

Interviewer's code

Helen Suzuki

(Hana) Shiozawa

Evacuation and Resettlement Study,
February, 1944 (Revised)

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview May 2, 1944 Interviewer C. Kikuchi

1. Case number 41 2. Sex, M F 3. Marital stat. M S D W O

4. Present address 742 Dearborn St. Entered March, 1944 Left

5. Later addresses _____ Date _____
 _____ " _____
 _____ " _____
 _____ " _____
 _____ " _____

6. Birthplace Los Angeles, Calif. 7. Birthdate 8-21-21

8. Alien or Citizen citizen 9. Nisei, Kibei or Issei nisei

10. Addresses between Dec. 1, 1941 and evacuation

	Date	Entered	Left
(a) <u>Pasadena, Calif.</u>	"	<u>1921</u>	<u>1942</u>
(b) _____	"	_____	_____
(c) _____	"	_____	_____
(d) _____	"	_____	_____
(e) _____	"	_____	_____

11. Assembly Center Tulare Date 5-12-42 8-30-42

12. Relocation Center Gila Date 9-1-42 12-26-42

13. Addresses since leaving Relocation Center (prior to "present address")

	Entered	Left
(a) <u>Kenwood Ave., Chicago (Yuri)</u>	<u>12-28-42</u>	<u>1-3-43</u>
(b) <u>Maple St. " (Mariko)</u>	<u>1-3-43</u>	<u>1-10-43</u>
(c) <u>Elm St. " (2 people)</u>	<u>1-10-43</u>	<u>2-10-43</u>
(d) <u>Rush St. " (Dorothy)</u>	<u>2-10-43</u>	<u>9-10-43</u>
(e) <u>Erie St. " (Sesu & Ellen)</u>	<u>9-10-43</u>	<u>Feb. '44</u>
(f) <u>Rush St. " (Dorothy)</u>	<u>Feb. '44</u>	<u>Mar. '44</u>
(g) _____	_____	_____

14. Family members living together on December 1, 1941.

Relationship to Resettler	Age	Sex	Birthplace	Occupation	Religion
(a) <u>Father</u>	<u>65</u>	<u>M</u>	<u>Japan</u>	<u>Store owner</u>	<u>Christian</u>
(b) <u>Mother</u>	<u>50</u>	<u>F</u>	<u>"</u>	<u>Housewife</u>	<u>"</u>
(c) <u>George (bro.)</u>	<u>24</u>	<u>M</u>	<u>L.A.</u>	<u>Helped dad</u>	<u>"</u>
(d) <u>Uncle</u>	<u>48</u>	<u>M</u>	<u>Japan</u>	<u>Dad's partner</u>	<u>"</u>
(e) <u>Self</u>	<u>22</u>	<u>F</u>	<u>L.A.</u>	<u>Helped dad</u>	<u>"</u>
(f) _____	_____	_____	_____	_____	_____
(g) _____	_____	_____	_____	_____	_____
(h) _____	_____	_____	_____	_____	_____
(i) _____	_____	_____	_____	_____	_____
(j) _____	_____	_____	_____	_____	_____

CH-41

15. What members of family listed in 14 evacuated together to Assembly Center?

Give symbols

What other related persons?

Relationship to Resettler	Age	Sex	Birthplace	Occupation (as of Dec. 1, 1941)
(a)				
(b)				
(c)	except brother		(drafted on 2-7-42)	
(d)				
(e)				
(f)				

16. What members listed in 14 or 15 above went together to Relocation Project?

Give symbols

What other related persons?

Relationship to Resettler	Age	Sex	Birthplace	Occupation (as of Dec. 1, 1941)
(a)				
(b)				
(c)	#15			
(d)				
(e)				
(f)				

17. Family members living together in Chicago

Address

symbol (see 13)	Entered	Left	Relationship to Resettler	Age	Sex	Birthplace	Occupation (at date of interview)
(a)	with friend						
(b)							
(c)							
(d)							
(e)							
(f)							
(g)							
(h)							

18. Educational history of resettler

Grammar schools (name and location)

Dates	Grade completed
Lincoln school, Pasadena	1927-33 6th
McKinley Jr. High "	1933-37 9th

High schools (name and location)

Dates	Grade completed
Pasadena J.C., Pasadena	1937-41 14th

Colleges, universities and vocational schools, (name and location)

Dates	Grade completed	Degree
Pasadena J.C., Pasadena	1937-41 14th	A.A.

Attendance at Japanese language school, location

Dates
Pasadena gakuen, Pasadena 1933-37

19. Occupational history (begin with first job). Note periods of unemployment by entering dates continuously and writing "unemp" in Job column to cover such periods. Include employment in Assembly Center and Relocation Project and continue with employment since resettling.

[illegible]

20. Political activities

Dates	Voted in what elections	For what party
	never voted	

2. Gila 8/27/42
3. Tulare 5/12/42
4. 1150 Forest Avenue, Pasadena, Calif.
5. Suzuki, Tokuji Japan
Yoshizawa, Michi Japan
- 5a. U.S. Art Dealer Abroad same
7. Grammar school, Lincoln, Pasadena, Calif. 1927 to 1933
Junior high, McKinley, Pasadena 1933 to 1937
High school, Pasadena J.C., Pasadena 1937 to 1939
College Pasadena J.C., 1939 to 1941
- 7a. Degree: Associate in Arts
Major: Commerce
8. Japan 4/30 to 8/30
12. 61 115 lbs.
13. No major defects
18. Single
19. Daughter
20. 8/31/21
23. No
24. Jr. Col. 2
25. Speaks Japanese and French (French a little)
27. Sales Person Gen.
- 27a. Seamstress
28. 10/42 WRA Agricultural Steno-typist \$16 mo.
10/42 to 10/42 WRA Mess Operations Waitress \$16 mo.
8/42 to 8/42 WCCA, Clothing Sr. Typist \$12 mo.
6/42 to 6/42 WCCA, Food Warehouse " \$12 mo.
3/42 to 4/42 Yamato Company, Art Dealers Sales Clerk \$18 wk.
12/41 to 3/42 State of Calif. Motor Vehicle, Jr. stenographer \$90 mo.
Pasadena
6/37 to 12/41 Yamato Co. Art Dealers (Uncle) Sales clerk, cashier
Pasadena, (part time) bookkeeper secy. \$16 wk.
Student, attending school
29. Hobbies: Knitting, reading, music, sewing
O.P. Secretary (private); office clerk
30. Union Church

Helen's father, Tokuji William Suzuki

2. 8/26/42
3. 5/12/42
4. same
5. Suzuki, Jubei Japan (dec.)
Yoshizawa, Mon Japan (dec.)
- 5a.- Abroad, merchant
7. Grammar School, Methodist S.F., Calif. 1897 to 1899
High school, Methodist, S.F. 1899 to 1900
Business school, Healds, S.F.,
Japan: Higashi-yatsyshi-ro-gun Grammar 1884 to 1892
From 1892-1897 Founder and helper of Confucius School, "Sei-bi Gi-jiku". About 100 enrolled, now disbanded.
- 7a. Confucius Scholar

8. Japan 1878 to 1897
Went to Japan and China about 10 different times to buy art goods,
as an art dealer. Can't remember exact dates. 3-4 years
apart. Stayed average $\frac{1}{2}$ yr. each time.
China-Shanghai, Amoyji, Hongkong, Canton, between 1904-1929
were the cities visited in China
Last visit to Japan 6/29 to 12/29
12. 63 135 lbs.
13. Affected with high blood pressure
18. Married
19. Head
20. 7/1/78
23. No
24. Grammar 8 (Japan)
25. Speaks English
27. Mgr. Retail store
- 27a. ---
28. 1901-1942 Yamato Art Co. Part-owner 2 stores.
Oriental Art Goods Store Employed 2 managers, approx.
102 E. Colorado St. 20 sales clerk, janitors, etc.
Pasadena, Calif. Christmas holidays and rush
Also 732 So. Broadway periods, 30 extra employees.
Los Angeles, Calif. (Part-owner with 3 brothers)
Since the depression of 1929 have had no profit, have
lost every year. Just before evacuation estimated a
loss of \$10,000.
29. Skills: Can detect value of antiques
Hobbies: Great interest in antique arts of all countries,
especially of the Orient
30. Christian (Union Church)

Helen's mother, Michi Suzuki

2. same 8/26/42
3. same
4. same
5. Yoshizawa, Gi. Japan
Komagari Rin, Japan
- 5a. Abroad, Mayor of town
7. Grammar school, Katsunuma, Japan, 1898 to 1906
Studied English under Mrs. Waterhouse in Pasadena off and on
once a week about 4 years privately
- 7a. None
8. Japan 1891-1917; 5/30 to 8/30
12. 60 110 lbs.
13. Good, no major defects
18. Married
19. Wife
20. 9/2/91
23. No
24. G-8 Japan
25. Speaks English (not fluently)
27. Gen. sales person
- 27a. —

28. Housewife
1932 to 1942 Tokuji Susuki
Oriental Art Goods
102 E. Colorado St.
Pasadena, Calif.
also at:
732 So. Broadway, L.A.
Salesclerk \$16 wk.
off and on when busy
during and before holi-
days-helped at husband's
store
29. Hobbies:--
O.P. Salesclerk
30. Union Church

Helen's uncle, George Yutaka Suzuki

2. same
3. same
4. same
5. Suzuki, Jubey (dec.) Japan
Yoshizawa, Mon, Japan
5a. ---
7. Grammar school, Iwai Mura, Japan, 1901 to 1907
High school, Hikawa, Japan, 1907 to 1912
Business school, Woodbury, Los Angeles, 1917 to 1919
7a. Specialization: Bookkeeping
8. Japan 1894 to 1914
12. 61 101 lbs.
13. No major defects; wears glasses
18. Single
19. Brother
20. 6/20/94
23. No
24. Hi.5 Japan; 2yrs Business
25. Speaks English
27. Mgr. ~~xxxx~~ retail trade
28. 9/26/42 WRA Gila Farmer, plant vegetables, harvesting \$16
and weeding. Squash harvesting at present
8/42 to 8/42 WCCA Tulare Supervisor, Clothing Dept. \$12 mo.
1919 to 1942 Yamato Art Goods Manager \$80 mo.
102 E. Colorado Three employees on the average.
Pasadena Rush season employed 10 more.
Kept books; purchased art goods
He was in partnership with his brothers (four in all
plus two friends). Had 2 stores in Pasadena and one
in L.A. Location of Pasadena stores: 458 Colorado St.
102 E. Colorado St.
29. Skill: Does little typing
Hobbies: Fishing, reading
O.P. Farming (in camp)
30. Christian Congregational

Evacuation & Resettlement Study
Charles Kikuchi
Chicago, Illinois
May 15, 1944

CH-41
Hana Shiozawa (pseud.)

Hana Shiozawa is a 23 year old single nisei girl but she is expecting to get married at the end of this month. Prior to the war she was living in Pasadena, California. Since coming to Chicago she had held 2 jobs, one as a clerk at the Methodist Publishing Co. and her present job as an order taker at McClurg's. Hana is one of the most conservative type of nisei individuals and she has acquired a great deal of the Japanese family background in her personality development altho she she does not recognize this point. The interviews were conducted over 3 different periods of time.

Hana Shiozawa was born on August 21, 1921 in Los Angeles, California but she has lived most of her life in Pasadena. She is the only girl in a family of two. Her father, 65, was born in Japan and he was an art gift store owner prior to the war. Hana's mother, 50, was also born in Japan. The parents are in the Gila relocation center at the present time. Hana's brother George, 24, was drafted into the Army shortly after the outbreak of the war. He had been assisting in his father's business up to that time.

Hana's entire school education has been in Pasadena. She attended the Lincoln elementary school from 1927 to 1933, where she completed the sixth grade. She then went on to McKinley junior high school where she graduated from the ninth grade in 1937. Hana then went on to the Pasadena Junior College until the summer of 1941 when she completed the 14th grade with an A.A. degree. She attended the Japanese language school in Pasadena for several years but she was not sure of the exact number of years. She helped her dad off and on in his Pasadena store after reaching the age of 16. She did it ~~for~~ at full time from June until December, 1941, without pay and then she was appointed to the civil service as a junior stenographer shortly after the outbreak of the war. She held this job until March, 1942.

Her family was evacuated with her to Tulare on May 12, 1942 and on August 30, 1942, they were sent to Gila relocation center. In Tulare ~~xxxx~~ Hana worked as a typist for about a month for \$12 a month. In Gila she worked 2 months as a clerk for \$16 a month. Hana resettled to Chicago on December 28, 1942. Her first job was a clerk for the Methodist Publishing Co. at \$90 a month. She held this job from January, 1943 until June. In July, 1943, she changed

her job to McClurg's Co. where she has been employed up to date as an order picker for \$120 a month.

Hana has made seven housing movements since her arrival in this city. She remained with a friend on Kenwood Ave. for one week after arriving in Chicago. Then she moved in with another friend for another week. One January 10, 1943, she moved with 2 girl friends into an apartment on Elm St. where she remained for a month. On Feb. 10, she moved into an apartment on Rush St. with CH-39. She remained in this apartment until Sept. 10, 1943, when she moved to Erie St. with 2 other girl friends. In February, 1944, she moved back to Rush St. with CH-39 and remained for two weeks. In March she moved to Dearborn St. with CH-25 where she is living at the present time. She expects to be married at the end of this month (May, 1944) so that she is now looking for other housing accommodations.

In personality Hana tends to be rather reserved so that it was a little difficult to draw her out fully until the latter interview. One of the points which she stressed strongly was that she did not have any Japanese cultural influences upon her. However her life story would indicate otherwise. Hana apparently desires to disassociate herself from all aspects of the Japanese influences and she is sincere in her belief that these things do not affect her any longer. However, in her marriage plans she has gone through the regular Japanese cultural system, with modifications. Altho the Pasadena nisei had many contacts with Caucasians in the pre-evacuation period, it seems that they led more or less of a segregated sort of life in the Japanese community.

Helen is about 5 ft. 2 in. and she weighs around 120 pounds.

She is round-faced in her physical features. She does not have many facial expressions altho it may be that she was slightly tense during the interview. However, her present room-mate stated that Hana was a reserved person and often quite moody. She stated that Hana had not really developed until her recent romance which is culminating in marriage. She tends to be conservative in her political thinking altho she admits that this is one of her lesser interests. She is fairly well read but most of her reading is recent fiction. She definitely admitted that she suffered from feelings of inferiority and that there were many times that she had sympathetic attitudes toward the Japanese, altho not necessarily Japan. Many of her attitudes are based upon bitterness, emotional confusion, and etc. However, she has developed in her personality greatly during the past couple of months and her forthcoming marriage may have been an important factor in this. Hana is rather shy so that it was quite an effort for her to express her real feelings on certain topics she talked quite freely when it did not touch on her personal life. The interviews may have been more successful and more detailed if the interviewer had spent more time on ^{establishing} ~~xxxxxxx~~ rapport. However, there was a limitation of time so that the emphasis was placed upon the main sections of the questionnaire.

Hana's story follows in detail:

"I guess my father first came to this country around 1898. He came to San Francisco first from the Yamanashi Ken. He never said to me why he came over here. I think that it was mostly for business reason. He went back and forth between America in his trade work before he was married. He married my mother in Japan

and then came back to establish business connections here. He called for my mother in 1917. He was in with a group of men who started the Yamato Importing Art Goods company. My mother helped him for a while until the first child was born. I had an older sister but she died during the Spanish flu epidemic.

"After a few years the Yamato Co. dissolved and the Shiozawa brothers bought it out. There were four of these brothers and dad operated the branch store in Pasadena. There was another store in Los Angeles and my uncle was the manager of that one. Dad moved the family to Pasadena about 1920 and he was operating this store until the war broke out. The family consisted of my older brother and me with my parents. Dad was always good to my brother and me and I always got along well with him. He was usually jolly but at times he seemed much too strict for me, especially in regards to going out on dates. He never gave any reasons because it was expected that I obey all his instructions without questioning. That was the way I was brought up. As I got older dad let me take part in some of the important decisions which affected me. He always thought that my brother was right as he was a boy and considered more important than a girl. My mother was always swell to me. She always trusted my brother and me in everything we did and we couldn't do anything to hurt her so we always did the right thing about everything. Mother was very reasonable when it came to things which affected us and she tried to make us develop a feeling of independence. She never gave me very much of the Japanese cultural traditions.

"There isn't too much that I can remember of my childhood life. We always ate a mixed diet of Japanese and American food at

home. We celebrated Xmas and Thanksgiving American style but New Years was strictly a Japanese celebration in our family and we had all the Japanese customs associated with that occasion. March 3 was another Japanese festival day which I looked forward to. It was Doll's Day and my mother always brought out the set of dolls for me. We spoke Japanese at home all the time but I used English with my dad occasionally since he used it in the store. My uncle was living with us and he could speak a little English also.

"Dad was not too active in the Japanese community in the few years before the war. When he first went to Pasadena he helped to build the Japanese Association hall. As more Japanese came into town, dad stepped into the background as most of the Japanese business men were Buddhist. Dad spent more of his time taking a part of the activities of the Japanese Christian church. He also belonged to the hakujin Pasadena Chamber of Commerce and he was one of the few Japanese in it. One of his hobbies was collecting rare Japanese prints and he had all of his American friends and customers come over to the house to look and admire them occasionally.

"Up through 1929 my father used to go back to Japan and China every other year to buy merchandise. He never took any of the family with him. In 1930 my mother took my brother and me to Japan and we stayed for 3 months because my mother's father had passed away and mother had gone back for the funeral observations. After that my parents had no intentions of ever going back to Japan to live permanently as far as I know, altho I suppose they wanted to go back there to retire eventually.

"Our family had an average standing in the Japanese community

of Pasadena and my parents had a lot of friends among the Japanese. It was only in business that my father had connections with the hakujin and most of the social life was in the Japanese community. As far as I can remember my mother was always willing to help me with things and she encouraged me to develop responsibilities of my own. She wasn't too strict with me altho there were certain things that I had to obey.

"Dad wanted to live in America most of all but he never could get away for the feeling of Japan whether he was right or wrong. He knew that there were certain beautiful things about Japan because he had seen them on his trips and he used to tell us about it. He felt that war could never destroy these beautiful things and he believed that it was the military forces in Japan which made it ugly for all of the common people. It was his belief that it was possible for Japan to have democracy and the Japanese people would be happier under such a system. At the same time, he believed in the divinity of the Emperor and that the Japanese were a special race. He also believed that a man was superior to a woman and other things like that. Dad was never able to get citizenship here because of the laws and that's why he just accepted the fact that his country was Japan, even though he was making a good business over here.

"It seemed like when we were children, my folks didn't get along too well. The arguments were mostly about financial worries. Later on there were arguments about whether I should be allowed to stay out late on dates and things like that. My father did not like us to go out with just anybody as he was particular of our friends. He always felt that we came from a better class than a

lot of Japanese and I believe it for a long time. When I got older I realized that it was the individual which counted the most and the family background did not make any difference. Dad would never accept this and he would tell us about what a good class of society he came from in Japan. He always told us that his cousin was a physician in the Imperial Household and that grandfather was a mayor of one of the small cities in his province. All of this made dad think that he was pretty good and he wanted us to feel the same way.

"Dad didn't come to this country like most of the other immigrants. He finished high school before he came and he was not a poor immigrant. He was well read and he got most of his views from the Japanese and English newspapers. He always listened to the radio news as he was interested in international politics as it had an affect on his business.

["When I first went to the public school, I was on the shy side and not too smart. In grammar school I palled around with Japanese, Chinese, Caucasian and colored kids and I didn't know the difference as race did not matter with us. I wasn't conscious of the fact that I was different until I went to junior high school. I was proud of the fact that I was Japanese and I was happy to study about Japan. I had gone there when I was 8 years old so I knew a little of it. And that's why I wanted to study more of the country I had seen once.

"When I went to junior high school I met another Japanese girl a year older than I. We used to have our fights but she turned out to be a life-long friend of mine. I had Caucasian friends as well as nisei friends in school. But socially my life was among

the nisei entirely altho I did my school work with Caucasian playmates occasionally. I held various offices in my homeroom class but I was too shy to be active. I studied most of the time and I got into the school honor society for which I was given a gold pin. I was in this honor society for 8 semesters and I always studied hard to make it.

"About this time in my life, the YWCA started to give swimming lessons for nisei girls and that has been my main recreational interest since then.] I also made a stab at tennis but I wasn't so good in that. Our family had a tradition of driving to the beach every Sunday for an outing and for years that was a great event for us. My dad had an automobile and he took us all over the state during the summer time to see the various scenic spots. My mother always wanted him to drive towards the mountains because it reminded her of Japan.

["My family was well off in comparison with other Japanese families. Dad had a very good business so that we lived comfortably. Our house was strictly American style and we didn't have any pictures of the Emperor on the wall. My mother tried to adopt the American way of living as much as possible as she was resigned to staying here for many years. We did have a few Japanese art objects around the house which dad brought back from Japan. Our home was nicely furnished and we had all of the latest electrical conveniences.] I even had a complete bedroom set of my own by the time I was 21. Our home was really an apartment which was rented in a building near the Japanese community, but Mexican, colored and hakujin also lived around us. Our standard of living was definitely above the average Japanese families as a lot of them

had to work in domestic and gardening work.

["In 1937 I started to attend the Pasadena junior college. I always went to school in a car with a girl friend and my brother. I got very good grades the first semester I was there. It was fun because all of the other junior high school students from all over the city came to the one place. We had a lot of club socials among our nisei groups. I had a definite circle of friends that I stuck to all the way through school. We had about 3 nisei fellows and 3 girls in our group and we were really cliquish. One of these girls had a real nice home so that we had parties and dancing there.]

At first my dad objected strenuously to my going to dances but my mother thought it was okay since my brother was always near to look after me and she said that other nisei girls from nice families in our class were allowed to go. That satisfied my father so that he didn't raise any more objection after that. I was about 15 years of age at that time.] [Later on our group began to break up and go our own way except for one close girl friend that I started out with by taking a college preparatory course. Later on I switched to a business course after I finished the 12th grade. I made the honor society a couple of time in J.C. but I wasn't as smart as in junior high school.]

["When I got to be about 18 or 19, my family didn't go to the beach so much any more so my friends and I would go in a car and we would have a lot of fun. Sometimes we even went down to the beach in December if it was warm enough. I didn't belong to any clubs at J.C. except for the Triple 'J'. I didn't mix too much with the other nisei as we all stayed in our own group. I thought

that some of the nisei at school were on the loud side and that didn't impress the hakujin students so well.]

"All through childhood I went to the Japanese Christian church but as I got older my attendance got less and less briefer. I was a great lover of the movies and I always tried to see all of the pictures that came to town. Our whole family liked shows and we often went together. My mother had the most trouble in understanding the American pictures and she preferred to go to the Japanese show. I didn't like the Japanese pictures which were sponsored by the language schools but some of them were pretty good and I learned something about Japan through these shows.

["My brother and I both detested going to the Japanese language school. I didn't want to learn Japanese at all because it was so boresome. They taught us by sound and the teachers had no method in the way they instructed us. Every year the school sponsored a 'gakugei-kai' (school recitation and talent show). We all had to get up in front of the audience and perform for the parents to show what we had accomplished during the year. < We had to sing, dance and recite and I hated that, because I was terror stricken to face an audience all alone. >

"The Japanese teacher was very strict and he was pure Japanese to the core. He demanded discipline from us and he never admitted a mistake. He made us sing the Japanese anthem every time before the school started and demanded that we respect everything Japanese. He thought that boy-girl relationships were strictly taboo and we were forbidden to talk to the other sex. This teacher would tell us all about 'Yamato damashii' and that there was no great country or people like Japan. It would all go

into one ear and out the other as far as I was concerned.

"It would particularly irritate the Japanese teacher when we began to doubt some of the things he told us about Japan, and that everyone was descendant from a god. Once a nisei boy said 'Oh, heck' during one of these lectures and the Japanese teacher got furious because he said that the boy had insulted the Emperor so he hit him with a yardstick in order to teach him respect. The Japanese school also taught us that we should always have filial obedience because that was our greatest duty. The teacher said that our parents should always be respected and we should never doubt them in anything. < He taught us that the Emperor was a descendant of the sun goddess and we were all his descendants so we had to respect all of our elders. He said the reason why the Japanese wanted to be buried in Japan was because the other family members would pay respect to it. He also taught us some of the other Japanese cultural things. >

"At that time I was so young that I didn't question anything. It was all gone immediately after I left the classroom. I only went to the language school on Saturdays from 9 to 3 o'clock in the afternoon and I didn't like this because I wanted to go out and play like the other kids. < The language school would send a bus after us and bring us home. Every other week we had to take turns to clean up the school. My mother had to pay so much a month for us to attend that school. It was sponsored by the Japanese Association and the teachers mostly came from Japan although a few of them were issei women from our town. Most of the people who went to that school were Buddhists as the Japanese Association was controlled by the Buddhist issei. >

"Emperor's Day was always a big event at the language school and we had to have a celebration to pay our respect to him. We would sing the Japanese anthem to him and bow in a humble way. After that the teacher would give long speeches that I didn't understand. When this was all over they would have a lot of entertainment. The language school also sponsored Japanese movies to raise money and a lot of the movies were a lot of samurai stuff. I went to the language school for 4 or 5 years and I never did like it. My mother did not object as she did not like the teacher either. I just knew how to write kata-kana, the simple form of Japanese. I can write this to my mother and she writes it to me.

"There was no comparison with the public school which I liked to attend. I felt much more like a human being when I went to the regular school. These school days were the best of all and I look back on it as a very happy experience.] After I finished high school I stayed on in the junior college section and majored in a business course. In 1941, I graduated from the Pasadena junior college.] Just about that time my cousin suggested that I try out for the state civil service test so I began to take a lot of these examinations while I helped my father in his store at the same time. I didn't get an appointment until after the war started and then I got about 7 offers from the county. It was all temporary appointments because they didn't want to take any nisei on a permanent basis. I didn't take any federal tests before the war.

"After my graduation from junior college, I wanted to loaf around for a while and then go into civil service. My mother encouraged me in this but she thought that the chances ^(in civil service) were very slim. She told me about the discrimination that other nisei were

facing. I didn't believe this too much as I had not faced any of it myself. [I had no plans of going to school because of the lack of finances in our family by that time. There was a vague plan in my mind of going to college again a little later on. I was waiting for my girl friend to graduate from J.C. and we were planning to go back east just to see what the chances would be.] It was about this time that I first began to realize what a hard time the nisei had in getting a decent job. The only things a nisei could do was fruit stand, domestic, or an office job for a Japanese concern. It was exceptional for a nisei to get into a hakujin firm and the only place where race and prejudice did not enter too much was in civil service. The other nisei girls were doing all sorts of odd jobs after they finished school, mostly domestic, and it was a pretty limited life where they were not getting any place at all.]

["My brother knew a colored man who was a very good friend of his. This man was interested in art and literature. He used to help the nisei young people's society in church to produce a play each year and it really was a success. These events brought out a lot of hidden nisei talent and it showed that nisei could do things if they had half a chance. Most of the nisei were young and like me they were only interested in dances and a series of parties. I had a few hakujin friends, a colored friend and all the rest were nisei. It was just taken for granted that we were living a pretty good life if we got to see the latest shows and had our big dances occasionally.

"I was still rather backward in my development so I didn't go out socially with too many of the boys. I never did like to go to

places where too big of a nisei group was gathered together. I never felt at ease among the nisei. It seemed that they always wanted to find fault with other nisei. They are too superficial and they were only interested in the most obvious things and they were too limited in their thinking. I thought they were too narrow minded. I tried to be indifferent to them except for my close friends.

"I did belong to the Pasadena Civic League before it became a JACL chapter. I was in it for a year but I was an inactive member. I only joined it because I felt it could do something to help the nisei get jobs and to get the hakujin to have a better understanding of us. The Civic League did a pretty good job in public relations work in Pasadena and a number of influential Pasadenans came to the meetings and they were members of the board. Whenever a nisei was drafted, the Civic League had the American Legion come down and give pep talk and it arranged for the whole Japanese community to give the boy a send-off at the station.

"I was unaware of the brewing international complications. During the summer and fall of 1941 my dad was greatly worried about his business because of the 'freeze' but I wasn't too interested in that. Dad kept hoping that something would be done and there would be no more. I just laughed at him when he said there was a possibility that a war would come in the near future. Dad bought most of his goods from Japan and China and he couldn't get any more after the commercial treaty was broken. He still was able to get goods from China but the Japan market was entirely closed. Dad had a lot of Chinese friends in the same business and they did not turn on him even after the war was started. They told him that it

was just circumstances beyond his control and that their position could very easily reversed.

"By this time my brother was helping with most of the buying for the store. He had a likable personality so that he made a lot of friends among the hakujin. Dad had a hard time in his business during the depression and the outbreak of the Japan-China war after 1937 made his business drop because of the general boycott. Some of the customers would refuse to trade with us when they found that it was a Japanese store. My father had thousands of dollars worth of goods stored in the warehouse before the 'freeze' went into effect so that he hoped to keep going for a while. It was fortunate that a lot of his business was on costume jewelry and it was domestic and dad hoped that lots of profit would come from that. He had a lot of nisei oriental jewelry in stock also and he was worried that it might be seized in the event of serious trouble between Japan and the United States.

"As the winter of 1941 came on, sales dropped off at the store. This was the period when dad has his greatest worries and he prayed that Prince Konoye would be able to make peace with the United States. He followed all of the news in the newspapers and on the radio and he thought sure that Nomura and Kurusu would be able to arrive at a peaceful settlement when they passed on their way to Washington. Dad never suspected that there would be a war in the manner it did come. It was because of all these things that I had to drop hopes of going on the college temporarily as I did not want to impose on my father any more than I had to when he had so many worries in his head.

"His worst fears were most unexpectedly realized on Dec. 7.

I got up late that morningx as it was a family custom to have waffles together. I was doing the dishes when the news flash~~xxx~~ came on the radio. My dad shouted, 'What a crazy thing for the announcer to say, even in a joke, it must all be a mistake.' But the news of Pearl Harbor kept coming again and again. My brother just fell flat on his stomach and he glued his ear to the radio all day long.

["I wasx absolutely dumb-founded and I didn't dare go out of the house because I was so shocked. I had kind of an unknown fear seize me. My whole family felt that it was dangerous to go outside because we would be noticeable. Dad kept saying over and over that it couldn't be true. He thought that ~~xx~~ it was an awful thing when the truth finally penetrated through his head. He kept hoping that it was all a mistake. The radio mentioned that the Japanese Navy had done it on their own and that maybe the Japanese government was not responsible. Dad kept hoping that Tokyo would not condone the bombing. We all hoped this was the case but we were doomed to disappointment.]

"As the day went on the radio kept saying how the California Japanese were innocent and cautioning the public not to take action. Dad was relieved at this. My mother didn't say much at all because she was so shocked. I just had a queer feeling all day long and it felt like the bottom had dropped out of everything.

"My brother was also hard-hit and his nerves were on edge. He almost blamed the Pearl Harbor attack on my dad. He said that dad's country had done such a sneaky thing. For once dad agreed but later on he reversed his opinion. Dad was mostly worried about his business as all of the alien owned stuff was frozen immediately.

The next day we were afraid to open up the store because I thought a mob might come and riot. It was just before the Xmas season and we had been hoping for a good season in the store because that is when most of the year's business is usually done. As soon as we got to the store a government agent came up and padlocked the door for 10 days while they checked everything. The FBI agent thought my father had connections with the old Yamato companies and Japanese groups. A lot of aliens were picked up the first day but my father was not bothered. The FBI really ransacked our store and they tore the desk wide open in order to look for secret drawers and papers. My uncle had to stay in that store day and night while the FBI checked up on all business transactions. My father really worried during those 10 days and I guess the whole family was under a nervous tension during this period. We were finally allowed to open up the store again after 10 days and dad was given full clearance.

"The hakujin customers did not come in large numbers but we had a fair business for the Xmas season. They knew definitely now that it was a Japanese store so we didn't have to have any embarrassment of being asked if we were Chinese. Gradually things settled down a bit. When war was first declared, I felt quite safe in the fact that the government would be fair to the nisei since so many of them were going into the Army. I had no thought of evacuation or anything like that. [I knew that there would be some ill-feeling against us but I hoped that the hakujin would not blame us for Pearl Harbor because we were just as surprised as they were. We did stand out because of our Japanese faces but I felt that we were more loyal than a lot of Americans. I acted as natur-

al as I could so as to not create any suspicions. Inside, I was really a nervous mess and I hoped that the whole matter would end as soon as possible and not be a bitter war of hatred.]

"A lot of the parents of nisei I knew were interned on the 7th and some of the mothers were also taken. I knew a lot of them were pro-Japan because I had listened to them at Japanese school but we were surprised that others had been taken just because their names had been used in the Japanese organization as board members and because they had donated to some of the Japanese organizations. At the moment, everyone was so stunned that we were all in a daze. The community couldn't understand why a lot of the Japanese were taken and there was no thought of bitterness then because we were too bewildered.

"For a while we were afraid to go out of the house as we heard that the Filipinos were on a rampage and many Japanese families had been stabbed. We heard these Filipinos weren't even arrested. I also heard that some hakujin were making nasty remarks at nisei walking down the street so I didn't feel so happy about going out to face the public. No one ever said anything to me directly but I was always ready to challenge their loyalty if they made any remarks at me.

"After Pearl Harbor my brother assumed a lot of the responsibilities for the store. My father tried to transfer the store to his name but he couldn't do this as all of his accounts were frozen. Eventually he was allowed to transfer alot of the business to my brother. My dad stayed in the background after the war broke out and my brother more or less took complete charge. We were never able to get the store completely in his name. Dad worried

about everything and the whole family was downcast. My brother had already been given a 3 months deferment from the Army in October and in January his time was up so that he was subject to immediate call. Dad was worried because he didn't know who would take his place. On Feb. 7, my brother was finally drafted. My dad had to work more at his business after that but business had dropped tremendously after the start of the year so that it didn't make much difference. The public didn't buy Japan-made things any more and the bulk of the business was in selling Chinese things. I worked in the store until the end of December when I got my civil service appointment to my intense surprise. I hadn't thought that I'd ever be called on account of the war. They told me it was a temporary appointment for the Motor Vehicle Department. When I went to work everybody was nice to me. I didn't have any direct contact with the people coming in as I typed reports. [Once a man came in for a special license and he saw me and he asked the office supervisor in a loud what was the reason for a Jap being in the office. The manager in the office got quite angry and said that I was an American citizen and I had every right to be there.] The manager was so mad that he made this man go through a lot of red tape to get his special license when he could have given it to him in 5 minutes. Other than that, nothing happened while I was there.

"I worked in the Motor Vehicles Dept. until the middle of March. By this time I was getting 6 or 7 other offers for the County Civil Service. There was one clerical job in the hospital. I looked them all over and I thought that I would be interested in the job at the hospital. When I went for my interview, [they told me that I would have to take a temporary leave of absence before I

even started the job. This was the only way that they could get around the Civil Service ruling but it was just like being fired before even starting.)

"I decided not to take the job as my father needed help in his store. My brother was already gone and there were strong rumors about evacuation so my father needed help to clear his business. The curfew had already started and all of the Japanese people were getting nervous about evacuation and that was all they talked about. I thought at most my folks only would be taken away as that was to be expected. The thought of the nisei being evacuated was just out of my mind. I was still under age so I couldn't take over my dad's business. He wanted me to stay around the store and look after things in the event all of the issei were interned.

"After that time the San Pedro group had been suddenly moved out on a 48 hour notice and the first volunteer group went to Manzanar. It began to look more and more like everybody would have to go. That was the most awful feeling I ever had. A lot of the Japanese started to sell out their things but dad said he would leave power of attorney to a lawyer to dispose of the business in case we were really evacuated. There were a number of merchants who made offers to buy him out but he didn't not think they offered enough. Finally things got so unsettled that he found the expense of keeping up the store was hardly worthwhile so he finally decided to sell out after consulting with his brothers. He sold out to some Jewish company about a month before evacuation.

"The Los Angeles store had about \$80,000 worth of stock in the warehouse but some of this had been frozen by the government. Dad had purchased it on credit from companies in Japan so he did

not lose out. He just lost out on the stock that he had invested heavily in before the war. Dad and his brothers only got about 20% on the sale of these goods. This didn't leave him very much for his lifework since it had to be split four-ways. Our store was only leased so that this was given up. I don't ~~xxx~~ know all the details of the final business arrangements since my dad consulted another Japanese man mostly. He did not have anything to do with the WCCA because he did not feel he could trust it. He really was wiped out overnight and it was quite a blow, since he only salvaged only a small percent of the total value. Naturally it made him a little bitter but not like it made a lot of other issei because dad tried to take it philosophically and he understood that he didn't have a chance anyway. In a way the whole thing was a relief to him because he had worried night and day about his business ever since the commercial treaty had been ended in 1941. As a result of all these worries, dad developed high blood pressure and he isn't over it yet.

"When the evacuation was everyone was certain, we also sold our family car. There was a dealer in town who offered me the list price on the car so I sold it to him. He told me that we could keep the car until we were evacuated. He was real nice about it because he knew a lot of Japanese and he was a Scout master of the church. That's why we were able to drive the family car down to the station and I locked the car up afterwards and left the key with one of the social workers at the church to give to the dealer. We stored most of our home furnishings in the Japanese Church in Pasadena and our friend kept some of the small things for us. Our house was only rented so we broke the lease.

"Before my brother had left for the Army, most of dad's bank account had been put in his and my name. A lot of the other Japanese changed their whole bank account to hakujin friends as there was talk of complete confiscation of all Japanese property regardless whether it belong to a Japanese or not. But I felt that we should take a chance and keep it in our own name. Our family money is still in the Pasadena bank under that arrangement. I had a life insurance policy too but it was not affected at all as we arranged to pay for premiums when it fell due. It was in a Caucasian insurance firm in Salt Lake City so it was not affected by evacuation at all. Dad was worried about his life insurance policy as he had all his funds frozen and he did not know how to meet his outstanding bills. Later on the money was unfrozen when he was cleared so things went back to normal. Dad kept the money from the store in his own account and he did not make changes in his insurance policy.

"My father was one of those Japanese who lost quite a bit of money because of evacuation. At first we were told that the loyal ones would be allowed to stay behind and dad thought that this was a fair way to treat the issei. He thought that he would be released among the first since he had already been cleared by the FBI right after Pearl Harbor. But the wholesale evacuation of everybody really made him disillusioned. The whole thing was he thought it was wrong to treat nisei like that. He tried not to show his feelings too much but he was bitter like us for a long time. My mother was also bitter because she didn't want to go to a camp and be thrown in with other Japanese. She thought it was wrong to treat us like that, especially when her son had gone into the U.S. Army. She thought it was crazy to suspect the nisei like that when

the Germans and Italians were allowed to go free.

"When I first heard of the total evacuation, I kept hoping that they would not evacuate Pasadena. We were not in any defense zone and we would not harm anybody. Even after all our property was sold and stored I kept thinking that something would happen and we would not have to go. When I finally realized that we had to go, I tried to take it calmly but I was pretty bitter. I thought we were being gypped for having to sell our personal things so cheaply. I didn't want to leave Pasadena as that was my home town and I always wanted to live there. I just felt that a part of me would still remain back there regardless of what the government did to me. I tried to remember only the nice things about my hometown now.

"Right up to the time of evacuation my dad kept thinking that we would be able to come home by the end of summer. We thought that Tulare was to be the permanent place where we would stay until they decided on letting us come back and we didn't know that we would have to move again later on. I was determined to make the most of it and I wasn't so worried about the future at that time.

"I thought that the evacuation was most unreasonable as we didn't even get a chance to prove whether we were loyal or not. I was pretty bitter because I had a feeling like when you love someone dearly and then they turn around and do something wrong to you. It was a deep hurt and that's the way I felt about America and this country was talking about equality all the time and here the government wasn't even practicing it by discriminating against the Japanese and evacuating us. It only gave very flimsy excuses about the

military necessity and I felt that America was making such a mistake. It hurt me to think that my country could ever do such a thing like that. It really hurts to be kicked around by someone you love and that's the way I felt. I was all confused and I really didn't know what to think because it was all like a dream. Overnight the nisei were without a country and I knew that I could never go to Japan.

"All they kept saying was, 'Remember Pearl Harbor'. They didn't even ask why the United States was kicking Japan back all the time. I felt that part of the reasons for the war was America's fault. I was caught in between because I knew that I was for America. It was a deeprooted feeling and I couldn't just throw it out like that. I just thought that it would teach us a lesson if Japan won a few victories and I was glad that she was going through the South Pacific so fast because America was so self-confident and it hurt this country's eg to be caught asleep like that.

"The whole evacuation made me feel more racially conscious than I had ever felt in my life. I was convinced that we were being evacuated because of race and economic reasons. The hakujin were jealous of the success of Japanese farmers and business men and they used this as an excuse to take away from us. America's attitude was something like that toward Japan. At times I was much more bitter than I am now. I think a lot of it was a political football as it was just an election issue in 1942 and a lot of politicians saw a good chance to get elected if they yelled about kicking us out of the state forever.

"There ~~xxxxix~~ might have been some sabotage by the Japanese here but I haven't heard proof of it. Even if it were true, I

didn't blame them as they had been discriminated against so much. I didn't believe that the Japanese farmers had deliberately tried to get established around air fields and that they were really Japanese Army officers. It was all accidental that these farms were in those areas and it has been proven that the airfield came after the Japanese in a lot of cases. Japanese people like to strive for higher things and if given an equal opportunity that sort of thing would not have happened. They were always kicked around and there was a lot of resentment for that. They couldn't have citizenship for naturally they had sympathy for Japan. This was true of the old folks but they never would have done anything deliberately against this country.

"We were the first group to leave Pasadena so that all of the rest of the Japanese came to see us off in order to give us a good send-off. This made me feel a little better because I realized that the Japanese were real people. It didn't seem so bad until I got on the bus and then I thought I would never see my hakujin friends again. A hakujin friend baked me a cake and cookies and I felt so sad about leaving these friends behind. I felt the saddest about leaving the city itself though.

"We played cards all the way up on the train and I ~~dropped~~ brought my uke out and we started to sing some prisoner songs. Later we talked to the M.P.'s and they were real friendly to us. They wanted us to write to them and tell them about camp life. They thought it was a shame for us to be moved like that. Most of the hakujins who knew the Nihonjin felt this same way but they did not want to stick their necks out so they justified everything by saying that the government had to look after the majority and it

was a military necessity.

"When I saw camp for the first time, it was dark outside and the whole area looked so barren. I didn't know hardly anyone there in the county fair grounds and the Japanese inside the gate didn't seem to be so friendly as they just stared at us. That sort of griped me. I thought they could at least have given us a welcome. The first night there we didn't have enough barracks so that my family was put into a stable with another family. The ceilings were covered with cobwebs and the cots sunk right into the ground. I thought to myself, 'What did we do to deserve this?' [The latrines had no partitions and there was no privacy at all. I had the terriblest time getting used to the latrine and having other women stare at you. <Our beginning there was so unhappy.>

PH2B

"We wanted to get a room of our own as dad had blood pressure and it was such a strain to be living with other people.] Dad knew somebody in the housing department and through pull we got our own quarters with a concrete floor. At our new place my mother got material right out and she made a screen. We used my trunk for a chair. Later on we ordered a card table and we got an electric hot plate, iron and other things from back home. We also sent for our carpet and we put that on the hard floor.

"I wasn't interested in working at all so I didn't do anything but loaf around for the first month and a half I was there. I wrote letters telling about the terrible place I was in. The thing that got me down the most was the lack of sanitary facilities. I couldn't get used to the lack of privacy and sit with other women and girls in the latrine. Everybody went through a period of diarrhoea and that was really sad.

"There wasn't any amount of friendliness among the people at first. I was certainly happy when my other Pasadena friends came to camp. I could never get used to the food they fed us and I didn't like the mess hall system where everyone had to come by a gong. It was more like slop that we ate and there was nothing homelike in the atmosphere. I can realize what a prisoner feels like now. I felt low in mind for a very long time and I relieved some of my feelings by writing great masses of letters to my outside friends to tell them what camp life was like. I kept to myself a great deal as I just wasn't interested in meeting other people.

"After a short time I began to see a few of the good things about camp. I began to admire the Japanese people for being able to adapt themselves to the camp environment so easily without going to piece. I'm afraid I was a very poor example of this type. I felt sorry for the young nisei kids as all of their Caucasian contacts in school had been cut off from them before they even had a chance to develop it very much. I realized from the first that this would have a bad effect on them in the future and they wouldn't know what the outside life was really like. There wasn't too much family spirit in camp and this was noticeable in the mess hall. It indicated to me that the younger children were not given much training in table etiquette from before as they had no manners at all.

"After my lowest period of depression was over, I tried to look forward a little and take things as well as I could. Another girl friend of mind had voluntarily evacuated to Idaho to join relatives and a lot of the fellows I knew from before were in the

Army so that I was forced to make new friends. This was very hard for me as I was not too aggressive and there was always a tendency for me to withdraw myself. I only went around with Susie in camp.

"My whole family was disappointed with camp life because it was such a fall for us. There was still a tendency for us to think that we were a little ~~xxxx~~ better than the other people. However, this attitude was soon eliminated because we were all in the same boat together and we all had to live the same kind of life, we ate the same food and we all had the same living standards. The family position became less important in camp because the class lines were gradually eliminated. Prestige was obtained in other ways like being a political leader or holding a good job. That is why there was such a mad scramble in camp to get the best jobs. In a way it was a novel experience to be living like this and I tried not to rebel against it so much by putting my mind to other things.

"I soon got bored by loafing around so much so that I got a job as a typist in the warehouse. This was not so bad as my place of work was located near the soldier's canteen so that I was able to buy cokes thru some of the soldiers I met through the fence. My boss also purchahsed things from the outside for me. I didn't like my job at all as I was inclined to be lazy in my disposition and I couldn't see any future in doing it. I ~~at~~ just did it to fill in the time since my social activities were not too extensive.

"I went to occasional camp dances and a small group of us girls used to walk around camp a lot for the exercise. We spent most of our time eating delicacies which we had purchased from the outside and having general bull sessions. All of us felt quite keenly about the evacuation and I suppose we were rather bitter.

We talked of the injustice of it all but we were not quite certain as to where the exact blame lay except that we thought it was mostly discrimination and prejudice that had caused our evacuation. I had no thought of resettling at all as I was resigned to the fact that we would be in camp for the duration. I kept hoping that peace would come very soon so that we could all go home again and forget this bad dream. I thought it was foolish to have all that killing going on as it was such a waste of men, money and time. I had an attitude that if America were smart, she would let Japan have what she wanted as there was plenty for everybody in the world if certain nations did not get too greedy. All of our group kept reading in the Pacific Citizen that America did not want us back and I kept wondering what we could do if we were allowed to go back to California. I did not think it was practical for my father to go back to Pasadena to start the art business all over again. Dad had been thinking of opening a grocery because he thought international problems would have less affect in this type. I thought I could go back to civil service again and we could make a go of it.

"About that time, all of the nisei were getting reclassified to 4-C and I read at the same time about all of the labor shortage over the country. I thought that it was a paradox to put the nisei into an enemy alien classification when there was such a need for workers. That made a lot of the nisei very bitter. My brother was in the last group of nisei to be drafted and I thought he was better off in the Army as he had some hope for the future. I felt that he would have more chance afterwards than those who remained in camp since they would have to live all of the suspicion down. I felt that our family was contributing enough to the war effort

with my brother in the service, even though it may have only been a small part, and they had not right to look up like that. There wasn't much that we could do in the limited camp life.

"None of the girls in my group thought of getting married for a long time. There was no hope for the future and I felt that I could not get to know what a fellow was really like in a place like camp. There wasn't any way of judging his character since the camp life emphasized mostly play activity. Most of the girls I knew were afraid to even think of marriage because of all the uncertainties and the feelings of family responsibility.

"In spite of all our talks about the general situation of the nisei, none of us took part in any of the camp political activities. I was still too young to vote and there did not seem to be anything I could do since our life was completely regimented by the Army and we did not have much freedom of choice. I always read every issue of the Pacific Citizen to see what the reactions of the California people were as the hope of going back to Pasadena was still strong in the back of my mind.

"It was a sort of waiting-life that I lived at Tulare. I went to church on Sundays just to hear the hakujin speakers talk about the outside life. This made me feel a little more hopeful and I realized that some day the nisei would be recognized if such people like this kept fighting for us outside of camp. I was so nervous at times that I began to take up smoking in camp. I didn't do it in front of the issei as they made it a moral issue. They thought that only cheap girls smoked and I didn't dare have ~~them~~ give them a chance to talk about me. The nisei fellows were often narrow-minded about girls smoking too. I didn't think it was a

moral issue at all. In order to keep people from gossiping about me, I only smoked in the privacy of my girl friend's barrack. Gee some people were narrow-minded though.

"As I stayed in camp for a longer period, I managed to make quite a number of new friends there. The ice began to break between us after we lived in confinement for a while. I thought that the majority of the nisei were stand-offish but that might have been my fault too. [I thought camp life tended to bring out the worst quality of people. The issei didn't have anything more to do than move their tongues and gossip about everyone. They were always tearing down everything. They certainly were jealous about other people and camp life really brought out the cattyness of the Japanese. I thought it must have been a racial characteristic. PH2B] It had been a hidden characteristic which they had kept undercover before the war. The Japanese people are so petty about many things and they believe everything they hear. I couldn't get away from them because of the fences around camp and that's why I had to be extra careful of everything I did.] Gradually the people began to quibble more and more about the little discomforts of camp life because they were irritated by everything.

"Before the bursting point was reached, it was announced that we were going to be sent to a relocation center. It was quite a surprise to me to hear that we were going to move again. We all began to wonder where we were going to be sent. I thought that we would be relocated according to the climate we had been used to before. Gila was the furthest thing from my mind. All of the people in Tulare felt that we would be sent to a good camp because we were a model camp. I had never been east of California before

and it seemed that we were going to be sent so far away. My ^{going back to} chance ~~for~~ California were getting slimmer and slimmer and I realized that prejudiced people were not satisfied just having us locked up because they wanted to kick us out entirely. I couldn't see any military necessity in that at all.

"When I ~~know~~ found that we were going to be sent to Gila, I thought that we were going to be sent there to roast to death. That's whgt a lot of people were saying. We had heard that so many people were dying from heat at Poston. I heard all sorts of other rumors about the dust storms and the desert dangers. Most of the people didn't want to leave Tulare so we began a movement to remain at Tulare but our petition did not get any place. The Army gave the final answer and we had to accept it or else. It meant that we had to pack our belongings all over again and go through the whole process of establishing a new home once more, this time in a desert. I had no particular love for Tulare but I preferred this to the desert.

"Afterwards I was glad that I was at Tulare because I did have a chance to make some new friends. At the time though, I certainly did hate it. I didn't look forward to Gila either because of the unfavorable letters we got from the first group which left several days earlier. We heard that nothing was ready for us there and the barracks were unfinished. The people had to ~~is~~sleep in the mess hall and recreation floors because there was no room. We heard there were ditches all over and water connections had not been made yet. A lot of old folks thought we would die of thirst and some of them even bought water canteen to take along with them. With this picture in my mind, I went there expecting the worst and

I even hated to think of the prospects of living in such a place.

"When we got to Gila, some friends met us and they took care of us so that we would get settled. Honest to ~~gosh~~ gosh, it was so hot and dusty that I thought we would never be able to live through the rest of the hot seasons. There was no sense of polishing our shoes because the dust was so thick we would sink with every step. We got there near the first of September and it was blazing hot yet. We were only given canvas cots and these were so uncomfortable. After we got there we went around at night to borrow wood for the duration from some of the unfinished sections of camp so that we could build our furniture. We were quite relieved to discover that Gila had flush toilets and that facilities would be a little more convenient after everything were completed. Barracks were much larger and nicer than at Tulare. They were built much more solidly and the color was not so depressing. The outside walls had plaster board and there was a double room with red tile on top. The floor were elevated from the ground and that was quite an improvement.

"Strangely enough, I found the first weeks at Gila quite enjoyable as I went out with my friends to enjoy the desert nature. We would take long hikes out in the evening and it felt like a much freer life. It was a relief from the confinement of Tulare. The beautiful thing about it were the stars at night. I never saw stars so clear and bright. It made me feel quite close to the heaven and I felt that I was cut loose from mortal problems. The sunsets were quite colorful also and I had never seen anything like it before. This closeness to nature gave me a sense of aloneness in a vast desert and it didn't seem to make any difference

why we were there.

"However, I couldn't live in the clouds all the time as I had to get back to reality. I didn't start working for a month as I stuck around home a great deal to write letters to my friends outside of camp. I also wrote a number of letters to my brother in the Army telling him of our life. Writing letters helped to get things off of my mind and I felt better afterwards. I also had to spend quite a bit of time ordering things for the barrack from the mail order company. My uncle did most of the building of furniture and he put shelves, closets, bars and other things. My mother and I put curtains to make it more home-like and the partitions screened off our apartment into bedroom sections.

"When I first went to work I helped out at our mess hall for about 4 days but I didn't like this work very well. The employment office gave me another job in the farm division as a typist clerk. That job was a lot of fun and I made some new friends there since many of the office workers were from other camps. I also entered some of the social and religious activities. I joined the choir and I occasionally took part in some of the camp functions and occasional dances. I still did not have any regular boy friend. I went to church occasionally but I soon lost interest in that. I confined myself mostly to my close girl friends and the rest were just acquaintances. We knitted a lot in the evenings and we made sweaters and sox for ourselves.

"I had absolutely no interest in the political life in camp while I was there. We did not have any disturbing incidents except that somebody put a Japanese flag on the Butte on Dec. 7 and that got a lot of nisei excited. I thought the whole thing was so

silly I didn't pay any attention to it. Most of the camp life was free from the general issues of the people and I didn't notice these things at all.

"I was only in Gila for about 4 months so that the life did not get me down so much. [I wanted to get out at that time because I felt that going on and on in such a routine and dull camp life would make me reach a stagnation point and I never would be able to improve myself. I felt that if I had to stay there for the duration, I would not know how to meet any of my responsibilities. ①

[Susie was my closest friend and she was resettling early so that she urged me to resettle too. That was when I first began to think of it seriously.] Nobody else was thinking of resettlement at that time and I didn't know whether I could go as I was pretty young and I didn't know if I could make my own way if I went out at that time. But I believe that the longer I remain in camp, the more lazy I would get in body and mind and I would lose all ambitions.] I thought I could at least give resettlement a try and I would not be ashamed if I was forced to admit defeat.] ~~xxxxxx~~

"I wrote to Masako (CH-25) in Chicago asking her if there was any job opportunities there. [The thing I wanted to know the most was how much discrimination there was against Nihonjin by the Chicago people. I asked her if the hakuji stared at her in the street and if she got insulted. Masako wrote back and said that I could work for her boss and there was no problem to get a job at all. She said life was very good on the outside and urged me to give it a trial. She said I would have to make up my own mind as she didn't want to paint too bright a picture as I might be disappointed.] However, it looked like a good possibility and I was ②

getting restless and ~~u~~ bored in camp and I thought more and more of resettlement.

"Most of my former close friends were in the Army and the few I had in camp were going out to college. I didn't want to be left behind for the duration. There was nothing to hold me in camp except my folks but that was quite an obstacle. [When I first approached ^{my folks} them about resettlement they thought I was only joking. At first they were quite definitely against it and they said that I absolutely could not go as it was too dangerous for me on the outside. They said that the war had not reached a climax yet and the ill feeling would mount against all the Nihonjin when the American soldiers got killed. They said Chicago was full of gangsters and they would go around rioting and harming all Nihonjin there. They said it made no difference how I felt about this country because my face was Japanese and the hakujin hated us all and they would harm me without giving me a chance to explain anything. They were quite worried that I would fall prey to gangsters in Chicago because that rumor had been going around. They also heard that there were thousands of Negroes there and they didn't think it was too good for me to be alone in such a large city.]

["I stood my ground but I had to argue and argue with them. Some of the scenes were very bitter and near the explosion point. I told my parents that I was 21 now and I could do as I please as they could not hold me to camp if I made up my mind. I just wanted their consent. I told them that if things got tough I could come back to camp any time. I pointed out that I was wasting time in camp and could not help them by staying there. I said I could send things from the outside as I would be able to make a

good salary and that hakujin employers would give us jobs. I even told them that if things turned out well I could call them out whenever a favorable condition developed. I told my father that he might even be able to open a grocery store out there. After all of these arguments it was still no use and my parents absolutely forbid me to leave.]

"I didn't know what to do. Finally in desperation, I wrote to my brother in the Army and asked him if he would not write to my parents and try to change their minds. [He wrote back a long letter to my father and said that he was in favor of resettlement for me. My brother wrote that he would be going overseas soon and he couldn't do anything for the folks ~~xxx~~ so that I should be given a chance to go out and see what I could do on my own. This letter was the changing point ~~x~~ in my parents' attitude because my father always listened to my brother's advice.] Then my folks wanted me to wait in camp until some more people went out so that they could see how they made out. My girl friend Susie was already out in Chicago and she wrote and told me that she was doing quite well and she had no problems at all. I showed these letters to my folks and I read them the parts where Susie had said that there was nothing to worry about. Finally after weeks of persuasion, my folks did give in because they thought that Susie was older and she could look after me so that they would not worry about my safety.

"Once my parents' minds were made up, they did everything possible to make it easier for me. When the other issei in the block heard that I was going to resettle, they began to condemn my parents for allowing their daughter to go out to Chicago. They felt that a girl's place was with her parents, especially in a

time like that. They made open comments that I would go wild if I left my parents and that my folks must be crazy for even giving their consent. I told my mother that since she was trusting me enough to go out on my own, I would never break that trust. This satisfied my mother and she ignored the gossiping going on. I was about the second nisei in Gila to leave on an indefinite offer because at that time the indefinite leave was just getting started.

["I had never been away from my home before on my own and that made me a little afraid. I wasn't sure if I could take care of myself without asking my parents for any financial help.] I didn't have to worry about a job as Masako got me a job offer as a stenographer in a one-girl hakujin office and I was supposed to do a little bit of everything. This was the job that Masako had been doing before she changed.

"Gee, it took ages for me to get my WRA release. I put in my application and I thought I would be out of camp in a month at the most. I kept going back and forth to the administration building and I became very impatient because they didn't seem to be doing everything possible. I was worried that the employer would not hold the job offer and I sent wires explaining my situation. Finally after 6 weeks my clearance finally came through on December 15. Then the WRA said I could not have a permit to leave camp until Jan. 5 because it was during the Xmas season and the train traffic was too heavy. It happened that a few other Nihonjin were going out on an Army permit so I asked if I could not get the same kind of a permit. This was finally arranged so that I left Gila on Dec. 26 (1942), the day after Xmas. That was my last Xmas with my folks up to now.

"My folks and I had promised each other before that we would not show any sadness when the time came to leave. I was supposed to leave at 8 in the morning but the truck did not come until noon and I got very nervous. I held my emotions in until I got into the truck and then I broke down and wept. Fortunately my folks did not see me like this. Thank God. It was a feeling of loneliness and excitement which overwhelm me and I did not know how I would react to getting back to civilized life and I was worried about that.

"The WRA did not give transportation money at that time so I had to pay my own fare out. My folks gave me a gift of money just in case I couldn't make a go of it. They said the money was for train fare back just in case I found it too hard on the outside. I promised my parents I would come back for a visit within a year if things went right and I made this good. I went back to Gila for Thanksgiving last year (1943) and my folks were sure proud of me. I had been sending my parents little things back all the time that I had been gone because I knew that they could use them. I also had my picture taken in the newspaper once and my parents were so proud that I was making good. I was working in a church publishing house then and my folks talked so much about my success that the very isses who had gossiped against me were now sending their own daughters out, or at least they gave the consent. I certainly was welcomed home. I was only able to stay there for a few days and my second parting was not nearly so bad as the first time as my folks said that the happiness of my visit would linger until I came back again.

"But this certainly was not the way it was when I first left Gila. At that time it was right in the middle of winter and I only

knew that Chicago was a large city. I really thought that the Loop was a round place with a lot of modernistic building on it. I had the idea that Chicago was a very glamorous place. I knew that it was a windy city but I thought the sun would shine sometimes like in California. I was warned that it was very cold in the winter time so I expected that. Masako had written some of the worst parts of living in Chicago so I was not disillusioned so much when I first saw the city.

"It was a very gloomy day when I got to Chicago and nobody was at the Union Station to meet me. A hakujin woman from the Traveler's Aid came up to me and she was very kind. The very next instant I bumped into Doris (CH-39) and was I surprised. She had arrived in Chicago just one day ahead of me. I stayed with Masako, her sister that night and that was the beginning of my life in Chicago. It was so much excitement that I didn't have time to get homesick. It felt so wonderful just to go down in the Loop and look at the beautiful things in the store and feel that I could buy them if I had the money. It was a wonderful sensation to be walking on the crowded pavements with so many people. While I was on the train out here, I had worried very much about how I would make out. I wondered if I would be able to do the work and if I would be able to support myself. All of these things kept running through my mind and I was in a perpetual state of excitement. I forgot about all this when I got into Chicago because the novelty of the city overwhelmed me.

"I stayed for a week at Masako's apartment until another nisei girl, Miyako offered to let me come in with her. I liked it very much at her place even though it was a cold basement apartment.

By this time another girl friend, Aiko, had come out so we started to look for an apartment for ourselves. It was very cold and snowy at that time and we had a most difficult time finding a suitable place to live. [A lot of times we got turned down because we were not wanted. Other places discouraged us by charging much more than the sign said or else they would say the place was just taken. In some places they asked us what nationality we were and when we explained they said they were sorry they could not take Japanese. All of this was most discouraging and it wasn't pleasant for a newcomer to be welcomed to this city. I began to realize that everything was not a bed of roses. We went house hunting for days and we got this sort of reception all the time.] During the year and a half I've been in Chicago I've moved 6 or 7 times in all and every time it is a big problem to get a suitable place.

"Aiko and I were getting very discouraged when we saw a vacancy sign in an Elm St. apartment one day. We went in and the landlady was very nice. It was a basement apartment and it had a kitchen in the back which we shared with another woman. Aiko and I paid \$25 a month for that place, which was rather cheap. It was a pretty nice set-up and it was furnished. We soon found that the place was too small, then the landlady couldn't find anyone to stoke the furnace so after a month she asked us to move out as she said she had to use our apartment to give to a man in exchange to stoking the fire.

"I was working by this time so that I was a little desperate about locating another apartment. [At noon time I went out with a hakujin girl from the office and she helped me in house hunting. (b) We ran into a place on Rush St. near the Loop and the landlady was

very cordial when she showed the hakujin girl the rooms since she thought it was for her. Then she found out that it was for Aiko and me and she became very hesitant. She said she had never taken Japanese before but finally decided to give us a chance when the hakujin girl talked up for us. The landlady let us take an apartment on the second floor and now the whole ~~xx~~ second floor is occupied by Japanese. We paid \$37.50 for our apartment.] Doris (CH-39) is living there now in another apartment on the floor but I have moved several times since.

"About the beginning of September (1943) my girl friend got tired of Chicago so she went on to New York City. It was too much for me to pay the rent myself so I didn't know what to do. Doris had just moved into the building and this left her room-mates, Ellen and Susie alone so I moved in with them. I gave my old apartment to two other Pasadena nisei girls who had just come into town and was looking for a place. I had intended to stay in the apartment myself but I realized that I could not keep it up on my salary.

"I stayed with Ellen and Susie until February, 1944. I shared all of the expenses with them and it only cost me \$11.50 rent and about \$17 a month for food. We got along well enough together. Later Ellen went into move with Doris so Susie and I were alone. Then last March Susie got married so I went to stay with Doris and Ellen while I looked for another apartment. I couldn't find a place at all so Masako (CH25) said I could stay with her until I find a place. I haven't found a place yet (May+ 15, 1944) but I really have to look around now as I am getting married at the end of the month. I plan to pay up to \$50 a month since we will both

be working. I have gone all through the want-ad section of the paper and sometimes I walk up and down the streets looking for a vacancy. I haven't asked the Friends of WRA to look for housing because I heard they only send you to places full of bedbugs but I may have to ask their help if I can't get anything else.

"I don't know if I will settle down here permanently as I do not know how my fiancé will stand in the draft. I intend to stay in Chicago for the duration at least. I don't know if I will ever go back to Pasadena now. Housing is pretty hard for Nihonjin out here because you can't find a decent place and rent is high. It is just sheer luck to find a good place. Chicago is a dirty city and it doesn't have half enough bathrooms as it should have.

["All of my friends have had a great deal of trouble in finding housing. A lot of places are pestered by bedbugs, I would say most of them. A lot of other places charge the nisei too much for rent too but there isn't much choice because these nisei can't sleep out in the streets.]

"Hunting for a job is easy in comparison. When I first got here I found that my job offer was no longer in existence so I started to go through the want-ad section right away. I went to the American Friends Service and they gave me some leads. [I applied at all of these places and the interviews were always nice, however the employer didn't know Japanese at that time so they were skeptical about hiring me. They let me down gently by telling me that the offer was filled or offered me a cheap filing work at \$75 a month.] I wanted stenography work as I had some experience in camp.

"Then Miyako, the girl I had stayed with when I first came to

Chicago, told me that there might be an opening at the Methodist Publishing Co. where she was working so I went to make an application. A hakujin girl was leaving the company just then so they gave me some sort of clerk job with some stenography work. I stayed in that job for 5 months. The job was okay but it irritated me because I had to work with old-maid women and they were unpredictable. I was getting only \$22.50 a week and found it hard to make my expenses. I used to get griped at some of my bosses and that disturbed me so much that I was not too happy there. Aiko was working at McClurg's at that time and she said that I could get a job easily there. She said I would be able to make more money and all the bosses would be men. That was enough to make me want to work so I quit the publishing company.

"As soon as I applied at McClurg's, I was put on. My job was order filling in the book department. I liked books very much so that I enjoyed this job right away. I had bought quite a few books there at discount prices but I can't buy too many as I don't have the money. The workers are allowed 30% discount in books and 50% discount in merchandise. I get about \$27.50 a week basic pay plus over-time. My income is approximately \$125 a month after all of the taxes are taken out. I could work there all day Saturday and net \$140 a month, but I don't do this as I want to leisure time and it would be too hard to work that many hours a week. Five dollars a month is taken out for war bonds and \$7 for social security while taxes amount to about \$12 for income taxes.

"My work consists of taking the orders from the different book companies and filling them. There are quite a few publishing companies in Chicago areas and I have to fill them individually. Now

and then I do some typing. < We used to be able to work on our own all the time, but recently a fellow was promoted to be assistant boss and he sure does boss us around. > There are about 40 people in my department and 66% of these are nisei workers. I get along well with everyone as we have a good crew. Most of my friends there are nisei though. It is these contacts that make my work fun. We go out to eat together but not in one big bunch as there are a lot of nisei cliques there and they don't mix in with each other. A number of these nisei workers are my close friends and we go shopping together on pay day and sometimes go to shows or dine out together. The best thing I like about my work is that we get in the new fiction book and I like to finger them in my spare time. Some of the nisei there don't like books so they find the work drudgery.]

"The most irritating thing about my job is in the matter of getting raises. If the boss likes you, raises are automatic. But if he doesn't like you it is pretty hard to get a raise at all. There is too much favoritism and some of those nisei are always playing up to the bosses and that gripes the rest of us. I wish the hakujin would keep cleaner and deodorize themselves. They are pretty sloppy in their clothes and that doesn't make the atmosphere too clear.

"All of us workers are united against the assistant boss because he is always talking xabout running the division efficeintly. He thinks we should run like a clock because he is that way himself. He is too fussy and overdoes everything so he antagonize the whole staff and we dislike him greatly. He used to be okay when he was a checker but the promtion went to his head andhe

thinks he is above us. The only good thing about him is that he is sympathetic to the nisei because a few of the workers play up to him. I don't like him at all because he is too conceited and he thinks he knows everything.

"I get along best with the workers. I know some of the haku-jin workers in the office and sometimes I go over to one of the girl's homes to spend an evening. Her brother works at McClurg's too and I have met the whole family. I don't have much other contacts with the hakujin there through. [It is too difficult be- cause there are so many nisei working there and they naturally tend to stick to their own group and it is hard to get acquainted with the hakujin workers.] (1)

["I think that the company should not hire too many Nihonjin there as the hakjin might resent it if over 50% of the workers in any one department is nisei. ~~xx~~ A few nisei get good promotion but the majority don't get advancement at all. There must be about 150 nisei working there but the turnover is so rapid so I don't know the exact number. The wages are not too high and there is not much chance for advancement so the nisei quit.] At the time I started working there the basic pay was \$20 a week and I almost reached the peak in salary. (2)

"I can't save anything on the salary I am making and I would like to make a little more if I could. It costs me just about all of my salary merely just to live now. Out of my wages of between \$140 and \$150 a month, I pay \$13 a month for rent, sharing it with Masako, and my share of the food bill is \$20. I have to buy a lot of clothes so this amounts on the average of \$15 a month. Laundry and cleaning runs anywhere from \$2 to \$5. Recreation is a big item

and it amounts to about \$25 a month out of my budget because I have been buying a number of books. I send my family about \$5 or \$10 worth of things every month and gifts and obligations to friends in camp and out here is another \$15. That doesn't leave me with anything since taxes are \$19 and social security is \$7. The only savings I have is the \$5 a month which the company takes out for war bonds and I don't know what will happen to me if I got seriously ill because I have no money for doctor bills. I know I should think about these things but I just can't on the income I am getting. Before the war I would have thought \$150 a month was an undreamed of salary but living costs weren't so high then.

"I would like to make at least \$30 a week basic pay plus overtime and then I could live comfortably and save a little more. There is some prospects that I may get pay raises in my job if I stay on there for the duration. [I'm not thinking of changing my job at all because I am fairly well established at McClurg's. It ⁽¹⁾ is not exactly a white collar job as it is in the stock room but I don't have that false pride that most nisei have about the prestige of a white collar job.] I was getting a 'secretarial spread' working at the Methodist Publishing Co. and that wasn't too good for me. I've lost about 20 pounds at McClurgs because I have to lift books and walk around so I feel much better.

"I don't know what I will do after the war as I haven't made any plans for it at all. I would like to see my family resettled but I don't know if I'll be able to do this by myself. [I may have to keep right on working after the war if my husband-to-be can't make enough to support us. Then I may have to keep on working to keep our income up. I'm not interested in any particular type of

work as it would be mostly for the money that I would be working. There is a definite chance that I might be fired from my job after the war.]

① [I think that it will be up to the nisei to prove themselves as good hard worker so that that will not all be fired after the war. I don't think that the company will let all of them go. There is a chance that more discrimination may arise against the Nihonjin after the soldiers come marching back. The nisei soldiers will have more of a chance than the civilian ones. I think that the nisei would have a chance if they got into skilled labor and the professional fields. The unskilled workers will have the hardest time of all and they are in the majority in the nisei group and the general population.]

② "Most of the nisei workers now are living from day to day. I think they are pretty flighty now but I can't understand the reason for this. The fellows are uncertain because of their draft status so they can't see much of a future for themselves. Maybe that's why the nisei fellows are taking any old jobs now and then work for a while and then quit to enjoy the money they have made. A lot of them are going from city to city for excitement before they are drafted. It happens all the time at McClurg's. [A lot of them go temporarily wild when they first come from camp and they do things very conspicuously, not realizing that their action will have a bad reflection on the other nisei. I think it is because they never had any real responsibilities at home as they had been too tied to their parents' apron strings so long.]

③ [Not all of the nisei are like this as many are settling down as soon as they can, but they are uncertain about the future too.]

Most of the nisei I have talked to do not plan to remain in Chicago permanently. A lot of them expect to get fired from their jobs, especially at McClurg's. The bosses say they will keep the nisei on, but none of us believe that. Eventually a lot more ambitious nisei will go into business for themselves as they will never get any place by just being workers. They can't do it now because most of them will be drafted.

"Personally I can't see the reason at all of the present reclassification of the nisei for the draft. I think it is a dirty shame. Here the nisei were put through the humiliation of a 4-C classification and just because manpower is needed, the Army decides to take them. They have played up the 100th infantry on account of that. However, I do think my brother is better off in the Army now but I don't know about a lot of other nisei fellows who are seriously trying to get a start out here. They should be given a chance to get settled before they are taken. I am going to get married as soon as possible as I expect my fiancé to get taken. I plan to stay with some nisei girls as I don't want to go to another strange city to start all over again.

"I never expected to be married this soon. I first met Mas when he came over to visit my room mate with another older girl. At that time, seven or 8 months ago, it was just a casual meeting. Then I met him again I met him at a birthday party for a nisei who had come out here on an Army furlough. After that Mas still came over to our place with this other girl. Then once he asked me for a date but I already had a date for that evening. He asked me if I would go out with him the following week-end. After that we started to go steady and it developed into love.

"We went all over together. We went to the College Inn and Aragon for dancing. We went to plays. We even went to a couple of nisei dances but were greatly disappointed in this so we did not return. At other times we've gone bowling or out to dinner. Sometimes we visit other friends. Now he comes to visit me 2 or 3 times a week. We usually go out on dates on week-ends. More and more we became attracted to each other. I was going back to Gila for a visit last November and the night before I left he proposed. I had known him about a month at that time. When I got to camp I told my parents about it and asked their consent. They thought I should wait for at least 6 months so I wouldn't make hasty decisions. Finally both families went through all investigation stuff to see if each family was all right. They did it through a family friend. Everything was all right so we bought a ring down in the Loop one night and decided to get married at the end of May. At Easter I formally announced it at a party for a few of my friends.

"We have definitely decided to get married at the end of the month. We would like to find an apartment of our own before we do and that is what holds us up. It will only be a couple of weeks now so that we have to get very busy and find a place. We would like to get married in a church and only the near relatives and friends will be in attendance. It will probably be held at the Fourth Presbyterian church but we don't want the Japanese minister to perform the ceremony. We are going to ask Dr. Anderson to do this as he preaches the morning sermons there. We haven't made definite plans but I don't think it will be too difficult.

"I am kind of scared and excited about getting married. I don't know anything about it and I suppose I am backward in my sex

education. Nobody has ever told me about sex and I know that my mother wouldn't do it. I have been asking some of the married nisei girls I know and they have been very helpful. I suppose this is a little naive but I never was curious about it before. Now I have to learn all about these things and have been going to clinics to get the latest information. I would like my parents to be out here for the marriage ceremony but I guess it can't be arranged. I never expected to be married so soon. The real truth is that I thought I was going to be an old maid and that is why I felt depressed and in a shell all the time. I thought all the fellows would be taken in the Army and the girls would be left out. I resigned myself to this but it really did bother me a lot. I can talk about it now because I got my man. The impending draft makes things very uncertain yet but I am so happy that I have been so lucky. It really has changed my mental outlook. Life seems much more worthwhile and there is sunshine all around. When you have somebody, it really gives you something to live for and everything looks brighter.

"Mas is from Oakland. He was going to the art center in Los Angeles before the war and that is when I met him the first time but it didn't register at all until I saw him again out here. He was out here in Chicago before the war working as a photographer's assistant. He went back to California after Pearl Harbor and was evacuated with the rest of the Nihonjin. He was sent to Topaz and he relocated out here in June. Mas is the oldest in a family of 6. His family operated a restaurant in Oakland before the war. Mas is 25 years old and hasn't been reclassified yet. He was given a 4-F once before on account of stomach trouble that is cured now.

I hope I will have a little happiness with him before he is taken.

"My marriage will not make any difference at all in my re-settlement plans that I have thought about in regard to my parents. I want to have my parents if they do decide to come out. They won't come out unless the offer is good as my father has high blood pressure and he is getting a little old. The last time I saw my parents I thought it would be better for them to stay there since only a few issei were coming out and it was even risky for nisei to restle. But now since so many of the issei have come out and made good, I would like to see my folks resettled.

"The more issei that our left in camp, the more idel chatter will result. Rumors spread like wild fire and they argue about every little trite thing. I want to get my parents out of that atmosphere. It all depends on my parents' attitude whether they want to take a chance and come out before the end of the war. I will help them in every way that I can. Probably the only thing that they can do at first is domestic work and maybe my folks won't want to do that after being store owners for many years. I can't blame them for that.

"I've asked my parents several times if they want to come out but I haven't received any definite answers from them. I don't want to press them unless they really want to resettle. If I tell them to come out they may expect too much. At least they have a lot of air, sunshine and food and don't have to worry about making a living. Dad wasn't able to salvage enough of his business to retire on. He would have been able to do it by now if we hadn't been evacuated. Dad wants to go back to Pasadena and start all over again but that just isn't practical. To him there is no place

like Pasadena and he is determined to go back there eventually.

"I would like to get more settled and have a place where I could have a real home. This is more of a makeshift life and there are too many worries from living from day to live. Even ~~in~~ my social life has not been satisfying enough as I don't have sufficient leisure time. Mas has been coming over every night so I have to entertain him and I don't have enough time to do the other things that I want to do. I usually do my washing on Monday and sewing and correspondence on Tuesday. Wednesday I go out to dinner with Mas and Thursday night I wash my hair. Thursday Mas and I go visit friends and Saturday we go dancing or something. Sunday I sleep late and go out with Masa later. I have guests coming over once a week too. I suppose I have about 15 friends out here whom I know fairly well. I've met other friends and they are nice people. Usually friends from camp get my address from my folks and they look me up so I take them around. It really is several groups that I know and we don't all get together at one time. A lot of ~~nisei~~ friends are at work and we do things together. Then my former room-mates do things together. Mas has his own group and I'm getting to know them too.

"Usually when we get together in small groups we do things in private. I'm against those large scale nisei events as the nisei don't know how to conduct themselves. It is too conspicuous to have those large things. I'd rather go to public places with Mas alone as it is more fun. I feel much more at ease in these things than in the strictly nisei gatherings. I have never been discriminated against when I've gone to public places and I think that all nisei can go out just as easily as I do if they

really wanted to. The trouble is that they are too cliquish and they don't make any attempt.

"Usually when I'm alone at home I never have time to listen to the radio except for a few select plays and news. I don't get a chance to read the newspaper either. I do read some fiction when I have a chance but don't have much chance lately. I don't correspond~~ant~~ with people of Pasadena as I have lost contact with them except one colored fellow who is my brother's friend. My correspondence is with my brother, a nisei in New York and fellows in the Army. I've heard that a lot of nisei are lonesome but I don't see how this is possible as they all seem to belong to some group and that is why they come out here in the first place.

"I don't want the nisei to become segregated out here. I think it will be up to the individuals to become assimilated as much as possible. It will be the same thing at Los Angeles if they have a Little Tokyo out here. This is no good for the nisei. I don't know of any nisei who have made many Caucasian friends out here except Masako. The biggest barrier for the nisei is that they are time alho a lot of them are obnoxious and they can't even make nisei friends. I don't think it's desirous at all for them to limit themselves too much. There is definitely not any need for any of thosenisei clubs like before. The nisei can see each other out here without having all those organizations and they will be better off.

"I haven't given the future political status of the nisei much thought altho I don't think that we will ever lose our citizenship. I certainly would like to know what the nisei are fighting for in this war. Will they have to come back to the same old discrimina-

tion as before? It is a definite possibility as the narrow-minded Americans who hold prejudices will not change too much no matter what the ~~war~~ is about. They just talk about it and that's about as far as it goes.

"I think that it might make a difference if the Republicans were elected this November. Republicans are much more conservative and of the upper class and wouldn't do such drastic things. It's looks hard though. I'm not voting this time and my vote won't make any difference. I'm just hoping that when the soldiers come back they will yell loud enough for a real democracy. It is possible, but maybe human beings are not able to realize democracy completely because they tend to be out for themselves. It is a natural instinct.

"Now that we are in it, I believe that all of the nisei should support the war effort even though the only thing I have done is to buy a few war bonds that I was forced to purchase. The evacuation was not justified but that is all past now. I think that the evacuation turned most of the issei and kibei to a pro-Japan stand as they felt that too much injustice was being done. They really liked America but they were hurt to be expelled like that. I think that if they were given a chance they would still come out for this country. I think most of the nisei are loyal but a lot of them were influenced by parents who changed their minds because they were too young in camp and they didn't have nothing but Japanese around them. All they need is a chance to prove themselves and they will come through.

"I think that if America and Japan were not so stubborn, war might have been avoided. I would like to see Japan defeated mili-

taristically but I don't think they should be wiped off the face of the map like ~~they~~ ^{this country} want to do right now. I would like to see Japan with a form of government where the people mean something and it is not all Army control. I think there is a chance for real democracy more than this country because the people are not all mixed up into different races.

"My attitudes toward Germany is the same as she has a lot of good points too. It would be silly to try to break it up entirely as it would only lead to another war of revenge later on. It may be a little harder for the nisei when all of the attention is turned to Japan though but when America gets the upper hand over Japan, the people will be more tolerant towards us. The whole American public can't be changed overnight and it has to be done little by little. The nisei can do some of this work right now.

"I don't worry too much about all of the anti-Japanese publicity. We are in a very awkward position and if we yell too much it seems pseudo-patriotic. We should remain as calm as possible and act like the other Americans expect us to. That is, being loyal. The Dies committee is a dangerous group and it is the silliest thing I've ever heard of since it twists the truth all around. Dies is just a race monger and he is trying to create race hatred. I think he caused the Detroit riot because of some of the things he said. I don't think intelligent people are really taken in by what he says. The Hearst papers are stupid too. However the real dangerous people are the racists of California. I have read about them in the Pacific Citizen. They think they get more prestige by hitting the nihonjin and it certainly was unmoractic. It was pure Naziism and still they are still howling

for our skins. I love the state of California, but oh, some of those people are crazy.

"I think that we are getting more favorable publicity now, especially in some of the newspaper editorials. I don't think nothing will change too much until the American public gets to know the nisei real well. This will have to be done through many individual contacts and a lot of it is up to the nisei. At the same time the WRA could do more to pave the way for us if it tried. I think too many of the WRA personnel just looks at the whole thing as if it were merely a job and it is no concern of theirs after 5 p.m.

["For my own future, a lot of it is up to me and I think that there are possibilities altho it does look bad at times. At person is never at a standstill and I think I am going forward a little. It seems like I am much more human these days. I used to get a little griped at things before but now I can look at them more maturely even though I'm not ^{developed} ~~mature~~ yet. The chances for future happiness are good and I am satisfied enough with my progress to think that life has still a lot of things in store for me."]

Attitudes similar to Ike's

And note extreme "liberalism"
+ intelligence of Fates

Good on losses of the
G-lumies man (Fates in
Oreoid art)

Good on combats of bitterness
+ sentiment

Brother one of first to be
drafted. Helen one of first
to relocate. Parents proud of her
services.

Brother blamed "and is guilty"
for the war