar and "divisiveness over the issue" for its failure to get passed so far.

Although there have been restitution efforts in California, they have been geared toward state and local workers who were forcibly removed from their jobs. That, however, constitutes an extremely small minority.

"There was a kind of innocence we lost in those days," explains John Tateishi, who has compiled an award-winning oral history of the detention camps titled "And Justice For All."

Tateishi was 3 years old when transported to the internment camp at Manzanar with his family.

"The Nisei really felt strongly about this country, and they thought the country understood that," he explains. "We weren't prepared for the betrayals and the world we would have to face."

For some, there can be no resolution. Before the camps were disbanded near the war's end, 1,862 internees had died.

At Manzanar, two youths were shot to death by guards during a riot. At Camp Jerome, Ark., a man braved the shame of being slain by shotgun-toting guards in order to scale a fence and take his own life by jumping in front of a train.

Most of the Issei have died — a majority in their 50s and 60s. Some researchers blame the rich American diet as a factor in coronary disease among the Japanese-Americans. Others explore the stress factor.

The public "has this very exaggerated notion of the success of the Japanese-American," Nishi says. "They have no sense that they are troubled and anxious. In fact, the success of the Japanese-Americans in this country is fragile."

"With the exception of a short burst of steam every now and then, there's a population out there that never, never let (the anger) out," Nishi says. "Without catharsis, what happens to a human being?"

While researchers ponder, racism continues.

Japanese-Americans say the trade deficit has triggered accusations by fellow Americans that Japanese living in this country are somehow responsible.

Recent news accounts have centered around Vincent Chin, of Chinese descent, who was beaten to death with a baseball bat by two unemployed auto-workers in Michigan who reportedly mistook him for a Japanese. The assailants, who blamed Japan for the lagging American auto economy, were given probation.

"It makes you wonder" William Nosaka says. "After all these years, man hasn't learned a damn thing. He just keeps repeating his own mistakes."

Social workers in Sacramento insist there is a "great need" for a supportive atmosphere where Japanese-Americans who were interned can share a common hurt. "But we're having trouble getting them together," Christine Umeda says.

"It is hard to get the Nisei to admit that something is troubling them," says Saul, curator of the Japanese American Historical Society, a research institute and museum in San Francisco. "But when you do get through it's very common for them to begin crying. Then they become almost hysterical because of this rage, this terrible rage."

Saul, an American Jew, is sensitive about comparisons between the internment and the Holocaust, the murder of more than 6 million Jews in Nazi concentration camps. "The Japanese-Americans do not compare themselves to those who suffered in Europe, but they also carry a hurt. Yet, unlike the Jews who said "never again," many of the Japanese-Americans refuse to expunge it."

Yet the frustration of the Japanese-Americans and those who study them is exceeded by what sociologists consider the greatest irony of all.

John Tateishi, who toured the country after his compilation of testimonies was published in 1983, says he learned of this irony while visiting universities:

"The vast majority of Americans of 'baby-boom' age and younger are not aware that the incarceration of fellow Americans ever took place," he said. "But the real shame is that many Sanseis, the children of the Niseis, do not even know their own parents were in the camps."

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WWII Internees

Redress: One Made a Difference

By JOSH GETLIN,
Times Staff Writer

(Los Angeles Times, June 2, 1988)

WASHINGTON—It was the early 1940s and Aiko Yoshinaga's world seemed secure: After graduating from Los Angeles High School and spending summer vacation with friends, she would attend secretarial school in the fall.

Then the Japanese attacked Pearl Harbor.

Less than two months before her graduation in 1942, the government—questioning the loyalty of all 120,000 Japanese-Americans living on the West Coast—sent them to inland detention camps. Yoshinaga suddenly found herself living in the desert 250 miles from home.

Released toward the end of the war, many internees tried to forget what had happened to them. But Yoshinaga vowed to uncover the real story behind the relocation program. And, some 40 years later, she did.

Stumbled on Report

More out of curiosity than anger, she began poring over boxes of war records in the National Archives. One day, almost by accident, she stumbled on a long-suppressed report which suggested that the Japanese internment policy was based more on racism than on military necessity.

During the war, government lawyers had insisted that the Army was compelled to round up all Japanese-Americans, that it had no time after Pearl Harbor to determine which were loyal and which were not. But the 1943 military report dug up by Yoshinaga—which had been concealed not only from the court but from the Justice Department—insisted that "ties of race" made all Japanese-Americans suspect, no matter how much time was available to investigate them.

It was, as one historian later remarked, "a bombshell." Lawyers citing Yoshinaga's new evidence persuaded federal courts to vacate the historic 1943 conviction of a Japanese-American who had re-

sisted deportation. And Yoshinaga's efforts helped fuel the effort in Congress, now nearing completion, to provide \$1.2 billion in reparations to internees.

'She's an Unsung Hero'

"We couldn't have gotten as far as we have without Aiko Yoshinaga," said Lorraine Bannai, a San Francisco attorney active in the movement for Japanese-American redress. "She's an unsung hero of this whole effort."

Yoshinaga herself is not so sure. "I'm just a little old housewife. I'm not a professional archivist," said the soft-spoken woman, who is now 63. "But I guess I showed that one person can make a difference."

Not everyone was pleased with her actions, however. Justice Department lawyers, seeking to play down Yoshinaga's discoveries, insisted that U.S. policy was not racist and that there were legitimate security concerns after Pearl Harbor. One attorney attacked Yoshinaga as "an ignoramus" and a "destructive force" who had no formal training as an archivist.

More important, some members of Congress and former U.S. officials who helped carry out the internment program maintain to this day that the Japanese-American roundup was necessary—and that the country should do it again under the same circumstances.

In March, 1942, Yoshinaga, an honors high school student majoring in art and music, had no inkling of what was to come. Although Pearl Harbor had unleashed strong feelings against Japanese-Americans, she and her family never dreamed that the government would carry out a massive detention program.

But the signs were everywhere. Even before Pearl Harbor, for example, some Caucasian California agricultural groups had hoped to use Japanese aggression in the Pacific as a pretext to drive their Japanese-American competitors out of business. When war broke out between the United States and Japan, many military officials genuinely feared that Japan would attack the West Coast, and believed that the Japanese-Americans living there would engage in espionage and sabotage.

Soon, California Atty. Gen. Earl Warren and other state politicians began demanding that the government crack down on Japanese-Americans. On Feb. 19, 1942, President Franklin D. Roosevelt signed Executive Order 9006, a sweeping edict that led to subsequent laws banning Japanese-Americans from living or working on the West Coast.

Under 72 Hours to Pack

In charge of the internment program was Lt. General John L. Dewitt in San Francisco, who headed the Western Defense Command. He got to work quickly, issuing a series of orders telling the Japanese-Americans where to report and, in some cases, giving them less than 72 hours to pack up their belongings and sell their homes.

Of the 120,000 evacuees, more than 76,000 were U.S. citizens. More than 35,000 Japanese-Americans were allowed to leave the camps during the war, either because they joined the Army, signed a loyalty oath, were attending college or found work outside the West Coast.

But most, like Yoshinaga, spent several years in detention centers. Frightened, she chose to go with her fiancé to a desolate camp in Manzanar, Calif., while the rest of her family was sent to a camp in Arkansas. The adjustment was traumatic: She ate meals in barracks, enjoyed little privacy and had no indication of when she could leave.

In the camp, Yoshinaga was married and gave birth to a daughter. Then she was granted special permission to visit her father in Arkansas just before he died on Christmas Day, 1943, but her husband was not allowed to travel with her.

The government ended the West Coast confinements late in 1944, saying that there was no longer any military necessity for them. Most of the internees scattered across the country, trying to resume their lives. Yoshinaga, who was divorced after the war ended, settled in New York City, moving in with other family members.

'It Was a Terrible Thing'

"Many of us just tried to forget this ever happened," she said. "It was a terrible thing to think we had been branded as disloyal citizens. Most of us were pretty quiet about this."

But four other Japanese-Americans decided to fight back.

Minoru Yasui, Gordon Hirabayashi, Fred Korematsu and Mitsuye Endo believed that the program had violated their rights as U.S. citizens. The first three defied Dewitt's orders and were arrested. Endo, who had reported to an "assembly center" near San Francisco, later challenged the program by saying that she had been unlawfully detained.

"I asked myself two basic questions," Hirabayashi said recently. "Wasn't I an American citizen?"

And how could my government possibly do this to me? To obey such a program was impossible."

The four cases were argued before the U.S. Supreme Court in 1943 and 1944. Defense attorneys contended that the detention program was racist and unconstitutional, particularly because no effort had been made to determine the loyalty of each Japanese-American, many of whom were women and children.

Time of the Essence

Government lawyers countered that military personnel were legitimately concerned about a Japanese attack on the United States. In one case, they produced a report in which Dewitt contended that time had been of the essence and that it had not been possible to determine the loyalties of so many Japanese-Americans.

By that time, Dewitt's hostile views toward Japanese-Americans were well known. He had told a congressional committee, for example, that "a Jap is a Jap." He had written that the Japanese were "an enemy race" whose allegiance to the Japanese emperor was implicit.

Nevertheless, government lawyers denied that his actions were motivated by racism.

In a series of landmark decisions, the Supreme Court, although ruling that there was no statutory authority to incarcerate loyal citizens, upheld the constitutionality of the exclusion policy in time of war. It let stand the convictions of the three men who had resisted deportation and related curfew provisions.

At first, like so many who had been in her position, Yoshinaga tried to forget her wartime experiences. But as time went on, she began to rethink the detention, especially in light of the civil rights movement and protests against the Vietnam War.

When Asian-American groups began demonstrating in the streets against the war, she said: "I began thinking about these things a lot more. It was a real catalyst for me. . . . We were all becoming more politically aware."

Looking back, Yoshinaga added, "We should have fought back, through the courts mostly, because there was a strong case to be made. There should have been more people raising this issue, saying it was wrong. I began to feel that, for me, this concern would never go away."

While she took classes to complete her high school diploma, Yoshinaga held several jobs in New York, working as an administrator



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Aiko Yoshinaga displaying the government report on internment.

for the United Church of Christ and later assisting a nonprofit organization that sponsored performances of jazz. She also began expanding her contacts within the Japanese-American community, helping senior citizens who spoke little English.

Meanwhile, the redress issue began to attract more visibility. In 1976, President Gerald R. Ford rescinded Executive Order 9006, saying it had been a mistake. And in 1978 the Japanese-American Citizens League, a national organization, endorsed a policy demanding that the U.S. government apologize for its actions and compensate the victims.

Yoshinaga strongly supported those goals but, in a policy dispute, she and others broke away and formed the more-militant National Council on Japanese-American Redress. The new group endorsed a sweeping class-action lawsuit against the U.S. government, asking that the relocation program be declared unconstitutional and that victims be generously compensated.

Began Digging Into Records

Yoshinaga, now remarried, moved in 1978 to Washington, where her husband worked for the government. And one day, mostly out of curiosity, she began digging through records of the internment program at the National Archives.

"I was hardly a professional researcher," she recalled. "I was

just trying to find out what records the government had about me and my family. And I was surprised by the things they had on file. The program and its organization was more complex than I had dreamed."

Putting in long hours, she sifted through a maze of memos, military reports and long-forgotten telephone transcripts, all casting light on the program that had shattered her life so many years before.

Yoshinaga's growing familiarity with the archives won her a job in 1981 with a commission established by Congress the year before to investigate the relocation program and recommend possible redress. She soon became a fixture in several archival offices, working late into the night and on weekends.

Many of the records she found were intriguing, she recalled, but none more so than a series of documents that revealed a deep rift between government officials in the spring of 1943, just before Hirabayashi's case was to be argued before the Supreme Court.

Wording of Report Altered

Dewitt, these documents showed, had prepared an official report on the relocation program, but John J. McCloy, then assistant secretary of war, insisted that key language in it be changed. Over Dewitt's objections, the wording of Dewitt's report was altered, and printed copies of the original were destroyed.

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The modified report did not surface in Hirabayashi's trial, but it became an issue in Korematsu's case a year later. In closing arguments, U.S. Solicitor General Charles Fahy said there was "not a single line, a single word or a single syllable" in it suggesting that Dewitt had not acted "in honesty and good faith" because of military necessity.

Yoshinaga did not fully appreciate the importance of these facts until 1982, when she accidentally discovered a rough copy of Dewitt's original report. It was apparently the only copy to survive the purge that had been ordered years before.

The document, apparently misfiled, was lying on the corner of an archivist's desk. At the time, government researchers had no indication of its significance.

"I began thumbing through the report," Yoshinaga recalled, "and then, when I came upon an important section, I nearly hit the ceiling." That section read:

"It was impossible to establish the identity of the loyal and the disloyal with any degree of safety. It was not that there was insufficient time in which to make such a determination; it was simply a matter of facing the realities that a positive determination could not be made, that an exact separation of the 'sheep from the goats' was unfeasible."

In the "official" version of Dewitt's report, that language had been deleted and was replaced by the following:

"To complicate the situation, no ready means existed for determining the loyal and the disloyal with any degree of safety. It was necessary to face the realities—a positive determination could not have been made."

For Yoshinaga, the significance of the newly discovered report was clear.

"We now had proof that the commander in charge did *not* believe that time was of the essence in carrying out the internments," she said. "He simply believed you couldn't trust Japanese-Americans, which was racist, saying you'd never know if they were loyal or not."

Might Jeopardize Case

The report contradicted the government's key argument, she said, "and naturally McCloy wanted to change it before the court saw it. Otherwise, they might lose the whole case."

Now, all the other pieces in the archival puzzle fell into place.

It made sense, for example, that McCloy had complained in an angry phone conversation with Col.

Karl Bendetsen, who ran the War-time Civil Control Administration on the West Coast, that the first version of Dewitt's report "contains a lot of stuff that I question the wisdom of. . . . There are a number of things in it which I feel should not be made public."

In a later memo to Dewitt, Bendetsen quoted McCloy as saying that he had "no objection to saying [in the report] that time was of the essence and that in view of the military situation . . . the evacuation was necessary."

There was more intriguing evidence: In a phone conversation with Brig. Gen. James Barnett in San Francisco, Bendetsen said McCloy believed that the report, if changed, "would be of great use in the pending Supreme Court cases." But without changes, he said, the report would not "justify" the government's program.

Spokesmen for McCloy and Bendetsen said that they were unavailable, because of advancing age and illness, to answer questions about the episode for this article. Dewitt died in 1962.

One of the first scholars to recognize the importance of Yoshinaga's work was Peter Irons, then a University of California, San Diego, political scientist who had been researching the history of the four internment cases argued before the Supreme Court. Earlier, he had discovered archival evidence suggesting that the government had suppressed intelligence reports disputing the need for the relocation.

"The greatest significance of Aiko's discoveries," he said, "is that they demonstrated beyond any doubt that the government . . . was trying to rewrite history. They were pushing an argument based on military necessity that their own military people didn't believe."

Irons, who is also a lawyer, launched a drive to reopen the cases of three of the Japanese-Americans who had challenged the internment program. The key legal battle was fought in 1986, when a U.S. District Court in Seattle reopened Hirabayashi's case.

The Justice Department argued that the original version of Dewitt's report was merely an earlier draft of a report that War Department officials had every right to revise. There was no cover-up, lawyers argued, because the original report was never approved.

Guilty of 'Concealment'

But U.S. District Court Judge Donald G. Voorhees, insisting that the government was guilty of "concealment" and misconduct "of

the most fundamental character," ruled in favor of Hirabayashi, a decision later upheld on appeal.

"Nothing would have been more important to [Hirabayashi's] counsel than to know just why it was that Gen. Dewitt made the decision that he did," the judge said. Disclosure of the original report "would have made it difficult for the government to argue, as it did, that the lack of time made exclusion a military necessity."

Voorhees was greatly influenced by the testimony of Edward Ennis, a former Justice Department lawyer who had helped prepare the original internment cases before the Supreme Court. During Hirabayashi's first trial, Ennis had asked for a copy of Dewitt's original report but recalled being told by McCloy that no such document existed.

"If I had been given the . . . original Dewitt report, I would have revealed it to the Supreme Court and, in my opinion, it would have changed the result," Ennis said in a recent interview. "It would have made a huge difference."

In the wake of Voorhees' ruling, the impact of Yoshinaga's discoveries began to spread. California Rep. Norman Y. Mineta (D-San Jose), who himself had spent time in an internment camp, said the new archival evidence—plus the overturning of earlier convictions—had prodded the House and Senate to approve legislation providing \$1.2 billion in reparations—\$20,000 each—to Japanese-Americans who had been sent to detention camps.

The bill, which was approved by lopsided majorities in the House and Senate, is now being put into final form by a House-Senate conference committee. Aides have not indicated whether President Reagan intends to sign it.

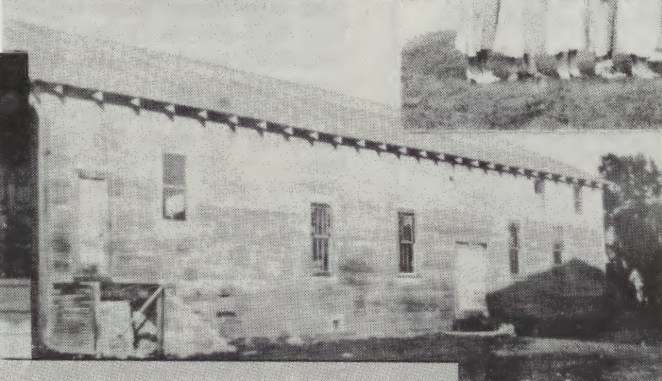
For her part, Yoshinaga is satisfied that a troubled chapter of U.S. history has been further illuminated. But she is not so sure that the nation has learned its lesson.

"The fact is, America doesn't respond well to people of different races, who look different and talk different, especially in a time of crisis," she said.

"We must never let this kind of thing happen again. That, I think, is what studying history is all about."

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Back Then . . . In The 30's



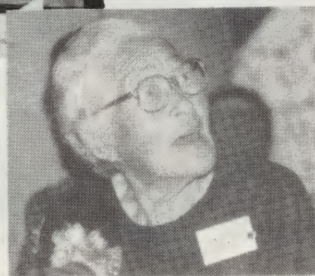
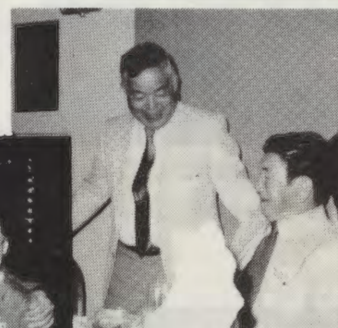
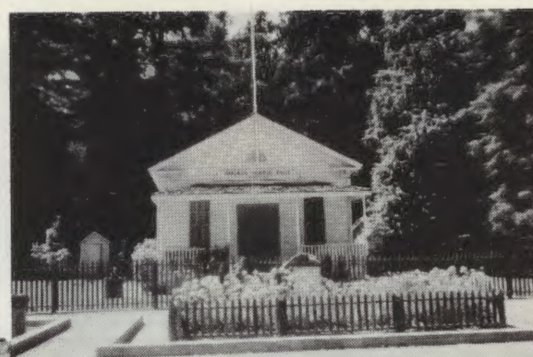
PHOTOS COURTESY OF WALTER MIYAO, ELMER UCHIDA,
MILDRED SHIMO & SAM UMEMOTO





FLORIN AREA REUNION II

1986



PHOTOS COURTESY OF SAM & A NAKANO, HIT & EMI OKANISHI, AND HARRY & HELEN NAKAMA

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PHOTOS COURTESY OF JAMES ABE, ALICE INOUE, AND RICHARD & SACHI OCHIAI

October, 1988

Dear fellow-Florinites,

Welcome to the third reunion gathering of the former Florin residents. We must be grateful that many of us are well enough to have this opportunity to renew our acquaintances with old friends.

May we spend these few moments together with deep gratitude for being able to laugh, cry and joke about our experiences of yesterday.

We hope that you will have an opportunity for a truly memorable reunion. Each time we gather, someone will no longer be. Meeting is the beginning of parting. Therefore, let us savor this moment together and hopefully we will be able to meet again.

Sincerely,

Richard & Sachie Ochiai



Welcome

to

Southern California

Florin Area Reunion

The Tribute to Tokumastu and Yae Miyao The True Pioneers



THE MIYAO'S

宮尾 家

GENEALOGY: a chart or recorded history of the ancestry or descent of a person or family. The MIYAO family is no exception. If one is to trace the root of the family in Japan, it is very important to trace one's family crest. The MIYAO crest is a Takeda-bishi - Takeda-diamond shape or Takeda-lozenge. The descendent of Miyao family goes back to the 14th century.

Around 1790, Miyao Jutaro I married and raised seven children - four sons and three daughters. Kinu, third daughter of Jutaro married RYONOSUKE SHIMADA about 1850 who adopted the Miyao surname, (Yoshi). Thus the subsequent generations of this family became Miyao instead of Shimada. Between them they raised six children - five sons and one daughter. TOKUMASTU was the third son of RYONOSUKE and Kinu, his first wife and Sumino, his second wife.

It was a year 1880, a son was born - TOKUMASTU, in Hiroshima Ken, Asagun, Furuichi Mura. At the tender age of seventeen, being very restless and active, with all his possession in one suitcase, decided to join his oldest brother in Hawaii. For two years he endured the hardship working in the sugar cane fields. At the age of nineteen he again decided to take another adventurous trip to the mainland of America to seek his fortune. He landed in Sacramento County and for the next eight years he worked as a migrant worker, picking fruits and other farm activities.

After working eight years in the State, he felt it was time for him to seek a wife and raise a family. Instead of marriage by proxy, "the picture bride", he wrote a letter to his father, RYONOSUKE, in Japan to look for a prospective wife, an adventurous young lady who was to take a chance with him in a faraway country to seek a fortune.

At the young age of twenty seven, he went back to Japan to marry a petite, young and adventurous lady who was only seventeen years old. This lady was born in 1890 in Asagun, Imuro-mura in Hiroshima. He and bride, Yae, departed for America to seek their fortune. It was 1907 they started their farm in East Florin (Jackson). They leased a small portion of the land from the Jackson family (The 49's). There, they harvested grapes and strawberries. Their first child was born prematurely, the subsequent births were happy events. It was 1911 their first son George was born. They stayed on the Jackson farm for three years and they felt they should be independent. They leased fifty acres of vineyard from the Dobson's. (Anti-Alien Act prohibited purchase of land). This farm was located corner of Perkins Road and Florin Road.

From 1911 to 1920 this couple raised five boys - George, Martin, Herbert, Walter and Jesse. During WWI they made enough money to relocate back to their FURUSATO. We can appreciate their yearning for Japan. It is natural for ISSEI to yearn for FURUSATO.

Back to good old Florin in 1922 due to economic and social reasons. After their return from Japan, three daughters were born, Maxine, Helene and Irene. From 1922 to 1929 he worked as a migrant laborer, whereas his wife, Yae, worked at the basket factory. Finally in 1929 they felt that they must establish a home and so they purchased the historic SEVEN MILE HOUSE FARM now known as the Lindale subdivision. There, they raised grapes and strawberries.

They believed that religion and education were the most vital essence for an existence in this society. It was obvious they insisted their children attend church and get as much education that economy permitted. There were two expressions they have constantly uttered to the members of the family. They were "MAKERUNA-YO" and "GAMBARE-YO". It was no wonder that their offsprings have attained their goals.

This couple had courage. They persevered against insurmountable hardships. Racism denied them employments or decent housings. Accepting no welfare, raising eight children, endured all these obstacles, they survived.

At the ripe old age of seventy-six, this adventurous and energetic man passed away, and also his long mate, Yae, died at the age of eighty-two. They came to live in a small town in America at the young age and lived through sixty-five years. They had their dreams and met their dreams. Though their beginnings were humble, they left the legacy in their adopted country, AMERICA.

GO WEST, YOUNG MAN, GO WEST!!

THE CHILDREN AND OFFSPRINGS OF TOKUMASTU & YAE

NISEI	SANSEI	YONSEI	NISEI	SANSEI	YONSEI
GEORGE +	GEO. JR & TANAKA, JUDIE	MICHELLE, GEOFFREY	JESSE +	PATRICIA	
MASAYE SHISHIDO	GARY & OKITA, GEORGIA BEVERLY & TANAKA, ERNEST	DIANE, ERIK CYNTHIA, KIYOMI	KIYOKO TOKUYOSHI	TERESA & FONG, BUCKTON JANICE & FUJITA, BRIAN	BRIAN JR., ROGER
MARTIN +	MARY ANN		MAXINE +	BRIAN & TANAKA, PATTY	DANNY, GREG, ROBERT
YUKIKO YAMASHITA	STANLEY & FUKUYAMA, JOANNE KENNETH & LOWE, KAREN JUDY & KANEMOTO, EDWIN	JOHN, MARISSA, MICHAEL CHERYL, DERRICK, KLINTON SCOTT, KEITH	KANEO YAMAMOTO	ERNEST DAVID MICHAEL & HIROMOTO, CAROL	LANCE
HERBERT (deceased) +	MASAHARU & TERUKO	TWO SONS & DAUGHTER		SUSAN JUDY	
CHIEKO (CHICHIBU)			HELENE +	DENNIS & DOIDA, SHARON	DARREN, RYAN
WALTER +	LLOYD & GONZALES, LUZ	PETER	TOM IOKA		
ELYSE YAMAJI	USHIJIMA, NAOE CAROLYN & MOORE, JAMES CHARLOTTE & MICUS, CHARLES ROSS DEAN	JAYNE DEREK, IAN ERIN, ALLISON	IRENE +	DARRYL MARC & WENKE	
			MELVYN SHISHIDO		

*Best Wishes & Happy Reunion
from The Miyao's Family*



祝

*Best Wishes
for
A Happy Reunion*

GEORGE S. & MYRTLE N. (TANAKA)
FURUKAWA

*Greetings &
A Happy Reunion*

SPECIAL WISHES TO:

Mr. & Mrs. Kiyoshi Ito
Mr. & Mrs. Scotty Ito
Mr. & Mrs. Tom Ito
Mr. & Mrs. James Kawaguchi

MANY WONDERFUL MEMORIES . . .

Mrs. Terry Shibata
Mrs. Susan Hirashima
& Families

Best Wishes for A Happy Reunion

In Memory of Our Parents
TOMEJIRO HOSHINO (1887-1973)
KINO HOSHINO (1896-1971)

and Sister

MARY HOSHINO (1923-1979)



Alice (Hoshino) Onishi and Family, Los Angeles
Rose (Hoshino) Shimazu and Family, Montebello
Jack and Tae Hoshino and Family, Sturgis, South Dakota
Richard and Emi (Hoshino) Doi and Family, Laguna Niguel
Mas and June (Hoshino) Imamoto and Family, North Hollywood
Ben and Seiko Hoshino and Family, La Mirada

*Best Wishes for
A Happy Reunion*



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*Greetings
&
A Happy Reunion*

ROY & CLARA HAYASHI
Sacramento, California

*Best Wishes for
A Happy Reunion*

SAWAI FAMILY

Minoru

Toshio

Bob & Mitsue

Ben & Hideko

Ken & Alice Furukawa

*Best Wishes
and
Happy Reunion*

In Memory of

TAKUZO SHINGU

KATSU SHINGU

LILLIAN HIDEKO (SHINGU) KAWAYE

Fred and Masako Shingu and Family

Here to Share The Florin Area Recollections . . .

James Abe
Jolyne Budmark
Richard Doi
Emi (Hoshino) Doi
Matsuye (Nakao) Doida
Dick Fujii
Lillian Fujii
Pat Fujii
Fred Fukushima
Viola (Nenashi) Fukushima
Percy Fukushima
Josephine (Seno) Fukushima
George Furukawa
Myrtle (Tanaka) Furukawa
Hazel (Nishimura) Hamada
Yoshiko (Hayashida) Hamada
Edward Hamakawa
Bessie (Takehara) Hamakawa
Tosh Hamataka
Sue Hamataka
Eva (Yoshida) Hashiguchi
Yuki (Maruki) Hayakawa
Roy Hayashi
Clara (Makishima) Hayashi
Kimiye Hayashida
Robert Hayashida
Ben Hiraga
Ted Hiraga
Akira Hirata
Yukiko Hirata
Herbert Hirohata
Toshiye Hirohata
John S. Hirohata
Isamu Hironaka
Carol (Hirabara) Hironaka
Howard Hiroshima
May Hiroshima
Myrna (Tanaka) Hitomi
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Grace (Okamoto) Hori
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Seiko Hoshino
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Ann (Yoshinaga) Imada

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Yeiko (Takemoto) Imamura
Alice (Hiraga) Inouye
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Lillian Ishii
James Ishii
Natsuko Ishii
Kuniko (Kabumoto) Ishii
Woodrow Ishikawa
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Scotty Ito
Chiyo Ito
Tom Ito
Yoshio Iwasa
Ritsuko Iwasa
Hideo Kadokawa
Dorothy Kadokawa
Joe Kadokawa
Edward Kadoya
Hatsuye (Tamura) Kadoya
Bene Kakita
Alice (Miyoshi) Kakita
Bob Kamidoi
Bertha (Kadokawa) Masaki
Albert Kanemoto
George Takemoto
Florence Takemoto
Roy Kaneshiro
Elaine (Kawakami) Kaneko
Dorothy (Sasaki) Kaneshiro
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Kazuko Kawaguchi
James Kawaguchi
Peggy (Ito) Kawaguchi
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Nancy Kawaguchi
Kenneth Kawamoto
Alice (Umeda) Kawamoto
Leo Kawamoto
Mitzi Kawamoto

James Kawamura
Tom Kawamoto
Mary (Uchida) Kiino
John King
Nami (Tsukamoto) King
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Grace (Nitta) Kono
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Herb Kurima
Takashi Kuse
Lily Kushi
Tommy Kushi
Frances Kushi
Rikiso Kushida
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Elsie (Seno) Matsumoto
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Janet (Nakano) Matsumoto
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Mitzie (Kawakami) Morikawa
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Yoshiye (Kitayama) Moriyama
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Masato Nakano
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Ruby (Uchida) Nakano
Sam Nakano
Aiko Nakano
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Yoshio Nakashima
Mrs. Nakashima
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Yoshiro Nishimura
Jane (Tsuji) Nomura
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Sachi Ochiai
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Fumie Okamoto
Hideo Okanishi
Emiko (Nakano) Okanishi
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Alice (Fujii) Okimoto
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Betty (Miyoshi) Shimazu
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Suzie (Hiraga) Sugimoto
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May Tahara
Shiro Tahara
Hatsuko Tahara
Ron Takao
Tamiko Takao
Tom Takayama
Fumi Takayama
Paul Takehara
Emmie Takehara
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Kiyo Takehara
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Junji Umemoto
Kiyoko Umemoto
Grace (Maruki) Wertz
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Lily Yamasaki
Hanna Yoshinaga
Roy Yoshinaga
Helen Yoshinaga
Kiyoshi Yoshiyama
Mary (Yoshinaga) Yoshiyama
Shizuye (Kadokawa) Yamada
Tamiko(Nakashima) Yasuhara
Buddy Yasukawa
Mrs. Buddy Yasukawa
Leo Yasukawa
Mary (Fujii) Yasukawa

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October 7, 8, 9, 1988

Buena Park, California
