

Japanese American Heritage Project Carl Yoshimine

Q: Today is January 3, 2019. The following interview was conducted with Mr. Carl Yoshimine in Anaheim, California. This interview is a part of the Japanese American Heritage Project. We are very glad to be here today listening to your stories about your family's experience during World War II and involvement with the Anaheim Japanese Free Methodist Church in Anaheim. We are hoping to understand more about what you have been through and your perspective of the events. This is also very valuable information for future generations, something that students don't get to learn in school. This conversation will be recorded and the content will be used in a 2019 exhibition at the Museo Museum and Cultural Center. You have the right to refuse to discuss any question that you feel uncomfortable answering. So let's begin. [00:01:00] Please start by telling us your name, your birthdate, where you were born, and where you live now.

CARL YOSHIMINE: I was born in San Diego, California March 31, 1924.

Q: Your name, please?

CY: My?

Q: Your name. Please state your name.

CY: What?

Q: Please state your name.

CY: Carl Yoshimine.

Q: Where do you live now?

CY: Where do I live?

F1: Where do you live now?

CY: I live in Yorba Linda. You want the address?

Q: No, that's fine. Could you please tell us a little bit about your parents' background?

CY: What?

F1: Your parents' background.

Q: About your parents' background.

CY: Oh, my parents are from Japan. My father was born in [Kagoshima?]. [00:02:00] My mother was born in -- I can't remember.

Q: What were their names?

CY: My father's name was Kakuo Yoshimine. My mother's name was Shinobu Yato.

Q: Can you please spell their first and last name?

CY: Kakuo is K-A-K-U-O Y-O-S-H-I-M-I-N-E. Shinobu, S-H-I-N-O-B-O [sic] Y-A-T-O.

Q: How many siblings do you have.

CY: I have -- how many siblings do I have?

F1: Yes.

Q: You had or have.

CY: I have --

F1: One.

CY: One.

F1: (inaudible). [00:03:00]

CY: Siblings, you mean, how many children do I have or how many children did my parents have?

Q: How many children did your parents have?

CY: Oh, my parents had two children, Masao Yoshimine and Carl Yoshimine.

Q: Did any of them live in Anaheim?

CY: No, none of them live in Anaheim.

Q: What were your parents' occupations before the war?

CY: Before the way, they were mostly [odd-jobbers?] in a produce market in San Diego.

Q: So your family lived, before the evacuation, in the city of San Diego or --

CY: Yes, we lived in San Diego, a suburb of Ocean Beach, California.

Q: What was the role of religion in your family?

CY: What?

Q: What was [00:04:00] the role of religion in your family?

CY: It was the Japanese Congregational Church in San Diego. It was a Protestant religion.

Q: How did people in your community first react to the enforcement of the relocation order of Japanese Americans during World War II?

CY: What? How did I what?

Q: No, how did the people in San Diego react to the relocation of Japanese Americans during World War II?

CY: Well, the people that were in our neighborhood were shocked that we had to be relocated to Poston in Arizona, which is an Indian Reservation in Arizona. We lived in [00:05:00] Poston Three, which were made up of Japanese Americans and people from Japan from central California and also from San Diego, California.

F1: I think [you?] just wanted to know (inaudible) about --

CY: Is that what you want?

Q: I think due to the situation of Carl trying to express himself that I like the way he was going, so if, even though it isn't a 100 percent the question he's answering, that for the purpose of what they're trying to do I'm just going to let him speak because it's nice passage going across rather than saying, "No, that isn't" -- okay?

CY: I was only Christian by name. I was very angry that we were [00:06:00] relocated because we were American citizens, so when I was home living in a barrack in Poston I would curse angrily because we were American citizens.

And then I would put on my nice American Japanese faith and look very smart and happy, but I was very angry, and I taught a second grade of 28 children. But I was very angry. But there were people there who were living in our Poston block that seemed very happy and joyous, and I couldn't understand how they could be like that when we were living in this awful, hot heated Poston, Arizona. So they invited me to church, [00:07:00] and then while I was in church I heard about the Gospel of Jesus Christ, and he died for us, that you needed to receive him as your lord and savior and that you had to have him in your heart. So when I returned home and said that I had received Christ to my parents and they noticed that I didn't curse and yell at them anymore, and my mother asked, "What happened to you, Carl?" And I said, "The lord cleaned my mouth, and he also cleaned my heart." So my heart was clean and pure from that time on, and since then -- and I've made an application from the war relocation center, which was run by the Quaker group of people. They recorded the Japanese American or anyone when they [00:08:00] desired to leave the camp and settle in the Mid-West, so I applied with that application, and I went to school at Asbury College, which is at Wilmore, Kentucky. I went there for four years. Then I went to the theological seminary for one year and

received my Christian education master's degree, and then I graduated from there and went to Berkeley theological seminary in Berkeley and received my master's in theology. And from there I joined the Free Methodist Church, and from that process I am a Free Methodist to this day. For 43 years I [00:09:00] served in the Free Methodist Church as a pastor.

Q: Let's do this real quick. (inaudible)

CY: Thank you.

Q: So how was your relationship with your parents once you changed your philosophy about life?

CY: How my parents felt?

Q: Yeah.

CY: About -- oh, after I joined the church, Free Methodist Church they were very, very happy. They supported my education through their financial resources, and wherever we went they were very happy in whatever church I served [00:10:00] as well as the Pacific Coast Japanese Free Methodist Conference of which I was a member.

Q: So let's go back to some of the previous questions that they would like me to ask you. When the Japanese families were told to relocate to Poston, were there any families who refused to go?

CY: What?

Q: In San Diego, when you found out you had to leave to go to Poston, were there any families who resisted and didn't want to go?

CY: Were there other families in San Diego that rejected and didn't want to go to Poston? I can't remember of anyone rejecting and wanting not to go. [00:11:00] I can't remember. At that time I was 17 years old, but I can't remember in the Japanese community of hearing anyone.

Q: What was your family's reaction to the order?

CY: To us going into camp?

Q: They were not very happy at all because we had to sell all our personal goods. Well, we were renting out. All we had was two duffle bags and one suitcase, and we went to San Diego to the depot there and boarded the train which took us to San Anita assembly center where we lived in a [00:12:00] horse stable. It was very, very discouraging because we smelled remains of where the horses lived, and it was very uncomfortable.

Q: So how did you family feel about the US government at the time?

CY: How did I what?

Q: How did your family feel about the US government at the time?

CY: Well, they weren't very happy about being relocated and going to San Anita and also to Poston, Arizona. But when they were asked yes and no, all of us answered affirmative that it was all right. That was one of the questions that were asked of everyone that was there. [00:13:00]

Q: Were you surprised that no one around you stood up for the Japanese citizens?

CY: What?

Q: Were you surprised that no one around you, your neighbors, the San Diego city government, or anyone stood up for you to say you shouldn't go to camp?

CY: Well, there were some people. Our next door neighbors were of German descent and from Germany, and so they were very shocked and affirmed that we shouldn't have to go. And they were so kind to take some of our personal property and keep it during the war because they thought it was unfair for us to have to dispose of our personal property, the things that we [00:14:00] needed, you know, to keep if we were to come back.

Q: Which of your family members had to go to camp?

CY: What?

Q: Which of your family members had to go to camp?

CY: Well, all of us had to go to camp except my father because in those days there were in the community organizations

which tied to the prefectures of Japan, and because of his involvement he had to be removed from our family. My mother and my brother and I, three of us went to Poston, Arizona, and then my father went to [00:15:00] the, I forgot what they called it, various camps where he had to go. And finally he landed in Crystal City, Texas, and then after that he was released and then came to Poston, Arizona. He developed his skills in cooking, making all kinds of food, and because of his knowledge of culinary foods he became a director of all of the foods in Poston Three. So he worked with a Caucasian person who was a go between, and he ordered all the food that came to Poston Three, and he made menus and so forth and did that.

[00:16:00] And after a while, when people started to leave, before the camp closed he was elected director of the whole camp by the Japanese. But then as in some camps and in Poston Three there were people who thought that if you were in friendly relations with the Caucasians that you were a traitor to the Japanese people. So immediately after the camp closed they took my father and took him to, I don't know whether it was Manzanar or somewhere away from the group of Japanese people and protected him from being shot at or [00:17:00] mistreated. So he was --

Q: So he went (overlapping dialogue; inaudible)

CY: -- protected. Then after that he came or was released to Los Angeles, and he was hired because of his skill in culinary cooking to a private cafeteria. There were 11 cafeterias in the Los Angeles area, and he became one of the hired cooks, and he would hire people that came from camp and give them jobs. And they were very appreciated because there were 11 places where people could, you know, seek employment. And he worked himself, and they sold the whole 11 to the Jolly Green Giant company, and he worked for them, [00:18:00] and as he retired, as their gift to him for his service to the company they took my mother and my father to New York City, and they showed him the city and gave him a good time there. And then after that they gave him a pension for his services with the food for the rest of his life. So I thought that was amazing for a first generation Japanese who never spoke English before who learned how to speak some English to work himself up. It was only in America that you could do -- and to imagine going to camp and going through all that, and yet he was honored after the war, you know, that he was of service to the people and America by his skill. [00:19:00] So that's kind of a turnaround really, and so it shows what kind of a country that we really live in, you know, even now that we're grateful for that experience and that we received

that experience with them, and because of that he was able to financially help us all the way through our school and help us with our education in our Christian faith.

Q: Do you happen to have any pictures of your dad in camp working doing the cooking or in the cafeteria in Poston?

F1: I thought we had a picture.

CY: Yeah, I think, yes, we have some. He had, you know, white --

Q: Apron?

CY: -- not uniform but a cook's uniform. I don't know if he had one of those hats, you know. [00:20:00] And then my mother, who worked for dispensing food for people, children and adults that needed special food for their dietary needs. She also was in kind of a service area for the people in Poston Three.

Q: So how long did you stay in Poston?

CY: How long were we in Poston?

Q: Yeah, from 1942 to when?

CY: My parents or for me?

Q: For your whole family?

CY: Well, I left a year later, 1942, I think I left in '42.

Q: No, you got their in '42.

CY: Yeah, well, I left in '43 then, and my brother left in '43.

Q: So your mother stayed [00:21:00] the whole time?

CY: Yeah until both of them were moved to this place that they felt safe.

Q: So what, you think they left in '44 or '45?

CY: Maybe late into '45, whenever the camp closed is when they left.

Q: Forty-five.

CY: Okay.

Q: So when you went to camp you mentioned that you were only allowed to bring what you could carry. What did you pack to bring to camp?

CY: Well, we heard that it was going to be in a rough territory, so we went and bought Levis. We had never bought Levi -- we used to wear regular clothes, not Levis, [00:22:00] so remember taking Levis. I can't remember other things that we took. I knew when we got to camp we were given a kind of a big long gunny sack, put hay in it to make a mattress. That's what we slept on, and then when we went into the barracks, the barracks, they wood was put together closely so all the dust would come through the bottom, and then the windows were closed tightly, so the dust would come through there. So later on they put linoleum on the floor and then they fixed the window so all the dust wouldn't come. They allowed us to shop, and the way we shopped [00:23:00] was there was a commissary in

camp, but they also gave us a Sears and Roebuck Catalogue, and we mailed. And one of the things through the Sears Catalogue -- and we were allowed to have the drip dry cooler blowing into -- so our neighbors made a (inaudible) door between our house and theirs, and we left it open, and we got the cool air from their place.

Q: Do you have any regrets of things that you had to leave behind?

CY: Pardon me?

Q: Do you have any regrets of things you had to leave behind?

CY: Did I?

F1: Have any regrets of leaving things behind?

Q: In San Diego.

F1: In San Diego.

Q: Was there something that you wish you could have brought that you had to leave [00:24:00] behind?

CY: Not really. I mean, I guess our car and maybe, you know, personal things like we had a radio, a Victrola, and you know, things like that. We had a Wringer washing machine, you know, just things that were (inaudible) comfortable in living in a home, in any home.

Q: So since you said you were 17 when you went to camp, so you were able to graduate from high school?

CY: Oh yes, I graduated in 1941, and then I went to college, San Diego State College. My first freshman year the war broke out in December 7. [00:25:00] I still went to college until we were evacuated in February when they gave the executive order.

Q: Can you describe a typical [good?] day for you when you were in Poston?

CY: What?

Q: Can you describe a typical day when you were in Poston? What was a normal day like for you in Poston?

CY: Well, after I became a Christian I was very happy, you know. I would get up, and I had a job, so you know, I think it was -- the top job you got \$19, and then the regular job is \$17, and then I think I -- must be \$15 or \$14 for [00:26:00] a common job, labor job. That was our pay scale.

Q: So for you, when you started the day, what did you eat for breakfast?

CY: What?

Q: What did you eat for breakfast?

CY: I can't remember, but we sure ate a lot of apple butter jam. It was in the jar. It was a brown jam, and I think we had squid. (laughter) Squid. I didn't like that. Those

were some of the things that I didn't like. So it wasn't that I remember what I liked.

Q: So let's say you get up in the morning, you had breakfast, then what did you do for the rest of the day?

CY: Well, [00:27:00] there was kind of a commissary or something where you could buy some food to bring home. One thing was common, I think that women were upset. Where they took showers there was no privacy. They just went in a big room, and everybody took a shower. For male that didn't bother any because that was common at school, at public school. I mean, later on -- well, we were in public school. That --

F1: Well, you taught school.

CY: Yeah, well, it was before we went to camp we were in public school.

Q: No, no, no, you taught school.

CY: What?

Q: You taught school.

CY: Oh, yeah, I taught school in camp.

F1: Yeah.

Q: So in [00:28:00] camp then what we're trying to ask you --

CY: What?

Q: What we're trying to ask you is, what was a typical day for you in Poston?

CY: Well, I get up and eat, and I would prepare my lessons for my class because I had three groups in my classroom. I had the second grade, first grade, and preschool, so I had to prepare three different lessons every single day for all three of my groups. And it was progressive education, so if they were naughty then we would vote and say, well, what would we do to change you, to be disciplined? So they voted to [00:29:00] have you stand in the corner if you were bad. So, oh, they loved to stand in the corner because they didn't have to do their homework. So that didn't work, so we voted to demote them, that they would have to go to the first grade. Oh, and they hated that, to be demoted, you know, that's very shameful, you know, to be a first grade, and from a Japanese family that's even worse, you know, to be demoted. So they shaped up pretty well when they got demoted. And then they would bring comic books to school, so I would take them away, and then I would put them in my teacher's drawer, and then I'd excuse my children to go out and play for maybe 10 or 15 minutes. When they were outside I would take the comic book, and I would -- (laughter) [00:30:00] and then I'd hide it when they came back. So that was something I enjoyed in school when they brought their comic book.

Q: So then after school was over, what did you do for the rest of the day?

CY: Well, like I said, I usually had to prepare because, you know, I would have to make homework for them during school, so we didn't have any -- I forgot. It was kind of a Jell-O that you put down, and you make copies that way. I forgot. What's it called?

Q: Carbon paper.

CY: What?

Q: Carbon paper.

CY: No, no, no, not even carbon paper. Anyway, so the preparation was a lot of work. [00:31:00] And then I would take those home, and I correct them.

Q: So what would you do for dinner?

CY: What'd I do for dinner? I'd go into the mess hall and eat.

Q: So what time would you usually go to bed?

CY: Maybe 9:00, 9:30, 10:00 -- 9:30, 10:00. They didn't have any lights out I don't believe.

Q: So what were the other activities that you could do in Poston?

CY: Oh, they had baseball teams. They had movies. They had dances. They had proms. They had a newspaper that would come out, I don't know, weekly, different people who work. Our church was very active. They had [00:32:00] what you

would call Singspiration. The group would go together, and they would sing all kinds of chorus. And my friend and I entered in a book what we call testimony. It was what Christ meant to me while I was in camp, and we did get a mimeograph machine then, so we put that together, and I drew some artwork on that and put it together.

Q: Do you still have a copy of that book?

CY: I think I do.

F1: What book?

Q: Of the book he just talked about.

CY: I think I have it actually. I think I have it somewhere, yeah. In fact, one of the teachers [00:33:00] in Poston One was a home economics teacher, and she helped make a quilt, and so our sister-in-law has her name and quilt --

F1: (inaudible)

CY: And that is now in Smithsonian Institute for Poston, and you can go and see it. We went to see it when we went to the Smithsonian. We saw that actually.

Q: In regards to -- do you know if there was any original songs that were created in Poston, original songs?

CY: Original what?

Q: Songs.

F1: Songs.

CY: What?

F1: Original songs.

CY: Original?

F1: Songs, singing, singing. [00:34:00]

CY: What about singing?

Q: No, did somebody create an original piece of music in Poston that you know of?

CY: I can't remember, but I went there and dedicated a room, I don't know how many years ago, and then also there's a statue in Poston Three, and it has, I don't know if there's [blunts?] with names on it or something --

F1: She's talking about the music.

CY: That I participated in.

F1: She's talking about the music.

CY: What?

F1: She's talking about the music.

Q: Music.

CY: Music, [00:35:00] oh.

F1: Yeah, we had (overlapping dialogue; inaudible).

CY: I can't think of any music.

F1: Before they went to camp they strategized to never [miss Sunday?] without music and, you know, worship. So that was --

CY: No, not originally music. There was a group in 1980 -- what day did we go? A group of us went from California to

Poston and stayed overnight in a motel, and then we toured the place, and there were the Native Americans and Japanese on the bus, and they couldn't tell who was who. And remember when we toured? And then we sang together a hymn [and attended?] [00:36:00] a church service there.

Q: What was it like during the winters and the summers in Poston?

CY: Well, it was very hot during the summer. It was very, very hot. Winter it cooled down, but it was so uncomfortable.

F1: Yeah when we got there it was summer time, was not -- and we had to fill these (inaudible) with heat so that we could sleep.

Q: So why don't we do this is that I have to interview you separately, so we'll do his, and then I'll get the comments from you, okay?

F1: I was going (inaudible) too much.

Q: No, that's okay. So then did you have enough access to food and clean water? Did you have [00:37:00] enough access to food and clean water?

CY: Did I have enough?

F1: Access to food and clean water.

CY: Did I have enough?

F1: Access.

Q: No, was it easy to get food and water to drink?

CY: Oh yeah, we had food, water to drink.

F1: I was never hungry.

Q: Were you able to have contact with people from the outside when you were in Poston? Were you able to write letters?

CY: Oh yeah, and people would hike to the river, and then some of the things that they developed was a carving of birds, little small birds. They could carve birds, and then around the birds they also had enough water. They planted different trees and made it kind of [00:38:00] beautiful. In fact, because of that, American Indians developed farming. They were given seven acres of farmland, and they were able to subsist because of what they learned from the Japanese of how to make things grow and sell.

Q: Did people in camp get together for holidays like Christmas, 4th of July?

CY: Well, of course Christmas would be more traditional with the Christian church, so, you know, they had -- I don't remember 4th of July.

Q: How about New Years?

CY: I don't think so because they wouldn't have any Japanese food. [00:39:00]

Q: Okay.

CY: I mean, you know, Oshogatsu food.

Q: Were you allowed to leave camp to go into town?

CY: We couldn't go into town. We couldn't go into town. No, they didn't go into town. Why would go into town? I mean, [Parker?], Arizona, you mean? (laughter) No, I don't think so.

Q: Did anyone in your family go out to work?

CY: Oh yeah, did they go out to work?

Q: No, did they go -- because in some of the camp they went out to harvest.

CY: Yes, yeah, they would harvest sugar beets way up north. I mean, way up north, Colorado or Idaho. They went out to sugar beets. [00:40:00]

F1: (inaudible)

Q: Or some would go out to work on the railroad.

F1: We could, yeah.

CY: Then some of the people let camp but lived around on those farm areas and went out and tried to make a livelihood, you know.

Q: So did -- when you were in camp, were you getting updates of the progress of the war?

CY: What?

Q: No, okay, when you were in camp, were you hearing about what was happening outside in regards to World War II?

F1: Were you getting any news?

CY: Well, there were people that volunteered for (inaudible), and then there were -- my brother was a CI, counter intelligence --

F1: You [couldn't?] get that news from the outside.

CY: Yeah, so we would hear.

Q: You think the [00:41:00] incarceration camps provided Japanese citizens with protection from public scrutiny?

CY: What?

Q: Do you think that the camps gave protection to the Japanese citizens from the outside world?

CY: If you think we got protection?

Q: No, not the American citizens, the people like your parents.

F1: In camp?

Q: The Isseis. Do you feel that they got protected by being in camp rather than staying outside?

CY: Yeah, I think they get protected. If they stayed out they would have gotten --

F1: Persecuted?

CY: -- persecution and yeah.

Q: Do you feel there were any restrictions placed on Japanese Americans after they were released from the incarceration camps?

CY: Well, [00:42:00] during the war they used to -- they would buy food from the Japs or something like that. During the war, you went out of camp --

F1: (inaudible)

CY: You went out of camp during wars. She went out of camp in Arizona, and there were, you know, a free zone and a restricted zone. Everybody who was south of Grant Boulevard, they went to camp, and everybody of Grant Boulevard north were free. They went to school, and they made a living.

Q: So since you said your family was leasing their home --

CY: What?

Q: Since you said your family was leasing your home when you were living in San Diego --

CY: Well, we were renting, so.

Q: You were renting?

CY: Yes.

Q: So then you didn't have any property [00:43:00] to come back to?

CY: No, no.

Q: Okay.

CY: We weren't able to. I mean, unless you were old enough to put it in a citizens' name.

Q: What did you learn from your experience in Poston? What did you learn from your experience in Poston?

CY: What?

F1: What did you learn from your experience in Poston?
(inaudible)

CY: Living in Poston? What?

Q: Do you feel being put in camp changed you?

CY: Well, what I learned was that personally, [00:44:00] maybe not everybody would learn this, that I have received a faith in Jesus Christ, and that helped me go through high waters and dark water. And that helped me through the rest of my life.

Q: Did you ever worry that another incarceration may take place? Did you ever worry that this experience in being put into camp during World War II would ever happen again?

CY: I hope not because it would be very devastating. I think a few years ago when something happened they were saying, let's put people in camp again. But that [00:45:00] blew over. I can't remember what.

Q: You thinking about 9/11?

CY: I don't know. Yeah, it was because I was in a public school, education, I was doing calligraphy, and the teacher was very biased, I thought. She said, "Well, let's put them in a camp." And I thought that was not too good.

Q: Do you think things changed before and after the war in terms of prejudice towards Japanese Americans? Do you think things have changed about how people look at Japanese Americans?

CY: Oh yeah, I think so because you look at the job market, where people are not living, the second generation, the third generation and fourth generation. Look where jobs that they're in. [00:46:00] And the other night we were looking at the TV, and they gave a long video on Hershey --

F1: Miyamura.

CY: Hershey --

Q: Miyamura.

CY: Yeah, and what he did and how they elevated him and gave the honor -- the metal they gave him, so they recognized -- and so I think a lot has changed just looking at where people are working now reveals that, a [00:47:00] high degree of being integrated in American society.

Q: After you got out of camp, were there any obstacles or prejudice that you faced from people?

CY: After I got out of camp, were there any obstacles?

Q: Discrimination against you being Japanese?

CY: Well, it just depends on where you were, what kind of neighborhood you were in and whom you came in contact. I think there was some because of the majority of people that

served in the armed service might have had some [00:48:00] unpleasant memories of -- there might have been but not in general.

F1: Well, right after you left you went to Christian college in Asbury. Right after you left you went to Asbury, and so that's a Christian place, and so I don't think you faced any.

F2: You should ask him about that because he was talking about the discrimination against (overlapping dialogue; inaudible)

CY: Yeah, well, during the war I discovered --

F2: Ask him about that.

Q: Okay, why do you feel that Japanese Americans were discriminated against? Why do you feel Japanese Americans were discriminated against after the war?

CY: Why? I don't think they were [00:49:00] discriminated -- publically maybe. Maybe in the work process, that they were not given promotions and things like that, but I don't think they were discriminated highly.

Q: Was there anything when you went to Asbury that comes to mind in terms of your unique story that you experienced during that time?

CY: Well, I was going to school in Kentucky. I know that was there because there was discrimination between White and

Black, you know. [00:50:00] You couldn't sit in the same train station, and I went to Dallas, Texas, and we sat in a trolley car, and you get a little sign that you can move back on your seat. You use that you, and I didn't want you to sit there. I move my seat, put you back, and you had to sit back, the Black person has to. So there was discrimination, so --

F1: (inaudible)

CY: That was just universal there. Then Martin Luther King kind of changed that, you know, attitude. So --

Q: So when did you become involved with the Anaheim] Japanese Free Methodist Church? [00:51:00]

CY: I can't remember, 19-- do you remember?

F2: He said that his second son was about a senior in high school, so I'm guess about 1975.

CY: I could let you know. I got a (inaudible) at home. I could let you know. I could find the date.

Q: So in terms of, can you share some of the history of the Allen Japanese Free Methodist Church? Can you share some of the history of the church?

CY: Oh, at the beginning it was just one service, and then they divided it into two services because [00:52:00] the church wanted to reach multi generations. You know, it's not single generation church. It's multi generation, and

because of that, right now we're in a present building program, and the main chapel is going to be extended to five feet to the curb of the front of the church. So we're thinking about -- it's to reach the community. So if we're to reach the community we have to have room enough for them to be able to have a place, music and bands that play the worship song. It's [00:53:00] thinking about the future. And then we have actually about four pastors at the church, and each one has their capacity of being able to communicate the way they speak to the whole congregation, and that has been very helpful.

Q: So how many buildings have been in Anaheim since --

CY: What?

Q: How many church buildings have been in Anaheim from the beginning?

CY: Well, because of the plot of land they built [00:54:00] the main chapel, and then they extended it to the fellowship hall, and so they kind of gave a number of parking spaces that could be (inaudible). But --

Q: No, I think my question is --

CY: Well, but everything -- it changes. Every time you have a church service then you can be to the maximum. Say if you can reach 200 then 200 people come, and then the next 200 people come, you actually end up with 400, but you're

reaching 400 people by having two services. You understand what I mean?

Q: No, I understand, so my next question is this, you first -- I understand [00:55:00] that you first had a church building near La Palm Park. Then you moved to Citron Street. Then you're at -- the current chapel is now on Mayflower. Can you tell me a little bit about the history of each building?

CY: Maybe she can. You can tell about that, Citron.

Q: Okay, so we'll stop with that one then. Then, how did you meet your wife?

CY: How did I meet my wife? Well, I was in seminary, and I was appointed. You're appointed to a church, so after I was appointed I was in Berkeley, California, and I was appointed to Fowler, which is in central California, and she's a pastor's daughter. [00:56:00] So I was appointed there for one year, and then I was appointed to --

F1: Transferred.

CY: -- Los Angeles Free Methodist, and so then we missed each other. And so we started writing to each other. I left in June or July, and by September -- was it September? Oh, in December we were engaged. And then by the time -- that following May we were married. So that's the history of our --

Q: Where were you married?

CY: In the Los Angeles Free [00:57:00] Methodist Church because it was a larger church.

Q: We found this book.

CY: Pardon me?

Q: We found this book titled *Triumphs of Faith*. And in the back there is a small biography about you. Can you tell me about this book?

CY: It was put out by Baptist Missionary Society. I think at the very beginning -- excuse me. A Japanese American internment project Los Angeles got it printed by --
[00:58:00]

Q: By Victor Okada.

CY: So I think it was a project by the Baptist group of people that wanted to show what happened during the camps. So it was entered (inaudible), but it was a piece of history of people that were in camp. So do you understand?

Q: So why do you think at that time you were chosen to be included in this book?

CY: I think because of the different denomination. You weren't going to have all Baptist people in this book because there's a spread of all the Christian church people from different areas. [00:59:00] So they ministered to the Japanese people.

Q: So for you particular section, what was your message in your chapter?

CY: Well, whatever I said here. (laughter) Whatever I said there.

Q: So you don't remember?

CY: Yeah.

Q: Okay, that's fine. That's fine.

CY: I see it as a safe (inaudible). (laughter)

Q: So do you have any documents or photographs of what we talked about today that you could share?

CY: Document in what way would it be?

Q: In terms of once we have this interview then if we'd like to show some of the things you talked about do you think you have those in your possession? [01:00:00]

CY: Well, if I can find that book that I brought in --

Q: And your father's being in the cooking in Poston.

CY: Well, I'll look around. There may be some pictures of when in Poston he is cooking. My mother -- we may have some. Okay, will you remember?

F2: I'll have to check those. Their stuff is packed up. A lot of stuff I don't know --

CY: Well, you did a good job here.

Q: We're not finished yet. (laughter) It's been a pleasure talking with you. Is there anything else you would like to

add about your feelings about living in Anaheim, working in Anaheim, basically in terms of telling the Anaheim story?

CY: Well, I think it's a very appropriate at this time that [01:01:00] you are aware of the fact that the church is a part of the community and needed to be revealed to everyone here in Anaheim as well as anyone that comes through Anaheim and acknowledge us as how important history is and how important people are in a community no matter what race are worthy (inaudible) and where they're going to acknowledge the importance of recorded history, not just verbal history but recorded history for the future of all the generations.

Q: So can [01:02:00] you estimate how many years you've lived in Anaheim?

CY: Pardon me?

Q: How many years have you lived in Anaheim?

CY: How many years have we lived in -- we must have been --

F1: Forty years.

F2: I think -- yeah, that when they moved here in the '70s they maintained the residence throughout (inaudible). He's had temporary assignments in other places. So I would say 40, at least 45.

CY: How many years have we lived in Anaheim?

F1: Forty-five years.

CY: What?

F1: Forty-five years.

Q: Forty-five.

CY: Forty-five years?

F1: (inaudible).

CY: Okay, we lived 45 years. (laughter) I guess something is -
- we retire. Yeah, because I was -- that's true because,
you know, we've lived in Anaheim that long because after I
retired -- [01:03:00]

F1: Yeah, that's probably right.

Q: Well thank you.

CY: Thank you.

END OF AUDIO FILE