

Historian Mark Howland Rawitsch sheds light on this monumental, though little-known, court case in his thought-provoking study, *The House on Lemon Street: Japanese Pioneers and the American Dream*. The narrative parcels the relationship between the Haradas and their beloved home into three time periods—the prewar period when they fought to establish their residence, the World War II era when they were forcibly removed, and the postwar resettlement period when the youngest daughter Sumi assumed sole residence.

Rawitsch describes the Haradas' early years in Riverside as they gradually assimilated into American culture, and he chronicles the growth of Jukichi and Ken's family through the birth of eight children. By placing the Harada family at the center of the narrative, Rawitsch uses local history to convey the larger experience of Japanese immigrants as they navigated the complexities of assimilating into American culture and society. Though their landmark court case was a significant victory over discriminatory legislation, the Haradas, along with other Asian Americans, were subjected to decades of de jure and de facto discrimination and prejudice. Mine and Sumi, the two Harada daughters, for example, recalled being pelted by rocks and being called vicious names by neighborhood children. Later, following the attack on Pearl Harbor and the issuance of Executive Order 9066, the Haradas and other Japanese on the West Coast were removed from their communities and incarcerated in "war relocation centers" during World War II.

Rawitsch uses the Haradas' experience as a portal into the story of Japanese American incarceration. Through the separation of Harada family members and the deaths of Jukichi and Ken while incarcerated at Topaz, Rawitsch powerfully conveys the disruptiveness of internment to the family unit, especially the toll that it took on the older Issei. Rawitsch also explores ways in which many of the internees (most of whom were U.S. citizens) demonstrated loyalty to their country through military service and cooperation with the War Relocation Authority, despite the violation of their civil liberties.

Rawitsch shifts the focus toward Sumi as she returns home at the conclusion of the war. The familiarity of her family's belongings comforted Sumi as she remained alone for the last five decades of her life. She kept to a small portion of the house, leaving the rest exactly as it was before her family was forced to leave in 1942.

In the epilogue, Rawitsch reveals his connection to the story, which leads to a highly revelatory section of the book. While the prewar landmark court case gives the Harada House its particular historical value, Sumi's memorialization of her family's experiences through the preservation of material culture within the home is of great significance. Due to his interest in Japanese American history, Rawitsch visited Sumi to learn more about her family's story. Though familiar with the

general history of the house, he discovered a deeper layer to the story when Sumi took him upstairs. Rawitsch describes being amazed by the preserved artifacts of a family's memory. He recounts being "fascinated by what was unfolding before my prying eyes. With no stretch of my imagination, it seemed as if the house was speaking to me" (296). Tacked to a wall was a calendar from May 1942, with the 23rd circled. Sumi explained that was their evacuation day. This was just one of the more than six thousand objects kept within the Harada House—a repository of Sumi's highly personalized memory of the activities that took place within its walls. Sumi and her brothers, Clark and Harold, subsequently donated the house and its contents to the city of Riverside. Lane Ryo Hirabayashi, a professor of Asian American studies, remarks in the afterword, "The Harada Home is well on its way to becoming the most significant archive for specific and comparative study of the early Japanese American immigrant house and home" (318). The Harada House became a National Historic Landmark in 1990. This designation signifies that the house is just as much about public collective memory as it is about personal memory.

As a result of exhaustive research that includes an impressive collection of interviews with family members, court transcripts, diary entries, letters, personal histories, photographs, and material culture, Rawitsch creates deep character portraits. He weaves the Haradas' narrative into the social milieu of Riverside and masterfully places their story within the context of the broader experience of Japanese Americans. The book reads like a novel, yet is so meticulously researched and densely packed with facts that it should be considered an authoritative text on the history of Riverside and Japanese Americans in the twentieth century.

*The House on Lemon Street* succeeds in documenting an important yet forgotten story in American history. Rawitsch's extended periodization creates a comprehensive narrative of Japanese immigration, assimilation, discrimination, wartime internment, and its aftermath through the lens of an ordinary, yet extraordinary family. The book makes a significant contribution to the historiography of Japanese Americans and to the burgeoning field of object studies that scholars and history aficionados alike will appreciate.

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