

Interviews with Japanese in Utah
Accn 1209

Ichiro Doi

(Interviews bound incorrectly. Begin at the
end and work backwards.)



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Ichiro Doi
7-2-84

L Your full name.

ID Ichiro Doi. ICHIRO DOI.

Magna, Utah {birth} February 9, 1917.

I have two brothers and I have two sisters and one is deceased.

L The names of your parents?

ID SEKIZO DOI and my mother's name is MASAYO.

L Where in Japan are your parents from?

ID Hiroshima, Japan.

L Both of them.

ID Yes.

L How did they come to the United States.

ID By boat. But what do you mean how did they come?

L Not so much as way of travel, but what made them come to the United States.

ID Well, I suppose it's like many of the immigrants. They came primarily to make a little money and go back to Japan in a few years. But the way that ended up, they remained here the rest of their lives. And my father passed away when he was 83 and my mother who is 93, she is still living here.

L Do you know what year your father left Japan?

ID I believe it was about 1915. Then a couple of years later, he called my mother over. And they lived in Magna, Utah, where he worked for the smelter. And, after work he would come home and help my mother with our

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noodle business. noodle restaurant that they
ran together.

L What was the name of the restaurant?

ID I can't recall the name of it. That was back in about 1916.
I wasn't born then.

L This is stuff you've been told.

ID Yes. we have pictures of the restaurant and things like
that.

L You do have pictures...

ID Yes, working in the restaurant.

L Did your parents know each other back in Hiroshima or did
their families know each other.

ID Yes.

L What did your father tell you about those early years
in this country in 1916-17-18. What was it like for him.

ID I don't recall him telling me too much about life situation.
when he came over. Other than when he came over, there were
very few women. They were mostly men. And towards, after
a few years they were here, then they started calling
in the women for their wives. And they were known as
- can't recall the words they used.

L Was it Yobioso?

ID Yeah, Yobiosa.

And I recall him saying. Well, my mother was saying that
when she first came off the boat, and saw my father. In
fact, he was shorter than I am. And my mother is kind of
tall for a Japanese. And when she first saw him, she just,

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oh, she thought, oh she didn't want to get off the boat.
She wanted to go right back to Japan, when she saw him.
After they got married, I guess things worked out pretty good.

L They got married on the coast.

ID She came into Seattle, Washington. That's where he met her. In Seattle, Washington.

L And they got married there.

ID Right. And then moved over to Magna, Utah where I was born and my sister was born. And then they later moved to Murray, Utah, where they took up farming. And after a few years of farming, moved over to Salt Lake where they purchased a rooming house on West Second South, which at that time was known as Greek Town. And we ran two hotels there til about oh maybe ten years or more.

L What were their names.

ID Athens Hotel and West Side Hotel. At that time, it was mostly occupied by Greeks, Serbians, Italians and Hispanics. All had small businesses in that area. That's the area where I grew up in Utah.

L That's the area you remember best.
The rooming house.

ID Yes. West Second South.

L I was going to ask you a little bit about Magna. Do you have any memories of Magna?

ID No, I don't have any memories of Magna at all.

L How old were you when you left?

ID I guess I was maybe one or two years old.

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So I don't have no recollection of Magna.

L Do you know why your parents left Magna?

ID No, unless they thought they could do better by farming.

L Do you have any memories of their farming?

ID Yes, I remember it was on 11th East and 33rd South. And of course, at that time, there were very few homes. It was all farming area.

L Where did they farm, do you know?

ID What? Celery. One of those many vegetable farms.

L Did they farm sugar cane.

ID No. It was a small, about 10 acres or so. Very small.

L And you remember that? Being out there?

ID I remember my parents taking us out and leaving us under the shade and they would prepare the lunch and bring it over and we would eat together and then they'd take off and work on the farm. And I remember there was a caucasian family, lived -also farming, living right across the street. And we had real good relations with them. Had no problems or anything. They treated us real nicely. Their name was C_____. And next - we had a neighboring farm, Mitsunaga. And, it was through their help that we moved over to the farm there in Murray. Mr. Mitsunaga.

L They had been there longer?

ID Yes, they had been there a little longer.

L I'd forgotten to ask, what does your name mean? Ichiro.

ID Well, Ichiro's one. And means first son. First born.

L First one or first born?

ID First son.

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L Is that a common name. To name a person.

ID Yes.

L In Japan.

ID It was at my time. But now, you know, here the name Ichiro, Sabero, one-two-three guro, they just go by numeral. Ichiro's first. Gero, Sabero, ... {can't spell} goes down by numbers.

L They used to name. So Ichiro. And what was the second. Alook above. He doesn't spell.}

Two?

ID I don't know what two is.....

L What are birthdates of your brothers and sisters?

ID My sister's born in 1915.

L Is it that one's still living?

ID Yes.

L What is her name?

ID CHIYOKO. TERASHIMA.

L where does your sister live?

ID Ah, She lives in Salt Lake. And then I have a brother George. Let's see. He's about 3 or 4 years younger than I.

L That would leave him around 1920-21?

ID Somewhere around there. And then I had another brother, MISA0. He's about 6 years younger than I. So probably {born} about 1925. Or something.

{moves mike closer}

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L And the sister that died. When was she born.

ID She was born 1919. She was a couple years younger.
She died when she was about 5 years old. Pneumonia.

L Was that when you were on the farm?

ID Yes. Yes.

L Do you remember her dying?

ID No, I don't remember. But I remember she being in a
small wooden casket. In fact, that's the first funeral
that I ever attended. Was for my sister. Cause I
remember she was in a little small box.

L Was there an epidemic going on at the time? Or did many
people catch the flu?

ID Well, in fact, it was during 1918, when they had that flu
epidemic. Just around the first world time. And I had
the flu. And i managed to survive but I was in pretty
bad shape for awhile. had that flu.

L Did she die out of any result of any flu or anything like
that?

ID No, she died quite a bit - a few years after the epidemic
was over. So I don't think that directly caused her death.

L What caused the pneumonia that she died of.

ID It started with a simple cold.

L And it just worsened.

ID Yes. At that time, they didn't have{antibiotics} things
that they have now. She'd probably be alive today if it
happened today.

L A person, especially a young kid was weak, was weaker
than other kids, that would have been it, huh?

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ID Yes.

L Were there any doctors around at that time?

ID Yes. There were doctors.

L Did doctors come to take care of her?

ID Yes.

L Who came, do you remember?

ID No, I can't remember the name.

L Was it a Japanese doctor?

ID No, caucasian doctor.

L So how long were you on the farm then?

ID Oh, about 5 or 6 years.

L How did your parents take to the farming life.

ID Not too good. They were more prone to running a business.
So I guess that was one of the reasons why they left the
farm and bought this hotel.

L How did that happen. How did they manage to find a hotel?

ID Gee, that I really can't say how they found it.

L But you were saying they were more prone to business.

ID More prone to business than agriculture.

L Did they talk to you about their years on the farm. And
how they experienced it?

ID Well, they did emphasize that it was a very hard life.
And from what they derived from their labor wasn't -
wasn't worth the effort they put in. And they thought, well,
they could probably do better in running their own
business than farming.

L I guess they were truck farmers?

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ID More or less, yes. Small truck farming.

L So then in what year did you move over to Salt Lake?

ID I think it was about 1925 or so.

L And where did you live?

When you moved to Salt Lake.

ID We mo--we lived right in the hotel.

L Where in the hotel were you living? Downstairs?

ID No. The hotel was located on the second floor.

L This was which hotel?

ID The Athens Hotel and the West Side both.

L They bought them at the same time.

ID Well, we had the Athens Hotel first. Which is a small hotel. I believe it had about 16 rooms. And then, we later sold that and moved over to the West Side Hotel which is a little larger and better hotel. And had about 45 rooms.

L Now, the Athens Hotel you said was on the second floor. What was under it?

ID Under it was - They had a barber shop run by a Greek fellow and also a coffee house. Also run by a group of Greek people. And also - sort of a clothing store run by a Jewish fellow named Sam Goldstein. That I remember. Sam Goldstein. And under the basement of the street floor on the Westside Hotel, there was a restaurant, a Japanese restaurant. Run by Japanese couple. And also.

L Do you remember their names?

ID Okies?

L Okies?

ID And also there was a laundry and a dry cleaning shop run by a Japanese family name was Ushio.

L Any connection to Ashake Ushio?

ID No relation at all. And there also was a small bakery run by a Mexican couple.

L Do you remember their name.

ID No.

L It sounds like so many different kinds of people.

In that whole area.

ID Oh, yes, yes. There were alot of different ethnic groups. Cross the street, we had Italian fellow running a shoe repair.

L Do you remember his name?

ID Ahh..{thinks} Can't remember It's on the tip of my tongue.

Started with an F-- {willthink of it}

And there was a Greek - a couple of Greek brothers running a restaurant across the street.

L Remember the name of the restaurant---the brothers?

ID No {to the name}

One was named Sam. Sam and Gus. Sam and Gus.

Some Greek brothers ran an autom obile garage.

The name of the shoe repair family was FONIO. Fonio.

And across the street, in the alley across the street was the Serbian family. In DRAZICH - I think it was.

I think they were Serbian.

L What did they do in the alley?

ID They just lived there.

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ID Thre's also a Chinese family living in that alley. I can't remember their names. But I can remember their daughter murdered. I think it was her step mother she was living with. A Chinese lady. She murdered her mother--step mother.

L The daughter murdered her step mother?

ID Yes.

L That must have been quite an incident.

ID Yes, I couldn't understand anything like that happening, you see. It seemed like such a nice family. I remember themother always taking her by the hand and taking her to school. Don't know what caused that--caused her to do something like that.

L Was it a pretty close neighborhood..the people know each other?

ID Oh yes, allthe kids - We all knew each other. Played together. In fact, there was a Syrian family on that block too. They used to run a store where they sold clothing and thingslike that. Their name was KATTAR.

L They sold clothes.

ID They sold clothing, things like that. Had a little store there.

L Whatdo you remember about playing on the block. what kind of games did you guys play?

ID Well, we played alot of cowboys. And in theevenings, we

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used to play kick the can. And used to be a big lawn area just north of the D&I Depot. And we used to play football and things like that on the lawn. And most- a lot of our time was spent during the summer at Pioneer Park which was located a couple of blocks away from our home. And, at that time, we used to get together with all the different groups. Japanese. There were a lot of Greek people, Serbians, Italians, and we used to all get together at Pioneer Park and we had two big large swimming pools at that time at Pioneer Park. And they also had an area where you could come and play all kinds of different games. Checkers and things like that. And they also had a little handicraft where you could make little things out of wood. And every Saturday, they used to show movies there at Pioneer Park.

L Would you be playing ball during the week - baseball, football.

ID OH, we'd go swimming and go to the park and play with horseshoes, tennis.

L Who were your friends?

ID Well, my closest childhood friend was a Syrian fellow. And then, a Mexican fellow. And of course, we had few Japanese people living on that block too.

L Do you remember their names? The boys?

ID Ah. Mitchell Kannar. And Emmanuel Gomez.

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- L I heard a tale that there used to be some tough kids hung around in that park too?
- ID Oh, yes. We lived on 2nd south. On 3rd south, they had kind of a gang. You know. On 3rd south too. The youths used to have conflict with the second south gang once in a while. But it wasn't anything serious. Just talk, that's all. But. it was something. Two opposing gang on 2nd and 3rd south.
- L Did the gangs have names?
- ID No. No particular names.
- L Who made up the gangs?
- ID Well, mostly our own group and the group on 3rd south. There wasn't any special makeup of the group. But.
- L Made up of kids of immigrants too?
- ID Oh, yes. All mixture. All mixtures of our group.
- L What ages were the people in there?
- ID I would say at that time, 11, 12, 13. Around that age.
- L Is that how old you guys were?
- ID Yes.
- L Do you remember any incidences that happened between the gangs, any confrontations.
- ID Well. just one. There was a mulberry tree on Third South and we used --the people on second south - used to try to go get mulberries and once we were up the tree and picking mulberries, and the 3rd south bunch caught us. You know, they started throwing rocks and doing all kinds of stuff like that. So we were up in the tree and

that's about the only confrontation we had. Nothing more serious than that.

L They kind of caught you defenseless for the moment?

ID Yes, caught us up in the tree.

L What did you guys do? How did you get down?

ID Oh, we managed to get down somehow and just started running. Well, the third south gang seemed like they were a little older and tougher than us.

L So you took off back home.

ID Back home.

L How did your parents raise you in terms of - what did they expect of you - were they strict with you in terms of growing up. Were you on curfew.

ID Well, they were pretty strict as far as conduct goes. They always emphasized to us, don't do anything that would bring shame to the family or to the Japanese community. They always emphasize your behaviour has to be such that you don't bring any kind of shame or anything to the family or to the Japanese community.

L What were the kinds of things that they felt that could bring shame. What would be the kinds of things they definitely wouldn't want you to do.

L Well, things like get caught stealing. Or do anything out in public that would --that isn't correct. And also try to -- When you're in school, try to attain highest scholastic as you can. They always emphasize that.

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L In the area where you lived, about how far would you roam there. I mean, how far. What is the area in which you traveled.

ID Oh, maybe within a mile. Downtown. Parks. Maybe every so often, we'd hike up to Ensign Peak. It was very limited until later, later when we finally acquired our bicycles. Then we started going out little further as far as to Murray and up into the canyons and down to Salt Air.

L How much later was it when you got your bike?

ID Oh, I guess when we were about 15 years old. Just like in junior high we finally got our first bicycle. Then we were able to really get out much farther from our circle.

L That opened up the world.

ID It really did. We practically lived on our bicycle.

L Before you got your bike, you pretty much hung out in the neighborhood around which you lived. Did you go to the East Side much?

ID Well, no. As far east as we got is probably around to the downtown area.

L What was the downtown like - in comparison to what it's like now. What do you remember best about the downtown?

ID The best I remember was Kresslers and Woolworths Stores. And little ice cream shops up there...Gem Theatre. C_____ Theatre. Starr Theatre. They're all gone now. Those are the movies that we used to attend.

If I can recall, at that time, when we'd to the movies, we couldn't go downstairs. They would always send us

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upstairs. They wouldn't allow us to mix downstairs.

A lot of the sm--a lot of the restaurants - we couldn't get service when we went in. So, it was kind of tough. It didn't bother us too much at that time. It didn't bother me too much. But when you come to think about it now, as you get older, then you begin to realise a lot of discrimination and prejudice at that time. As kids, we-didn't-bother me too much then.

L Were you aware that it was discrimination or did you?

ID Oh, yes, we were aware. They use to call it "nigger heaven" up in the balconies. They said, send you up to "nigger heaven." you can't go downstairs.

L Was there a kind of unwritten taboo about going to the east side. I mean, did you know you were west side kids?

ID No. No. I didn't feel anything like that.

L The town wasn't divided in some way. -

ID No, I didn't feel it as - in my early days, no I didn't feel anything like that. It's just in these business places that I noticed .

L Business places. You mean...

ID Like restaurants and movies.

L Where did you go to school?

ID I went to Fremont School. That's torn down now. It used to be just a block west of the Salt Palace. And then later the Franklin School and then Horace Mann. And finally, West High School.

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L That's a lot of schools.

How did you like school?

ID I liked my early school days. Yes, I liked it but... high school, I didn't care too much for high school. But, I don't ever recall taking any home work during high school at all. And I managed to graduate somehow. I really didn't care too much for school. Which is probably one reason it ended in high school.

L What happened between the early years when you enjoyed it and high school when you didn't. Why didn't you like high school?

ID I can't really pinpoint why I didn't like it. Well, I can't say I didn't exactly like it. But I don't think I'd like to go through it again.

L Why not though..

ID I guess maybe at that time, it's a little difficult now, --I mix alot easier now than at that time, I guess. I didn't mix too well with the students there. Maybe I had maybe half a dozen real close friends in high school that I could really chum around with. I didn't care too much about joining other groups they had there like certain clubs within the high school. I didn't care too much for that kind of stuff.

L So you felt somewhat isolated.

ID A little and of course, during high school, there was only about two or three other Japanese Americans in the class. So we were really a minority in that class.

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L That's very few.

ID Very few at that time. Just my sister and maybe two other people. Maybe about four in the whole class - whole high school.

L Were you teased at all by kids?

ID No, I don't ever remember being teased or harrassed by the kids, no. Didn't have any problems there.

L West High must have been a place for a lot of different kids. Was it a very loud and noisy sort of a school?

ID West High? No, it wasn't that bad. Compared to East High, it was a little more or less loud and rowdy compared to East High.

L So you were somewhat reclusive, I guess, as a young person. Would that be right to say?

ID Well, within other groups. But not within my own group. In the Caucasian group I suppose you could say that, yes.

L What, may I ask, made you that way. Did you - Can you explain why that was?

ID Well, maybe it could be my race and also it could be the fact that physically, I am not very large. In fact, I'm on the small side, so I guess that would kind of make sort of feel you know a little insecure.

L More vulnerable.

ID Yes, more vulnerable.

L I understand that. I shared some of that. I was pretty small too. When I was -- so I understand what you're saying. Especially right around that age. When kids can get

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pretty physical with each other. And, so that could be a big factor. Did you stop - did you stop school after high school?

ID Oh, yes.

L Let me ask you....about the Athens Hotel. Who went to the hotel?

ID Well, mainly single bachelors. Mainly Mexicans and Greeks and I remember an women prostitutes also living in there.

L So you're saying, you have - how many rooms.

ID About 16. And about 47 in the larger hotel.

L In the Athens. And how many rooms were wanted by bachelors in the Athens - of the 16.

ID Oh, they were all single people. They were all single rooms and all occupied by single people.

L But how many of them would have been single men - bachelors.

ID I would say 90% of them.

L Were there also single Japanese men there?

ID No.

Mexicans. Greeks. And that's about the two groups.

L You said some prostitutes too.

ID And one or two prostitutes too. Women prostitutes.

L What groups were they from?

ID They were Mexican.

L How much did it cost in those days to rent a room?

ID I think it was about 35 cents a night.

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L Do you remember what the rooms looked like in the Athens?

ID Oh, they were - just a bed, sink, and dresser. That's about all.

L Did the rooms all face the street.

ID No. Some face the streets, some face the back. Some face the side.

L Did the rooms that face the street cost more?

ID The front rooms cost more.

L Those were the good rooms, right?

ID Yeah.

L How much more were the front rooms, do you remember?

ID Oh, maybe 25 cents more or something like that.

L Were there like special weekly rates?

ID Yes, there were weekly rates and monthly rates.

L Do you remember what those were.

ID No I can't say. I can't recall.

L Did you get to know any of the people that rented there?

ID Yes some of the people I knew quite well. Also that lived there for, you know, years. I recall one Mexican fellow. He played the guitar. And I have always liked the guitar music. And he would have another friend that plays a mandolin and they would get together and play for hours in their rooms. And I just enjoyed just sitting in the room listening to them, hours at a time.

L Sounds nice. Do you remember his name?

ID His name was - I don't recall his last name, but I remember his first name was Felipe.

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L What did he look like?

ID A typical Hispanic. I remember his face was covered with small pox mark.

L What did he do, for work?

ID What he did? Gee, it didn't seem like he had any work at all. Just hanging around all the time and he just managed to have money. I don't know where he got it.

L Do you remember what some of the other men did for work?

ID Some of them worked in Mexican restaurants. Some of them on railroads.

L You'd see them coming back in their railroad-- uniforms.

ID Dres..yes. Then we had black porters coming in every weekend. When the _____ train comes into town and they stay over night or something. Wait for the next train.

L Did you call them porters.

ID Pullman porters, yes.

L You were right near the station.

ID Yes, we were just a block from the D Railroad Station.

L Did you help with the hotel? Did you have any chores to do.

ID Yes, I had a job of vacuuming the hallways. And sweeping the stairways and sweeping up in front of the hotel: the sidewalks. And also helped haul coal in for the furnace. And sometimes I would even help my mother make the beds. Clean the sinks. And a lot of odds and ends around the

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hotel. Always a lot of little things to do.

L Did you have to work day in and day out - was it constantly busy.

ID No, only when she was real busy. My father, he helped her all the time. You know, when he can. But in the daytime, he worked up at the LDS Hospital

L What was he doing up there at LDS?

ID Sort of like a custodian there.

L So was he gone all day?

ID He was gone most of the day. And then he used to work at the Union Pacific Roundhouse. And that he used to work all day.

L You mean he had both jobs.

ID No, after he quit the roundhouse, then he was at the hospital.

L Do you know what he did in the roundhouse?

ID It seemed like working on the engines. Working on locomotives. He oiled them and you know, wipe them down and things like that.

L Where was the roundhouse.

ID Oh, I would say around north salt lake. roundhouse
or probably around 5th North.

L Fifth north and about how far west.

ID About 3rd West- and, oh, it's farther than 5th north. About where that St. Mark Hospital. Around there. So it's probably 12th north.

L That is pretty far north.

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L So around the old St. Mark's Hospital.

ID Yes.

L Was it exciting, having a hotel -- as a kid, to live in.
Most kids have old houses.

ID Well, yeah, it was as things going on. One hotel -- the first hotel, the Athens, there was a Mexican couple living there. And I don't know what the reason was but anyway, he shot her and committed suicide. Murder-suicide. And there was one Greek fellow, his name was Gus. I remember he had a revolver, a big revolver, and as a kid, I used to like things like guns, you know. And I just pestered him all the time to let me see his revolver and feel it. And there was one Japanese fellow in the West Side. He had a small revolver too. And I was always pestering him to give it to me. And finally, he gave it to me.

L You must have been a pest.

ID Oh, yes, I really was at him constantly. And -- I guess I was about 12 then. Finally, he gave me that revolver. When I think about it now. I don't know why he gave it to me but he did.

L He must have liked you.

ID I guess.

L He must have wanted you to leave him alone.
Get out of his hair. Now, the West Side. Where was the West Side in relation to the Athens?

ID They were just located next--there was just a driveway between.

L Here is the Athens, there's a driveway and next door to it is the West Side Hotel? So at one time, did your

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family own both of them?

ID No.

L So, what year was it that you gave up the Athens?

ID I can't remember that.

L Was it during the depression years?

ID AH...

end side one

begin side two

L So you're saying it was during the depression years that
--

ID Those were the depression years when we had the West
Side Hotel.

L How old were you, do you remember, when you started in
on the West Side. Where you in high school at the time?

ID I was going to junior high when we had the West Side.

L What were the differences inside between the hotels?

ID Well, actually, the WestSide Hotel was a little better
grade of hotel in the rooms and -- main hall and parlor
and everything. It was^a much better hotel. Than Athens.

L What did it look like, the West Side, as you walked in
to it? What--if I walked in in those days, what would I
be seeing?

ID Well, the Athens hotel was just one door. And stairway
going up. But West Side had a big - big window in front
and large door. And had a big - what they call it -
before you go up the stairway.

L Parlor area?

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ID Small area.

L Small parlor area, people sat?

ID No. Before you go up the wide stairway.

L You mean a hall.

ID A hall, yes. It had a wide stairway that goes up to a large area where they had desk and sofas and rocking chairs.

L That's nice Kind of like a balcony area?

ID Yes, a balcony area. Yes, it's a lot much nicer place.

L Was it more expensive, too?

ID Yes, more expensive.

L How much more did it cost? To rent a room?

ID Oh. Oh about 25 cents or so.

L 25 cents more than the Athens was for the night?

So were your parents pleased to be moving to the West Side?

ID Oh, yes, it was a step upward. In fact, when I was a kid, I was thinking, gee, it would sure be nice to own the West Side Hotel. Compared to the Athens. It was quite a thrill when we finally bought the place there.

L Do you remember the actual buying of it? Moving into it?

ID Ah. No. But I remember when we purchased it, I think, we got it for somewhere around \$3,000 - the whole hotel. Of course, we had to spend quite a bit to get it fixed before they would license it. But the front part of the hotel was kind of leaning, so we had to get steel braces and put in all the front end of it to reinforce it.

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And

L really.

ID And I remember that hotel - in the back, had a large well, there used to be a dance hall. And it had a nice hardwood floors. And the sides of the wall were all painted with pretty murals. And had two toilets and washrooms and everything. It was a real nice dance hall. And in some of the years, later, when they started up judo and Shendo we got to use that place for a practising area.

L It would be a good area.

ID Yes, very nice floors. Nice walls. Really good for that kind of thing.

L Did you use the area before the judo and akendo, did you use it for dancing at all

ID Oh, the Mexican group used to hold their dances there once in a while. And gradually, it deteriorated and we just used it for a garage for automobile garage.

L Now, this was behind the hotel?

ID Yes, behind the hotel.

L Was it a separate building.

ID A separate building.

L Did you have more to do in the West Side hotel. Did you have to participate more in helping out.

ID Yes, it's a larger hotel?

L What did you have to do there that was more than before?

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ID Well, it was more or less the same thing as before but on a little larger basis. And - We had a yard in back there- had a lot in the garden and things like that. So I would cut the lawn. And take care of some of the garden.

L Did you have vegetables back there?

ID Had vegetables. And flowers. And - it was a real nice back yard.

L Did you still vacuum.

ID At home?

L In the hotel?

ID Oh yes.

L Where did you guys live in the hotel.

ID We occupied the three front rooms.

L On the second floor area?

ID Yes. We had the three large rooms in the front.

L How many floors were the hotel?

ID That hotel was just on one separate floor- one floor.

L That's a lot of rooms on one floor.

ID Yes.

L It must have been a long floor.

ID Yes, long floor. Had three hallways.

L So, you went up stairs and had the balcony area. And I guess you had hallways going like that?

ID We had one hallway going the front and three hallways going south.

L Oh, I see, going south?

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ID And then there's one toilet on the end of each hall.

L So the hotel faced what street?

ID The hotel was on second south, facing north. On the west side of the street.

L {repeats} So were you on the corner?

ID No, in the middle of the block.

L What was the address.

ID 529 West Second South.

L Did the same kind of people more or less rent it?

ID Ahuh.

L Did you have more Japanese people in the West Side Hotel?

ID No, we never had any Japanese occupy the hotel rooms.
No, it's mainly other groups.

L At that time, where do you remember the Japanese community or the Japanese stores in reference to you being?

ID Ah, most of the Japanese businesses were on First South where the Salt Palace is located now. Between the West Temple and that time it was First West. Or First South.

L I see. Most of the stores were there?

ID Yes.

L Did you have contact with those people?

ID Well, yes, yes.

L In what way. How did you get together?

ID Well, through- through our church. Through businesses. Mainly restaurants. They had restaurants up there. Japanese

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restaurants. Japanese produce stores. And, laundries. Cleaners. Hotels. They were all run by Japanese people in that area.

L Did more Japanese people stay in those hotels over there.

ID Oh, yes the hotels in the Japanese town. A lot of Japanese people occupied those places.

L You mean like the Imperial

ID Imperial, Colonial, Red Wing.

L Did you have much to do with Hashimoto's father? Did you know him?

ID Ah, I don't -- I do know that he did run some sort of a Japanese merchandise store on South Temple. I think he used to recruit the workers for the railroad and supply the food and things like that for the Japanese camps.

L and some of the mines, I understand.

ID Some of the mines, yes.

L Did you know him though. Did your family know him.

ID Probably my parents knew him but I didn't know him.

L I understand that he was sort of a large figure in the area at the time, an important man.

ID Oh, yes. yes. I would say so.

L Now, at that time, of course, you attended the Buddhist church? At the time you owned these hotels?

ID Yes, we were members of the Buddhist Church.

L Where was the Buddhist church at that time?

ID Well, original, first buddhist church was located at--

On West First South, just about in the middle of the block from where the present church is located.

L Do you have any pictures of that church?

ID Yes, we have pictures of that church. In fact, if I can remember, when they were building that church. I think it was 1925. I was a small youngster. Still recall when they were excavating them. The basement. At that time, they didn't have these heavy, heavy equipment to dig out the basements, so I still remember a fellow had one horse with a big thing, like a board behind it. And pulled out all the dirt to - excavation from the basement.

L It must have taken a long time.

ID A long time. A long time.

L Did the community chip in later and people helped?

ID They did put in money to build it.

L But did the Japanese people themselves work on it or just contribute their funds.

ID I don't recall them ever working on it, but they did all contribute their funds for it.

L Was your family involved in the building of the church?

ID Yes, my father contributed.

L In what way, do you remember?

ID Well, he had contributed financially and then during his days at the church, he was real active in the church. A member of the board for many many years.

~~ID~~ L What did it mean to him to have that church?

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ID I'm sure that church meant a great deal to him. This is the extension of his religious feeling from Japan. To have this church of his belief was a great - great thing for him, to have this church erected in Salt Lake. A Buddhist Church. It meant much to him. He gave freely of his pride, money, and all during the years that he was alive.

L Was - when the church was first growing up or when the idea of it first came about, do you remember which people were important besides your dad in helping it get going.

ID There was Mr. Marakadi. And Mrs. Tarazoa - the Utah Nippo. {He suggest interviewing Mrs. Tarazoa}

L Did your parents in these years especially during the time that you owned the West Side Hotel and you were in America, did they talk about going back to Japan?

ID No, I don't ever recall them saying anything about going back. When I asked them once why they came to this country, of course, they said to make some money and go back. But, as years went by, the never mentioned anything about going back to Japan. I guess they kind of resigned themselves to living in America since the kids start coming up, one after another. And finally resigned themselves that they're going to live here.

L How did your brothers and sisters like the hotel, living there?

ID Oh, they didn't seem to mind it.

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It's a lot better than some other things. I mean, at that time, you cldn't purchase a home so it

L You could not..

ID You could not purchase a home.

L Why.

ID The people wouldn't sell you a home to a Japanese at that time. It was real difficult to buy a home.

L Did you know people who had tried?

ID I believe we tried and a lot of people I know tried to buy homes but they couldn't purchase any home. Infact, I think Henry was the first Japanese to be able to purchase a home. In Salt Lake.

L So people would just not sell--

ID Not selling to Japanese people.

L So then owning a business, living in the business was

ID Not too bad.

L Not too bad.

Some kind of a solution ...
were there still prostitutes in the West Side Hotel?

ID Now?

L No then.

ID Yes. Yes there were a couple living in the hotel.

L Did they cause problems.

ID No, no no problems.

In fact, there were a couple of Caucasion sisters that came in oh maybe twice a week for a couple of hours at a time, you know, to take care of them -

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clients - and they'd goback home.

L So they would rent the rooms for the day?

ID They would rent the room for a few hours at a time.

I remember they were real nice, pretty. And they seem to come from pretty good families, I imagined, the way they were dressed and the way they talked. They seemed like they were upper class.

L And they would come in once a week.

ID Once a week for a few hours.

L Did the other prostitutes, did they have a more constant clientele.

ID Yes.

L Day and night.

ID {laughs} day or night. If that business pops up, they're there.

L It's hard to get a picture of everything that's going on here. Now, were there still many Greeks and Mexicans also living there?

ID Oh, yes.

L Mexicans and Blacks who worked on the railroad still. Were they still coming, the porters?

ID Yes, the porters were coming.

L Who were the longer time people. Which are the kind of people that would stay a long time in a hotel?

ID The Greek people that had a business there. And the

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Mexican people that ran businesses in that area, they would stay there.

L And these guys weresingle. They didn't marry?

ID They were bachelors.

L Do you know why they didn't marry, any of them?

ID I guess it's likes, early Japanese people, when they firstcame, they didn't have wives. And I guess it was the same with a lot of these people. Especially Greek people. And they were all bachelors. There were very few that had wives in that area. In fact, there was just one family that I recall had a wife and a few children. But most of them, they were all bachelors.

L All single guys. So it was a good thing in some ways, the prostitiutes - they were surrounded by single men.

ID Sure.

{talks about next meeting for interview}

end

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L Why don't you just begin with what you remember about the building of the first Buddhist Church?

ID I'm not too acquainted with the actual financing, but I understand--I know that it was a very difficult project to finance. There were few people, in particular, Mrs. Tarazona, Mr. Marakami and those two names come people that were basically responsible for trying to raise the finances to build that church.

L IS that Mrs. Tarazona or Mr.

ID Mr. and Mrs. Tarazona and Mr. and Mrs. Marakami. Mostly the only two names that come to my mind. That they were largely responsible for trying to raise the money to actually get the building started. And, I understand that they had some great difficulty. In fact, they had to put out some of their own savings to actually get the seed money to get it going.

L Was money sought anywhere else beside Salt Lake.

ID From my understanding it's in the Salt Lake area.

L Was money received from Japan.

ID I don't - haven't heard anything of receiving any contribution from Japan. No. It was mostly arranged out in this local area.

L That's interesting. Do you know anything about the building itself. How it was built or what kind of design was used after.

ID Well, actually, the building didn't look like, you know, a typical church building. looked more like an

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apartment house. Cause the front had a large, very large window. And it had two entrances. On the side. And a chapel-- small chapel. And a kitchen on the main floor. And then they had a basement where they held mostly Japanese school. They had Japanese language school there three times a week. Following the -- following our regular school, we'd go to there for Japanese language teaching three times a week for about 3 to 6 o'clock. And on Saturdays.

L Three times during the week and on Saturdays?

ID Three times for the whole week and then a half a day Saturday. And as I recall, the heating system was very inadequate. In the basement, they had a large pot belly stove to keep the whole basement. And eventually, put this radiator-steam-steam heat in the basement. Before that, it was just one big pot belly stove.

L It must have made a cold--

ID Yeah, very cold. It would be either hot or cold. If you're near the stove, you're too hot. And if you're in the other classroom, you're cold.

L How is it determined what kind of Buddhist sect is going to be maintained in a temple? Whether it's Zen Buddhism --there are several.

ID Yes, there are several sects.

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L How is it determined.

ID Our sect is Jo Do Shin Shu Sect.

L This is a kind of a basic question, but how it is determined that it was this sect that was going to be in it?

ID Well, it was most - Most of the people that were Buddhist here are of Jo Do Shin Shu Sect. And, that's the sect that is determined by the Buddhist Churches of America headquarters. Is Jo Do Shhin Shu. And they in return are connected with Nishi Hong Gung S which is the mother church of the Jo Do Shin Sect. Kyoto.

{sorry, no spellings}

L So that's the way that was determined. Did the people from the Jo Do Shin Shu sect, did they live in a certain place in Japan. Did they live in the area?

ID No, not necessarily. It's more or less spread out throughout the entire Japan.

L So it's kind of an accident, or is it that more of those people should have gathered here than a different sect?

ID I don't know if you could call it an accident.

L come from a geographical area, that's what I'm wondering.

ID Well, originally, when Buddhism was first introduced in the United States about 1890 or so. At that time, the ministers that came over were of the Jo Do Shin Shu sect. So that's where it all started in America, at that

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time. The Jo Do Shin Shu sect. So naturally, it was the largest sect and the strongest Buddhist sect.

L How come that one came over and not any of the others.

ID That I couldn't say. Other than the fact that perhaps the Nishi Hong gung was more powerful than the other Buddhist Sect. That could be it. There's a Nishi Hong Gunge and a Higashi... .

L What does Nishi mean.

ID Nishi means the West. And Higashi is East. So there is two sects . The Nishi and the Higashi. And And we belong to the Nishi Hong gunge.. Nishi is the West.

L NISHI? WEST?

ID Yes.

L Are there any differences, do you know, between the two sects in terms of practices or rituals?

ID I'm not - I'm not that - I'm not sure. But I think the Nishi Hong teaching is a little bit more liberal than the Higashi - the Eastern Hong gunge. .

L The Western is a little more liberal.

ID A little more liberal in their teachings.

L That's interesting.

How was the idea of the church, the Buddhist Temple, received in the early years, 1920s and 30s. What have you heard about it's reception in Salt Lake? By other white people--

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ID Well, during my lifetime, I can't recall any ill feelings towards the Buddhist group in Salt Lake. In fact, they seemed like they just had good relations with all groups- church groups. I can't ever recall any--any unpleasant incidences.

L Doyou think Buddhism is understood here? Is it appreciated as -- well, is it understood?

ID No, I don't think so. That's one of the great problems with Buddhism and that's one of the things that the Headquarters is trying to stress is to get Buddhism spread more out of our own group to more to the outside Caucasian groups. To get more, other groups of people interested. Because we feel that it will not progress or spread by just rying to keep it within our own group. So the only way to do it is to spread Buddhism and get people to understand -other-other people, other race, other types of people into our group.

L Sothat's what's important now?

ID That's extremely important now. That's the only way that we feel that Buddhism is going to survive in America is to get other groups in. A lot of our own group is going out of our own religion to other religions as more of our members inter-marriage, they start gradually dropping out of our, you know, church. So it's getting to a point where it's hard to - hard to mantain membership within

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our own church.

L Mostly younger people.

ID Yes, as the older generation dies away, the younger ones have other things to do beside going to church, so our membership is just dropping all over.

L Really.

ID Yes. I think that's true with any - seem like most churches, not just Buddhas, but other churches too are having problems keeping the young people membership in their church.

L In the early years, like in the 30s, 35s, 30s, when you were a young person, would you go with your parents to the temple?

ID Oh, yes, they always took us.

L How often did they...

ID Well, we'd go to at least once a week to what we used to call Sunday School.

L What did that consist of?

ID Well, it usually consist of service. It was, at that time, most of the ministers were all Japanese speaking - they couldn't speak English. So it was all conducted in Japanese. All the services. So, of course, we went to Japanese school during the week days, so we were able to understand quite a bit of what he was saying. But, everything was all conducted in Japanese. The , the sutras and everything. But now we're getting more of an English

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speaking ministers in our churches. So a lot - most of the services are gradually turning over from Japanese speaking to English speaking.

L Big change.

ID Yes.

L Big change. In those years, how did you like it as a young person. How did you like .

ID Oh, I didn't mind it. It was a place where you meet all your friends. But I had more fun going over across the street to the Christian Church.

L How come.

ID They had prettier girls over there. {laughs}

L So it was still like across the street like it is today?

ID Yes, right across the street.

L Were the services there in Japanese or in English.

ID In the Christian church? I'm not sure. Probably both.

L Both?

ID Ahuh.

L Cause, of course, most of the Isei, only spoke Japanese or spoke Chinese mostly.

ID Yes.

L Is there anything about the religious life of Buddhism that affected you as a young person? Any particular thing that you were moved by?

ID {pause} Ah, not too much. Just more or less a pressure from my parents to go to the temple and that's how I managed to

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stay in it. It wasn't because there was any- in my younger days - any really something significant in religious teaching or anything like that made me want to go. Just more or less family pressure to attend church.

L Did you have a shrine at home?

ID Oh, yes. Yes, we had a shrine at home.

L How does - what purpose does a shrine serve at home?

I mean, how do --do you pray, how often, when...

ID Well, I don't pray - well, we don't actually pray.

We just more or less stand in front and just meditate and contemplate about the teachings of Buddha and how it could - How it affects our lives. And express, express our appreciation for every day.

L So it's a kind of reminder more than a natural...

ID It's a reminder. A reminder of how short life is. How fleeting life is. How undependable it is. So, we feel that during our lifetime, we should try to the teaching of the Buddhist.

L I like the way the shrines look.

ID You do?

L Yes. Do you like the way they look?

ID Well, I'm used to it so - I guess it's ok. In those earlier younger days, I used to think it's kind of - not something that really inspiring or--

L Not too serious - that looked a little "tacky"?

ID Well, sort of.

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L Did your parents have a special kind of shrine that they brought with them. Or - what kind of shrine did they have?

ID Oh, depends more or less - they're all alike. It's just a matter of being smaller. Miniature sized.

L Did they bring it with them from Japan or did they buy it here.

ID Oh, you can buy them here. They probably bought it here.

L So there's a morning prayer that you say before a shrine.

ID No, not particularly any time. In fact, I should do it more often, but I don't.

L In school, did you ever have to explain your religious beliefs?

ID No, no, I never. But I do remember - At that time, I was kind of reluctant to let people know that I was a Buddhist, you know. I wouldn't say I was ashamed, but I was kind of --didn't want anyone to know that I was a Buddhist. Kind of kept quiet about it. But as I grew older, that didn't bother me anymore. So, I was - Got to the point where I could say yes. If anybody asked, what is your religion, I could say I am a Buddhist without feeling any shame or anything like that. In fact, I'm kind of proud to say that now. When I was a youngster, I was kind of hesitant about letting people know I was Buddhist. Or I'm a Buddhist.

L What made you hesitant.

ID Well, it seems like some kind of - well, odd religion, odd-odd--Since everyone is Christian around me, to be a Buddhist seemed like you kind of stood out as being you know, kind of funny or it's queer or something like

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that. So.

L Really different.

ID Really different.

L Would people sometimes look at you funny if you said,
Buddhist?

ID Well...

L Kids sometimes, say, what the hell is that?

ID No, I never had occasion where I was confronted by kids
or anything like that. So it wasn't really that bad
to be a Buddhist.

L That's interesting. It -- I can understand....
You went to West High, didn't you?

ID Yes.

L That's right. And then of course, you stopped at the
high school level

How is it that Eagle Laundry entered your lives. How
did you become involved in that? As a family.

ID Well, Eagle Laundry was started about 1930 by a group
of - oh, maybe half a dozen Iseis. Who pulled their
whatever resources that they had to try and get this
business started. And during the early days, it was
very difficult because they couldn't get the loans to
--to capitalize the business. And, Mr. Henry
he was very instrumental in the early parts
of getting the laundry started. He being able to converse
in both languages and I believe he was very instrumental

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in getting some of the original loans to get that building going.

L Who were some of the others?

ID Ah. There's Mr. T . TSUMURA
Mr. FUKUDA. And Mr. KAWMURA. Mr. MORISHITA. And there were a lot--

L Was your father involved.

ID Yes, he was involved. Mr. Ishio. ISHIO.

L What was their idea behind this --why was it started.

ID Well, I suppose at that time, everyone was more or less working. Working for someone else at meager wages. And had their meager existence. I suppose they wanted something better for themselves. So they thought that well, perhaps if they organized and got some kind of business started, ^{they} could probably do much better than what in their present status. So I think that's one of the reasons why. And then, at that time, it was difficult for young people just out of school to get any kind of employment. And people if they could get some kind of business like that going, provide employment for some of their younger people. During those days, it was very difficult to get a good job. Even if you're a college graduate, you ended up working in a produce company or restaurant or running some small business of your own.

L Because people wouldn't hire Japanese?

ID No, that's true. Right.

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- L What kind of laundry was it.
- ID Well, it was a commercial laundry. They did all the linens for many - well, most of the hotels in Salt Lake City at that time. And about 35 people were employed at that time. And we had about 6 trucks on the road.
- L How did Henry Kasai manage to get the loans. How was he connected enough to be able to do it.
- ID Well, I don't know exactly how, but he was pretty well know - prominent, as far as the Japanese were concerned, in the community. And he had quite a bit of connection with Caucasian people and --
- L So he was in a good position, you're saying.
- ID I would say so.
- L Did your father get any benefit from the laundry, as soon when it started - did he go to work for it.
- ID No, he didn't go and work for it but - about the only benefit he received was dividends on the stocks.
- L That's right it was a stock company.
- ID A stock company.
- L Commonstock or private stock.
- ID Private stock.
- L And everybody bought shares--
- ID Bought shares into it. That helped finance the larger part of it.
- L So everybody had a piece in it. Everyone of these people that you mentioned.
- ID And many more that had - many more besides those names that

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that I mentioned.

L Did it only hire Japanese people?

ID No, we had Mexicans. Caucasians.

L Did it mainly hire Japanese people? Mostly hire Japanese people?

ID Yes.

L So it dealt with linens- with the Hotel Utah, Hotel Newhouse.

ID No - they didn't take care of the large hotels. All those small hotels.

L Small hotels like - you mean, all the ones that the Japanese people were working in?

ID And then places like Miles Hotel, litt

L Miles.

ID Miles, Little Hotel. On Main Street. Windsor.

Warbash, Plaza, WestSide, Lincoln, oh, in fact, we had a greater percentage of the smaller hotels in town. At the early time.

L You had a greater percentage of what?

ID Of the smaller hotels in town.

L Than anybody else? Mean, we meaning the Japanese or the laundry.

ID Even other laundries, commercial laundries.

L Who was your competition-who was the competition with the Eagle Laundry?

ID Oh, at that time, it was Royal Laundry, Troy Laundry, They were much bigger, bigger outfits than we were.

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L # SO there was just those two. The and Troy.

ID Oh, there were other laundries, I guess. Peerless.
But they're all out, just like we are. They're all out
of business too, now.

L Back to the Buddhist Church.... Was the Japanese community
in some ways divided along religious lines. I mean,
did so many Japanese belong to the Buddhist Church and
so many to the Christian church. So many to the Mormon
Church, let's say. Do you remember if it was divided
like that.

ID OH, yes, it was the Christian church and the Buddhist
group, they were all divided.

L What is the relationship between those two groups?
How do they see each other?

ID Well, there wasn't any ill feelings or anything between
the two groups. It was harmonious relationship between
Christian and Buddhist church.

L Is there any sense, let me ask you this, is there any
sense from the point of you the Buddhist members that
members of the Christian church have become more white,
more caucasian. They're trying to assimilate more?

ID Hmmm.. Not in the early days, I wouldn't say so.
No, I don't think there was any of that.

L Do you think there's some of that now?

ID No. We have - we have - equal, I would say. The Buddhist
group has an equal number of married out side of their

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own races as the Christian group. They both do now.

L I remember reading though, at some people felt that those who were part of the Christian church, maybe not so much here, I can't remember whether it was referring to Salt Lake or not. But that they were seen as being more down the road to assimilation than-- especially those who went from being a Buddhist to being a Christian.

ID

L But you didn't feel that--

ID

L So what did you begin to do as soon as you got out of high school?

ID Well, I started at the laundry.

L Where did you start-what did you do.

ID Oh, I did about everything. I drove the truck. Did the washing. I just did about everything in the plant.

L What did the plant look like?

ID Well, it was pretty- at that time, it was a real modern plant. All equipment was new. And all-- all the washers and pressers and mangle and trucks and everything were new at that time. It was a modern and up to date commercial laundry.

L So how -basic question. How were the clothes washed.

ID They were washed in great big cylinder washers. They hold about 100 pounds of clothes. And we had about 6 or 8 of them running at one time. Had a great big extractor.

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About two or 3 big extractors to take all the water out of the clothes. Dryers. And pressers.

L You had pressers - did you have one of those, --like that. Or did you have - what kind of presser.

ID They were all air operated.

L You had steam.

ID No, just by compressed air, you know. Press the valve. and that would bring the head down. And press the valve and that releases it. And.

L Call hot air?

ID Compressed air.

L The cold is making it difficult for me to think today. How many people did you start out working with, do you remember? Approximately?

ID We had approximately 35 people. Working there in the early days.

L And what kind of salaries did you start out?

ID Oh, salary was real meager. It was about 90 cents a day or something. Can't remember exactly, but I remember it was low.

L That's low.

ID Yeah, very low. Of course, the prices of laundry were low too. I remember shirts were - shirts were laundered and ironed two for a quarter. I think now you have to pay a dollar and a half apiece to have one shirt laundered. Two for a quarter then.

L You took private things too?

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ID Oh yes,

L Like clothing.

ID And we had several dozen agencies throughout the town, smaller cleaners were acting as our laundry agencies and we would pick up the laundry there and bring it back, finish it, take it back to them. Give them a certain amount of commission.

L What were the hours you worked when you started?

ID Hours are long. Usually start around 8 - 6,7 some time come back after work, after dinner, work some more. Never got overtime in them days.

L You worked til 8 or 9 o'clock at night?

ID Oh, yes.

L

ID AHuh. And for washing sometime. When I was on washing detail, sometime come four, five oc - three, four five oclock in the morning, you getit going. When it's busy.

L Soundslike you couldn't have been doing much else but work. Sounds like the work completelytook up your time.

ID Yeah, took a lot of our time.

L When youwere 18 years old, born in 1917, you - 1935 how would you describe yourself? You just got out of high school. You started working at the Eagle Laundry. What kind of person are you? What kinds of dreams or goals do you have?

ID Well, Iwas quite happy to get out of high school. Didn't

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care too much for school at that time. I kind of regret it now. If I had to do it over again, I would never quit school at that time-- I would have continued. At that time, the prospects for college graduates weren't any better than no college degree. So as far as finances were concerned, it wasn't going to make that much difference to me so I thought well, it would probably be better to be working and making some money rather than going to school. In those days, it was more fun to work and try to get a car than going to school and getting an education. {laughs}

L Did you want to travel a little - in the car - go places?

ID I wanted to go to California, that's about it. Never really cared too much for traveling until lately. Now, I like to do a lot of traveling. Went back to Japan once; Hawaii three times. All around South America, back east. And I'd like to go to Europe next.

L Were your parents disappointed in you that you quit school?

ID Well.

L Or were they not that concerned.

ID At that time, they weren't that concerned. If they were more concerned, I probably would have furthered my education. But they didn't really push me that much.

L Did they need your help financially?

ID No. No financially they didn't need my help at all.

L When you started working in the laundry, did you move out?

ID No, I lived with my parents until I got married in 1942.

I was about 25.

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- L I mean after you finished high school, you waited about 7 years. Listen, ... any JApAnese young women at that time?
- ID There were plenty of them around. It wasn't like when my father first came over. No, there was lots of girls of your age and up.
- L In the Christian church mostly?
- ID No, no. Equal number in both churches and those who don't go to churches.
- L What did you do to date in those years, where did you go out?
- ID OH, we'd go to Saltair, Lagoon, movies, dances, fishing. Outdoors.
- L Where'd you go fishing?
- ID Just go to the Uintahs. Mostly in the Uintahs.
- L On a date?
- ID Sure. Go fishing date, sure Not over night.
- L You'd go in the morning and fish all day and come back.
- ID You come back, yeah.
- L I never heard of that.
- ID Try it. {laughs}
- L How did you meet your wife?
- ID Well, I was at the laundry and one of the people that had an interest in the laundry knew her father and she just had --be in town, looking for work. So he brought her over to the laundry. And that's where I met her - in the laundry.
- L Did she come to get her clothing or what?

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ID NO, they just brought here to start working there.
Married for 28 years until she died.

L How do you remember the meeting?

ID Well, when this fellow first brought her in. I thought,
my gosh, she's dark and not much to look at. {laughs}
Cause she was just off the farm. So she was really sun-tanned
and dark and I didn't think she was much to look at. But,
turned out differently. gradually as you
get to know each other.

L Where were her parents from?

ID Her parents were living in Cheyenne, Wyoming. And they're
from the EHIME _____.

L _____ course is the village.

SO she came down from Wyoming by herself to work.

ID No, she was working for a family in Provo before she came
to Salt Lake.

L Is there a kind of a courtship period. I mean, is there a
special time period that you wait.

ID Well, we went around for about a couple of years. Finally,
her parents said, no more horsing around. You're either
going to get married or -- just forget about it. So I
thought, well, we better get married. So I married her.

L So you got married and -where did you live?

ID Oh, we lived in the hotel for a while. And then eventually
we bought a home out in Bountiful in 1953. And, lived
there ever since.

L That was much later then.

ID Yes, much later.

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- L So during those years, in '35, and 42, when you got married, did you continue to work in the Eagle Laundry.
- ID Yes, I worked there for about - til about maybe 5 or 6 years. Then I eventually opened up my own dry cleaning shop. It was on West Temple and Third South.
- Excellent Cleaners {name of store}
- L How come you opened your own shop?
- ID Well, I got tired of working so hard without much future. So I thought, well, maybe I can do better for myself if I started my own - my own business and be my own boss.
- L Did you have any financial help with your Dad or your mother.
- ID Yes, my parents helped me buy some of the equipment.
- L And did you do all the laundry in your shop or did you send it to the Eagle.
- ID I was more in the dry cleaning. Not in the laundry. So I had my own equipment to do my own dry cleaning and finishing and all that.
- L So you had nothing to do with the Eagle Laundry at all.
- ID I acted as a laundry agency is about all.
- L Oh, sometimes people would bring things to you and you would turn it over--
- ID Yes, the laundry part of it. Yes.
- L Would you get a commission on that?
- ID Yes, a commission.
- L During those years, in the late '30s, especially, Japanese Town would have been still pretty strong, still pretty

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much intact. At the time you described to me. How, in those years, how the Japanese businessmen that started earlier, say in the teens and twenties, how did they do in the depression years? How do you remember them doing?

ID I thought they had a difficult time. But they all seemed to make a living. I can't ever remember any of the businesses closing up because of lack of business. We all managed to keep our head above the water somehow.

L Who were the big people in the community during those years? Who did people look up to?

ID Well, mostly I would say the church leaders. And some of the community leaders.

L Names.

ID Oh, Henry Kasai and Mr. Figuda --

L Why Mr. Figuda. What was ---

ID He was president of the temple and he was also president of the Eagle Laundry. And --

L Were any of the farmers looked up to.

ID Oh yes, the Ushios.

L What about the man who worked in the strawberries.

ID A ?

L Was he an important figure in the town?

ID Not that I recall.

L Terazowa?

ID Terazowa, the Utah Nippo.

L Was he significant.

ID Yes.

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- L The question I'm trying to determine really. Did the community have a kind of built in leadership, structure. Did it have some people here it looked to as showing the way, kind of -- even if it wasn't formal, kind of implicit.
- ID Well, these - the people that I mentioned.
- L Karsai, FUKUDA, USHIO, KASUGA, and TARASAWA? Correct.
- ID Kasuga not so much. Very little. It's all -- Hashimoto. Yes. Church ministers.
- L So you opened your store - before the war started? ?
- ID Just before.
- L Where were you when the war started, when you first heard about it. How did you hear?
- ID Oh, I was coming home with a group of fellows from skating out on the lakes. And happened to hear it on the car radio.
- L Coming back in the car?
- ID Yes. That's when I first heard about Pearl Harbor.
- L What kind of a reaction did it cause amongst you?
- ID Just kind of stunned feeling. Kind of a cold feeling.
- *** Something like whole energy just drained out of your body. Just kind of a shock.
- L That's a good description.
- So it was kind of frightening.
- ID It was really frightening.
- L Was there any - any sense at that time, that you had, that they would cause problems for you - for the Japanese people?

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ID Immediately, those feelings that it's going to have some big effect on us. Plus, it's going to be a war between the US and Japan, so we knew we being people of Japanese ancestry, we knew right away, . It's not going to be easy.

L So I can see..

end side one

begin side two

L --I can see -- you're sensitive, anyway. And possible negative repercussions of it. This would make it even more tense, more extreme.

ID I thought the end of the world had come.

L What were the fears that you remember having at that time?

ID I had all kindsof fears. Just - personal bodily fears, you know.

L Fears of being hurt.

ID Being bodily attacked or. Also, you start thinking about what your Caucasian friends - their attitudes going to be towards you.

L Sure. Did it make people kind of go into shells, withdraw?

ID You had no choice. They start putting restrictions on us so we had not choice. You couldn't gather more than 3 people together at one time. And you had curfews. And you really were isolated. Had to give up all your fire-amrs, cameras, radios. Everything. Had to turn them in. And the government closed down your assets, bank account.

L too.

ID For the laundry, they closed up all our assets and we had a very difficult time operating at that time because they closed our assets.

L So you couldn't get any money--

ID No, it was very hard.

L I can see you as you're talking about it, you seem to feel what happened then. What kinds of things do you feel?

ID At that time? Well, really - we thought that this was maybe the end. You felt like your life was coming to an end. And you had apprehensions for yourself; you had apprehension for your family. And the whole future just seemed like you just blocked out, seemed like there was no more future. And it was an awful depressing feeling.

L Were you able to talk to anybody at that time about what you thought - or was it something that you had to bear by yourself?

ID No, you had - anyone to talk to. I guess our group felt more or less the same way.

L Who was your group? Friends. The other young men you knew?

ID By name?

Oh, some of them are members of our church and some are friends from the other church. And it didn't make any difference which group we were in. We all felt that same way, I guess.

L Did it make you angry at all? Besides the sadness, did you feel the anger of it?

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ID No. I didn't feel any anger towards the U.S. and I didn't feel any anger towards Japan. I don't remember feeling an anger towards them. All I can tell you, I'm leaving in about 15 minutes.

L So then 1941, is over. 1942 comes around. Did you have any ideas about entering the Armed Service or.

ID No.

Had to go for induction. And, they called me once and at that time, I had very serious asthmatic condition so they deferred me and then they called me back a few months later and it wasn't any better, so they classified me as 4-F. But my younger brother- my youngest brother, he was called and he was taken. And served as a member of 442.

L Your youngest brother.

ID Yes. For two years.

L Where is he living.

ID He's living in Salt Lake. MISA0 {his name}.

L Were you able to keep the store going during the war?

ID Yes. I had no problems keeping it going.

L You had business and everything?

ID Yes.

L Were there any incidences that you ever knew-during the war- things that happened to you and others.

ID Because of the war? No, to me personally, I never had any unpleasant incident that I can recall.

L Other people?

ID When I was running a shop on West Temple, I had a service-

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men coming in from Kearns. Used to be some kind of base out in Kearns, Utah. And they would come in every day and come into my shop and I would give them a fast press job or something. They always wanted to look real sharp and they'd come in and get their pants pressed and things like that. And a whole line would like up, getting their pants pressed and blouses pressed.

L That must have been a funny thing.

ID Yes. Had a little booth where they come in and take their pants off and press them and bring them back in.

L And they'd walk out--

ID And they'd walk out. The next one come in..

L Walk out with a new crease.

ID Yeah.

L So you don't remember really any unpleasant things?

ID Oh, maybe some might call me a Jap or something. But that's about all. But I don't even recall that. So all in all, it wasn't that -wasn't really that unpleasant.

L Did you feel the war to be long?

ID I felt like it was pretty long. I thought it was going to last forever.

L What are the memories that you have of those years. What is in your mind as you're looking back now, this moment, what is - that comes to mind? Good, bad, whatever...

ID Well, when I think about it now, It was bad. But, it could have been worse when you think about what happens in other parts of the world as a result of this war. When you

think about that situation, I guess, we could be kind of thankful that it wasn't any worse than it was.

L That's true-people suffered greatly--

ID Greatly compared to what we actually suffered. When you think of - they consider you as the enemy, you could be in pretty bad situation. Considering I thought, well, American people are pretty broad minded and understanding and generous in spite of the war towards us. And I thought all in all, it wasn't as bad as it could have been.

L Other people were treated terribly in other places.

ID That's true.

L What memories of Salt Lake do you have during the war -the war years, do you remember. I mean, how did the town look in those years?

Soldiers walking around all the time?

ID Oh, yes, you'd see people in uniform all the time.

And, it looks like the whole town was kind of - a little more subdued.

L Were there foreigners, like people nobody knew, in and out of the town?

ID No, not that I recall.

L Soldiers coming in from the bases from other parts of the United States. I mean, you know--

There was a sense, you're saying, of quietness?

Maybe the town was holding it's breath?

ID Could be. Could be.

Interviews with Japanese in Utah
Accn 1209

Ichiro Doi

(Interviews bound incorrectly. Begin at the
end and work backwards.)