

MR. MASAO ARAKI

MRS. HASEGAWA: Today is July 3, 1980. I, Helen Hasegawa, am privileged to interview Mr. Masao Araki in the conference room of the Fresno County Library.

Before we get into the interview proper, I would like to have you give us your full name, place and date of birth, and your place of longest residence.

MR. ARAKI: My name is Arthur Masao Araki. I was born in Kumamoto Prefecture in Japan, then I came to Fresno and have lived here for about 60 years. My address is 751 Pottle Street.

MRS. HASEGAWA: By the way, how did you get Arthur for your English name?

MR. ARAKI: I was writing checks and getting all the money I needed, when my father noticed his account becoming lower than he thought it should. My signature was M. Araki, his was N. Araki and the bank teller was careless, and made the error! I asked my fourth-grade teacher at Lincoln School (they didn't have special English classes for older foreign students at that time) what would be a good name. She said, "I think 'Arthur would be good." That's how it came about. Her name was Edith Ayer, and I believe there is an elementary school named in her honor -

MRS. HASEGAWA: That is delightful! Now when is your birthday?

MR. ARAKI: March 30, 1902.

MRS. HASEGAWA: Why did you come to the United States?

MR. ARAKI: My mother's elder brother, who adopted me, was in the States. I came here as Yohiyose.

MRS. HASEGAWA: When did you come to Fresno?

MR. ARAKI: In August, 1920. I was 18 years old.

MRS. HASEGAWA: What was your first impression of Fresno?

MR. ARAKI: It was so hot! I came in August. The following day of my arrival, I went out to pick peaches.

MRS. HASEGAWA: Where did you go for the peach picking?

MR. ARAKI: Fowler. Fujii Farm. My mother and Oscar Fujii's mother were cousins. I remember how hot it was. My nose started bleeding. The following day I came home.

MRS. HASEGAWA: What did you think of American farms as compared with those in Japan?

MR. ARAKI: I thought they required much heavy labor here. People worked much longer, from sunrise to sunset. More than 10 hours a day.

MRS. HASEGAWA: You were just out of high school in Japan?

MR. ARAKI: That's right.

MRS. HASEGAWA: You were not used to that kind of work, then, were you? You had never done it before.

MR. ARAKI: Never. It really exhausted me.

MRS. HASEGAWA: How long did you do that kind of work?

MR. ARAKI: Every summer for about three years.

MRS. HASEGAWA: You said that your nose started bleeding. But you went back to work?

MR. ARAKI: Of course I did! I picked peaches as well as grapes, turning trays. I made a team with Mrs. Fujii, the boss's wife, and she gave me no time to rest!

MRS. HASEGAWA: She worked that hard?

MR. ARAKI: Oh yes! She was one of the earlier Isseis.

MRS. HASEGAWA: Those Isseis really worked hard.

MR. ARAKI: Yes. I was impressed.

MRS. HASEGAWA: The other night at your testimonial dinner, what Dr. Kikuo Taira said was very interesting. He gave a short biography of the honoree, you, and one thing he said was that Kumamoto was known for its strong men! Is that true?

MR. ARAKI: So they say.

MRS. HASEGAWA: And that the men are patient. Then he said, "These are good points." He also told us that they like salty food, and they liked to brag. Was that right?

MR. ARAKI: Right.

MRS. HASEGAWA: But I know you do not brag. I have found that you are very modest. I hope that this modesty will not prevent you from sharing with us your many accomplishments. Then, going on with your biography, the first nine years after your arrival you were a schoolboy during the school year then during the summer vacation you went to this ranch to work?

MR. ARAKI: Yes, I worked on the farm in the summertime and during the school year I was a schoolboy. I stayed with several Caucasian families.

MRS. HASEGAWA: Do you remember some of their names?

MR. ARAKI: One of them operated the Reliable Shoe Store in Fresno. Mittenthal, I think. I stayed with them for two or three years. I stayed with the late Mrs. Thompson for the longest period of time. She was the president of Tuberculosis Society in Sacramento and had lived in Fresno. I stayed there for about five years.

MRS. HASEGAWA: Did you spend any time with your own family while you were a schoolboy?

MR. ARAKI: I went to help at their coffee shop when I had time. He hired his own help, but I, a boy, was not too helpful in an ice cream parlor. I spent most of my spare time at the Buddhist Church or in Japanese town.

MRS. HASEGAWA: After school, did you return to the home where you were employed as a schoolboy? How did they treat you--like a member of the family or did they treat you like a servant?

MR. ARAKI: Those families accepted Japanese students because they liked Japanese. So they treated us very nicely. We cooked our own breakfast and went to school. If the school was nearby, we went home for lunch. Most of the time we came to Coney Island in downtown and ate hotdogs at five cents. Then when school was over, we went back home to clean the house and do the yard. After that we studied or went downtown to have fun. At supper time we helped the lady of the house. We peeled potatoes and kept the kitchen clean. When they had parties, I wore a white jacket. I helped to set the table, I baked biscuits and other pastries. I am a good baker. Oh, the pots and pans! She seemed to use a new one for each little thing! Then I cleaned up and then I was free to do other things.

MRS. HASEGAWA: How did they talk to you?

MR. ARAKI: They talked nicely, using proper English.

MRS. HASEGAWA: That was very good. They treated you like a member of the family?

MR. ARAKI: After the war I returned to Fresno and couldn't find a job. Mrs. Thompson, who was retired in San Diego then, must have heard of it from somebody. She phoned me from San Diego to invite me to stay. They were that kind.

MRS. HASEGAWA: Then, you went to Lincoln School, and later to Fresno Technical School.

MR. ARAKI: Yes.

MRS. HASEGAWA: It was then Fresno High School? There was only one school?

MR. ARAKI: No, new Fresno High School was already completed and the old one became Fresno Technical School. So there were two high schools. I went to Fresno Tech.

MRS. HASEGAWA: When you went to school, how did you get along? Had you studied English when you lived in Japan?

MR. ARAKI: Yes, I did, but it wasn't helpful.

MRS. HASEGAWA: It must have been a very difficult transition to make  
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MR. ARAKI: It was. But I had no choice.

MRS. HASEGAWA: Then you went to college, too, I understand.

MR. ARAKI: I dropped out after six or seven months. I took History class and others with Fred Hirasuna. But my poor English prevented me from following the class. That's why I dropped out. Fred really helped me through.

MRS. HASEGAWA: Then you began to teach Japanese language?

MR. ARAKI: That's right. I was already teaching when I was still going to school.

MRS. HASEGAWA: Did some church ask you to teach, or just how did you get started?

MR. ARAKI: There was a man called Mr. Nara who was the president of the League of Japanese schools. He came to ask me. How many Japanese schools do you think there were then from Madera to Bakersfield, in Central California? Thirty-two! Surprising, isn't it?

MRS. HASEGAWA: I imagine with young people growing in the family and with Japanese being spoken by Isseis, and the children speaking English, they thought children should learn Japanese so they could communicate.

MR. ARAKI: At that time the Japanese community itself was small and isolated. Caucasians did not let us join in their society. We had to do everything ourselves. So we got close. It was very different from now.

MRS. HASEGAWA: Over 30 Japanese schools? There aren't so many now are there?

MR. ARAKI: That's right. In Reedley, Fowler, the one at Sanger will move to Fowler, and in Fresno, so only three.

MRS. HASEGAWA: How about Madera or Bakersfield?

MR. ARAKI: There are none.

MRS. HASEGAWA: But Japanese language is being taught now in college and university.

MR. ARAKI: Yes, at high schools, too. Some schools give credit.

MRS. HASEGAWA: You started to teach in 1923. Weren't you a young teacher? And you knew English, so I bet you got along well with the children?

MR. ARAKI: Yes. But I had no idea what I was teaching.

MRS. HASEGAWA: Did you have a textbook?

MR. ARAKI: Yes, I did.

MRS. HASEGAWA: The one specified by the association? Then you were very active in different communities with the Buddhist Church.

MR. ARAKI: Yes, mostly at Sunday schools.

MRS. HASEGAWA: Dr. Taira said something about your starting a girls' club?

MR. ARAKI: Yes. In Fresno I started a club called Lumbini.

MRS. HASEGAWA: What age group was Lumbini?

MR. ARAKI: Nine to ten.

MRS. HASEGAWA: Real young girls.

MR. ARAKI: And boys' was 4-L Club. I started it, too. Girls stuck together, but boys didn't at that age. The boys would run away if something like cleaning the Buddhist church is mentioned.

MRS. HASEGAWA: 4-L was like a service club to help the church?

MR. ARAKI: That's right. We didn't have a janitor and we had to clean the church ourselves.

MRS. HASEGAWA: You had a good idea, but the young people--especially the boys, had their own!

MR. ARAKI: Boys were never helpful in that kind of thing while girls helped a lot.

MRS. HASEGAWA: Lumbini Club ceased to exist?

MR. ARAKI: Yes, it did. Sunday School got bigger. Who used to belong to Lumbini? Lily Yamasaki, Violet Hamasumi, Masako Tochiura--that age group. It was only for those living in town.

MRS. HASEGAWA: How often did you meet?

MR. ARAKI: Every Sunday, after Sunday School.

MRS. HASEGAWA: You taught in many different places, didn't you?

MR. ARAKI: Yes, I taught for five years in Selma, almost 10 years in Dinuba. Then Sunday School in Reedley asked me to teach when they reopened. I went there Sunday afternoons. I also taught Japanese school in Kingsburg for five years until the war broke out. On weekdays in North Fresno, then known as "Strawberry Area". Do you remember that? Every ranch was growing strawberries.

MRS. HASEGAWA: I don't remember strawberries, but I knew the community hall. I had a group of piano students there before the war. You taught Japanese Schools at all those places and then in some of those places you organized and also taught Sunday School!

MR. ARAKI: Yes, in Selma, Dinuba, Reedley, Kingsburg I organized Sunday School system of Betsuin. This was a big project.

MRS. HASEGAWA: Tell me a little bit about this Sunday School system.

MR. ARAKI: There are 15 districts of Sunday Schools like the Kingsburg area of the Betsuin. After the people came back from camp, I was asked

to reorganize their Sunday School system. I built up 15 Sunday Schools, one in each district. When it was at its peak, we had 1,500 students, and 150 to 200 teachers. One of our biggest tasks was how to train teachers. We called up the Educational Department of Fresno State College and invited two professors for two years. The cost was very reasonable in those days. About \$25.

MRS. HASEGAWA: How often did they come?

MR. ARAKI: About twice a year.

MRS. HASEGAWA: You held a teacher training workshop?

MR. ARAKI: That's right. It helped. And then we went to other local American churches, borrowed their textbooks and attended their Sunday Schools and adapted some to the Buddhist teaching.

MRS. HASEGAWA: You had to do all that?

MR. ARAKI: I had assistants--Mr. Yamahe, Toy Hoshiko, Dr. Taira. Those people helped to build it up. Then every Sunday somebody had to go to Sunday School and tell a story.

MRS. HASEGAWA: You sent people from Fresno?

MR. ARAKI: Either that or got help from local area people. Ichino Okada in Dinuba. George Teraoka in Fowler, Frank Doi in Kingsburg. We made out a schedule and dispatched people accordingly. That's the system we built up and it worked fine.

MRS. HASEGAWA: Each district had its own Sunday School-- most of them have a nice new building too, don't they?

MR. ARAKI: That's right.

MRS. HASEGAWA: Community building or Buddhist Church?

MR. ARAKI: Both.

MRS. HASEGAWA: I have noticed they have new buildings in Fowler and Kingsburg that you can see from the freeway, also in Parlier and Bowles, too. They were all built after the war weren't they? Probably there are many, many more.

MR. ARAKI: That's right.

MRS. HASEGAWA: Where did they meet before that?

MR. ARAKI: There were Community Halls. For instance in Kingsburg, it was east of the railroad. Now it is K Company's. They exchanged it with their bigger lot. There were many cases like that. Those companies treated us right.

MRS. HASEGAWA: Well, now somewhere during this time you got married.

MR. ARAKI: I got married when I was in Dinuba.

MRS. HASEGAWA: You lived in Dinuba when you were teaching?

MR. ARAKI: Yes, I had a house there, but I was in Fresno all the time.

MRS. HASEGAWA: Who did you marry?

MR. ARAKI: Shizuko Takakura. She is from Orosi.

MRS. HASEGAWA: Is she a Nisei?

MR. ARAKI: Yes.

MRS. HASEGAWA: She looks like an authentic Japanese wife—not a Nisei—someone who quietly supports her husband!

MR. ARAKI: You saw her for the first time the other night?

MRS. HASEGAWA: Evidently many people had not seen her or have not seen her for a long time.

MR. ARAKI: Many people were more interested in whether she was making an appearance. They were not interested in me!

MRS. HASEGAWA: Did you have haishaku-nin?

MR. ARAKI: Yes. He passed away. Mr. Koga of Dinuba. His eldest daughter married to a man in Los Angeles named Omatsu. His daughter is a wife of Lou Miyamoto's in Bowles. The other baishaku-nin was Mr. Tori in Selma. He had a shop and his wife is still alive.

MRS. HASEGAWA: You had known this young lady--she wasn't introduced to you by baishaku-nin, right?

MR. ARAKI: Yes, I knew her a little.

MRS. HASEGAWA: And haishakunins urged you to get married?

MR. ARAKI: No, no. I had already made up my mind.

MRS. HASEGAWA: You already thought she was fine?

MR. ARAKI: Yes.

MRS. HASEGAWA: I guess she has somehow rather been in the background to help you quietly in her way, all these years.

MR. ARAKI: Yes.

MRS. HASEGAWA: Then when the war broke out Dr. Taira said you had your suitcase all packed. Why did you get your suitcase ready?

MR. ARAKI: I was sure that we would be taken no matter what. It was winter and I packed winter things. I waited and nobody came to arrest us. Then spring came and I repacked with spring things. On March 30th, which happened to be my birthday, I went out to mail news and was told to go home right away. FBI was watching my home.

MRS. HASEGAWA: Did you think the FBI was going to come and interview you early?

MR. ARAKI: Yes, not only me, but every Issei in town and countryside.

MRS. HASEGAWA: Was that because they had connections with the Japanese Association or because of some reason like that? Because you taught Japanese language.

MR. ARAKI: No. Just because we were Japanese, Isseis.

MRS. HASEGAWA: You didn't go to Fresno Assembly Center?

MR. ARAKI: No, I went to one station in San Francisco. Then I went to Roseberg in Texas or somewhere. Then to Santa Fe.

MRS. HASEGAWA: What camp was that?

MR. ARAKI: That's an internment camp for enemy aliens, not a family camp.

MRS. HASEGAWA: What did you do with your family?

MR. ARAKI: They were evacuated somewhere in Arkansas.

MRS. HASEGAWA: You went to internment camp by yourself and your family was left here?

MR. ARAKI: That's right.

MRS. HASEGAWA: And then they went to the relocation camp in Arkansas with the rest of the Fresno group.

MR. ARAKI: That's right. After two years, my family came to join my camp. I forgot where it was, where they grow Popeye's favorite food--oh yes, spinach--Crystal City!

MRS. HASEGAWA: In Texas?

MR. ARAKI: I think so. We were there two years.

MRS. HASEGAWA: How were you treated in this internment camp?

MR. ARAKI: In Roseberg and Santa Fe, I was about the youngest, at the age of 41, in the group. We made a baseball team. One in every camp. I was one of the players and we played baseball every day.

MRS. HASEGAWA: How big was the internment camp?

MR. ARAKI: When I was in Santa Fe, there were about 3,000. They were all big shots! Owners of newspapers, lawyers, et cetera. When I was in Crystal, there were about 2,000 from Peru, Alaska, Hawaii. Over 4,000 of population. Then we had Japanese Language School, Government English School.

MRS. HASEGAWA: That was a family camp?

MR. ARAKI: Yes. I was a superintendent of Japanese language class of the United States Government Public School. Besides that I was involved in various activities. I took care of the class of fourth graders from Peru for two years. They were Japanese, but didn't speak Japanese or English. They only spoke Spanish. Then there was a very different group. Those who were married to Indians in Alaska and to Eskimos. You have no idea how those people associate with the others. There was a man called Joe who slept in the bed next to mine, was married to an Eskimo. He didn't talk to the other Japanese from Alaska, where he was also from. I asked him why and he said because they were married to Indians, he didn't talk to them. There was discrimination! Then there were 1,000 children from Peru besides the adults. Those were divided into three groups. Those who married other Japanese, those who married fair Peruvians, and those who married Indians in Peru. Those three groups didn't mix, no matter what! There were many interesting things like that. So I say I was given an opportunity to learn by being in internment camp. I had a chance to meet big shots, see how great they were. They are not that great when you meet them without positions or status. They are just people. And they were alone, apart from wives and children. They lost their sense, then. Humans cannot live without families. I say this often.

MRS. HASEGAWA: You were able to observe all this. So your internment proved to be a valuable experience.

MR. ARAKI: I lived with Italians and Germans. An Italian, who was the member of the Black Shirt party, a German who was a professor of a college in the vicinity, we all lived together. We ate together, played together. They were top-class people. I learned a lot from their way of thinking and their manners.

MRS. HASEGAWA: Let me get something straight here. This internment camp in Crystal City was a family camp. And there were Italians and Germans together in there? Were their families in there, too?

MR. ARAKI: No, they weren't. Just five or ten people each. The camp at the Immigration Office in San Francisco had the largest number of them. That was in the beginning, when I was first picked up by the FBI. I think it was from March to May.

MRS. HASEGAWA: And where was it in San Francisco?

MR. ARAKI: It was within the Immigration office. It wasn't a jail, but something like that. It was very big. There were 40-50 or more people accommodated. Those who came illegally by ship were put in, too. Immigration Detention in San Francisco. Not the one in Angel Island.

MRS. HASEGAWA: Then you had all these other people, Italians and Germans, other nationalities, not only Japanese. Were they just men folks?

MR. ARAKI: Yes, only men.

MRS. HASEGAWA: Were they diplomatic?

MR. ARAKI: No. These people didn't have to come. But they were leaders of the community, college professors, et cetera. They must have been

marked long before.

MRS. HASEGAWA: Then you came back to Fresno from the family camp in Crystal City in what year?

MR. ARAKI: 1945. We came back three months after the war ceased.

MRS. HASEGAWA: Where did you live when you came back? Did you have a home to come back to.

MR. ARAKI: Yes, we had lent it to Mexicans and we couldn't get in right away. So we stayed at the hostel of Betsuin before we could go and live in our house.

MRS. HASEGAWA: Was it the same house you live in now?

MR. ARAKI: Yes.

MRS. HASEGAWA: Who started the hostel at the Betsuin?

MR. ARAKI: Reverend Fujinaga and Mr. Takata started it. They were looking for a house. As one family left the next one entered. So, many families stayed there.

MRS. HASEGAWA: Where did they sleep?

MR. ARAKI: They slept in the basement of the temple. We used the whole basement and it was big enough to accommodate quite a bit of people. We used up rooms, too.

MRS. HASEGAWA: There were individual rooms downstairs?

MR. ARAKI: That's right. Big rooms were divided by curtains and allocated to several families.

MRS. HASEGAWA: You were fortunate to have your own home, although you had to wait. You said Mrs. Thompson phoned you from San Diego and showed her concern for you, offering you a job. It must have been heartwarming to have that kind of person here. How was the general feeling as you went around town? Other people's feelings toward you, Caucasians, their attitude?

MR. ARAKI: It was also true that we didn't willingly try to mix with them. But there wasn't a hostility which had been felt before the war. They let us eat in the restaurants and we could be seated wherever we wanted in movie theatres. Before the war they chose where to seat us.

MRS. HASEGAWA: I have never heard about conditions in an enemy alien internment camp from anybody. This is very interesting.

MR. ARAKI: I learned a lot in there.

MRS. HASEGAWA: But you were treated well.

MR. ARAKI: Yes, as far as treatment was concerned, it was perfect.

MRS. HASEGAWA: Were there soldiers around?

MR. ARAKI: Yes, soldiers were around. When we went to Roseberg camp from here, by train, all the windows were covered with the blinds. All the exits were guarded by soldiers with a bayonet and at every station Mexicans were gathered and waved to us. I don't know how they knew. The train stopped outside the town of Roseberg. We, who came from San Francisco, were about 200, got off the train with our blanket roll and stuff. Then at both sides, soldiers were lined up with bayonets. Some of them had machine guns. We walked about two miles to the camp of Roseberg. There were two men who suffered from tuberculosis. The captain gave a permission so that they were driven. Until that point we were treated well. But, they didn't inform it to the guards at the campsite.

The captain dropped the two Japanese in front of the gate and drove off. The guards found two Japanese walking around, and for safety reasons, shot them.

Both of them were killed. We held a meeting and we demanded the soldiers who had killed them be removed from the camp. They did, but the soldiers were really welcomed by the town of Roseberg as heroes for killing two Japs. They were given money and everything. It is sad. But there were people like that during wartime. Whichever country it is, there are lunatics. You have to watch out and protect yourself. I don't think FBI knew much about Japan or Japanese. They regarded the Japanese as far more dangerous than Germans or Italians. So the people who were taken from the coast, even old men were handcuffed and chained. There were that sort of extremes.

MRS. HASEGAWA: So you came back to Fresno and you started teaching Japanese at language school again.

MR. ARAKI: Yes, I was teaching in Fowler for quite a long time.

MRS. HASEGAWA: Then when did you become a correspondent of Nichibei?

MR. ARAKI: Right after Nichibei was founded. So it was about 1948.

MRS. HASEGAWA: You are still serving that position?

MR. ARAKI: Yes.

MRS. HASEGAWA: Then about 11 years ago you started the culture class at Betsuin. What made you think about formalizing and starting this class?

MR. ARAKI: I realized I have been teaching at Japanese schools, but most students have not continued. Then I thought if the teenagers were given a chance to learn about Japanese culture, like flower arrangement, cooking, calligraphy, they might become aware of their roots, of being Japanese. That's why I started it. However, teenagers haven't come, instead

the room is full of Niseis, especially in the cooking class. Sansei only join flower arrangement class. And when it comes to Japanese language class, Japanese-Americans don't continue, while Caucasians are more likely to continue.

MRS. HASEGAWA: Why is that?

MR. ARAKI: Some Caucasians want to learn Japanese because they are to go to Japan three months later. Some want to learn more as they have

been in Japan, also teachers. They usually continue to study. And we asked people to teach. So now we have Mrs. Uchiyama for flower arrangement, Mrs. Shimada for cooking Reverend Ozaki for calligraphy; he liked to do it. Then I have those who studied language in Mr. Maseba's class, teach Japanese conversation class. They are Niseis and bilingual. Some of the teachers are Mrs. Miyoko Kunishige, Mrs. Chiyeko Domoto, she is the quiet one. Then Mrs. Yuki Negoro carries other duties. She is from North Fresno. Mrs. Shizuko Domoto and Mrs. Toshi Yamaguchi are new teachers of Japanese conversation class, which is a part of culture class. They succeeded my teaching. I want them to be certified teachers so that those who learn in this class may get credit for high school grade. Then we have to raise the level of Maseba's class to that of college. Then teenagers might come to get a credit for high school foreign language. Some colleges and high schools have a Japanese language class but it isn't sufficient. That's why we need this culture class to supplement. So this credit issue will be the task of the next generations.

MRS. HASEGAWA: When you first started, how many teachers did you have?

MR. ARAKI: We had Mrs. Hirano, Mr. Tazumi, who is still teaching, and also Mr. Maseba. We had classes of different levels. We used to have classes of Sumie (brush painting) and ribbon flowers.

MRS. HASEGAWA: When did you open up the Culture Class Festival to the school system?

MR. ARAKI: I think it was about 10 years ago. I held it just for a trial. Since we could collect so many unusual things for display, I didn't want just to discard them. I wanted more people to enjoy these unusual items. We checked with the public schools and found the fourth grade was the year when they learn about Japan. So, that year I invited them over from the city. Then the county protested and we decided to have them take turns every other year. There are more than 1,000 fourth graders in the city alone, 1,500 in the county. We cannot accommodate 2,500 pupils on only one Friday. That's why we made it every other year. Those who were not supposed to come complained, but it was the best we could do. At first we gathered volunteers, those who would explain things like Doll's Day, Boy's Day, Tanahata--things like those. We were short of those people, and the first to volunteer was Mrs. Kimi Takizawa of the Congregational Church. She took the position and worked silently. She often often does volunteer work. She knows Japanese things very well and has helped us a lot.

MRS. HASEGAWA: Did she have her daughters go to your cultural class?

MR. ARAKI: No, they might have attended language school, though.

MRS. HASEGAWA: Then you just had volunteers.

MR. ARAKI: Yes, just volunteers who explained about things on display. Mrs. Ruth Nakano is in charge. She organized and assigns the volunteers to each role. She is very sharp.

MRS. HASEGAWA: It's great that the children have been given the opportunity to see Japanese things through all these years.

MR. ARAKI: Teachers are impressed, too. They say it's easier to show them than teaching. Outside of the county, people come from Tulare and Kingsburg and we always accommodate them. People come from as far as Coalinga.

MRS. HASEGAWA: What you started has a wide influence!

MR. ARAKI: Yes. People have to work hard, but they are very good.

MRS. HASEGAWA: They gradually appreciate the value. Would you like to tell us about going to visit Japan? I know you take many groups. When did you go back for the first time, was it before the war or after?

MR. ARAKI: It was in 1934, before the war.

MRS. HASEGAWA: Did you notice changes?

MR. ARAKI: It was during the war between Japan and China. Everything was so rough.

MRS. HASEGAWA: They were not teaching English then?

MR. ARAKI: It hadn't reached that extent, as it was a war against China.

MRS. HASEGAWA: When I went there in 1939, there were no signs in English. Since 1934, how many times have you gone?

MR. ARAKI: It was all after the war. I guess I have been there about 10 times. I took a group of Isseis first. I took a Sansei group, too. It was something! I'll give you the booklet of that time. It's written in English and contains some photos. There is a name list attached, too.

MRS. HASEGAWA: How many did you have in that Sansei group?

MR. ARAKI: I think there were almost 40 in the group.

MRS. HASEGAWA: Were they from all over Central California?

MR. ARAKI: Yes. I took them on a tour, and other events like having them televised from a Japanese television station, visit to the markets, visit to newspaper companies, and we had a mixing with Japanese college and high school students three times. They enjoyed it.

MRS. HASEGAWA: How did they get along when there was this language problem?

MR. ARAKI: The Japanese students were only those who spoke English and most of them joined as they wanted to learn more English.

MRS. HASEGAWA: Did the Sansei group study Japanese before they went?

MR. ARAKI: Yes. It's so memorable they say they won't forget.

MRS. HASEGAWA: After you took many groups of Isseis and Niseis, too?

MR. ARAKI: Yes. Now it is too hard for Isseis to travel.

MRS. HASEGAWA: Yes, even the Niseis are getting old.

MR. ARAKI: This October trip I already have 45 people signed up. They are all Niseis. They are all around 60. And I am almost 80-years old to lead the group. But the assistants are young, like Harry Hoshiko, Tokio Nomura. They will take actual care.

MRS. HASEGAWA: But we feel better to have you there because you know Japan. Most of them are going for the first time. You are like an Ambassador, aren't you? You are showing Japan to a lot of Niseis who have not seen Japan. Speaking of Japan, you also mentioned your daughter. How long has she been living in Japan?

MR. ARAKI: About 10 years, I guess.

MRS. HASEGAWA: What did she do in America before she went to Japan?

MR. ARAKI: She was teaching in Coalinga, at public school.

MRS. HASEGAWA: Why did she decide to go to Japan?

MR. ARAKI: She was invited. Something different.

MRS. HASEGAWA: Takes after her father's interest in education?

MR. ARAKI: Something like that.

MRS. HASEGAWA: Is she teaching in an American school?

MR. ARAKI: At an American base. The children of Ambassadors or government staff in Tokyo-have to go to an American school so that they can fit into American school system when they return. She teaches them.

MRS. HASEGAWA: So the children are mainly Americans.

MR. ARAKI: Yes. Some Chinese, Filipinos, Africans, children of the diplomats. They are very quiet and nice. Sometimes they utter very bad Japanese words. So I asked Yumi how they learned such words and she said they learned them from television. Same everywhere. They use those words to those who don't know them.

MRS. HASEGAWA: She conducts her class mainly in English, then.

MR. ARAKI: All English. And she has to teach all the subjects, music, arithmetic, spelling, the subjects taught at public schools here. She's been teaching the fourth grade. There are about 24 in the class.

MRS. HASEGAWA: Ideal size. She gets to know her students very well.

MR. ARAKI: But tuition is the most expensive in Japan.

MRS. HASEGAWA: How big is the school?

MR. ARAKI: It also includes junior high. Total number is about 300.

MRS. HASEGAWA: They are in this because they think they are going to come to America and just go right on in American schools.

MR. ARAKI: That's right.

MRS. HASEGAWA: She is married to a Japanese of Japan?

MR. ARAKI: Yes. He is an accountant.

MRS. HASEGAWA: Recently both husband and wife work in many families. Well, she gets paid in American money.

MR. ARAKI: She is paid well. When she comes back, all the expense is covered. Then she teaches at private schools where Japanese children come to learn English. They charge high tuition. That is extra. That is her private income with which she travels. Then in Japan people give gifts twice a year, such as at obon time or New Year's and she looks forward to them as they give her things like a huge piece of meat!

MRS. HASEGAWA: How often does she come to visit you?

MR. ARAKI: Usually once a year. She didn't come last year, but she will this month. There is a conference of public schools in Chicago.

MRS. HASEGAWA: Does her husband come with her?

MR. ARAKI: No, she comes alone. She says they are not that rich.

MRS. HASEGAWA: He's been to America, though.

MR. ARAKI: Yes, he wants to eat American tomatoes, those of Fresno.

MRS. HASEGAWA: Have you experienced any prejudice? Can you give any early examples before the war?

MR. ARAKI: I told you one example, the one in the theatre. There was a small town between Fresno and Stockton. One restaurant said, "No Japanese allowed." This was before the war--four or five years before.

MRS. HASEGAWA: Isn't that unusual?

MR. ARAKI: No, it wasn't. At the path which leads to Porterville, there was a sign, "No Japs allowed." There was a road from Orosi to the mountains through Cutler. I think there was the same sign where the road goes to the mountains.

MRS. HASEGAWA: Do you suppose it was because the feeling between Japan and the States was already bad?

MR. ARAKI: No, no, no, even before then. It was the time when the Isseis were active. They suffered -

MRS. HASEGAWA: Then you have noticed changes in the treatment of Japanese after the war?

MR. ARAKI: Japanese are treated very good nowadays. Checks of Japanese are accepted anywhere in Fresno. I don't know about Los Angeles or San Francisco. But in Fresno, the stores want to attract Japanese. Japanese are trusted and their credit is always good. That's how Caucasians regard us. It is totally different from before the war. But I think they

still should educate themselves to raise their economic and social position. Then people will be able to trust each other. But it would be difficult as they are so large in number.

MRS. HASEGAWA: I observe that Japanese do things with all their heart, whatever it is. They have worked very hard to improve their economic situation. But of course, when I look at it, there have been cases even when people like blacks wanted a job, and they weren't hired. The Japanese went through this experience.

MR. ARAKI: That's right. I feel sorry. But in spite of discrimination, they should keep trying more. They shouldn't just wait to be given a chance. Of course, Americans should be aware of the situation. Those who are discriminated against should try to improve things instead of just being supported by the government.

MRS. HASEGAWA: Of course if you compare it with a long time ago, it's much better. But we have a long way to go yet.

MR. ARAKI: That's right. As far as the Japanese are concerned, the situation is totally different from that of before the war. So I feel the Japanese are good people after all. There are few criminals. Our remaining task is to keep it up.

MRS. HASEGAWA: That may be hard because I hear in large cities such as Los Angeles, conditions make it more difficult.

MR. ARAKI: Friends. They are affected by friends more than the parents.

MRS. HASEGAWA: How have the economic and social situation changed for the Japanese compared with before the war?

MR. ARAKI: Economically speaking, the Niseis in the farming business are of the top class financially. Everyone is a millionaire, without exception, if he owns land. But those who hold a salary job in town are in a tough situation. Out of their salary they pay income tax, groceries, gasoline, and nothing is left. They don't make money. Some of them are in a good position, people like dentists and other professions.

So, economically, you can regard Niseis in farming and people in the professions as being at the top. They are not at the extra top but good. Their savings is bigger than that of Caucasians. Caucasian farmers, how big they are, have to go to banks for loan if the crop goes bad due to the weather in one year. Japanese save enough to survive a couple of bad years. That is the difference. But the problem is how many Sanseis will succeed in farming. If the economy goes down in town and things become hard for them, they might come back to the country for farming. Nisei parents are praying for that.

MRS. HASEGAWA: It is regretful that many have sold their family farm, but when no one wanted to carry on -

MR. ARAKI: You'll never know how much the value will go up in the future. It is very valuable. Nowadays we have so many machines that farmers don't have to be on the land all the time. They can even take a salary job and if they work on Saturday or Sunday, as well as after the working time is over, that would be enough. It's not impossible.

MRS. HASEGAWA: You make it sound so simple. According to real estate

figures, the farmer may seem wealthy but he has tremendous expenses, government regulation--he still has to work hard!

MR. ARAKI: I tell friends not to sell farm land but to continue working as it is very valuable. Farm has the strongest advantage. Other business is shaky.

MRS. HASEGAWA: But you could barely live on farms during the Depression period. In fact, didn't many lose their land?

MR. ARAKI: It was before, and it would never happen again to the farms. Farms are very strong.

MRS. HASEGAWA: Have you been involved in religious, social, business, or political organizations? Japanese Kenjin-kai, Language School, Judo Club, non-Japanese such as School Board, Lions Club--do you belong to any of those. I think Dr. Taira mentioned Byakudokai.

MR. ARAKI: Yes. All Japanese speaking members--those who are stronger in Japanese. The oldest is almost 80. The youngest is around 30. We have a meeting once a month, mainly to talk. We have tea and senbei, sometimes noodles. It's more like a social group. We put on a stage play once a year.

MRS. HASEGAWA: Did Byakudo-kai start after the war?

MR. ARAKI: No, before the war. So plays and Summer Festival were started to encourage people. We had no annex then. We built a stage in the yard of the Buddhist Church. A couple of thousand people came to see it. That was 32 years ago. Mr. Shohara and Mr. Okamura--those were the leading members then.

MRS. HASEGAWA: When is this Summer Festival?

MR. ARAKI: August. First Saturday and Sunday of August.

MRS. HASEGAWA: How about Kenjin-kai? Do you belong to one of those?

MR. ARAKI: There is Kumamoto Shinwa Kai (Kumamoto Friendship Association). It says Kumamoto, but members are from outside Kumamoto, too. Most of them are those who came from Japan recently. We get together once in a while and enjoy drinking, eating, and singing.

MRS. HASEGAWA: Do you belong to any other Japanese social, business, or political groups? What about Judo Club? Does the Buddhist Church sponsor it?

MR. ARAKI: I'm not a member. It's community project. President is Mr. Uchiyama. There are Judo classes in many localities and many Caucasians are interested in it. In fact, I think there are more Caucasians than Japanese.

MRS. HASEGAWA: Do you still observe Japanese customs? New Year's Day, Doll's Day, Children's day?

MR. ARAKI: No, I don't, except New Year's Day.

MRS. HASEGAWA: What do you do on New Year's Day?

MR. ARAKI: We eat Ozoni. That's all, since I don't drink.

MRS. HASEGAWA: I thought the Japanese people really like drinking. How come you don't drink?

MR. ARAKI: That's how I was born. People from prefectures like Kagoshima are very strong. They drink imo Jochin, (spirit made from sweet potatoes). Those who are accustomed to this kind of drink, drink sake like water and never get drunk.

MRS. HASEGAWA: Going back to New Years, you said you have ozoni. Does your wife make all kinds of gochiso?

MR. ARAKI: She does. She cooks things like osushi. That's about all. She doesn't cook onishime and others.

MRS. HASEGAWA: Do you go around to visit people?

MR. ARAKI: On the first day of the year we visit Uchiyamas in Fowler. On the second day we visit Takemotos in Fresno. That's all. They are the only families we visit.

MRS. HASEGAWA: Judge Uchiyama's wife is from Japan. I imagine she would prepare everything in Japanese style. That means a feast for the eyes, too!

MR. ARAKI: That's why we visit them. Everything is so delicious. I like to taste Japanese delicacies sometimes. I cannot always eat hamburgers or hotdogs!

MRS. HASEGAWA: We would like to know something about the Japanese community before the war. What do you remember about it?

MR. ARAKI: Japanese Association was in control of the Japanese community before the war. Just before the war, the JACL, organized by Dr. Yatabe, which only had four or five members, emerged and threatened the existence of Japanese Association. They thought they might be taken over by JACL. It is natural. They argued on every occasion. I used to visit Dr. Yatabe and his groups often. They thought they would never have to evacuate since they were American citizens. Japanese Association was sure to be arrested first and taken somewhere. JACL must have thought that the leaders of Japanese Association should be arrested first, so that they as American citizens would be safe. At least we felt that way. But it turned out that everybody was to be evacuated which upset Dr. Yatabe and his group. It was all before the war. When the war was over, Japanese Association didn't exist any longer. JACL took its place. But those of before the war and JACL had different ideas. So they still don't get along. Sanseis wouldn't have this trouble though Niseis of before the war feel they are the only loyal American citizens as they joined the army and fought. JACL wants to act politically. That's why they haven't gotten along quite well. Now it is Sanseis' era in JACL. The previous conflicts have disappeared. Members of before the war are old now. They are not active. I think people would give more support to JACL as they are trying hard. I know that. But they don't have enough support. They do a lot for Isseis and Japanese community. Nevertheless, many Niseis who are in the

leading positions do not support them.

MRS. HASEGAWA: Considering the number of Sanseis, their membership in JACL is small, but it is increasing.

MR. ARAKI: That's right. We have to encourage them so that they can function. They have enough money. Everybody has money. So they should donate it to JACL or other community groups. Isseis used to donate money sacrificing their own meals. Recently, pleasure comes first. They go to places like Hawaii, Europe, Reno, and Las Vegas.

MRS. HASEGAWA: Maybe because they had to endure so much restrictions and hardships when they were young.

MR. ARAKI: That's one of the reasons.

MRS. HASEGAWA: Whereas Sanseis have gone through no hard times.

MR. ARAKI: That's right.

MRS. HASEGAWA: I also hear that you have done a lot for Isseis. The Japanese movies at Betsuin, did you start that?

MR. ARAKI: Yes. Mr. Okuda donated all his movie equipment of Nihon Hall to us. That's how we started. Isseis are very happy and many of them come. Even Niseis come like Takizawa who comes every time.

MRS. HASEGAWA: My brother goes often, doesn't he? I think many go to keep in tune with the culture and the language.

MR. ARAKI: Yes, he does.

MRS. HASEGAWA: Since he visited Japan, he became interested in Japanese things. He keeps up his Japanese, too. He knows Japanese history very well. I think he is always practicing hearing and writing and reading.

MR. ARAKI: He looks straight, but jokes a lot.

MRS. HASEGAWA: So, that program was started mainly for Issei.

MR. ARAKI: Mr. Okuda and Ben Nakamura's donations, help from Dr. Taira, and Mr. Tazumi, who is a technician, enabled it.

MRS. HASEGAWA: There were other things you did. In addition to tours to Japan, you sponsored tours in America

MR. ARAKI: Tours in the States were even bigger. They were mainly for the Issei.

MRS. HASEGAWA: Where did you take them?

MR. ARAKI: The furthest was to Yellowstone. It was a one week trip. We took three buses, 100 people. I have been to Bryce Canyon and Grand Canyon about 10 times. When you go to Texas, New Mexico, or Arizona you go through it. And Las Vegas. I've been to 10 Western States including Hawaii several times. It's been 17 to 20 years since I started. I traveled twice or three times a year.

MRS. HASEGAWA: And they were all for Isseis because you wanted them to see America.

MR. ARAKI: That's right.

MRS. HASEGAWA: Had you been to those places before you took the Issei?

MR. ARAKI: Yes, I had. You have to study to keep up the information by reading hooks. They send you pamphlets, as many copies as you want. And when you go by Greyhound, they will prepare the route for you. So those things are easy.

MRS. HASEGAWA: What about the hotels where you had to stay?

MR. ARAKI: Greyhound arranged where to stay at first. Then we started to receive letters from hotels and motels all over. When we stay in one place, we continue to stay there. Those places were easy to look up. But the problem is when you go in two or three buses, who should share a room. People complain things like loud snoring, bad habits--that is the biggest headache. Since they are aged, I just don't fill the bus. If the capacity is 38 people, I only take 30.

MRS. HASEGAWA: Then you have to pay more.

MR. ARAKI: That is true, but you cannot take a filled bus. It is far. And when we started, highways were not paved in Texas nor Arizona. It is good now.

MRS. HASEGAWA: When was that that you went to Texas and others?

MR. ARAKI: About 15 to 17 years ago. We visited London Bridge year before last. Highways have been laid out beautifully compared with the earlier trips. All paved.

MRS. HASEGAWA: What did you see on your trip to Texas?

MR. ARAKI: Carlsbad Cave. Is that in Texas? We've been there three times. Then to the Petrified Forest, Rainbow Desert. We can't go anymore because we became old.

MRS. HASEGAWA: Oh, the Isseis.

MR. ARAKI: So they are all pleased and thankful for having traveled then. We have traveled all over the States and to Hawaii three times. Some went on many different tours and some on only one. But when I think back now, I think I have done a really good thing.

MRS. HASEGAWA: Yes, because they can't travel on their own. Their children are busy with their own children and everything so it would have been very hard for them to take such long trips.

MR. ARAKI: When we went to Yellowstone, we were 100 in total. That was something! When we were having lunch, a Caucasian woman came up to me and asked me if I was the leader of the group. I said, "Yes". Then she said, "Welcome to our country!" I said, "Thank you very much!" In those points, Caucasians are very broad-minded. They don't interrogate what we

came for. They are hospitable. It was a good trip. People still remember it. Many of them have passed away.

MRS. HASEGAWA: For Niseis you are doing the same thing by taking us to Japan because we can't speak Japanese. One more thing I'd like to ask is, you've been here many, many years. Are you an American citizen now?

MR. ARAKI: Yes. I became a citizen in 1948, I think.

MRS. HASEGAWA: Then right after the war?

MR. ARAKI: Yes, I thought they might not give me citizenship because I went to internment camp. I went with an old friend, Tokutaro Slocum, who gave me encouragement.

MRS. HASEGAWA: What made you decide you wanted to become a citizen?

MR. ARAKI: I lived in the States longer than in Japan and my wife and daughter are American citizens.

MRS. HASEGAWA: When you became a citizen, did you think about conditions, democracy, freedom, things like that?

MR. ARAKI: I didn't think much about those things, just that I lived longer here than in Japan. That is the only reason.

MRS. HASEGAWA: You were talking about the Salvation Army during our lunch break just now. I thought it was very interesting how Captain Imai worked so hard to build a new building in West Fresno. What was it like before and could you tell us about the new building?

MR. ARAKI: Salvation Army has done a lot of work. During the Depression they wanted a new building for the people. It was a big building. It occupied a half-block, almost on the corner of Inyo and "F". It is a parking lot now. They bought an old building and remodeled it with donations from the Japanese in this community. During the war the British Salvation Army Main Office sold it. When Mr. Imai returned, there was nothing left. He was very upset. He had wanted to start a hostel but there was nowhere to accommodate people.

MRS. HASEGAWA: They were using the building for something else.

MR. ARAKI: It had been turned into Scotch Lodge where people stayed paying a dollar or so a night. But the principle of the Salvation Army is wherever the property is located, all the Salvation Army property belonged to the main office in England. So he couldn't do anything about it. It was a big disappointment to him. He really helped many Japanese.

MRS. HASEGAWA: Then you were talking about the Kamikawa building on the corner of Kern and "G". It occupied half a block.

MR. ARAKI: Now it is Komoto's. The building was built in 1902. It was one of the first Japanese buildings. Kamikawa brothers cooperated to do trading between the States and Japan. It was getting bigger and bigger, but in the end there must have been some defect in the management. Maybe the children weren't interested in the business. If they had been, it could have been saved. Too bad.

MRS. HASEGAWA: Just like you were saying about Kakazo Hasegawa.

MR. ARAKI: He was too sharp.

MRS. HASEGAWA: You said he had something like a hotel on Tulare Street from "E" street to the alley.

MR. ARAKI: It was like a boardinghouse. They built small rooms on the second floor and had the Japanese stay. They made money on it.

MRS. HASEGAWA: And you said he also started building a hotel across from the Buddhist Church?

MR. ARAKI: It is now New Chinese Garden. It is two-storied building. Mr. Hasegawa built that hotel. However, as soon as it was complete it turned out he didn't have enough money. Something was wrong with the management and he trusted his brain too much. I think that's what happened.

MRS. HASEGAWA: You were telling us something about Del Rey which was interesting. It was started by the Japanese?

MR. ARAKI: Del Rey is 15 or 16 miles from Fresno. It is a walking distance you can cover one day. It's faster if you follow the railroad. So you come and go following it between Del Rey and Fresno. There were about 20 stores, pool hall, groceries, Japanese restaurants. It was a busy place--around 1920. There were many Japanese wives who came here as picture brides. For some reason there were many pretty girls among them who came to Del Rey. Many people went to Del Rey by bicycle from Fresno or Bowles only to see those beautiful wives. People were young then. They are still laughing about it. If you think about it, it is quite a distance to go by bicycle. Then there was a fire in the Japanese town in Del Rey. Now there is one Japanese grocery store and the rest was wiped out. But it was quite a prosperous place. People around my age all know about it.

Del Rey was one of the early places where grapes were planted. There was a Japanese camp. In Fresno County the first place was Centerville. That's because water is available nearby. Many planted grapes and oranges early, and camp was started. Labor was in demand. That's how it started. Del Rey, Selma-- the difference between those cities is 10 to 15 miles as if it were by coincidence. It's the distance people could cover on foot within one day. There were no cars, there were buggies but usually people didn't have one.

MRS. HASEGAWA: There were many Japanese in Bowles, too.

MR. ARAKI: Yes. There was a priest called Reverend Asaeda in the Buddhist Church. He encouraged people to buy land instead of toiling for the other people. He went around in a buggy. The first land purchased by Japanese in Central California was in Bowles. It was cheap then, five dollars per acre! It was a sandy place. Even if it rained, raisins were okay. They will dry right away. So now people in Bowles lead a comfortable life. Then Parlier was another one of the earliest. In Selma, relatively speaking, people didn't buy land as much. They leased but didn't buy. So they didn't have a

house to go back to after World War II. Those who had farms and ranches had a place to go back.

MRS. HASEGAWA: You gave a very interesting picture of small towns in Fresno County. But now, coming back to Fresno town, you've mentioned changes that came over the Salvation Army and Kamikawa store. There were other big changes. Right across from the Komoto's on Kern Street was a big building. Was that Japanese owned?

MR. ARAKI: Masuda Dry Goods. Hamasumi Pool Hall. Arata and on the corner was Shintani Express--couple of laundries.

MRS. HASEGAWA: Were those on "G" Street? I recall one run by Mr. and Mrs. Nakao. It was a narrow, dark place and they worked so hard! They returned to Japan early. One son became a famous doctor.

MR. ARAKI: The whole block from "F" to "G" Streets on Kern had stores owned by Japanese; pool halls, restaurants, sushi bars, Henmi's grocery, then Tensho-do drug.

MRS. HASEGAWA: Then on Komoto's side, across the alley, there was a little store owned by Caucasians. It is still there.

MR. ARAKI: It was a Japanese store once. Ko Kamikawa had a Chinese Chop Suey house there. Then the corner So-yegusa and Takemoto had a big garage. Then when you go toward California First Bank, there was Inouye's Pool Hall at the corner-- appliance store Kashiwa-ya. Ishida, Tabemone-ya, alley, my father's store, and then father of Rick's shoe store. The Buddhist Temple on "E" Street, marked the beginning of the residential area.

MRS. HASEGAWA: All those new buildings, from the gas station on corner of "E" Street and Kern replaced many small stores, barbershops.

MR. ARAKI: From the alley to "F" Street is Nihon Building. It has a hotel on top, and used to have a small theatre facing "F" Street. It is quite rundown. Then if you go on "F" toward Tulare, Ikeda owned the property. Nii Restaurant, that was theirs, too. Then there was Tanaka's big restaurant. Stores on Tulare Street too--the Aki Company -

MRS. HASEGAWA: Fresno Fish Market, too -

MR. ARAKI: And Kangyo Bank was on the corner of Tulare and "F". That was barely operated before being sold to Bank of America.

MRS. HASEGAWA: Was that bank started by Japanese?

MR. ARAKI: Yes. It was Raijiro Fukushima, father of Reverend Fukushima or something. He was really good-natured. He couldn't refuse people who wanted to borrow money. He went bankrupt as he loaned too much money. You have to be cold-blooded if you are a banker.

MRS. HASEGAWA: So Japanese were engaged in various businesses. You have seen many, many changes.

MR. ARAKI: That's true. There were about 100 stores operated by the Japanese in West Fresno.

MRS. HASEGAWA: It sounds as if it really was a busy part of Fresno with much activity and many Japanese living in that area.

MR. ARAKI: Yes, it was truly "Japanese town"--But since World War II Niseis moved out and Issei passed away. You can't do anything about the change time has brought. People say time changes.

MRS. HASEGAWA: Recently, on June 29, 1980, you and Mrs. Araki were honored at a testimonial dinner. You were decorated with the stunning medal of the Rising Sun, Sixth Order, which the Japanese government had announced earlier in the spring. It was in recognition of your many years of dedicated service of spreading Japanese culture and improving the relationship between the Japanese and the Americans in Central California as well as in the local community.

What a truly fitting way to highlight a long active life! The banquet hall was overflowing with people who had been your students, people who had been members of your tours, and people who had associated with you in various other ways. Many more would have attended if space had allowed. It was thrilling to be a part of the outpouring of appreciation and gratitude and respect for your life of service.

I can only add, "Congratulations, Mr. Araki." Thank you very much for sharing with us your lifelong experiences.

MR. ARAKI: Thank you, Helen.