

Evacuation and Resettlement Study,
June 3, 1943. DST.

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview Sept. 15, 1943 Interviewer Charles Kikuchi

1. Name Chidori Ogawa 2. Sex, M ☒ F 3. Married stat. M ☒ S D W O
4. Present address Aizo & Seminary (3 weeks) Sept. 1
5. Later addresses Minneapolis Date _____
" _____
" _____
6. Birthplace Hawaii 7. Birthdate May 28, 1912
8. Alien or citizen Citizen 9. Nisei, Kibei or Issei Nisei
10. Addresses between Dec. 1, 1941 and evacuation
(a) San Francisco Date 1935
(b) Palo Alto " Dec. 16, 1941
(c) _____ " _____
(d) _____ " _____
(e) _____ " _____
11. Assembly Center Santa Anita Date May 27, 1942
12. Relocation Center Heart Mountain Date Sept. 10, 1942
13. Addresses between time of leaving Relocation Center and present
(a) Minneapolis (St. Paul) Date Jan. 14, 1943
(b) Florida " Jan. 18-May, 1943
(c) St. Paul " _____
14. Persons living in household on Dec. 1, 1941. Relationship to Re-settler
(a) Domestic (2)
(b) _____
(c) _____
(d) _____
(e) _____
(f) _____
(g) _____
(h) _____
(i) _____
(j) _____
(k) _____
(l) _____
(m) _____
15. Persons living in household on evac. day (If same as 14, enter symbol, e.g. 14(a).) Relationship to Re-settler
(a) Single
(b) _____
(c) _____
(d) _____
(e) _____
(f) _____
(g) _____
(h) _____
(i) _____
(j) _____
(k) _____
(l) _____
(m) _____

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15. continued	Age	Sex	M.S.	Birthplace	Grade compl. Amer.school	Educ.in Japan	Occupation Dec. 1, 1941	Relig. Affil.
(a)	31	F	S	Hawaii	U. of Hawaii		Domestic	Protest.
(b)								
(c)								
(d)								
(e)								
(f)								
(g)								
(h)								
(i)								
(j)								
(k)								
(l)								
(m)								

16. If immediate family (parents, siblings, children or spouse) were not included in household group in 15, because of different residence or because deceased, give details regarding them)

	Name	Relationship to resettler	Residence (if deceased write "dec.")	Age (if dec. age at death)	Sex	Mar. Stat.
(a)	Toyojiro	Father	Dec. 1925	52	M	M
(b)	Momoyo	Mother	Hawaii	57	F	W
(c)	Eddie	Brother	"	35	M	M
(d)	Kazuyo	Sister	"	33	F	S
(e)	Joseph	Brother	"	29	M	M
(f)	Haruo	Brother	"	21	M	S
16, continued	Amy	Sister	"	19	F	S

(g)	Birthplace	Grade compl. Amer.school	Educ. in Japan	Occupation Dec. 1, 1941 (for dec. last occupation)	Religion
(a)	Japan		12th		
(b)	Japan		12th	Nursing	Christian
(c)	Hawaii	14th		Prod. Mgr.	"
(d)	"	14th		Stenographer	"
(e)	"	12th		Com. Artist	
(f)	"	14th		Elect. Welder	

17. What members of household and immediate family evacuated together to Assembly Center or Free Zone (give symbols used in 15 and 16).

Single

18. Composition of household in Assembly Center or Free Zone (Give symbols from 15 and 16; if others, give sex, age, relationship) Upon arrival:

Single, with another single girl

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18. continued -

Just before departure to Assembly Center or Free Zone _____

Single #17

19. Composition of household in Relocation Project (Give symbols; if others, give sex, age, relationship).

Upon arrival: _____

#14 with family of seven

Just before leaving Project: _____

with four single girls

20. Composition of household in Chicago at date of interview: (Give symbols; if others, give details)

Name	Relationship to resettler	Residence (if deceased write "dec.")	Age (if dec. age at death)	Sex	Mar. Stat.
(a)					
(b)					
(c)					
(d)					
(e)					
(f)					

20. continued -

Birthplace	Grade completed American school	Educ. in Japan	Occupation Dec. 1, 1941 (for dec. last occupation)	Religion
(a)				
(b)				
(c)				
(d)				
(e)				
(f)				

21. Changes in composition of Household in Chicago: Note departures by symbol and dates. Give details for new households or entries:

Date	Name	Relation-ship to resettler	Residence (if deceased write "dec.")	Age (if dec. age at death)	Sex	Mar. Stat.
(a)						
(b)						
(c)						
(d)						
(e)						
(f)						

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21. continued -

	Date	Name	Relation- ship to resettler	Residence (if deceased write "dec.")	Age (if dec. age at death)	Sex	Mar. Stat.
(g)							
(h)							
(i)							
(j)							
(k)							
(l)							
(m)							

21. continued -

	Birthplace	Grade compl. Amer.school	Educ. in Japan	Occupation Dec. 1, 1941 (for dec. last occupation)	Religion
(a)					
(b)					
(c)					
(d)					
(e)					
(f)					
(g)					
(h)					
(i)					
(j)					
(k)					
(l)					
(m)					

22. Educational history of resettler

Elementary schools (name and location)	Dates	Grade completed	
Kaahumanu, Hawaii	1919-26	7th	
Grammar schools (name and location)	Dates	Grade completed	
Lincoln junior high, Hawaii	1926-27	8th	
High schools (name and location)	Dates	Grade completed	
McKinley high, Hawaii	1927-30	12th	
Colleges, universities and vocational schools (name and location)	Dates	Grade completed	Degree
U. of Hawaii, Hawaii	1930-34	16	A.B.
Attendance at Japanese language school, location	Dates		
Miki, Hawaii (300 students)	1918-25		

22. 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.

23. Religious connections (begin with first, include assembly center and Relocation project and status after resettlement)				
Dates	Attended what church	Where attended	What Sunday sch.	

24. Political activities

Dates	Voted in what elections	For what party
1934	Hawaii Election	
1938	California Primary	Republican
1940	Presidential	Republican

2. Heart Mountain 9/10/42
3. Santa Anita 5/27/42
4. 1230 Hamilton Ave., Palo Alto, Calif.
5. Ogawa, Toyojiro Japan
Ogawa, Momoyo Japan
5a. U.S. Cook
7. Grammar school, Kaahumanu, Honolulu, T.H. 1919 to 1926
Junior High, Lincoln, Honolulu 1926 to 1927
High school, McKinley, Honolulu 1927 to 1930
College, Univ. of Hawaii, Honolulu 1930 to 1934
7a. B.A. Majored in English and literature
8. None
12. 60 110 lbs.
13. No major defects
18. Single
19. Head
20. 5/28/12
23. No
24. Coll. 4
25. Speaks Japanese
27. Housekeeper, home
27a. Dressmaker
28. 1937 to 1942 C.B. Woodruff Housekeeping--managed the \$85 rm.bd.
Palo Alto house. Did cooking. Super-
Calif. vised 1 worker.
1935 to 1937 P.E. Shea General housework and cook \$45 rm.bd.
San Francisco
Skills: Sewing and knitting
Hobby: Swimming, badminton, reading and operas
O.P. Housework
30. Congregational

Charles Kikuchi
Evacuation and Resettlement Study
Sept. 30, 1943

CH-12
Chiyoko Ono (psued.)

Chiyoko Ono is a Hawaiian born nisei who was employed as a domestic worker in the San Francisco Bay area prior to evacuation. At the present time she is enjoying a furlough before going into the WACs. The interviews were hasty in nature due to the fact that Chiyoko was leaving Chicago shortly in order to go to St. Paul where she will be inducted early in October according to the latest plan.

Chiyoko Ono is a 31-year old, single nisei girl who was born in Hawaii on May 28, 1912. Prior to the war she was employed as a domestic worker in San Francisco. She moved to Palo Alto with a family that she was working for on December 16, 1941 and she was evacuated to the Santa Anita Assembly Center on May 27, 1942. She stayed there until September 10, 1942 when she was sent to Heart Mountain Relocation Center.

Chiyoko has been a domestic worker since her arrival on the mainland in 1935 after her graduation from the University of Hawaii. She came to California with the intention of further graduate work in order to ~~train~~ obtain a librarian's certificate. She has never achieved this goal. Chiyoko was resettled to St. Paul, Minnesota on January 14, 1942 and she did domestic work for a family who took her to Florida until May of this year. Then she went back to St. Paul with the family and continued her domestic work until the end of August when she came to Chicago for a "vacation". She is waiting for induction into the WACs at the present time. Chiyoko was able to finance this "vacation" due to the fact that she won \$280 at the racetracks the first time she ever went in her life. She has a mother and five brothers and sisters living in Hawaii at the present time. Her father died in 1925. Chiyoko is the third child in the family, and she has achieved a higher level of education than any other of her brothers and sisters. She had no relatives ~~on the~~ Pacific Coast at the time of evacuation. Chiyoko never attended school on the mainland since her arrival. She speaks Japanese fairly well due to the fact that she attended a Japanese language school in Hawaii from 1918 to 1925 and occasionally she uses a Japanese word in her speech. However, she claims that she understands very

little Japanese.

Chiyoko is about five feet one inch in height and weighs 116 pounds. For a number of years she had some skin trouble which caused her to have wide pores on her face. This has cleared up in recent years to quite a degree although her complexion still is not completely smooth. Chiyoko admitted that this contributed towards her shyness from early childhood. However, she has managed to overcome some of this difficulty with a very friendly personality. She speaks very deliberately, and sometimes it almost appears that she is a bit slow in speech. Chiyoko uses very good English and gives the impression of a rather educated individual. She is frank in expressing her opinions, many of which are quite definite. Chiyoko has identified herself more closely with the Chinese than the nisei for some reason. This may be due to the fact that all of her friends in Hawaii and the neighborhood she grew up in had many Chinese in it.

Chiyoko has never achieved the full economic status which she desires. She has remained in domestic work continuously and never has been able to rise beyond this level in spite of her education. The economic circumstances was a determining factor in this case and it was not completely a matter of lack of ambition.

Chiyoko has suffered from a certain amount of social frustration. She has never been married although she has had various boy friends. At the present time she is engaged to a Chinese American youth who is being held by the Japanese Army as a prisoner of war in Java. Chiyoko believes that the average nisei girl places too much concern towards marriage and that this is the only problem with which they are interested in to any great degree. Her scorn of this attitude may be due to the fact that she has not been married yet even

though she is past 30 years of age. Thus, it may be a rationalization of some sort. Chiyoko believes that the problem of marriage for the nisei girls is much more serious than for the average Caucasian girl due to the economic insecurity of most nisei, a problem which existed in the pre-war days. She believes that the nisei who came into their majority during the depression period were not able to get married because of the poor circumstances of their families. Chiyoko believes that most nisei girls are much more conscious of this individual problem at the present time than of any other general nisei problem. In a way Chiyoko has resolved this problem for herself by going into the WACs for the duration. She is not sure of her marriage to the Chinese fellow but she believes that he will marry her after the war. However, Chiyoko stated that if she found a more desirable person in the interval, she would marry him.

Chiyoko apparently has no feelings of racial inferiority due to her background in Hawaii where the society was more cosmopolitan. She has become aware of a racial difference since coming to the mainland. This has been intensified due to the fact that she was not able to rise beyond her domestic work status. Her future goals are uncertain and by her own admission her chief ambition is a desire for a married life. However, she is reconciled to the fact that this goal may not be attainable for a while yet. "This cause me a lot of concern in my younger days but I am more adjusted now and I still have a lot of hope".

Chiyoko has rather broad and liberal attitude although she has not thought through many issues to a definite conclusion. She has taken an active interest in her political rights. In 1934 she voted for the first time in the Hawaii general elections. In 1938 she

voted in the California primary elections and in 1940 she voted in the presidential election. She favors the Republican party although she does not vote a straight party ticket. Chiyoko's thinking has not been confined to the problems of the nisei world. She views the present Japanese problem as a phase of a total nationality minority problem of this country. She is very tolerant in her racial attitude although she did make one remark about the Filipinos being only one step away from barbarism. Chiyoko was active in the San Francisco JACL chapter although she did not agree with all of the policies which this chapter formulated.

Chiyoko has had a fairly Americanized home-life according to story but she indicated that her family bonds were quite strong. Her grandmother was the dominating force in the family. Chiyoko still feels a sense of filial responsibility. She sent money home from her domestic work for a number of years and recently she did not definitely make up her mind to join the WACs until her mother gave her approval. Chiyoko seems to have had a greater degree of contact among the Chinese in Hawaii. After she came to California she has continued to seek out this group without too much success. She ~~did~~ is not happy in the nisei group but she is not able to achieve any recognition in any other racial group or in the majority Caucasian society.

Chiyoko has never been very religious in spite of the strict family training in church activities. She feels that this training caused her to drift away from religion rather than bring her into it completely. She has not felt any need for religion and she looks upon church attendance largely as a means for social contacts. During the period that she was in Florida she attended church much more

frequently due to her lonesomeness. She has not felt any need for church attendance since that time.

Chiyoko identifies herself rather closely with the Hawaiian nisei and she ~~can~~ tends to condemn the California nisei for a lack of full Americanization as compared to her home group. She feels that this is due to the fact that the Hawaiian nisei has had more cosmopolitan contacts in the islands than the California group which were isolated in small Japanese communities.

Chiyoko was evacuated with the expectation that she would be released in a matter of weeks so that she was not bitter about the forced move. She believed that it was justified to a certain degree due to the fact that the California nisei had not taken full advantage of creating better relationships with the Caucasian society and therefore there was reasons for the suspicion placed upon them. After Chiyoko realized that she was not going to be released from the assembly center so easily she devoted her whole attention to obtaining a release. She did not participate in the community activities of the center to any degree. Chiyoko did not work at Santa Anita or Heart Mountain because of her feeling that her release was coming shortly. She definitely was not happy during the period of confinement because she had no family and very few friends in the assembly or relocation centers. Most of her former San Francisco friends were sent to Tanforan and then on to Topaz. Chiyoko was willing to use any means to get her out of camp. She investigated the school possibilities in order to obtain librarian training but this was only a means of escape to her. She finally "escaped" by taking a domestic job, the only type of work for which she was qualified.

Once she was out of the center, her maladjustments continued. She was "lonely" in Florida but she did manage to make many nisei acquaintanceships in St. Paul and engage in the social life which was offered to the nisei there. However, she felt dissatisfied with her status and she wanted to do something that had more meaning. With the present emphasis on the war effort her escape was to join the WACs. She is conscious of the reasons for this move as will be indicated in her story. Now that she has made her decision, she feels greatly relieved and she also feels that all of her problems will be met by U "Uncle Sam" for the duration. After the war she is in hopes of getting married. She feels that she has solved any sexual ~~and~~ maladjustments she may have had by diverting her interests into other goals. She appears to have a fairly stable personality at the present time and a definitely optimistic outlook in regards to her future in the WACs. She has not considered much beyond that point except in vague outlines. She does not intend to return to Hawaii to live permanently although she would like to visit her family again. After the war started she made desperate efforts to rejoin her family but this was not possible. This intense desire has worn off in the interval and she has a greater degree of security than at that time.

Following is Chiyoko's story in her own words:

CH12.

["Both of my parents are from Yokohama. My dad has been dead for the past 17 years but my mother is still alive. One of the things about my parents which has always impressed me greatly is that they were both modern in their ideas. They did not rule us with an iron hand but tried to just give us good advice. All of us in the family have gone to church since we were babies so that we

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have a long background in Christianity.] Although I am not religious now I do think that I learned a lot of good ethics from the church. [My mother and grandmother were rather devout Christians, especially my grandmother. I suppose that my grandmother has been one of the strongest influences in my life.] She was the one that actually brought us up as mother was away from home a lot because of her work after father died. From my earliest childhood up my grandmother was the one who took us to school on week days and to church on Sundays. I attended the kindergarten until I was seven years old before entering the regular public school system. This was because of my poor health. My older brother and sister went to school just about the same time as I did.

[The way my parents came to ~~this country~~ ^{Hawaii} is a little complicated. My grandparents were childless so they adopted my father in order that he could take the family name since my grandparents did not want the name to die out.] In Japan the ~~fath~~ family name is a very important thing and families usually adopt a son if there is not a son born to that family. [It happened that my mother was also adopted by my grandparents so that my parents grew up together. It was natural for them to get married when they were adults. There was only about ten years difference in their ages and it is not like many of the immigrant Japanese families where the husband is 15 or 20 years older than his wife.]

"I don't know too much about my parents' life in Japan since they never talked much about it to me. My grandmother used to tell me of some of her former life but I forgotten most of it. Around 1907 my father decided to leave Japan in order to look for better opportunities. He eventually landed in the islands and he called my

mother and grandmother over later.] I think that my father married my mother after they were in Hawaii but I am not positive about this. [My father had worked on a merchant marine ship before settling down in Hawaii so that he knew quite a deal about western cooking. He decided to open up a cooking school in order to teach the Issei in Hawaii so that they could go work for some of the American families. He did this for two or three years and around 1910 he started a restaurant and a bakery in Honolulu. Later on he opened up a small grocery store but that was not so successful. The last I remember him doing was that he owned a produce store and he had a contract with the U.S. Army to supply vegetables to it. He was not in good health during the latter time of his life so that he got tuberculosis and he died in 1925. ✓

"After that my mother had to start to work in order to support the family since most of us were too young to go to work yet. For a while she worked as a manicurist and a hairdresser. She was the chief economic support of the family until about 1933 when some of the other members of my family began to help out. My mother had quite a career in Japan. I know that she graduated from a Christian mission school and she was a nurse. After she started working for a while she went in for nursing at a Japanese hospital in Honolulu. She also got a midwife's license and she did this work at the same time. Now my mother is more or less retired since my other sisters and brothers all help with the family.] My mother occupies herself by taking care of my brother's children. He is a territorial employee and his wife works as a teacher so that they are both away at work during the day.

[There were seven children in our family altogether but one of ✓

them died. I was ~~also~~ small and sickly as a child and I could not go to public school for a long time. It was my father who first taught me how to read and write English.] I did not miss out in my schooling because I managed to catch up by skipping the seventh grade. [I went to the Kaahumanu elementary school from 1919 to 1926. A Lincoln junior high school was started in 1927 so that I went there for one year. It was a select school and the name of it was more commonly known as the English Standard School. We had to pass a special English examination in order to get into that. After that I went to the McKinley high school in Honolulu from 1927 to 1930 when I graduated. In high school I took part in quite a few club activities. My special interest was in journalism and literature so that I worked on the school paper and the annual.

"After graduating from high school I went to the University of Hawaii from 1930 to 1934 when I got my A.B. degree. In college I took part in about the same activities although I specialized in journalism, ~~activities chiefly~~. During my freshman year in college I started to work in a home part-time in order to help pay my way.] This was the first time that I had ever done domestic work. Little did I realize then that I would be doing it for so many years. I always wanted to go to college and this was the only way I could do it as I did not want to be a financial burden on my mother if I could help it. My mother readily agreed that I should go to college because I was a studious and quiet type in high school in spite of my activities. I did not go in much for social activities in high school because I was shy and quiet.

no H ["In my sophomore and junior year I did not work while attending college since I stayed home and took care of the rest of the

family. During this period my mother was working on the night shift at the hospital as a special nurse so that she had to get her sleep during the day. In my senior year at the university I did not work at all so that this was the most enjoyable period of my college life. ✓

"I did not have too many Japanese friends at any time in my life, because all of my close friends in high school and college were of Chinese extraction. Even now I correspond mostly with my Chinese friends that I knew formerly. I started going around with Chinese boys and girls from the first grade on. One of my closest friends was a Chinese girl that I first met in the first grade. I went right through the eighth grade since she skipped the seventh with me also. I did not see her in high school because she went to a different school but we met again in college and we ~~knew~~ renewed our friendship.

"The Japanese college students were ~~more~~ studious. There were quite a few of them but I never got to know them real well. Most of them had to work their way through school because they were from the other islands and they did not have parents rich enough to send them, consequently they did not have much time for social activities. The Chinese families were a little richer so that their children at the university did not have to work so that they had a lot more time for the campus activities. I got to know them because I was a native Honolulu girl and I was not working after my freshman year. I think I managed to change quite a bit from my high school ways because after my freshman year in college I made quite a few friends and I was not so much of a bookworm like in high school. I did not have any particular romantic affairs in college but I did know quite a few boys who were in my group. I had a sort of skin trouble so that I was

very self-conscious about my complexion when I was among the boys.] ✓

However, my college friends did not notice it at all and I was one of the regular gang. I majored in English and literature but [I wanted to go into library work. However, the University of Hawaii does not give the librarian certificate so that I would have had to go to the mainland for this training.] I had an ambition to do this but I did

not think it would ever be possible because I did not have any funds.

not ["I ~~was~~ managed to get to the mainland a year or so after graduation from college but I ~~still~~ did not have enough money to pay the non-resident tuition.] I had never heard the term "kisei" until I came to California. In Hawaii the American born Japanese just called

themselves second generation Japanese. We did not have such a term

as 'kisei' or 'Issei' either but anybody who was more Japanese was

called a "Babura" by the second generation Japanese. As a rule we

did not talk much about the difference in generations.] The second

generation, however, did not have much respect for things Japanese

so that we would sort of ridicule it by labeling the more Japan type

of individual a 'Babura', which is a sort of a contemptuous way of

referring to them. I don't know exactly what it means but it is

similar to the term ^{'keto'} ~~'kee'~~ which is applied to the Caucasian person

over here. Not all of the second generation in Hawaii were as li-

beral since many of them stuck more to the Japanese ways. This was

particularly true of those who lived in the more remote Japanese

communities on the island and they had a lot of Japanese customs and

they went to Japanese shows and movies so that they were more like

the first generation.

["I went to the Mikii Japanese language school in Hawaii from 1918 to 1925. It was quite a large school and there were over 500

students in it. I had to go from the age of six right up through the time I graduated from grammar school. We went from 3 to 4 every afternoon. I don't remember the teachers giving us any special Japanese propaganda as they just taught us to read and write Japanese.] However, most of the books were from Japan and in them there were stories about Japan. However, I don't remember any of it and I don't think that it made any lasting impression upon me. [Of course, on the Emperor's birthday the school would have a special exercise but the teachers did not particularly tell us to obey Japan or anything like that. It was a ceremony merely to pay respect to the Emperor.] We would have a large school assembly at that time and some speeches would be given but I don't recall anything that was said. [On the Japanese festival days such as Kite Day for the boys and the Doll Day for the girls, a special festival would also be held. ~~However,~~ most of it was done to cater to the tourist trade because it was a picturesque event. All of these things were a part of the general Hawaiian atmosphere. We did not think of it as fostering the Japanese feeling particularly. We merely took it more or less as a cultural thing.] Some of the things had very good object lessons for us. For example, they would say that the carp kite on the flag day for the boys symbolized the fighting spirit of the individual and even the newspapers would write editorials telling about this good quality. They did not talk about Yamato damashi as far as I know since the things symbolized more general qualities for good living. > Of course, it is different now because there is a war on and there is a general tendency to hate any part of the Japanese culture even if it is good. I've never thought very much about these things and it has never affected me. I live the American way now because it suits me

much better. ✓

["My home life was never very Japanese.] It was a large family because besides the seven children my parents and grandmother also lived in the same household. [We learned to be tolerant of the other individuals at an early age because all of us had to give and take. ✓ My grandmother more or less brought us up and although she was a strict disciplinarian, she was also, very understanding of children.]
 < But one of the things that we had to learn at an early age was obedience, however, it was not a blind obedience because grandmother always gave us reasons for everything we had to do. I have quite a vivid impression of my grandmother because she was such a strong force in my upbringing. She was quite tall for a Japanese and she had a face more like an Indian with a straight nose. I have always thought of her as an Indian and not as a Japanese. [Grandmother in spite of her age was quite a liberal person. ✓ She was originally a Buddhist, but when she came to Hawaii she realized that the Buddhist could not get very far so that she adopted Christianity.] Hawaii was early settled by the Christian missionaries so that this influence was very strong even up to the present day. [Grandmother felt that we children would have more of a chance later on if we adopted more of the Hawaiian ways of living. Mother was also a Christian since she had been educated in a Christian mission school. ✓ I don't remember very much about my grandfather but I do know that the early missionaries to Japan had a great influence on him and he became a Catholic.]

< "My relationship with my other brothers and sisters were fairly good although I probably was different in temperament than most of them. My older brother and older sister were only one year apart so

very close. I was the third in the family but I did not get too close with my other brothers and sisters. As I grew older I stuck more to myself and I played with the dolls or read books. I do not know why I became shy at such an early age but it has had its influence upon me in later life. I do not recall any particular incident which caused me to be this way.

"I ^{had} ~~did~~ have quite a shock when I was only 13 years old. My grandmother and my father both died in the same year. I was quite bewildered by this because I think that my mother worried quite a bit about how she was going to take care of her large family. She tried not to let on to us but we were conscious of it. After a year or so my older brother quit high school and he went to work in order to make ends meet in the family affairs. I believe that during the last year my grandmother was alive I got very close to her. Before then she had always seemed harsh to me but after she got ill I understood her much better. I was around the house a great deal so that I talked with her as much as I could. Her death thus was quite a blow to me and I could not fully understand it.

"Up until then I had been the closest to my mother because she seemed to favor me a little more and I did not go out of the house to play as much as my other brothers and sisters. I would help my mother with the housework as much as I could. Grandmother had taken care of bringing most of the children up but after she died mother had to do everything and it was too much for her. I became pretty close to my mother then and I tried to help her as much as I could.

"My mother was always a thorough person in everything she did. In school she could never ~~dance~~ stand the idea of any other pupil beating her in anything. Only one girl ever excelled her and that

was in composition writing. Mother was at the head of her class in everything else. She continued with this practice in everything else that she did. [She would always insist upon us children to follow ~~the same intense way and to completely~~ everything we did or not to tackle it at all. ^{She} Mother, ~~however~~, was modern in most of her ideas even more than dad or grandmother. For example, so many of the first generation parents did not think that their young children should go to dances and associate with the hakujin (~~Canadian~~) kids, but mother insisted upon it. She said that as long as we were in Hawaii we should do as the other people did.] She used to quote a Japanese saying which means the same as 'When in Rome, do as the Romans do.'

"It is surprising that my grandparents were also quite liberal, more so than the other Japanese who lived at the same time. I think that it was largely due to the Christian influence which helped them to appreciate western civilization. Grandfather, when he was a young man, was in favor of allowing Admiral Perry to open up Japan. He wanted to help overthrow the Shogunate rule as he thought it would be better for the development of Japan to come out of their isolation period. ^{Grandfather} Father had to go into hiding for a while because of these views. Since my father and mother both were reared by my grandparents they got quite a few progressive ideas from them. Then also

[9/11] my dad had done quite a bit of traveling before he had settled in Hawaii. He worked on all kinds of boats and he had been all up and down the Pacific Coast from Alaska to South America.] He had even been in Rio de Janeiro once. He also had considered settling in either the United States or Brazil but he did not have sufficient money to pay the transportation for bringing the rest of his family over so that he settled in Hawaii instead. However, ^His travels did

liberalize him to quite an extent.]

"Although my mother had her education in a Christian mission in Japan, she did not go to church regularly after she started to have children because she was too busy with the family. She went regularly again after we were all grown up. My father was neutral about religion and he was neither a Buddhist nor a Christian. [My parents got along very well in their married life ~~because they had known each other from childhood up.~~ The marriage was not arranged and it was a love match so that they were happy. However, both of my parents were very strong headed so that when they did quarrel, they had violent quarrels. I can well remember some of those house shaking arguments which they had. However, it did not last very long and they would patch up their differences in a very short time. My father drank a little but he never did do it to excess. He did not bother us children much as he left most of the necessary disciplining up to grandmother.] Only once do I remember him ever striking any of us. He gave my brother a beating because of some trouble with the people in the neighborhood. He got blamed for stealing something or something of that nature. My dad knew that my brother was innocent but he was so sore about the reflection cast upon his family name that he beat my brother just to release his emotional excitement. He never hit any of us after that. Grandmother always did the punishing of the children. [Grandmother] ~~she~~ would spank us on the behind in the good old American way as she did not approve of the Japanese way of pinching or twisting the arm.] Grandmother was very much opposed to this method of punishment and she would even interfere in other families if they used this method. That is why I just can't stand that method of punishment and I would never think of using it if I ever have child-

ren.

[My grandmother never could understand English but my dad and mother were fairly good at it. We children usually spoke in Japanese to grandmother but in English to our parents. They would answer us in Japanese most of the time but father did talk quite a bit of English, so did my mother too for that fact.] Until I was 10 or 11 years old I knew more Japanese than I do now. Now I can't speak a whole sentence in Japanese without putting in an English word here and there. [My parents encouraged the use of English more and more as they realized that it was an advantage in Hawaii.] ✓

"My dad never talked sentimentally about Japan much as he was too busy making a living, but my grandmother did have an attachment to it. She wanted to go back there to die so that she would be buried with the rest of her ~~family~~ ancestors.] This feeling was not very strong in my parents because both of them were adopted as children. They also realized that their children were American citizens and that they were going to remain in Hawaii. [Dad was a sort of a rebel and he did not care for many of the Japanese ways. He did not like Japanese food and that is why he taught American cooking to the issei. We ate American food mostly and dad did most of the cooking until his death as mother did not know how to cook at all.] So as children we were eating a lot of American dishes that most of the other Japanese do not even know about. We never had rice for breakfast like most of the Japanese did. I think one of the reasons why my father resented things Japanese was because he was the second son and he had been given away by his parents, therefore he did not feel that he was a part of the Japanese system so much. Of course, his taste for American food was not entirely due ✓

to this as he learned that the American diet was more healthful for us. [We were drinking milk regularly when most of the other Japanese families did not even know about it as a body builder. The Japanese were prejudiced against milk as they thought it caused T.B.

no 11" The only time that we had pure Japanese food was during the New Years festival. My mother believed in this very strongly and she said that the Japanese foods eaten at that time stood for certain things. [For example, "kazunoko" or the fish eggs, stood for many good wishes. "Kobu" is a seaweed and in Japanese the term "yorokobu" means to be happy so that the seaweed signified that. Mother always placed a bough of pine and bamboo by the door as this signified long life. She also put some woven rice stalks by the door as this signified prosperity. The black beans are "mame", meaning that the person eating would be well for the whole year. We also had sweet sake which was warm but I don't know exactly what that stood for except possibly a festive spirit which any liquor brings on. Anyway, as children we had to touch it to our lips as one of the ceremonies. [On New Years morning we had to get up and take a hot bath before breakfast in order to be clean for the New Year. We had one of those wooden Japanese tubs and the water was almost boiling. I never could stand those real hot Japanese baths which the Japanese like. Another custom which my mother followed was to clean up the whole house the last thing she did before the coming of the New Year. At midnight the whole family would get together to eat "osoba", which is a sort of brown buckwheat noodles. In Japanese "soba" means close, so that all of the family had to be together to show that there was a strong family unity. [to phase the New Year with. My older brother always made it a point to come home at midnight on New Year's Eve to eat

"osoba" because it made my mother happy. I don't believe in a lot of these customs but there are some things about the Japanese customs that is good. [There was a great stress placed upon the family unity and I thought that this was a rather good characteristic although some Japanese families carried it to extremes. When this happened the individual did not have much of a place. This practice, of course, is contradictory to the American custom of placing stress upon individualism.]

"My oldest brother was very privileged in our household. It wasn't only because he was the oldest son but more due to the fact that he was the first son that had been in my grandmother's family four four generations, even though this offspring was from her adopted children. [My grandmother really did spoil my oldest brother and he was given partiality in most things. [My father thought that girls should stay home and not have much of a place in society which was a carry-over of the Japanese system. However, grandmother and mother were more enlightened because they had a more positive opinion about the place of women. One of the good things about my parents was that they did not believe in arranged marriages.] Most of our friends were Chinese and they used to come to our house a lot after grandmother and dad died. I don't know why they did not come more during the time grandmother was living although it may have been due to the fact that they felt uncomfortable since they could not speak to each other. My mother was fairly liberal in her attitude towards marriage and [Mother] she always told us that she did not care whom we married as long as we made the union a success. I think that she would have been happier to have us all married ^{to} "nihonjin" as she had some racial pride. [She would not have objected so much to our

marrying a Chinese but I don't think that she would have liked it so much if any of us had married other races.

"As for we children, we did not have any sort of racial feelings since Hawaii is cosmopolitan ~~and not that much racially conscious~~. We were afraid of Negroes only because they were so rare. Most of us kids never thought about race as we did the same things as the other kids in school. However, there were some "hakujin" pupils who tried to act superior, but these were the children of service men stationed at the military post there. But the real old-time residents were very liberal in their race attitudes,

"In spite of this, however, I do think that the Japanese were more racially conscious than the other groups in the islands. The Chinese were much more assimilated, even the first generation, as they inter-married a lot with the native Hawaiians and other groups. But there has never been too much inter-marriage between the Japanese and other island groups. Even the second generation Japanese don't inter-marry a lot. I think that it was because of the matter of family pride and because they have not been in Hawaii as long as the Chinese so that many of the first generation had closer ties with the Japanese. The first Japanese who came were all bachelors but they soon sent for picture brides. The Japanese family has been fairly normal recently so that there is not the need for inter-marriage as in the case of Chinese.

"However, I think that the war has changed things a bit and the family discipline in Hawaii is practically nil. I get Honolulu Star Bulletin from home regularly and I notice in the vital statistics section that a lot of the second generation Japanese girls are marrying service men. When I lived in Hawaii, we used to look down

on the nisei girls who went around with any soldiers. We thought that they were cheap and vulgar, but all that has changed now.

"Two of my brothers are married but they married nisei girls in spite of the fact that they had gone around with Chinese girls so long. Their marriages were not arranged but one of my brothers did go through the regular Japanese ceremony because his wife's family insisted upon it. However, the baishakunin was only a mere formality since they had planned for the marriage before they consulted their parents. This brother's wife's family were the "die-hard" types and they insisted upon the old ways so that the form was gone through just to satisfy them.

["My friends were rather mixed. The group I went around with had a few "hakuji" friends in it but there was only one other Japanese boy. The rest of the group were Chinese. We did not have many Filipinos or Portuguese in our high school and at the university so that is why I did not know them so well. There were a few Koreans in school but we did not associate much with them. At the university there was only one Negro student and he got along very well as he was a well-known leader in his group.]

["In looking back, my life in Hawaii was pretty happy. Everybody tried to foster the best virtues of the other group and there was not much inter-racial conflict. There was an Institute of Pacific Relations in Honolulu and it encouraged the best of each national traits of the many racial groups which composed the Hawaiian population.

["The first time I was really aware of racial feeling was when I came to San Francisco. I was greatly shocked when I first heard the California Nisei speaking contemptuously of the Chinese and the Filipinos. Then I began to see examples of racial prejudice which was

reported in the newspapers. I never heard of the term "kikes" or "kuichis" until I heard some nisei in San Francisco speak of the Jewish people in this way. I don't think I ever saw a Jewish person before. If there were any that I saw in Hawaii I did not know that they were Jews. So my first impression of California was not so good as I noticed people talking about the Jews, "P.I.'s", Chinks and Japs.

"I did not come to California until 1935. For a year after I graduated from college I stayed at home since the occupational possibilities were very slim as I did not have any special training for anything. During my days in college I had worked for a short time for a Captain and Mrs. ^{S.} ~~Shay~~. Mrs. ^{S.} ~~Shay~~ was an island girl whose family had been there for 50 years and she had very liberal attitudes. She and her husband were coming to the mainland because her husband had been transferred from his Army post to the Presidio in San Francisco. It happened that Mrs. Shay's brother was the treasurer of the Consolidated Amusement Company which owned almost all of the movie theatres in Hawaii. One of my Japanese friends worked for that company and he heard that Captain Shay was looking for a nisei girl to go to the mainland with him as a domestic worker. I was getting very restless sitting around the house doing nothing for a year and I was rather disturbed that an A.B. degree was meaningless. My major in literature and music did not fit me for anything. I had tried to get into some kind of newspaper as I was interested in journalism but it was impossible for girls to get jobs of this sort at that time. It was during the depression which had hit Hawaii later than the mainland so that jobs were scarce for every one. I decided to come with Captain ^{S.} ~~Shay~~ and his wife ^{as a domestic worker} as I felt that if I came to the mainland, I

would be able to save up some money and eventually do some graduate work.] ✓

As things turned out I was not able to do this. My brother and sisters were still going to school and our house was not all paid for either so I felt obligated to send money home each month. My mother did not object to my coming to the mainland as she thought that new opportunities might possibly open up for me. She only expected me to be gone for two or three years. She would never have allowed me to come if she had known that I would be gone this long.

"Another reason that she allowed me to come was that my brother was in Los Angeles at that time and he she thought that I would at least have somebody to look after me in case I got into any difficulties. My ^{older} ~~mother~~ brother had come to California in 1930 as he had heard that the Japanese boys had better economic opportunities in Los Angeles. He came over with the intention of saving up a large sum of money before coming home to Hawaii. But in a short time he found out that the jobs were not as good as they were painted to be. He worked in a produce market but the wages were very poor. At that time the nisei did not have labor unions so that they worked long hours for cheap wages and they were never able to save much money. There was not much chance for them to advance very far or open up their own store unless they had a large capital. Quite a few of the Hawaiian nisei boys worked in these produce markets before the California nisei went into this work in large numbers after finding out that there were few other jobs available for them. My brother did not go back to Hawaii for ~~2~~ years. In 1939 my sister insisted that he come home because he was not doing so well in California. He was not able to save any money at all in all the years he had worked in the produce B

markets and he was too proud to go home. My sister insisted upon it so that he finally went back broke. However, he did get some good experience and now he is doing very well as a manager of a produce department of a large American company. The rest of my family also got fairly good jobs in Hawaii. My older sister is a stenographer in a real estate office and she is getting a very good wage. My brother, Joe, who is next to me, is a commercial artist and the last I heard of him, he was working for the city and county of Honolulu. Haruo is a defense worker and he is getting a fabulous wage as an electrical welder. He is only 20 years old. The youngest in the family, Amy, is a canneryworker and she makes about \$40 a week now. She is going to a business school during the day as she works on the night shift. The jobs are frozen over there and Amy does not want to quit her cannery work until she completes her business training since she will be drafted into a laundry job otherwise. The laundry work is about the most hated jobs among the second generation in Hawaii.

"I don't resent it much because I have not done as well as the rest of my brothers and sisters. The only thing I have ever done is domestic work even though I had more of an education than the rest of the family. But, it is the conditions that have caused this. There has always been less job opportunities on the mainland for the nisei although things are opening up much more right now. I got through college in Hawaii because I had been given a scholarship for one year and I worked part-time, but my family had always had a hard time due to the poor economic condition in the islands just about the time my other brothers and sisters were ready to go to college. That is the only reason that I got more education than they did.

"I can't say that I have ever been contented by doing merely domestic work. When I first came to the mainland I had great hopes and ambition of becoming a librarian. I was so restless in the islands and I did not see any future there at all. I was determined to get a specialized librarian training course and then I thought maybe I would have more of a chance for a job after I went back to Hawaii. After I got to San Francisco, however, things did not go along according to my hopes. I was only receiving \$30 a month ^{in my job} to start with. There were so many new things that I could spend money on that I did not even begin to save anything for a whole year. My initial expenses were rather heavy as I had to get warmer clothes for the San Francisco weather. Then I started to go around and I spent a lot of money seeing plays, operas and ballets as I have never had this opportunity in Hawaii. I was also sending \$10 a month home regularly, and even more later when I was getting a larger salary. Because of these things I soon lost my ambition and I was afraid to get out of domestic work. It became more and more of a dream. It was a new life and I suppose that it sort of distracted me although I can't say that I was always happy in it since I would get the restless feelings now and then.

"I got to know a few of the nisei girls through the JACL. There were two other Hawaiian nisei girls in San Francisco and after we got well acquainted they suggested that we should join the JACL in order to meet other people. Around 1936 there was a large JACL get-together so that I went down there for the first time. At that meeting I met a few interesting nisei girls and they introduced me around. One of them is still my closest friend. Most of the nisei girls I got to know were domestic workers and they had come to San Francisco from

other parts of California. And most of them were sending money home to help their families also. There were about six girls in our group. We were all interested in music so that we joined the JACL chorus. After that I got to know some of the other nisei girls who were working on Grant Avenue. They urged me to get a Grant Avenue job as a clerical worker in one of the Japanese art goods store. However, the pay was very low and most of these girls were only getting about \$50 a month. I decided to stay in domestic work as I felt that I could save more money this way.

"In the beginning I was only interested in the JACL because it was a means for finding social companionship. Later on I got more interested in some of the other activities which it was carrying on. It was because of this interest that I became more and more conscious of the nisei problem in California and I felt that something had to be done about it. In a short time I began to disagree with some of the way the leaders of the JACL were handling things. I felt that they were approaching the problem in a wrong way by attempting to work exclusively within the Japanese group instead of trying to draw Caucasians and other minority groups into the organization. I particularly felt that the JACL should have joined with the Chinese Americans since they had common problems. Very little attempt were made towards this.

"When the Japan-China war started after 1937, I was disappointed ~~that~~ the JACL would never take a definite stand on the issue. And I thought that this was a big mistake. I ~~never~~ met Jimmie Omura who ^{the editor of a} was editing the small nisei Current Life magazine and I thought that he had the right view. He was much more positive in his stand and he wanted the JACL to come forth and make a statement against the Japan-

ese Imperialistic policy. He felt that this was necessary in order to safeguard the nisei position.] The JACL leaders were blind to this fact and that is why such a big fight developed between Omura and the leaders of the JACL. The JACL never did take a firm stand until after Pearl Harbor.

[I agreed more with Omura's way of thinking so that I began to help him on his magazine. Another reason why I got in with the Current Life was because I had had journalistic ambitions at one time. I did most of the copy and proofreading for the magazine and I also did some re-write work. The magazine had only a circulation of about 1000 so that my work was purely voluntary but I enjoyed it nevertheless. After I was in San Francisco a year or so, I found out that most of the nisei had absolutely no interest in politics. The nisei were not interested in anything as far as I could see except for a few liberal individuals] like Eddie Shimano. Because he did take a definite stand, he was labeled as a communist and ostracized from the nisei society. [Most of the nisei were apathetic anyway and they were too much engrossed in themselves. They were just not educated toward these things. They had gone to college all right, but ~~he~~ they never taken part in any of the campus activities as far as I could see. Since they stuck within themselves, they did not know other nationality groups so that they had a very narrow attitude towards them.

"Another factor was that most of the nisei only made a bare living so that they did not have time to think about these other things. They also figured that they were too small a group to do anything anyway. One of the things I noticed about a great number of nisei was that they seemed to have some sort of inferiority complex. A lot of the nisei I knew personally did not care to ever go downtown to the nicer places for fear that the people would stare at them.

Many of them were so self-conscious that they were afraid of being looked at. I discovered that there was plenty of prejudice when the nisei tried to get jobs but as far as I could see the Caucasian people were not openly antagonistic toward the nisei in other things. In fact, the nisei could have been very acceptable. ✓

"The issei in San Francisco did not make a very good impression upon me either, as they seemed so Japanese and yet so Americanized at the same time. They all dressed like Americans while back home in Hawaii many of the issei were still wearing kimonos. Yet, the issei in California were much more provincial minded than the Hawaii issei. They only had limited contacts with the Caucasians and I discovered that most of the issei women never talked to a Caucasian since they spent most of their lives in the narrow confines of the Japanese community. [The California issei were very small about things and they did not think of problems in terms of the people as a whole but only in terms of their own limited little community. They acted like small town hicks in spite of the fact that they were living in a large metropolitan city. This was very surprising to me because I have come over with the impression that the California issei would be much more modern in their thinking, even more than ^{the issei} in Hawaii.] ✓

"These impressions were based upon general observations because I had limited contacts with the issei. About the only ones I knew were the parents of a few of my friends. They were not too cordial or friendly to me at any time.

["I have always been interested in my voting privilege. I registered for the first time in 1934 during the Hawaiian general elections. After I was in San Francisco for a couple of years, I became a registered voter and I voted for the first time in California during the primary election in 1938. I never voted a straight ✓

ticket although I tended to be Republican in my opinion.] The people in the islands are quite conservative and it is strongly Republican in politics. It was only recently that the more liberal groups like the Labor Unions really got going over there. The Five Big Families controlled practically everything in Hawaii and they were more of the individualistic rich families. I never believed in too nationalistic a policy because there was so much internationalism taught at the university and I was quite influenced by this.

"Due to my acquaintance with the Chinese I was very sympathetic towards them. I thought that the Chinese were being made the "goat" by all of the other racial groups and I did not think this was right. I became conscious of the Japanese problems after I got to California since this problem is not so acute in the islands. In Hawaii the nisei are able to run for the House of Representatives and they had an equal chance for election so I never realized that there were so many problems for the nisei. I couldn't see why all people did not get along better on the mainland.

"In the meantime [I worked for Captain ^SShay until 1937. He then was transferred to a military post in Kansas and I did not want to go way out there. I felt that I would like to stay in San Francisco since there were better paying domestic jobs there. I also still had some vague ideas of going to the University of California for the librarian course. I had legal residence in the state by that time. After Captain Shay left I hunted around and got another domestic job with the ^WWoodruff family and I immediately forgot about my further education.] I started out by getting \$65 a month at that job which was quite a raise for me and I also got raises after that so that I was getting \$85 by the time of evacuation. This was in addition to room and

board. I was with the Woodruffs until evacuation.

^{W's}
"The ~~Woodruffs~~ never had employed an oriental maid before I went there as they had been using Negro servants for years. However, they were quite liberal in their attitudes and they were more than satisfied with me. They also became much more understanding towards the nisei. I was fairly contented while I was there as they treated me practically like their own child. They were elderly people and I did not have to look after any children. I was able to save quite a bit of money from this job, ^{and} but by this time I was getting selfish and I did not want to quit my nice job to go to school. I thought that it would be better for me to save the money as I wanted to have something when I got married.

"I met a Chinese American fellow from Los Angeles in 1938 whom I became very much interested in. He was a cadet officer in the United States Merchant Marine. I met him through one of the Hawaiian nisei workers on the same boat. Walter and I became very friendly in spite of the fact that I did not see him for a long time between trips. He was born in Los Angeles and he had been quite an athlete in high school, winning many letters. Walter had a chance to go to college because of his athletic ability, but he preferred to go to sea. He was the first Chinese to ever get the cadet commission in the U.S. Merchant Marine. Later on Walter had quite a difficult time getting a regular merchant marine commission. Finally he managed to get a job on the U.S. Lines going out of New York. I did not get to see him too often after that because he went all over the Pacific but his boat rarely touched San Francisco. However, I did correspond with him a great deal. We never did get formally engaged as we had not made any definite plans. I was saving my money because I thought that eventually

we would get married. By the spring of 1941 there was a sort of understanding.

"A few months before the war started, Walter wrote me from the Philippines that we would definitely get married as soon as he could come to San Francisco. I did not hear from him again until December of 1942 when I got a telegram from his brother in Los Angeles saying that the Navy had listed him among the missing. The Navy had taken over the Merchant Marine as soon as the war broke out. I did not hear from him for such a long time that I thought that he had been killed.

(1943)
However, on Easter morning, Walter was heard over the short wave radio from a prison camp in Java saying that he was a prisoner of war and that he was well. The Federal Communications Authority has informed Walter's brother of his broadcast and his brother had written me details of it. This is the main reason why my marriage plans are so indefinite now and it is also one of the main reasons why I volunteered the WACs recently.

"In the mean time I kept working in San Francisco until the war started. I liked the city much better than Honolulu because the weather suited me very much after I got used to it. In the beginning, I had frequent spells of homesickness but after I made a few friends I got to liking California very much. I always expected to go back to the Islands but as the months and years went by I kept putting it off. In 1940 I went home for a vacation and I decided then that I liked it better in San Francisco so back I came. Before the war I had some idea of staying in San Francisco permanently. There were so many things that were better in San Francisco and it seemed much more cultural and sophisticated than in the islands. I knew that I could never get used to the more limited life in Honolulu after that. The friends I had were mostly among the nisei, but I also had several

hakuji friends. One of them lived in Oakland and I had been corresponding with her since I was 15 years old, in spite of the fact that I never did see her until I was past 21. It happened that in the Honolulu schools we used to make leis for the Tourist Bureau. These were passed out to all of the tourists coming from the mainland and our names and addresses were on each lei so that the tourists could write to us if they wanted to. This was how I first started my correspondence with Edith. Her teacher had made a trip to the Islands and she had given my name to Edith. When I came to San Francisco I looked her up and we became very friendly. She commuted to work in San Francisco so that I often lunched with her. I would also visit her home in Oakland during my days off from work. C2

"I also knew another Caucasian girl who was taking a pre-nursing course at the San Mateo junior college. I met her through another Hawaiian nisei girl. On the whole though, my contacts were most with the nisei. I did not like that so much and I wanted to meet more Caucasians and Chinese but I did not get the chance. I met a few Chinese during the time that I went to the Chinese YWCA for swimming, but I never did get close to them. They were very different from the Chinese in Hawaii and they were even more afraid to mix than the nisei. After I came back from Hawaii in 1940, I met a Chinese boy on the boat and I got to be very good friends with him. He stayed in San Francisco and for almost two years I saw quite a bit of him and during this time my contact among the nisei became more and more limited. I still thought more of Walter but I did not see him very often.

"Since I have been on the mainland I stopped going to church completely. The churches in San Francisco seem to be so big and

impersonal that I did not enjoy going to them. None of my nisei friends went to these churches and I did not feel like going all by myself. I didn't go in much for formal religion anyway after I got into college. I think that as long as I don't do anything unconventional and if I live right, I do not necessarily have to go to church.] Sometimes when I don't feel too good and my morale is low, I go to church and it makes me feel better. This was particularly true when I was rather lonesome in Florida after resettlement. The church people there were nice to me and they tried to make me feel at home. But in California, there was no need for it as I had too many other interests to occupy my time. ✓

"I had a few hobbies but I did not follow through on my Hawaiian music playing. [We had a Hawaiian club in San Francisco and some of the other members played Hawaiian music on their instruments occasionally. In this club we had Chinese Hawaiians also and there was no difficulties in mixing. After 1940 I got very interested in knitting as a hobby and I did quite a bit of it for the Red Cross. I also read a great deal since the ^{WLS} Woodruffs had a very good collection of books. I also played badminton and went swimming occasionally. The rest of the time I visited with my friends. Before Japan started the war with China, I had a membership in the Chinese YWCA but the attitude was not so good afterwards so that I decided not to renew it. ✓

"I don't think that I was ever very bored before evacuation since my time was pretty well taken up with these things. I had more and more responsibilities in my work because Mrs. ^W Woodruff died and I had to take care of Mr. ^W Woodruff. He was quite elderly by then so that I acted as a companion to him. I also did a lot of my corresponding during this period. As I had former Hawaiian friends scattered over a large part of the United States, mostly in Southern California how-

ever. It was a rather drifting life that I was living before the war and I had no definite plans for anything, except marriage to Walter which was vague also. How well I remember December 7th because that started a whole lot of changes in my life. B

"Sunday was my usual day off and on Pearl Harbor day I was supposed to go see my nisei girl friend to have lunch with her. She was working in a domestic job also. I was over there about 10:30 in the morning and we were just talking. The radio was not on. About 11 o'clock the nursemaid came dashing downstairs. She was very excited because she said that Pearl Harbor was being bombed. I thought that she was trying to play some kind of joke on us because this woman was in the habit of playing practical jokes. I did not take her seriously as I also felt that it was just some kind of an Orson Welles broadcast. The nursemaid insisted that it was true but I would not believe her. Finally my girl friend turned on the radio in the room and sure enough it was true. ✓

"The first thing I thought of during the numbness which came over me was about my family back in Honolulu. I wanted to get word from them or to them immediately. However, the radio said for nobody to use the phone so that I didn't try to get a radiogram through. I was so excited that I forgot about lunch.] My nisei girl friend said that I should not think too much about it as I would breakdown and get hysterical. [My girl friend] So she suggested that we should go to another nisei girl's home to visit her.] This girl's family lived in the Italian section of town. Mr. Fujishige was a world war veteran but he certainly was excited when we got there. He was yelling all over the place. [After we were there a while we began to wonder what would happen to Japanese town. I phoned down to another friend down there ✓

and she said that the police were surrounding Japanese town and keeping all the curious people away. We got curious too so that ~~Mr.~~ ^{her} ~~Fujishige~~ ^{Fujishige} decided to drive us all down there late that afternoon.

"When we got there it did not look like Japanese town at all because the streets were all deserted except for about three policemen on every corner and the police car cruising up and down the street. The only thing Japanese we saw was the various Japanese signs.] We drove around for about a half an hour but nothing happened. So we went back to Mr. Fujishige's home. He felt that I should get home early as it would be too dangerous to be out late. The radio reports were already talking about Japanese business men who were being arrested but I did not know for sure whether the police were arresting any Japanese they saw on the streets. [4] After dinner I went back to my place of work.]

"On that day most of the people in the country and in San Francisco were shocked and bewildered and they still could not believe that the war was true. They were just as dazed as any of us. That is why I did not notice any antagonistic feeling then. Mr. Fujishige's wife's family were in the islands also and he was quite concerned about their safety the same as I was but we did not know what to do. I had a feeling of fear all that night thinking that something might have happened to my family so that I could not sleep very well. [304] Before I went to bed I talked for quite a while with Mr. Woodruff who was very upset about what had happened, however, he tried to calm me down as he said that nothing would happen to me since I was a loyal American citizen and he also thought that my family were safe also. He said that the radio reports did not say the city of Honolulu was bombed so that I could not feel too anxious about my family or else I would get sick.] Mr. Woodruff was a Christian scientist and he advised me to

take things in my stride. We talked for quite a while that evening and listened to the latest radio broadcast. We wondered whether Hawaii was really captured by the Japanese or not. [I was too upset to think clearly on anything and the full impact of the war did not dawn upon me until much later as I was primarily concerned about my family.

"The next day I had a cablegram from my mother in Hawaii so that my mind immediately became more settled. It was such a relief after the tension of the preceding day. I did not give any thought as to what would happen to the Japanese in the United States. I did not conceive of anything like evacuation. My main thought after I got the telegram was to rejoin my family. I had quite a bit of money in the bank by then so that I went to the Matson Lines to see if I could get passage immediately. I was told that all reservations had been cancelled and that the Navy had frozen all shipping so that I could not possibly go. I was feeling rather worried about this and I imagined all sorts of things. I was also getting desperate. Finally I went down to the Pan-American Airways office to ask if I could get a Clipper reservation but it was the same thing again. They said that there was no telling when the next boat or plane would go to Hawaii. I had counted on the Clipper as my one chance to get home when I found out that this was impossible, I was so disappointed that I broke down and cried and cried right in the office. It was rather embarrassing for the people in the office as there was nothing they could do.

"I did not know what to do next and there was no other choice but to stay on at my work. I was very confused during the next week or so and I lost quite a bit of weight from worry. Mr. Woodruff was very considerate. On December 16, 1941 Mr. Woodruff moved to Palo Alto and I went along with him, as I had found out by this time that I could not

go home.] Mr. Woodruff had to move out of San Francisco to a quieter place because he had a bad heart and the air raid sirens upset him very much. [I did not know what my plans were going to be as everything was so indefinite. I had certain fears when the waterfront areas of San Francisco were closed to enemy aliens and the F.B.I. started to round up Japanese in earnest. I heard so many rumors but I did not know what to think. However, I thought that the F.B.I. must have had good reasons for the round-up because many of the issei had connections with pro-Japan organizations. This was a justified action because of the war. And the government had to remove the aliens from strategic places right away for the public safety.

"After I got to Palo Alto for a while the talk stated about the general evacuation of the issei. More and more reports appeared in the newspapers about this possibility. The papers were generally sympathetic until about February. The Governor had made favorable statements in regards to the nisei loyalty so that it never occurred to me that anything could possibly affect us ~~unless parents were moved~~. Then around February the sentiment in the newspaper and radio got more and more anti-Japanese due to the battles that Japan was winning. Even though I did not think it was fair to evacuate all of the issei from strategic areas, I thought it had to be done because of the danger of invasion. Soon the Japanese started to say that if the issei went, the nisei would also have to go because there were so many young children involved. I could not believe that all of the nisei would ever be moved because I said that we were Americans and that such actions was against the laws of this country.

"I was amazed when all of the restrictions began to be applied to all of the nisei. I was a little angry but I felt helpless about

it. Then the news came out stating that we had to register and all go to a camp. By this time I thought that most of the nisei would only be gone for a few weeks at most and then surely we would be cleared by the F.B.I. and allowed to return to our places of work and to our homes.]

"I wrote quite a few letters to my friends in San Francisco and I also visited them on my off days from Palo Alto so that all of us began to pass rumors around and nobody knew exactly what was the ~~rat~~ truth. [I was not very disturbed when I heard rumors that the Filipinos were killing Japanese along the coast as I thought that such things were bound to happen during period of hysteria. It started out after Manila was taken by the Japanese Army and I did not blame the Filipinos for killing the Japanese in what they considered as revenge since every one is not calm when their blood relatives' homes are being bombed and parents being killed.] I was disappointed though that the law enforcing officers were so lax in protecting the innocent Japanese in California. They never did convict any of the Filipinos which I do not think is right since murder is murder, no matter when committed. There were a few Filipinos in Palo Alto and I had some fears for my own personal safety but I was never bothered.

["Most of the people in Palo Alto thought I was Chinese and even when I got on the train to commute to San Francisco for the week-end I never was bothered and people did not even look at me. By the time I had permanently given up any plans for education. Even my work was so indefinite so I just did not make any plans for anything. I still hoped to go to Hawaii] but I could not do this because of the emergency nature of the war.

["One day in March, 1942, I went to the Pan-American Airways for a

final effort but I was ~~talk~~ told that there was absolutely no chance for my getting passage on the Clipper because the Navy had taken over the company and only the essential people could go to Hawaii. No Japanese were allowed to leave the mainland. After that I began to think of other possibilities in regard to my future plans. I decided that maybe I should go to New York because I had a Chinese friend there who invited me to come. The Woodruffs were positive that evacuation would not go through and they persuaded me to stay with them as they felt responsible for me.

"All of a sudden, bang, everything was frozen and I could not go during the final hours before the restriction set in because I was alone with Mr. ^{W.} Woodruff who was helpless. His sister was away in Riverside trying to arrange a place for them to live down there. I could not get in touch with her so that my chance for voluntary evacuation to New York passed. I wrote to the Provost Marshal in San Francisco asking for a permit to allow me to go to New York but this was refused. He said that the only thing that I could do was to register and go to a camp.

"It was my mistake that I did not make more of an effort to go to New York because even then I felt that if I were evacuated I would only be held for a few weeks before being allowed to proceed to New York. So I did not worry too much. I knew that evacuation was very unfair but that there was little else that the government could do in a hurry. It would have taken too much time for the government to segregate all of the Japanese without a general evacuation.

"I was so sure that my plan would be delayed for only a few weeks that I was not too greatly disturbed when the Provost Marshal turned me down. I only had a few contacts among the nisei and I was

away from Japanese town so that I did not go through a general upset feelings of the Japanese community.] There was one nisei girl who I ✓ had known in San Francisco and she was my best friend. At the last moment she had gotten reservations on a train to voluntarily evacuate to Chicago before the big freeze set in. And she wanted me to go along with her. However, I could not pack or leave my employer on such short notice so that I let this chance pass also.

("I did not feel any bitterness or anything as I realized that evacuation was one of those emergency things that was bound to happen in wartime. I still had faith in the United States but I thought that if the nisei had taken more part in the community life and if they had gotten to know the Caucasians better, such drastic steps would not have been taken.] I tried to get other nisei girls to knit for the Red Cross before the war but they did not take a very patriotic attitude. They only made fun of me and thought I was trying to be heroic. It was when these things happened that I wanted to get away from all the nisei and not be identified with them in any way. That is why I wanted to go to New York where I could lose myself in the crowd. C. 1/2

"My folks had written me many letters during this period after the war, telling me to come home immediately if I could. When they heard about evacuation they wrote again and told me to make another effort to come home but I could not do this. I told them of my plans of going to New York but the my mother did not think this was such a good idea. However, she also did not think it was such a good idea for a single girl to go to camp. And I really did not have any choice. Things were so rushed and so many things were happening that I never could stop to think things about. All I felt that was everything would turn out okay in the long run. I just went about my life D. 4

as much as usual, before evacuation came. I met a few nisei girls in Palo Alto and the area and I planned to move in with their family if we went to the same camp.

"I did not have the least idea of where we were going to be sent but I thought that it would be Tanforan. This was okay with me ✓ as I felt that I would be able to see my San Francisco friends then. Palo Alto was in Santa Clara county and the WCCA would not tell us where we were going. Some of the nisei ^{girls} I knew had families in San Franciscos so they asked for permission to go to Tanforan to rejoin their family. One of the girls tried to get me in with her as a member of her family but this was denied. Then was when I really felt terribly lost because I did not know anybody after these few friends left for Tanforan. ^{funerals} It was announced that the Palo Alto group were going to be sent to Santa Anita and I tried to get to Tanforan but the Army would not let me go. ✓ On May 26 I was sent to Santa Anita with the rest of the Palo Alto people. By that time most of the Japanese in California had already been evacuated. I got letters from my friends in Tanforan so that I was fairly well prepared. However, this was confusing also because the more letters I got the more mixed up and confused I became. Each time I got a letter they would tell me of a new rule and these instructions were changed so many times that I finally did not know what to bring. I decided that I could take as much as possible because I heard rumors that most of the people going to the camps were caught short without anything. ✓ That is why I took along bedding, kitchen utensils, buckets, basins, toilet tissues, towels, all my clothes and anything else I could think of. I wanted to take as much as I could so that I would be comfortable and I just ^{dis}regarded the WCCA instructions to take only what I could carry.

"We left by bus from Palo Alto and it took us to San Jose where a special train for the people were being filled. I still thought that I would be coming back soon to Palo Alto to collect my things and then go on to New York. Mr. Woodruff was very upset because he felt he had stopped me from going to New York. He gave me \$170 as a parting present. This was two months' extra pay. I was lacking those two months to be working a total of five years for him.

"The uncomfortable part of the trip started when I got on the train. It was so crowded that there were not enough seats to go around so that I had to stay up all night. It was the most uncomfortable trip that I had ever made. I took us 24 hours to get to Santa Anita. We had cold box lunches three times and this upset many of the older people on the train as they were not used to it. A lot of the issei had brought Japanese food along with them so that they passed it around. That was when I felt that we were all in the same boat together. The thing that the issei missed the most was the hot tea. There was nothing much for us to do on the train to kill time so that I was very bored.

"Finally after a most miserable trip we got to Santa Anita. I saw the barbed wire fences immediately and I thought to myself, "This is the end". I realized then and there that it was not going to be a very easy matter to get out. Somebody on the train said that we were going to be in there for the duration and that made me feel almost ill. I think I even got a little panicky. I had some sort of a wild idea to make my "escape" and lose myself in Los Angeles but this was only a thought as I would never have the courage to do that. I felt that I had been cheated but I did not know why.

"After we were registered, I was put into a room with another

nisei/^{single}girl. The first few days in camp were very confused for me and I went around in a sort of dream-like daze. It still did not seem true to me. There were quite a few nisei wandering around who had a bewildered look on their faces. However, people are adjustable and most of the Japanese in camp immediately began to make the best of it and make their homes as comfortable as possible. I was alone in camp so that I did not have any feeling of family security and that is why I had such a lost feeling. I had met another girl on the train coming down and she was only half-Japanese. She looked completely occidental. When I saw her walking around camp bewildered also and when I saw what they were doing to her, I thought that I was not so bad off as she was. C, 16

"In time I got a little settled and I began to look for friends. There were not very many San Francisco people there that I knew since most of them went to Tanforan. I met a Hawaiian nisei boy whom I had known in the islands and I certainly fell upon him as a long lost friend. Later on I did meet a few of the San Francisco people who had been sent there in the first group out of the Bay area. Outside of these very few people that I could count on my fingers, I did not know anybody among the 20,000 people who were there. ✓

"When I got a chance to think again, I determined that I wanted to get out as soon as I could. I was willing to take any possibility that would get me out. It did not look as if there would be any sort of a chance. However, in a few weeks after the camp got settled, the Student Relocation people came around and they passed out forms for people who wanted to go out to school. I filled out one of the forms in the hopes that this would be the method for me to get out of camp. I was told that I could get out if I could find a school that would accept me. I had my transcripts from the University of Hawaii so that

I started to write the various universities which offered library training. Only the larger schools had this course but they either could not accept nisei or else they were too expensive for me. I had no intention of going to school when I was evacuated but I suddenly had the new interest when I found that this was the way I could get out of the assembly center. I was greatly disappointed when this plan did not work out. ✓

"I was in Santa Anita from May, 1942 to September, 1942. During that time I did not work at all as I thought I would be able to get out almost any day, but that day did not arrive.] Some of the nisei in the school system that had been started up wanted me to teach English in the high school but I did not want to take a job because I thought that I would have to quit in the middle of it for resettlement. However, I did volunteer to help out in the recreation department. [There was not much choice in jobs in Santa Anita anyway and it took a long time to get placed on the payroll. The salary was too small and I did not want to bother with it. As the weeks rolled by I began to take another attitude. I more or less resigned myself and I soon thought that I should make camp a vacation because I had worked for so many years.] It was so hot there that I did not feel like doing anything except taking it easy. [We had to stand in line for everything and I spent most of my time in Santa Anita this way. I stood in line for meals, for showers and even for the women's latrine. About the only constructive thing I did was knitting.] ✓

"I began to visit a few friends but I did not have much social activities there. I did not particularly care to meet too many young people anyway as I felt that I would be leaving soon. I went to church a few times but it was too dull and uncomfortable so I gave that up. I ✓

did not get any inspiration out of it and I felt that most of the people were going to church as an escape anyway.

"There were not any boys in Santa Anita that I was interested in and none were interested in me. The fellows did not seem to be especially worth cultivating so that I did not waste my time. [I made some acquaintances but they were not very lasting. Being a stranger it was too difficult to break into any of those old-established cliques anyway. There were a number of very worthwhile nisei in camp but the total was comparatively small. The average nisei were flighty and they never gave a serious thought to anything. They had no ambition or idea of their future. Most of them were quite bitter, I think and they did not make a very good impression on me. The majority of the nisei were too busy trying to get date to think about anything else.] In the mess hall some of the nisei were so irresponsible that they broke everything they could get their hands on just to show their feelings of resentment. Those who did have good jobs in the administration thought they were so much better than the others. They thought that they were somebody just because they worked in the administration building as if that had anything to do. Most of them had never done anything like that before so they felt they were 'it'. It was not that they were more talented than the other nisei. It just happened that they had been evacuated to Santa Anita earlier than the other people so naturally they got all the good jobs before everybody arrived. ✓

["The issei took things pretty good. They always are that way and they are able to make adjustments better because of their greater experience. A lot of them went in for handicrafts, making gardens, sewing and English classes. They did not seem too bitter. I suppose it is a Japanese characteristic to resign oneself easily as they cer- ✓

tainly did in Santa Anita.] While I was there I did not notice very much of the pro-Japan feeling among the issei. Perhaps they kept it hidden, the; I don't know. Some of them Hawaiian and Los Angeles boys got into trouble because they did not get along very well with each other. The Hawaiian boys are not so good at talking and they liked to fight at the drop of their hat. There were a number of rowdy L.A. Boys in camp also and so gang fights soon started. Some of the Hawaiian nisei were sent to other camps because they were caught gambling and they got into other difficulties. ✓

"There was a lot of griping about the food and most of the trouble we had were things of this nature. There was nothing on the political issue except that the issei did not want to be dominated by the nisei. The riot that we had at Santa Anita was on account of a Korean who was blamed as an finu. A gang suspected of being kibei beat him up. Then the police got involved and finally the soldiers had to be called in. The police tried to put the Korean fellow in the jail for his safety and the mob went in after him. It would not break up until the soldiers came in with their guns. The rumor went around that the Korean was put in the camp to spy on the Japanese and report everything the people did. Naturally this was not liked very much and feelings developed to a fever pitch.

["The kibei were very unpopular among the nisei because this group are outspokenly pro-Japan. Their ideas were so different from that of most nisei that the two groups just did not get along.] The kibei were not too conspicuous in Santa Anita as they were not organized then. [I never did like the kibei and even in Hawaii the second generation nisei do not like them. I could not stand their attitude towards girls. The kibei followed the old Japanese custom and they treat girls ✓

as if we were something beneath them. I met a few kibeï in San Francisco and I just did not like any of them because of their attitudes. I tried to be tolerant of them but they rubbed me the wrong way. The kibeï talk Japanese right out in the street in a very loud voice even if they were downtown. I just did not like their looks. There is something different about them.

"I liked the Hawaiian group much better. Those that I have known in San Francisco were an older group and they were not like the loud noisy ones in Los Angeles. I met quite a few of the boys who had come over by working on ships but I left them alone in Santa Anita because they had such a bad reputation. However, on the whole, I think that the Hawaiian nisei are definitely much more Americanized than the California nisei. That is the main reason why they did not get along so well with the nisei on the mainland. They don't keep together in restricted communities like in California but they were more adventurous and they had seen quite a bit of America. This country actually meant more to them even if their English was not so good. The Hawaiian nisei are much more contemptuous of things Japanese than the Californians."

"Geographically the Hawaii nisei are closer to Japan and that was the only reason that Mike Masaoka had for saying that we were more Japanesey. That sure made us Hawaiians mad. Actually the Hawaiian nisei are much more Americanized because they had a cosmopolitan life. The California nisei lived in a Japanese community and they did not have such wide contacts with other racial groups. Then there are many more kibeï on the mainland than in Hawaii. The nisei in California were much younger as a group and they had not become independent yet. Another thing was that the Hawaiian Japanese family did not send so many of their sons to Japan for an education because they had been in the islands

a long time. These families definitely plan^{ned} to stay in Hawaii whereas ✓
the mainland Japanese family still thought about going back to Japan
more because they were not accepted so much by the people of California.]

"I did not like the WCCA administration in Santa Anita because
they were too wishy-washy in policies. A few of the personnel in the
administration were sympathetic. Most of the nisei thought of the WCCA
as being glorified WPA workers. I did not have very many contacts with
the administration so that I did not have too bad an opinion of them.
However, I think that if they would have been more consistent in their
policy, the people would have had more respect for the personnel. We
could not trust them at all because they were always changing their
minds about policy and they would think of new things out of the clear
sky without preparing the people first. We just couldn't get any con-
fidence in them when they did things like that.

While in Santa Anita
"I still managed to keep up my contacts with the outside. I
could not get over the feeling that I was in a jail. We had a special
visitor's house for our friends to come to. There was a long table ✓
running down the center and we had to stay on the other side of the
table, five feet across from our friends. We couldn't even reach over C, W
to shake hands or pass anything across. There were guards there to
enforce the rules. Then another thing, we could only visit with our
friends for a half hour even if they had come from a long distance. I
resented this more than anything in Santa Anita as I felt that it was
an insult. I just did not feel like having any visitor at all to let
them go through this awful experience.] After the riot, things were
even more stricter and it became more and more like a jail.

["However, I did not become bitter against this country but I did ✓
blame it on Japan. I hated Japan worse than ever and I blamed it for

our predicament in camp. [I hated Japan more than Germany and Italy and I even feel the same way now because what Japan has done has touched me more.] I did not think that the nisei could ever be deported so when I heard rumors like this I just dismissed them from my mind. I still had a lot of faith in the good old U.S.A. in spite of it all. [I realized in camp that the Japanese had brought ^{this} ~~it~~ upon themselves to a certain degree and yet I saw that it was something that they had to go through before they are completely integrated. We were born at the wrong time, that's all. The Chinese went thru a very difficult stage and I saw the way the Negroes are being treated in the south. Then I realize that things were not half as bad as I thought. But that does not mean that we have to take it and resign ourselves to such a position.]

"One of the main things that we have to keep in mind all the time is that the nisei have to change their own attitudes first because they are even more intolerant than the Caucasians. I used to get into many arguments with nisei before the war on this points. I told them that they should not talk so much about racial discrimination when they showed such intolerant attitudes against the Chinese, Filipinos, Jews and Negroes. I did not think that it was possible for the nisei to have such intolerant views since they were of a minority group.]

"I wasn't happy at Santa Anita but I tried to take it as a lark. However, I did have my black moods and there was always that dissatisfied feeling in the back of my heart. It would not have been so bad if some of my close friends had been there with me but most of my personal friends had moved voluntarily to the midwest and east before evacuation. The rest of the friends I had were at Tanforan.

"By the time relocation came around I still could not get out

of camp. My mother, in her letters to me, was getting kind of scared and worried of my going out alone. She had heard many rumors that the anti-Japanese feeling was getting stronger and stronger, in this country. Finally in one of her last letters before the movement began towards the WRA camp, my mother advised me to go to a relocation camp and stay there for my own safety. I wrote back to her immediately and I told her that most of my friends were already on the outside and that they were getting along very well. I even sent her some excerpts from my friends' letters to me to show that they were getting along all right. I did not think that I would run into any trouble on the out- C.V side and I told my mother that I was determined to leave. I was getting to the point where I was fed up with living with a lot of 'nihonjin'. It was not a normal life. [H] When I saw that I would not be released before Santa Anita was sent to a WRA camp, I began to prepare for moving once again. I did not have very much packing to do.

Nobody knew where we were going to be sent next. There were many rumors going around that it would be either Arizona or Colorado. One nisei almost convinced me that we were going to Gila and I rather dreaded that hot desert weather. We were put on the train and it was only then that we found out for sure that we were going to Heart Mountain. Not all of the Santa Anita camp went there as the people were spread out over Arkansas, Topaz, Arizona and Colorado.

"When I got to the WRA camp in Wyoming, the barrenness of the place was the first thing that struck me. There was absolutely no green in sight. There was not even a tree except for some small shrubs. The place was covered with rocks. In the camp itself it was all even more barren. I felt like I was in the middle of nowhere. That determined me more than ever to devote my full time to getting out of camp.

"One of the most depressing things about Heart Mountain was the guard towers which were placed around the camp. At night we would see the search lights going back and forth. In addition there was a barbed wire fence around us and these things made me feel more than ever that I was in a prison. We could not even step out of the camp at all. When I got there, the first thing which greeted us was a dust storm. In the days that followed we found that nothing could keep this dust out as it would sift through the tiniest cracks in our barracks. Everything appeared so dirty about the camp. The barracks were very discouraging. They were made out of wide planks with dreary, black tar paper on the outside. Later on, we had some white be-plaster boards put on the inside. They also put ~~celite~~ celotex in the barracks to keep the cold out.

"When I ~~gi~~ first got there, I was moved in with my ~~gr~~ girl friend's family. However, it was too crowded there with seven people in one room so that I went to the women's dormitory. There were four single girls there with me. I did not work at all during the time I was in Heart Mountain because I was so determined to get out. It was not until January 15 of this year ^[1943] that I succeeded.

One of the things I enjoyed about Heart Mountain was the snow. It was the first time that I had ever seen snow because we do not have it in the islands. However, it got bitterly cold from October on and I could not stand this so well but I got used to it after a time. All the time I was there, the snow covered the ground but it was slushy.

"I got along fairly well with the girls who were living with me. One of them was an issei lady but fortunately she was modern in her ideas so that she did not cramp our style. There was one girl from Los Angeles and two from Washington. We were all different types but we got along well because we did not interfere with each other's business.

"About the only thing I did there was a lot of knitting and a steady cor-

respondence most of the time I was there. I got rather lazy so that I slept until noon almost every day. There was no curfew there so that I was able to stay up quite late visiting friends or else writing my letters. I did not go in much for social activities so that life there was pretty dead. I did not have any close friends there because most of my friends had been sent to other camps. I just was not interested in the place at all. And I was very impatient to get out. I spent Christmas and New Years there and this was one of the loneliest times of my life as I had no close relatives to exchange greetings with. I sort of envied a lot of the nisei who had families there with them. At least they had some family warmth to turn to but I did not have anybody. For a while I did some voluntary work on the USO drive in order to keep from getting to bored. The USO drive was to get funds in order to fix up a recreation hall for the visiting nisei soldiers. Funds were raised to buy furniture, drapes, various games and card tables. Somebody also donated a billiard table. There was enough money left over so that the committee got various girl's clubs to sponsor a dance a week and the USO committee donated money for the refreshments. I also did knitting for the Red Cross while I was in Heart Mountain but there were not too many girls who were interested in doing this sort of work. Most of the girls were older and it was more or less of a social gathering.

"In the meantime I had written various letters in order to get out of camp. I did not care where I went or what sort of job I was offered & just so I could leave. Some friends of mine in Denver were trying to get me out there on a job. At first I was very anxious to go, however, I heard rumors that too many Japanese were going there so that I decided it was better for me to go further east. A girl friend who had resettled in Minneapolis wrote and said that there were plenty of domestic jobs up there so that I decided this would be the spot for me. Another girl wanted me to go to Chicago. She said that there were plenty of jobs there. However, I did not think I could get anything except domestic work and I heard that they paid more up in Minneapolis. Finally the

girl ^{friend} in Minneapolis told me of a job up there. I went immediately to see the leave officer in camp, so that I could fill out my application for a clearance and an indefinite leave. The leave officer thought that I was applying for a job through the WRA, therefore he sent me application to the Washington office and said that I was available for a domestic job. It just happened that ^{Mr.} ~~Kindy~~ ^K was looking for a nisei girl to go with his family to Florida. He had written to the WRA and asked for a person immediately. The WRA employment section gave him my name. Right after New Years I got a telegram from him asking for my qualifications. It specified that I had to be a protestant Christian. I sent him a special delivery letter telling him of my work experience and also referred him to my former employer for a character reference. A day or so after that Mr. ^K Kindy sent another telegram and he said that he wanted me to come right away. All of these transactions were done within one week. The WRA quickened my release so that it was the fastest that any evacuee had ever gotten out of Heart Mountain.]

"Mr. Kindy and his family lived in St. Paul but he usually spent the winter in his home in Florida. He was leaving St. Paul on January 17, 1943 and he was very anxious to get me out because it was difficult to get train reservations. If I missed that train he was not sure when he could get another reservation for me. [I packed my things in great haste and on January 14 I left camp forever. I doubt if anyone missed me because I did not know many people there. ✓ ~~It was a great relief to finally leave camp.~~ I got to St. Paul on January 15 after traveling all day and night on the train. On the following day I came to Chicago and I met Mr. ^K Kindy and his family here. We left for Florida on the 17th according to the schedule.

"It is really hard to describe the elation I felt as I walked around St. Paul and Chicago when I first got here. I felt like a released jail-bird and I was very happy to leave the drab camp life behind me forever. Nothing could have ever gotten me back to camp again. Once I had been there I knew how it was and I could not stand such a thing. I would have gone to any length to stay out of camp after I got out.] I really wanted to go to Minneapolis but it was not such a change in my plans because Mr. Kindy was only going to live in Florida for six months, the rest of the year his family lived in St. Paul, which is only a few miles from Minneapolis. During the day I was in St. Paul I heard that the winter was going to be very severe there so that I did not feel sorry that I was going to Florida. In fact, I rather looked forward to it as I had never traveled that way before. It was exciting to get all of this traveling in right after I left camp because I had been cooped up for so long. Another thing was that I had made so many efforts to get out of camp over a long period of time and when I finally did get out a great feeling of relief came over me.

"Mr. Kindy's winter home was on Miami Beach. He was a very sympathetic person and rather prosperous in his business life. He owns a string of optical shops and he also has a lens grinding factory in Detroit. After I had worked for him awhile, he got interested in the evacuees and he later hired two nisei to work in his Detroit factory. It happened that Mr. Kindly was also a strong Christian Scientist. He had been interested in international relations for a number of years around St. Paul but he had never contacted very many Japanese. Mr. Kindly said that he knew Louis Adamic and a number of other notable people who were interested in

race relations. He was a member of the Pan-America league and various other clubs like this around St. Paul. After I started working for him, he got more and more interested in the WRA resettlement program and he contacted some of his friends in order to get them to hire nisei so that they could get out of camp also.

"I got \$60 a month when I first started to work for ^{Mr. K}him. After loafing around for eight months the work seemed extremely hard. It was a very large house so that I had plenty to do. For some reason I did not get along as well with Mrs. ^KKindly because she always seemed to strike me in the wrong way.] She would tell me how to do things around the house as if I were a dumb cluck and that griped me a lot because I just couldn't stand her slightly patronizing attitude. I also had to put on a very grateful front to her in order to let her know that she had "rescued" me out of a prison. I did not let this get on my nerves too much but I just continued with my work as well as I could and in a couple of months I got into the routine of it.

"Florida is a beautiful place in the winter time and it reminded me very strongly of Waikiki Beach. The only difference was that the homes in Florida were much more elegant and occupied by wealthier people. Miami Beach was just full of soldiers who were in various training camps in the area. Most of the soldiers thought that I was a Chinese so that I got along extremely well with them. There were quite a few Chinese fellows attached to the air corps there and I got to meet most of them through a Chinese friends that I had formerly known in Hawaii. I went out on a few dates but I didn't go out too much.] One of the Chinese-American fellows that I thought highly of, was from Idaho. He was college-educated so that

he was very liberal and broad-minded in his opinions. [I met quite a few of the "hakujin" boys who were in the air corps. They were mostly from the New England states so that they thought I was quite a novelty. They had never seen an Oriental before. They were even more interested when I told them I was from Hawaii and most of them were very much surprised when they found out that I spoke fluent English.] I went on a few dates with these Caucasians. Some of them just took me out so that they could brag to their friends that they had taken out a Hawaiian girl. Girls were rather scarce on Miami Beach anyway and the fellows just like to take me out so that they could talk.

"There were two Japanese families living in Miami Beach. They had been there for many years and both of them had operated nurseries for over 30 years. I met one of the couples and they were quite elderly. They did not seem Japanese at all and they spoke much better English than most of the nisei I had seen in California. This couple had a daughter but she was away in Washington working for the OPA. The Japanese in Miami Beach did not know much about the evacuation because they had not been affected at all. They were doing business as usual with the same old customers. About the only time they were ever questioned was at the outbreak of the war and when those German saboteurs who landed in Florida from a submarine were caught. The Japanese families there had been accepted by the community so that there was little suspicion placed upon them.

"One of the things that I noticed in Florida which bothered me was that there was quite a bit of prejudice against the Negroes. I felt very sorry for them because of the hard time they had.] The

Oriental were not treated as inferior because there were so few of them. There were a few Chinese down there but most of them were single men. They did not know what I was and once in a while one of these Chinese men would come up to me and speak Chinese. The Chinese-American fellow from Idaho said that a couple of these older Chinese men wanted to marry me but of course I did not take this seriously. The Chinese men didn't have any women down there so I suppose they were anxious to find a wife but of course I had absolutely no interest in any of them.

["Most of the "hakuji" people I met in Florida took it for granted that I was Chinese so that sometimes we would stop to talk about Madame Chiang Kai-Shek. I think that she is a remarkable woman so I did not mind talking about her. I did not tell these people that I was Japanese. It was not because I was ashamed or anything like that but it was more convenient to let them continue to think that I was Chinese, and then they would not bother me with so many questions.] ✓

"There wasn't much for me to do in Miami Beach except to go to shows and church. Once in a while I went to the beach but it was rather cold and I did not enjoy it too much. There was something missing in the atmosphere and I did not feel like swimming too much. I was rather lonesome during the time I was there because I did not have any close friends. That is the reason why I started to go to church regularly. I was rather glad when Mr. Kindly decided to go back to Minnesota as I could see some of my nisei friends then. 92

["In the middle of May we went back to St. Paul. For the first couple of weeks I was busy getting used to the work so that I did not see anybody. The work was not so bad but I was just not satis- ✓ B

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fied for some reason. I do not know why I was so ill at ease.

The restless feeling began to increase more and more. I had done domestic work for years and I never was this restless before. Even after I met other nisei I continued to have this restless feeling. I suppose that I had too much time to think and wander about the future. I was not happy and I realized that.

"I met quite a few Japanese in Minneapolis as there were a lot of the boys who came from Camp Savage. They were lonesome too I suppose so that they would call on me and I went out on quite a few dates. I had much more of a social life than in camp but I still could not get away from the feeling of being unsettled. I had just about given up any educational plans that I had. I did not go to church much after going to St. Paul as I did not find so much of a need for it. I did not have too much free time so that I would visit with friends mostly or else they would come and visit me. I would say that most of my leisure time was spent in visiting. I joined a Red Cross knitting group and every Wednesday night about 10 nisei girls would meet together to knit. It was more of a social group as all of these girls were doing domestic work also and they had recently come from the camps.

"I did not write so many letters as before because I did not have the time. I went to almost all of the dances at the YMCA, Camp Savage and the USO. I went chiefly with the Hawaiian nisei soldiers that I met from Camp Savage. The YWCA put on a dance every Saturday night exclusively for the nisei and the USO had dances on Wednesdays and Thursdays. Camp Savage had dances about three or four times a week so that my evenings were pretty well taken up.

The USO and Camp Savage dances were not limited to nisei alone. The

"Y" dances, however, were, for just the nisei and every Saturday night about 150 of them would come.] At lot of these were soldiers. The nisei got together quite a bit out in St. Paul and Minneapolis and it was usually dances which occupied their recreational time. They have a lot more dances for nisei in St. Paul than here in Chicago and getting dates is the big problem for the nisei soldiers and civilians up there because there are not so many girls. ✓

"The nisei still stick together quite a bit and they did not try to make friends with the Caucasians in spite of the fact that there were many organizations up there who were friendly. The International Institute were especially friendly but it never succeeded in getting the nisei mixed with other groups although some of the girls did join these activities. However, [the nisei soldiers mixed with the Caucasians quite a bit and quite a few of them were taking out Caucasian girls. I never noticed any antagonistic feeling up there because the people seemed every tolerant towards the nisei. There are a number of German descent Americans in that area so that they were inclined to be more sympathetic towards thee evacuees.] The nisei did not take full advantage of this and I felt that they should get out more since this was a good opportunity for them. I don't know what is the reason why they like to cling together as a group. I did it myself but I never thought much of it. Most of the nisei who lived in St. Paul and had jobs there seemed eventually to move over to Minneapolis which had a greater Japanese population. Recently a lot of the Los Angeles nisei came in and they are not very popular with the nisei soldiers. The nisei soldier resent them because they are "zoot suiters", however, the real reason was that there were not enough nisei girls at the dances so ✓

that the soldiers resented the flashy "zoot suiters" who came in and cut into their territory. The civilian nisei had the advantage because they were making more money and they could go visit the girls every night of the week while the soldiers could not leave camp that often.

"Most of the friends I made up there were nisei and I only knew a few Caucasians, chiefly those connected with the Red Cross. C2 ✓ Quite a few of the nisei girls there were wives of the soldiers at Savage. Since the nisei in the intelligence service were thrown all together, they ~~were~~ ^{abound} to get together with their wives and other nisei in the St. Paul and Minneapolis area. [note] Because they are put together at Savage and also in Camp Shelby the nisei soldiers do not feel the need of spreading out so much ~~when this is done~~. ✓ It is rather funny that the government puts all of the nisei together in the Army but tells them to spread out when they are ~~re~~ settling. You can't expect the nisei in the Army to spread out when they are treated in this way.] Most of the nisei up in St. Paul plan to stay there for the duration. Those who are married want to save up as much money as they can for after the war. Very few of them say that they are going to stay there all the time but some of the girls who are married would like to settle down in that area because of the more friendly atmosphere. However, most of the nisei soldier husbands want to go back to California so that the wives will have to go with them.

"I havent taken part in any political activities since I have left camp. The only club that I have joined is the Red Cross. Most of my contants are informal in nature and it is with other nisei. Once I went to the Red Cross blood donors' center and gave some

blood.

"I did not have any definite plans for marriage while I was up in St. Paul although I might have been interested if I found anybody better than Walter. This plan for marriage with Walter was very indefinite and I did not know if his mind had changed in the meantime. However, I felt that I could wait until after the war to see how he feels. If he still wants to get married, then we will go through with it. You know how it is when you are separated by a great distance from a person. Love seems to fade out a bit and you sort of lose interest after a while. But this feeling will probably come back when I see him once more.

"I had no strings attached to me and I was getting more and more restless all the time, so that I began to think of joining the WACs. I knew that I could fulfill all of the requirements and this seemed to be a good opportunity for me. I was getting sick and tired of doing domestic work all the time and I wanted a change. I wanted to do something more directly related with the war effort. I felt that I ~~was-not~~ would not feel so restless if I got into the WACs. Then I would have the satisfaction of knowing that I was doing something directly to help Walter out instead of waiting ground in a rut. Then I also felt that the Japanese were going to have a harder time than anybody else after the war. I thought that if I joined the WACs, I would be better fitted to get a job afterwards. The prospects of doing only domestic work all the time was not very pleasing to me and I knew that I would not do anything about further education.

"I also had other reasons. I felt that the nisei had to do more than give lip service to the United States and by joining the WACs I

could prove my sincerity. Some of the nisei girls I knew said that I would be sent overseas and would get killed. But this is the chance everybody has to take. After all, this is everybody's was and we all have to put an equal share into it. I don't know why the nisei objected so much to my joining the WACs. They said that I was crazy because the WACs had a bad reputation and only the cheap girls went into it. A lot of the nisei thought that I was joining because I was "a sad case" and going to be an old maid. However, when any of these nisei passed on these rumors about the WACs, I tried to pin them down to the source. They could never prove a thing they said. The nisei boys thought it was unwise for me to join the WACs also. Some of them told me that a whole boat load of WACs had been sent back from Africa with venereal diseases but they could not prove it. These fellows just had a guilty conscience because they were not joining up and still felt bitter. They did not like to see a girl showing them up. I got into a lot of arguments with my nisei friends who were almost all against my volunteering into the WACs. Very few of them gave me encouragement. One nisei girl told me that the other Japanese would look down at her family in camp if she joined up so that was the reason she was against it. Most of the nisei girls said that they would not join because they would never be able to get married then. This is not true because the rules of the WACs do not say that they can't get married after they are in the service. The only regulation on this is that WACs must be single when they volunteer.

"I refused to listen to all of their arguments as I was determined to join anyway. I did not think that the other nisei were being patriotic enough when they gave me all of these selfish rea-

sons for not joining but I could not ~~done~~ condemn them for it. You know how the nisei are. They are very much on the defensive and when a good opportunity is opened up they are opposed to it. ✓

"I went to the WAC recruiting station late in July with my mind made up. However, I did not apply for enlistment on that visit as I only wanted to get the full information.] I thought that this was a big step so that I felt I should get my family to understand first why I was doing it. [I wrote to my mother and explained that I wanted to join the WACs and I asked her to give her consent. In August my mother sent me a letter and she said that she approved of the idea very much because I had made up my mind by myself. She told me that perhaps it was best for me to do it as there was not much future in my remaining in domestic work. As soon as I got this letter I went to the WAC recruiting station and volunteered. I filled out all of the papers and on August 18, 1943 I took my physical ~~ex~~ and mental examination at ~~Fort~~ ^{Fort} Snelling.] ✓

"Once this was done, I felt relieved, because there was a certain amount of conflict in my mind, after all of the rumors about the WACs which the nisei told me. As soon as I volunteered I did not have to think about it any more as a step was definitely taken. I decided that I would take a rest before going into the WACs so I quit my job on August 31st, 1943. D 4

"In the meantime it had happened that the Kindlys had suddenly decided to go to California for five weeks. They just took it for granted that I had a nisei girl friend who had an apartment so they said that I could go stay with her during the time they were gone. That got me sore because I did not have a nisei girl friend with a private apartment. Most of the nisei girls I knew were

doing domestic work also. This was just before I volunteered for the WACs and I felt that I could not afford to loaf around for a whole month and spend my money so I quit. I got a temporary job with Dr. Loomis with the understanding that I could quit after one month. At the end of August I decided to come to Chicago to visit a few friends. I had thought of going to Denver to see some of my friends but that would have been more expensive. It happened that I had more friends in Chicago anyway. I have been here now for about three weeks. I will probably have to wait two or three weeks more before I am called. [I was the first nisei girl to join up and since the regulations ^{are} ~~were~~ not clear, ~~it will take a little longer for them to call me.~~ I don't know exactly when I will be called as I had to sign special papers which go through the provost marshal's office in Washington and the Corps Areas office in ~~Omaha~~. The WAC officer told me that I could expect to be called early in October but she was not sure.]

"I came down to Chicago on September 1 to see some of my old friends. I came down with the intention of staying only two weeks but I had to stay over for my ~~girl~~ friend's wedding. There is no hurry about my going back to St. Paul as I do not have a job back there. I would just as soon be called while I am here so that I can go directly into the WACs. If I went back to St. Paul I could go to work for Mr. Kindly again. He wants me to come and he said that he would pay me from the time I first left him. But I have decided to loaf around until I am called because I feel that it will be pretty soon and there is no sense of taking another job now.

"The day after I came to Chicago I went to visit one of my former Hawaiian nisei friends (Taigo Miyahara). He asked me if I

wanted to go to the horse races. I had never been to a racetrack before in my life but I was curious so I went along. I knew Taigo at Santa Anita and also in Hawaii. He was a good friend of my brother's. Taigo was the first nisei barber in Chicago. He was working in a shop for one week but the Filipino owner did not want to sell the business to him. A couple of Filipinos came in the other day (September 20) and they threatened the owner as they did not want any Japs in the shop. Taigo worked for two weeks and all of the Filipinos seemed to like him except for those older ones who made the threats. You know how the Filipinos are. They are only one step out of barbarism. That is why Taigo is looking for another job now. Taigo ^{would} ~~was~~ like~~d~~ to own his own shop. Anyway, I went to the race tracks with him the day before he started to work at the barber shop. He was feeling quite happy about going into business again then so he wanted to celebrate. We went to the Washington Park tracks on September 1, the day I arrived in Chicago for my visit. Even before we started out for the races, ~~his~~ wife said that I would have beginner's luck. When we all got there we decided that we would catch the daily double. There were four of us ~~altogether~~. We all picked the same horse for the first race but for the second race we picked different horses. I did not think that I would have a chance when I put my \$2 bet down. C1a

"I had bet on "String Band" for the first race and he came in so that it paid \$25. For the second race I had selected 6 "Chocolate Maid". When the race started my horse was way in the back so I immediately gave up hope and I ~~began~~ to root for Taigo's horse as it led for three-fourths of the way. But on the homestretch my horse suddenly came up from the tail end and he finished two lengths

ahead. I was never so surprised in all my life. When I went to collect my winnings they gave me \$280.80. Then and there, I decided not to bet anymore.

"This money finances my vacation in Chicago and it is the reason why I am staying for a whole month. It is also the reason why I definitely decided to rest up until I am called into the WACs. I have been looking up a lot of my former friends here in town. I am not too interested in the scenic views because I have looked around Chicago when I was here last January. I just have not bothered to do any sight-seeing at all. When I go back to Minneapolis in a week or so, I will stay at a hotel and try to find out exactly when I will be called. If I have to wait too long, I may have to take another temporary job. That \$280 goes pretty fast and I do not want to dig too much into my savings.

"During the time I was in Santa Anita I got a check for \$1000 from Miss Hepburn's estate. She is Mrs. Woodruff's sister and I got the money after the estate was all settled. What surprised me most was that I had been given such a large sum from the estate. I did not think that she thought so much about me. I only worked for the Woodruff's less than five years. I had been thinking of getting war bonds with this money but I put it off as I did not know when an emergency would arise. Now that I have definitely decided to join the WACs, I am going to buy the war bonds with the \$1000 and put it away for after the war. The rest of my savings I will keep in the bank as I will need it when the war ends.

"I am not making any other definite plans for the future. I don't seem to get anywhere by making plans because you just can't decide what you are going to do these days. I feel that for the

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time being, Uncle Sam will make the plans for me. I don't know where I will be living after the war. That is too far away. I'll probably go back to Hawaii for a visit but I doubt if I will stay there permanently. I've always wanted to live in San Francisco and if that is possible I will do it, but as I say, I just cannot make any definite plans. I don't think that I am an unbalanced person but I do admit that my life has been disorganized at times. I don't get into any deep moods about it but my life in camp was unhappy and I felt then that I was very lonely and not a part of anything. That is probably why I am so happy to go into the WACs because then I will be part of something big. I try to be hopeful for the future but it looks like an unsolved problem right now. So I do not worry too much about it. It is more important that I live each day as completely as possible. 93

"I have no definite marriage plans except for Walter and I really can't call that a definite plan. I have no location ~~that-I want-to~~ to settle in that I can be sure of and my occupational future is uncertain, although I do hope to learn something by being in the WACs. My only real ambition, when it comes right down to it, is to have a home and settle down to a happy married life some day. That is about all I have thought of my future which is rather vague. However, I greatly anticipate going into the WACs and I think that I will be happy in it.

"The future of the Japanese in this country is very uncertain. What they do during this war time will determine what will happen to them afterwards. That is why I am disappointed that ^{Nisei} ~~they~~ are not volunteering into the Army or the WACs as much as they should. They are not even joining the U.S. Cadet Nursing Corps as much as they ✓

could. They make me sick when they give me some of the silly excuses for not joining. So many of them give the excuse that they have to look after their families. But the Caucasian boys that have given up just as much, most of the nisei girls give an excuse that they want to get married first and that they will miss out if they went into the WACs. But I think that they will have a better chance if they were in the WACs. They will have more opportunity to meet interesting people. Another thing is that even if they give the excuse that they have to take care of their families, not many of them are resettling their parents according to what I hear. There is a chance that some of the fellows in camp who have not resettled will get bored and join the Army and there may be some who are not settled very well out here who decide to join up also. As for the girls, I don't see why they don't get into the WACs because not many of them are getting married anyway.

"I have an idea that most of the nisei girls are afraid to take the first step. They are waiting for a few guinea pigs to go in and send back a report. This seems to be typical of the nisei. They don't want to do anything on their own. I feel that I want to be one of the first as there will be more chances for advancement than if I went in with a mob. The only thing I worry about is that they may put all of the nisei girls in a segregated unit like the nisei combat team. That would be unfortunate as it is better if we can spread out. However, they are only going to take 500 nisei girls and the chances are that they won't get this many to volunteer so that they will probably take us like any other American girl and put us into duties that fit out particular talents. Another thing I worry about is that I hope the WACs will not keep me waiting until

they get the full quota of 500 girls from the camps. In that case I will have to wait forever. I am so set upon getting into the Wacs that I will be terribly disappointed if I did not get my chance now. The response from the camps has not been too good according to the reports I have heard. Only about five or 10 are volunteering from each camp. There is no other girl volunteering from St. Paul among the nisei and I have not heard of any joining from Chicago. However, I think that I will be called in a couple of weeks and they will not wait for the full quota. It will be not necessary to do this since we are not all going to be trained together anyway, I hope.

"After I get into the WACs, I think that I will get the chance to learn some sort of a profession or a trade. I will be able to use this after the war in the event that I have to work after I get married. I think that due to ~~the~~ conditions most of the nisei girls *will* have to work after marriage anyway. Their husbands will not make enough for them to ~~lay~~ *lie* around the house doing nothing. It is a rather uncertain future and I think that the couple *will* have to work together in order to get established. I believe that the nisei girl should postpone marriage for the duration if they are still young but then, it is an individual matter and for some nisei girls it would be better if they got married now.

"Now that I feel that I am doing something constructive, I feel like a useful individual. It will be very good for my morale. I also hope to get overseas one of these days so that I can see more of the world. I would never have the chance to to ~~do~~ that by doing domestic work. Maybe that is why I got so restless doing domestic work. It tends to make you mentally lazy and I have never been con-

tented with it. I would ~~ha~~ not have admitted this if I were still doing this, but now that I am out of it, I can say so. The thing was that I had graduated from the University of Hawaii and [I have never been satisfied up to now doing domestic work as there is always that slight feeling of being in an inferior position, ~~which~~ you are ~~conscious~~ of. Now I can go into the WACs and be on an equal footing with everybody else and this has ~~b~~ given me quite a mental lift.] In fact, I don't suppose there are too many college graduates in the WACs so that I will be in an advantageous position. I have nothing to lose because if I did not go in, I would just be marking time doing domestic work and feeling useless and unhappy.

["As a whole, I also feel that I ~~ha~~ am ~~contributing~~ something toward the real achievement of democracy. If we just look at it from the nisei point of view, it will do more to get them better known among the Caucasians with a greater resulting tolerance. Not enough "hakujin" have known the nisei up to now and this is our great chance.] That is why I don't think so much of the segregation of the nisei boys into a special combat team. I think that we are much better off in the WACs."

Add to CH-12
May 11, 1944

First Hawaii-Born
Nisei Girl Joins
Air Corps WACS

MINNEAPOLIS, Minn.--Believed to be the first nisei from Hawaii to be sworn into the Women's Army Corps, Chiyoko Ono, clerk in a Minneapolis store, left for the Fort Des Moines WAC training center this week.

Miss Ono, who was accepted as an Air-WAC, was born in Honolulu and came to the mainland in 1935. She is a graduate of the University of Hawaii.

She was evacuated from San Francisco with other persons of Japanese ancestry and came to Minneapolis last year. She has made her home here with Dr. and Mrs. Earl A. Loomis.

A picture of Miss Ono wearing a lei of roses, was published in the Minneapolis Star Journal on April 27.

(While in San Francisco Miss Ono was an active member of the San Francisco JACL.)

--From Pacific Citizen
May 6, 1944

WAC EXPLAINS ENLISTMENT

CHICAGO--"I feel that the nisei must do more than give lip service to the United States and by joining the WACs I can prove my sincerity," said Chidori Ogawa, former Heart Mountain resident, in joining the Women's Army Corps.

Miss Ogawa, who was a voluntary USO worker at Heart Mountain before she resettled in St. Paul, Minn. in January of this year, is believed to be the one of the first nisei to join the WACs. She signed up at St. Paul in August and passed her examination at Fort Snelling. She is now awaiting orders and expects to be called early in October.

"I want to do something more directly related with the war effort," said Miss Ogawa in an interview. "I feel that the Japanese Americans are going to have a harder time than anybody else after the war. I thought that if I joined the WACs I would be better fitted to get a job after the war."

A native of Hawaii, Miss Ogawa, 31, is the daughter of Mrs. Momoyo Ogawa of Honolulu. A graduate of the University of Hawaii where she majored in English literature, Miss Ogawa came to California to receive training as a librarian. Since coming to the United States in 1935, Miss Ogawa has lived most of her life in San Francisco, working as a domestic.

While at Santa Anita Assembly Center in the summer of 1942, Miss Ogawa gained publicity when she was the recipient of \$1000 from the estate of her Caucasian employer's sister. Although she had intended to use this sum to further her education, now that she has joined the WACs she plans to invest it in War Bonds.

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