

CH-20
WEvacuation and Resettlement Study,
June 3, 1943. DST.

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview Nov. 3, 1943 Interviewer Charles Kikuchi

1. Name Yuki Kimura 2. Sex, M ☒ F 3. Married stat. M ☒ S D W O
4. Present address 3052 S. Gratton Oct. 5, 1943
5. Later addresses _____ Date _____
_____ " _____
_____ " _____
6. Birthplace Scotts Bluff, Neb. 7. Birthdate June 12, 1920
8. Alien or citizen citizen 9. Nisei, Kibei or Issei nisei
10. Addresses between Dec. 1, 1941 and evacuation
(a) Berkeley, Calif. Date 1940
(b) _____ " _____
(c) _____ " _____
(d) _____ " _____
(e) _____ " _____
11. Assembly Center Tanforan Date April 30, 1942
" _____
12. Relocation Center Topaz Date Sept. 9, 1942
" _____
13. Addresses between time of leaving Relocation Center and present
(a) Salt Lake City, Utah (moved 3x there) Date Jan. 25, 1943
(b) 350 Belden, Chicago " June 28, 1943
(c) 3204 N. Sheridan, Chicago " July 1, 1943
14. Persons living in household on Dec. 1, 1941. Relationship to Re-settler
(a) _____
(b) Was a maid in Chester Rowell's home employer
(c) in Berkeley, Calif.
(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) Yoshinobu Kimura father
(b) Sao " mother
(c) Self
(d) Rocky brother
(e) Kazuo "
(f) _____
(g) _____
(h) _____
(i) _____
(j) _____
(k) _____
(l) _____
(m) _____

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15. continued -			Birthplace	Grade compl. Amer.school	Educ.in Japan	Occupation Dec. 1, 1941	Relig. Affil.	
Age	Sex	M.S.						
(a)	65	M	M	Japan		12	Sec'y	None
(b)	60	F	M	"		10	Hsewife	Budd.
(c)	23	F	S	Nebraska	13		Maid	None
(d)	21	M	S	Denver	12		Driver	Christ.
(e)	15	M	S	Oakland	10		Student	"
(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)					
(b)					
(c)					
(d)					
(e)					
(f)					

16, continued -

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

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

#15

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

#15

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18. continued -

Just before departure to Assembly Center or Free Zone _____

#15

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

Upon arrival: _____

#15

Just before leaving Project: _____

#15

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) Benton House Settlement House					
(b) 15 people - 5 nisei (2M, 3F)					
(c) She works for room and board					
(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

Educational history of resettlers			
Elementary schools (name and location)	Dates	Grade completed	
Lincoln, Oakland	1926-30	4th	
Linconn, Berkeley	1931	5th	
Grammar schools (name and location)	Dates	Grade completed	
Washington, Broderick, Calif.	1931-33	7th	
Lincoln, Sacramento	1933-34	8th	
High schools (name and location)	Dates	Grade completed	
Placer Union High, Auburn City	1934-36	10th	
Lodi High, Lodi	1936-38	12th	
Colleges, universities and vocational schools (name and location)	Dates	Grade completed	Degree
Merritt Business School, Oakland	1939-40	6 mon.	
Sacramento J.C., Sacramento	1940-41	13th	
Attendance at Japanese language school, location			
		Dates	
4 language school - 3rd yr. of H.S.			
Parents taught Japanese language			

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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.

Dates		Nature of job	Type of industry	Location	Av. mo. wages	Reason
From	To					for termination
1935	1938	Packing Shed in summer		Lodi	\$30	school
1938	1940	school girl (domestic)		Sec'to	\$7-15	
1/41	5/41	2 domestic jobs		S.F.	\$50	school
5/41	4/42	maid	domestic	Berkeley	\$50	evacuation
5/42	5/42	waitress	WCCA	Tanforan	\$8	
6/42	9/42	clerk	WCCA	"	\$12	relocation
9/42	10/42	clerk	WRA center	Topaz	\$16	
10/42	1/43	secretary	WRA center	"	\$19	resettled
1/43	4/43	domestic		Salt Lake	\$75	office work
4/43		business school to brush up				
5/43	6/43	secretary	Tungsten Co.	"	\$100	Chicago
6/43	7/43	unemployed				
7/43	8/43	secretary	For lawyer	Chicago	\$100	temp.
8/43		went to Vogue School of Arts				
8/43	10/43	domestic		"	\$40	too hard
10/5		typist-sec'y	Benton House	"	Rm & B5.	
		(3 hrs. M., Tu, Th. Fr. nights)				
8/43		typist	Page & Dixon	"	\$15 wk	

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.
	Christian during childhood		

24. Political activities

Dates	Voted in what elections	For what party
	never	

2. Central Utah, 9/11/42
3. Tanforan, 4/28/42
4. 2035 Haste Street, Berkeley, Calif.
5. Kimura, Yoshinobu Japan
Ito, Sao Japan
- 5a. U.S. Secretary, Japanese Assoc.
7. Grammar school, Washington, Yolo, Calif. 8/26 to 6/33
Junior high, Lincoln, Sacramento, 8/33 to 6/34
High school, Lodi Union, Lodi, 8/34 to 12/38
Business school, Merritt, Oakland, 2/39 to 6/39
College, Sacramento, Sacramento 8/39 to 6/40
Futaba Gakuen, Oakland, Calif. 8 years
- 7a. Major--English, Shorthand, Typing
General office
- 8.
12. 58 97 lbs.
13. No major defects; near-sighted, corrected by glasses
18. Single
19. Daughter
20. 6/12/20
23. No
24. College-1
25. Speaks Japanese
27. Maid, gen.
- 27a. Stenographer
28. 6/42 to 9/42 Tanforan, San Bruno Master File \$12 mo.
6/41 to 4/42 Mrs. Chester Rowell, Berkeley, House cleaning and
cooking (private home) \$50 mo.
1/41 to 5/41 Mrs. Dodge, San Francisco do. \$50 mo.
9/40 to 1/41 Mrs. Walter Reubold, S.F. do. \$45 mo.
7/38 to 8/38 Lodi (Packing Shed) Packing fruits, all kinds \$100 mo.
29. Hobby: Lodi, Calif.
Reading all matters in English
O.P. Steno. (office work); Sewing, hand and machine
30. Christian

Yukiko's father, Yoshinobu Kimura

2. Same 9/17/42
3. Tanforan 4/30/42
4. Same
5. Kimura, Madoka Japan
Otomo, Sumi Japan
- 5a. Abroad, School teacher
7. Grammar school, Takagi and Kasuga, Japan 4/1883 to 4/1891
High school, Hokuriku Yeiwa, Japan 4/1891 to 4/1895
College, Meiji, Tokyo, Japan 4/1895 to 4/1899
- 7a. Major-Missionary work
8. Japan 5/1877 to 8/07; 5/40 to 9/40; 12/40 to 6/41
12. 64 130 lbs.
13. No major defects. Wears glasses
18. Married
19. Head
20. 5/16/1877
23. No
24. Japan-College 4

Yukiko's father, Yoshinobu Kimura, continued

- 25. No English
- 27. Secretary (Japanese Association)
- 27a. Gardener
- 29. 2/36 to 3/39 Japanese Assoc. of Lodi, Calif. Secy. and school teacher \$100 mo.
 - 8/33 to 1/36 Japanese Assoc. Newcastle, do. \$100 mo.
 - 4/30 to 8/32 Yoro Gakuyen, Broderick Japanese school teacher \$100mo.
 - 2/28 to 3/30 Calif. Western State Insurance Co. Ins. broker \$150 mo.
 - 4/26 to 1/28 Nichibei Shibun, S.F. Reporter-Japanese Newspaper \$70 mo.
 - 1922 to 3/26 Japanese Assoc., Oakland, Secretary \$150 mo.
 - 1910 to 1919 Japanese Assoc. Scotch Bluff, Nebraska, Secy. \$80 mo.
Sugar and Beet Farmer at same
time, Scotch Bluff, Neb. Owner and operator, \$3000
yr.
- 29. Taking care of plants and flowers
- 30. Christian

Yukiko's mother, Sao Kimura

- 2. Same 9/17/42
- 3. Same 4/30/42
- 4. Same
- 5. Ito, Tatsuhe Japan
Ito, Mino Japan
- 5a. ---
- 7. Grammar school, So Mi Niigata, Japan 4/1890 to 4/1898
High school, Niigata Kogei, Japan 4/07 to 4/09
College, Jitsusen, Tokyo, Japan 4/09 to 4/12
- 7a. ---
- 8. Japan 9/1883 to 10/19
- 12. 56 85 lbs.
- 13. No major defects
- 18. Married
- 19. Wife
- 20. 9/17/1883
- 23. No
- 24. College-3 Japan
- 25. No English
- 27. Teacher (Japanese)
- 27a. Seamstress
- 28. 2/36 to 3/39 Lodi Gakuyen, Japanese school teacher \$50 mo.
 - 8/33 to 1/39 New Castle Gakuyen, New Castle, do. \$50.mo.
 - 4/30 to 8/32 Yoro Gakuyen, Broderick, Calif. do. \$50 mo.
- 29. Sewing, hand and machine; flower arrangement and tea ceremony
- 30. Christian
- 31.

Yukiko's brother, Rocky Hiroshi Kimura

2. Same
3. Same 4/28/42
4. Same
5. Kimura, Yoshinobu, Japan
Ito, Sao Japan
- 5a. U.S. Secretary
7. Grammar school, Lincoln, Oakland, Calif. 8/27 to 1930
High school, Placer Union, Auburn, Calif. 2/35 to 1937
" " Lodi Union, Lodi, Calif. 2/37 to 6/39
- 7a. Major--college preparatory
8. ---
12. 64 120 lbs.
13. No major defects. Glasses
18. Single
19. Son
20. 2/16/22
23. No
24. High 4
25. Speaks Japanese
27. Marker-laundry worker
- 27a. ---
28. 5/42 to 9/42 WCCA, Tanforan, Maintenance \$8 mo.
5/40 to 5/42 Ashby Laundry, Marking and driving truck \$50 mo.
29. Hobby: None
O.P. Mechanical engineer
30. Protestant
31. #7 Grammar 1930-1931 Lincoln, Berkeley, Calif.
1931-1933 Washington, Broderick, California
1933-1934 Lincoln, Sacramento, California
1934-1935 Washington, Newcastle, California
7-8 years at Newcastle Gakuyen, Newcastle, California

Yukiko's brother, Kazuo Kimura

2. Same
3. Same 4/28/42
4. Same
5. Same
- 5a. Same
7. Grammar school, Washington, Newcastle 6/34 to 2/40
" " Washington, Berkeley 3/40 to 6/41
Jr. High, Willard, Berkeley, Calif. 9/41 to 4/42
8. ---
12. 63 110 lbs.
13. No major defects
18. Single
19. Son
20. 8/16/28
23. Yes
24. 7
25. Speaks Japanese
27. ----- 27a. -----
28. ---
29. Model airplane building
O.P. Airplane Mechanic
30. Protestant
31. 3 years at Newcastle Gakuen, Newcastle, Calif.

Charles Kikuchi
Evacuation & Resettlement Study
University of California
(Chicago)
Nov. 12, 1943

CH-20
Yuri Kosamoto (psued.)

Yuri Kosamoto, 23, is a single nisei girl who was employed as a domestic worker prior to the war. Her greatest problems now are due to her emotional mix-ups and a great lack of self-confidence. There is a definite feeling of insecurity in Yuri's personality make-up, which had been developing over a period of years in her general background.

The case document was recorded from the interviews carried on over a period of two weeks. The writer knew Yuri slightly before the evacuation. One of the interesting things about this document was that Yuri felt that the writer could solve her problems for her because he has had some training in social work. She was most cooperative and frank during the interview altho there undoubtedly are some aspects of her life which she has covered up.

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Yuri Kosamoto was born on June ~~20~~ 12, 1920 in Scotts Bluff, Neb. but she has spent the major part of her life in California. Yuri is at present working at two part-time jobs. In the morning she works as a typist, while from 7 to 10 in the evenings she works in the Denton Social Settlement House at 3052 S. Grattan St. on the west side. Yuri receives her room and board in return for this work at the settlement house. She has been there since Oct. 5, 1943. Yuri was attending the Vogue Art and Designing School in this city since August 1 but she has dropped her schooling temporarily due to her financial condition and also her complicated maladjustment. She was unable to carry her work and schooling on at the same time.

Yuri evacuated from Berkeley, Calif. to the Tanforan Assembly Center on April 30, 1942. She went with an advance group to the Topaz WRA center on Sept. 9, 1942. Yuri resettled to Salt Lake City on Jan. 25, 1943 and due to her lack of adjustments, she moved around two or three times in both her jobs and residence while there. On June 28, Yuri arrived at the Friends' hostel located at 350 W. Belden Ave. She worked as a temporary secretary for a period of two weeks before going to a domestic position on the north side. Her employment history is rather complicated due to her hazy remembrance of details at times. Following is her full employment history and the details of this job description will follow later in her own story;

During the summers from 1935 to 1938, Yuri worked in a packing shed in Lodi, Calif. for which she received an average wage of \$30 a month. From 1938 to 1940 Yuri worked in a part-time domestic job in Sacramento for which she received \$15 a month. She was attending school at the same time. From Jan., 1941 to May, 1941, Yuri held two domestic jobs in San Francisco at \$50 a month. From May, 1941 to

April, 1942 Yuri held a domestic job in Chester Rowell's home in Berkeley at \$50 a month. After arriving in Tanforan, she worked for a month as a waitress in the main hall at \$8 a month. She then worked until Sept., 1942 as a clerk in the master files department at Tanforan. During the month of September, 1942, Yuri was a clerk in the office crew at Topaz. She then got a job as a secretary for the Internal Security department of that center and she did this until her resettlement late in Jan., 1943. For this last job Yuri received \$19 a month. ¶

From Jan., 1943 to April, 1943, Yuri worked as a domestic in Salt Lake City and she received \$75 a month. She quit this job to obtain office work and for a period of two weeks in April, 1943, she was unemployed. During this time she went to business school to brush up a little on her typing and shorthand. For one month she worked as a secretary for the American Tungsten Company in Salt Lake City and she received \$100.

Yuri then decided to come to Chicago suddenly in order to further her college ambition. She worked as a secretary temporarily during the latter part of July after a period of two weeks unemployment in this city. She then enrolled in the Vogue School of Art on a part time basis. At the same time she had a domestic job on the north side at \$40 a month. This work was too hard so that on Oct. 5, she obtained a part-time job as a typist and receptionist at the Dental Social Settlement House in return for her room and board. At the same time she was doing the domestic work, Yuri worked part time from August 15 as a typist for the Page and Dixon Drug Co. at \$15 a week. She is still holding this job along with her job at the Benton Social Settlement House.

Yuri's family consists of the following members:

Yoshinobu Kosamoto, father
Sao Kosamoto, mother
Yuri (interviewee)
Rocky, brother
Kazuo, brother

Yuri's father is 65 years old and he received a high school education in Japan. He has been employed as a secretary of various Japanese communities in California and other states. He has no religious affiliation. Yuri's mother is 60 years old and she received two years of secondary school education in Japan and she is of the Buddhist faith. Rocky, 21, was born in Denver and therefore named after the mountain there. He is a high school graduate. Prior to the war he was working as a laundry truck driver for a Japanese company in Berkeley. At the present time Rocky is attending some sort of technical school in Iowa. Kazuo, 15, is the youngest child and he is now attending the third year of high school at Topaz.

Apparently there is some ambivilous of feeling on Yuri's part toward her family. On the one hand, she attempts to reject them completely because of the former lack of a strong family solidarity, while on the other hand, she still clings to them in a vague way because of her present feeling of insecurity and of her vague ambitions to go to school. Yuri is a small girl, about 4 ft. 10 in. in height. She wears high heels in order to intensify her height a little more. She is rather shy in personality but she was very cooperative throughout the interviews since the writer had had casual acquaintanceship with her prior to the war. She appears to be a very lonely girl altho she constantly emphasizes that she was completely self-sufficient and that she had no major problem. Her story alone would indicate otherwise and it was very revealing as to her personality make-up.

Probably some of the cause for her feeling of loneliness has been the result of her background. Yuri has never stayed in any locality

for over three years due to her father's work. This is one of the reasons why she has pride in her family and believes that they are different in social status from the other Japanese. It is apparent that her father had many personality difficulties and he constantly stressed upon the children that he was a "white collar" worker and a little above the social status of the farmers among whom he worked. It is also apparent that Yuri's father suffered a great deal of personal frustration and disappointments throughout his stay in this country. Yuri believes that her background is very drab and uninteresting and there is no vivid experiences which she can readily recall. This was due more to her personality than to a lack of rapport since Yuri was quite willing to tell of her personal problems if guided a little by the interviewer. It is undoubtedly true that a great rapport was established due to the fact that Yuri is very lonely in her social life, and she seized upon these interviews as an opportunity to obtain leads on further social contacts.

Yuri apparently has never had a great circle of friends because of the fact that her school life has been so unsettled. She has attended over 10 schools in her life. In 1926 she went to the Lincoln school in Oakland and she was there for four years. Then she attended Lincoln school in Berkeley during 1931. Her family moved to Broderick, Calif. late that same year and Yuri attended Washington school in that locality until 1933. She then went to Lincoln school in Sacramento where she finished the eighth grade in 1934. Yuri then attended the Placer Union high school in Auburn, Calif. from 1934 to 1936, after which she transferred to the Lodi Union high school where she graduated in 1938. She then attended the Merritt Business School in Oakland during the term of 1939-40, after which she went to Sacramento Junior College from 1940 to 1941. Since then she has also

moved a number of times because of her employment status. After her resettlement period, Yuri has made many moves, both within and between cities. She is not settled yet and she feels that one of these days she may suddenly go to New York. Much of this unsettled feeling on Yuri's part is due to her lack of security and her personal disorganization. She does not know definitely what she wants to do in college and apparently there is a conflict between what course to take and also her personal desire of getting married. However, she denies that the marriage problem is very important to her since she is willing to become an "old maid" if that is how things turn out. She believes that she is sexually immature and that the mating problem is no concern of hers at the present time. However, her great anxieties of having a more vigorous social life would indicate that this is one of her greatest problems. She has not had any social life at all since coming to Chicago. She has had a little at the Benton Social Settlement where 25 people are now living. About the only recreation she has had was one bridge session and infrequent movies. She has only attended church once since coming to this city. Yuri feels that her recreational and social life has been limited due to the fact that she does not know anyone who would be willing to escort her. She emphasized that her life was fully occupied at the present time because of her school and work activities.

One characteristic which seems particularly noticeable is that both Yuri and her father packed up and moved to another locality whenever the problems seemed too great to solve. It appears that Yuri has followed this escapist pattern in her attempts of adjustment since her resettlement. Yuri is not too unattractive a girl and she has a fairly good personality in spite of her tendency toward introversion. The writer suspects that she is overly-conscious of her lack of

height and she feels that this is one of the great obstacles preventing her from obtaining adequate social relationship. This is reflected in her shyness, but a greater factor may be due to the cultural background of her home life in the pre-war days. Yuri mentioned that her father was very strict with her and she never went out on a date until after she graduated from high school. Yuri has ambitions but it has not been too objectively thought out, and her personal instability prevents her from making complete adjustments to the situation. She has always been a little protected in spite of her seemingly spirit of independence, and therefore she relies a great deal on the advice of other people.

A more complete picture of the adjustment process of Yuri can be obtained from her own story which follows. The writer does not feel equipped to attempt a complete analysis of Yuri since there is still insufficient data on hand, and at most, any opinions given thus far have been in the nature of generalizations. Yuri is aware that she has problems and these are generally revealed in her conversations which are quoted as nearly verbatim as possible. In some instances there has been attempts to "cover up" but that is to be expected. It is possible that Yuri will make more adequate adjustments to the situation with further experience, and with some attempts to arrive a greater degree of personal organization. Her present living environment is rather favorable for this since the director of the settlement house is a trained social worker and she has been greatly interested in helping Yuri to solve her own problem. Yuri found that it was a great relief to her to talk it "all out" to the writer since she has been holding back many of the problems within herself for a long time. She said that she has been in the habit of confiding in her younger brother very frequently during the pre-evacuation days.

Yuri's personal account follows:

"I don't know a thing about my parents' background because they never talk too much about it to me. It is a complete blank. I guess I was not too much interested in asking them anyway. My parents are from north Japan, Tokyo I guess. They are about the only Japanese from their particular ken who have come over here and that is why we don't have any relatives. That's why we are so different from the other Japanese. The other Japanese were mostly farmers but my parents came from a better class. About the only thing they ever told me about Japan and the place where they lived was that when it snowed, it covered the roof. There were 10 children in mother's family but none of them came over here.

"I haven't any idea when my father came to this country. He came a long time ago. Dad came over here as a school boy but I don't know what school he went to. Then he became some kind of a shipper and merchant. I don't know when my parents were married. The only thing I know is that we were living in Nebraska where I was born. Dad was over 42 years old when I was born and my mother was 37. I was the first child and there were two other brothers after me. They always seemed sort of old to me. Maybe my father was married before but I wouldn't know. I've never heard them talking of their past life at all.

"When I was born, my dad was a truck farmer and also the secretary of the Japanese Association in Nebraska. At that time there was a small group of Japanese farmers there. My father just wasn't a farmer at all and that was his one and only experience at it. He decided that he was not cut out for the farming life. After that he was just a secretary of the Japanese Association and a school teacher in all of the places that we moved to. He also was an insurance sales-

man on the side but he only sold to the Japanese. Dad moved around quite a lot because he had a sort of wanderlust. Maybe he wasn't happy at the places where he lived. He was always looking for better opportunities. Wouldn't you call that ambition?

"Dad was always quite reserved, just like I am. However, he was very irritable at times and there used to be some arguments with my mother. She did not like to move around so much but when they got a little older, they did not argue too much. Dad always seemed to be very serious and he was rarely in a jolly frame of mind. I guess he had too many worries on his mind. He was very philosophical and I remember that he used to talk about such deep things as the meaning of life, but of course I did not know what he was talking about. There was quite a large age gap between my father and I and he seemed more like my grandfather. He was quite stern with me as long as I can remember but we got along all right, I guess.

["My dad never understood me much. You know how these old Japanese are, they never show any affection at all for even their wives or children. Dad taught me Japanese and he was very strict in my lessons but I didn't pan out the way he wanted me to. I guess maybe I was a big disappointment to him. I feel sort of sorry for him now because sometimes I think his life was wasted and he never got to do the things that he really did want to do. However, I think he did the best he could under the circumstances. My father was really out of place in this country and he was never able to fit in. He did the best he could but you couldn't expect him to be too happy when he did not achieve all of his ambitions. Would you call that being frustrated?

"There was a time when I was quite bitter against my father because I had to quit school to support the family. I thought that this was not quite fair.] My ambition has always been to go to school be-

cause I really want to learn. I can't say that I had a jolly home life because it was something that we just went thru and it was neither too happy nor unhappy. I'd more or less broken away from the family ever since I went to work as a school girl and to attend the Sacramento Junior College. I have been independent ever since then. I'd like to help my family resettle, but that means that I will have to give up my personal plans. I don't know whether I have the obligation to do this now or not. I feel so guilty about it now, and it is on my conscience because I'm being selfish about things.

"I remember my mother always as a very quiet person. She was sort of submissive and quite Japanese in her ways. Dad was the boss of the family and he always decided what we should do. I was closer to my mother because she was kind to me and more understanding. She was also very reserved so I guess that this is a family trait. By the time I had grown old enough, I remember my parents as being very disillusioned because they had not made a material success in this country. That was very important to them. We never did have very much money and my father was always hoping that the next place would be better, but it never turned out to his full satisfaction. I was only one year old when my folks moved back to California so I don't remember nothing of that.

"I can remember my childhood from the age of 10 years old and on. My parents got along fairly well by then altho my father was inclined to be very dominant. Dad drank a little, but he never became violent or anything like that. I guess he drank because he was disappointed so many times.

"I was always an introvert child and I am still this way. Ever since I can remember I started to read a great deal. I think I had my nose in books from the age of six on. I think the reason for this

was that I was on the constant move with my family and I never had the chance to make intimate childhood friends. That is why I've always gone around by myself. I got used to it and so that is why I never did care for a social life. I was very close to my brother. He is also quiet and reserved like I am. We played together quite a bit and we understood each other better than anybody else. My brother was two years younger than I was but I always told him my troubles and sought his advice, and he would counsel me. He didn't have the problem that I did because it is easier for a boy and he was much more, ^{'placid'} ~~classie~~ and contented ~~a~~ than I was. He was not expected so much by things like I was. I suppose I was extra-sensitive about everything. I always told my brother about my problems and it made me feel good to do that. It makes anybody feel good to confide in some special person and I could not do that with my mother or father so much.

“We spoke Japanese in our home all the time. That was because both my mother and father were Japanese language school teachers and they thought that it was very important for their children to learn the language. I never use the Japanese much any more and I don't even like to use Japanese expressions because it is much easier to speak English. Another thing is that I don't want to be reminded so much of all those hard, drudging Japanese lessons that my parents compelled me to learn. < My parents did not understand English so well and that is why they used Japanese in our home mostly. However, my father does speak and write English but he won't do it at home. The reason he went to Nebraska was because the Japanese farmers out there asked him to come and be their spokesman ^{business} in/dealings with the Caucasians. Dad could carry on a conversation in broken English but he did not like to do it because it sort of embarrassed him and he thought that the Caucasians laughed at the way he talked in English. >

"Besides the use of Japanese in our home lives, I don't remember that we adhered to any of the old traditional Japanese customs. We ate Japanese food all the time and my parents read quite a few Japanese books, but that was because they wanted to keep up. My dad was always very strongly for Japan; however, he never intended to go back to Japan to live mostly because my mother had come from a good family and my dad felt a little ashamed that he was not a success in America. Dad did go back to Japan from 1939 to 1941 but that was because he had a lot of business ideas and he thought that he could make money. I think that he wanted to make connections so that he could ship scrap iron and other things over there. But dad was never a very good business man and nothing ever did come out of that. The only result of his going to Japan was that my brother and I had to interrupt our education in order to go to work to support the family.]

"We did not follow any of the big Japanese festivals. Things like the Japanese New Year's celebration were not a big event with our family like among the other Japanese families. We were always living in a Japanese community where all the people did this, but we did not have these big festivals in our home because we were different. Our family was always among the Japanese farmers group and dad was in office work so that we had to keep a little apart from this. Another thing was that dad was always a stranger in the community and we did not have a lot of friends there. The other Japanese farmers all came from the same place in Japan and they had many ties and relatives together in one place, but we did not have any of this in our family. That is why it was not of any use to have any big family feasts during New Year's and other Japanese festivals. The only time that we ever did it was because of my father's business reasons. I don't think that we missed anything anyway.

"Altho I never had a lot of friends, I always managed to have one very good friend every place I went and I stuck to that one friend like a leech. These close friends were always nisei girls. But just when I got to know them real well, we had to move to another place. We moved around a lot and the longest I stayed in one place was about 4 years. All of the rest was for only 2 or 3 years at the most. Oakland was the longest I ever stayed in one place.

"In spite of all this moving around, my school life was sort of pleasant. It was a little hard to get used to all of the different schools I went to, but somehow I managed to fit in after a time. I guess I learned how to adapt myself, but I never did get to know a lot of the other students. I never could settle down in one place long enough to form any lasting friendships. That is why I did not enter into many of the community activities. It takes a church and social life to get into the community. I did not go out for a single thing all the time I was in school, but I stuck to my studies fairly faithfully.

"School mostly was just going to classes, but I was never much of a student. I liked to dip into a lot of things, but it never took very deeply. I didn't get good grades at all after I left high school. In college I was too tired from the work I had to do so that I could not put my full efforts into my studies. I also had personal worries and some eye strain. That is why I am sort of afraid of college now, but I am determined to go unless something else turns up.

"There was always a lot of Japanese students in high school and at Sacramento J.C., but I sort of kept apart from them. I never was a very social person and it was not easy to break in anyway. I was shy and I never had much poise. I don't have it even now. I like people but I always feel embarrassed when I meet them and I don't know what

to say and the color always rises in my face when I meet a new person. It has always been like that. That is why I was just by myself in school and I could never get into a definite group. It sort of bored me anyway. I guess I liked to be by myself more. That was bad, wasn't it? I felt all tied up in myself every time I tried to get into a group. I don't think I was any more cliquish than the other high school nisei. The nisei always stuck by themselves and they had their little groups which nobody else could get into. They never figured much in the main school life, except that they were usually prominent in the class work and they got most of the high grades. Quite a few of the nisei in my school got scholarships but they did not get into the other school activities at all. None of them ever held class offices during the time I was going. The nisei were quite small because they were so narrow minded from the moral viewpoint. They gossiped a lot and they were too catty. That is why they always liked to spread rumors about other people. [I didn't have any Caucasian friends in high school either because they expected all of the nisei to stick together and about the only Caucasian student I knew were in my classes, but none of them were intimate friends.

"When I went to the Merritt Business School in Berkeley, I went around with Caucasian students more because there were not so many nisei there and that is why it was easier for us to get accepted. After I left the business school I never did come into contact with Caucasians much except with those people I worked for in their homes. Thruout all of the time I went to school, I always went to a school which had a lot of nisei in it.] This was because my dad usually went to a location to represent a lot of Japanese farmers and all of the children mostly went to the same school. Naturally if you are thrown in with a lot of Caucasians and without many nisei, you will have to

mix in with them, but if you are in a school with a lot of nisei, you don't get this chance to mix so much because the nisei all stick together and this is so conspicuous that the other students expect them to stick only in their own group.

["I wasn't particularly interested in anything special in school. I did pick up a little piano playing and I learned how to sew. That was about my main hobby.] I ~~has~~ liked to sew a lot because it gave me something to do in my spare time. All of the nisei I knew in school had no ambition and even tho many of them got scholarships, I was the only one ~~#~~ in my whole class that went beyond high school. The nisei came from small farm families and they did not care for anything except getting out of school. They did not have any incentive because the people around them were not like that. They were mostly farmers and you couldn't expect them to have too great ambitions because their parents more or less expected the nisei children to take up farming with them after they got out of ~~the~~ high school. There were a few ambitious nisei in our school but they could not go on to college because of family circumstances. The funny thing was that there were alot of nisei in the California Scholastic Federation and they got the highest rank in school. In spite of that they did not go on to college. I wanted to go to college because there was nothing else to do for me. I wanted to go to the University of California and there were about 500 nisei going there.

"My parents did not particularly care if I went to college or not, but they thought it would be a pretty good thing. They could not help me out financially but I went down to Berkeley anyway as I had heard that many of the nisei girls worked their way thru. I only went to Cal a few days, but then I dropped out to go to the Merritt Business School in Berkeley Oakland because it was cheaper. I went to the

business school for six months and it helped me a lot later because it was thru this training that I was able to get out of domestic work. I regret that I did not get to college sooner because I would be finished by now instead of having three years more to go. Maybe I am too old to go. I am 23 now and all of the other kids will be younger if I go to college here. But I think I will go anyway.

"Another reason why I went to the Merritt Business School was because one of my friends went there and I heard that the nisei could get into civil service after getting this training if they pass the test. A college education is not too important in material matters but you become more enlightened if you get a liberal education. I am beginning to think now that this is more important to me. Even the one year that I attended in Sacramento junior college broadened me up a lot. It changed my outlook on life and it made me more tolerant about many things and I felt that I was growing outward. I am the kind of person who likes to read a lot even if I don't specialize in any one topic. I did not get real high grades in the junior college because I had to work my way thru. I didn't get all the A's that I got in high school. I even got a couple of C's at junior college but I think I could have done better if I didn't have other things on my mind.

"The reason why I went to the Sacramento junior college was because a lot of nisei went there and the tuition was low. It was the nearest college to Lodi where my family was living at that time. I wanted to go to Cal but there was no finances. After I finished my year at junior college my family moved to Berkeley because my dad went to Japan. This was in 1939. There was no use ^{for} ~~ef~~ our family to remain in Lodi because my dad gave up his job there. He thought that Berkeley was the ideal place for the family to stay while he was gone to Japan. I had gone to Merritt Business School by myself after I got out of high

school and that was when I first left the family. I worked as a school girl to support myself. The next year I also did the same thing at the Sacramento junior college but I moved to Berkeley with my family after that. I didn't get my last report from the Sacramento J.C. and I thought for a long time that I had flunked out so I was afraid to send for it. Later on I found out that I had passed.

"Besides going to all these schools, I also went to the Japanese language schools for a long time. I did not make any more friends in the language schools than I did in high school. I just didn't feel like mixing in more with all of those nisei ~~an~~ students. They just taught us to read and write Japanese. I detested the Japanese language school because I did not have any interest in it. I only went because my father made me. Now I regret it because I think I could be some place now with all of those Japanese language teaching jobs open. I was thinking of trying to get one of those teaching jobs in the University of Chicago but I am not qualified for that. If I had taken my Japanese lessons more seriously, I would have had a chance."

"It was so boring to learn Japanese at the language schools. We had to recite aloud all together and I could not stay away from the school because my father was my teacher and he always wanted me to make a good showing and not be one of the dumber pupils in class. In spite of that I did not pay any attention. I think I might have learned more if my father were not the teacher. We had to memorize a lot of things which had no meaning to us. All we did was to memorize a chapter and recite it out loud to the teacher. The textbooks told us of Japan. I guess that I did not get much Japanese propaganda from the language school because of my distaste for it."

"Most of the Japanese propaganda I got came from the Japanese movies which I saw. In Lodi the Japanese made a great event of the weekly Japanese movies which were held during the summer time. It was

the only recreational life for most of the Japanese and even the nisei used to go to all of these movies. The Japanese Association arranged for the showing of these pictures and my father was the one who usually picked out the pictures to show to the community. The thing that impressed me the most was when the movies showed the Japanese soldiers disregarding everything and their willingness to die in glory for their country. All of the Japanese in the audience would then cheer like anything and I would be affected by it. The moving pictures always showed the Japanese soldiers fighting for honor. In some of the scenes the Japanese mothers would encourage their sons to go die for Japan. That is so different from the American way. The Japanese pictures said to forget about home and family and die for the Emperor. I couldn't help but be impressed by all this and I think that it is because of these movies and the training which the Japanese get that Japan has such an undefeatable attitude. It was really propaganda and that is why so many of the issei got more pro-Japan than ever.

"Naturally when I saw these heroic pictures, I shed tears along with the rest of the audience. All of the Japanese lived in those movies and it impressed all of the nisei who attended. A lot of us were sort of infused with these Japanese ideals. I felt very sympathetic towards Japan and I thought that she was doing right. I've had a very sheltered life and I did not know the other side of the picture at all during that time. Now I don't have such strong feelings for Japan because that would mean that I was not loyal to America.

"I never been actually confronted with any prejudice because my life was mostly spent within the Japanese community. Even when I went out of the Japanese community, the people have always been kind to me. I suppose it helps to be a girl because people won't pick on you so much that way. The Americans don't resent Japanese girls as much as

boys. I've never been turned away from any eating place or things like that. It may have been because I was not as aggressive as other people and if I thought that there might be prejudice, I did not go to that place. I think that in a way I did not like to be Japanese looking and I think I have often thought of being a white person. I think a lot of the nisei wish that they were born white. At least they envy the Caucasian people. Being a Japanese does limit your opportunities and it bars you from so many things, and it also changes the whole course of your life. If I were a white person, I could have gone into an office job before the war and not been forced to take a domestic job because of the discrimination against Japanese in California. I knew that it was not much use to try to get an office job at that time.

"I had a feeling of frustration when I was doing domestic work and I got sick of scrubbing other people's floor when I wanted to go to school like all of the Caucasians did. It was not because I hated my boss or anything like that. The people I've worked for have always been kind to me, but I had that feeling of resentment all the time. Being in a domestic job, you don't get to meet anybody or do things you want to do and I guess I got sort of neurotic when I had to do domestic work. I know that I thought about it all the time but I couldn't do anything about it at all. I had to be resigned to it. When you are by yourself so much, you have too much time to think. That is why I day-dreamed a lot when I was in domestic work and I hoped that some day I would be in a position to hire people instead of working for them. I day-dreamed mostly that some day one of my mother's relatives would die and leave me a lot of money. And then I could go to college or do whatever I wanted to do without being a maid in a home. I had other worries like being concerned over a lack of social contacts.

"It surprises me that I am not married yet because from the age of

18 I thought a lot of it. I figured that this was the natural course because all of the girls talked about it. But I didn't have much time to meet the fellows and I was prudish because my father would never let me go out on a date while I was in high school. Another thing is that I just can't let go and I feel so ill at ease when I am talking to a fellow. I don't feel this way after I get to know them better. In the Japanese community where I live, none of the parents let the girls go out because they thought it was awful. I never even went to the movies with a boy. I just didn't go out with boys at all. The first time I went out on a date was when I went to Oakland by myself in 1939. I was always a little afraid of boys anyway. When I started house work in 1940, there was a period of almost two years that I did not have any men in my life. I was working in San Francisco and I didn't know anybody. I didn't miss boys then but I do a little now. It just comes and goes and I get furious at times now when I don't go out. I want to be around boys then. I've always been attracted to fellows but I haven't had very many regular boy friends. This is because I didn't have very many intimate friends as a child and I don't know how to act yet. It is also biological. I've been in love in and out many times and I've have three violent crushes. Nothing ever comes of them, however.

"When I was 14 I discovered the existence of the male being for the first time. He was 16 and he was a shy boy also. I had a terrific crush on him but he would never talk to me. Finally he moved away before I even got to know him. I was pretty heart-broken. That was when I first became a little curious about sex and I guess I'm still am. I've necked and kissed a little bit but I ~~de~~ still don't know what thrill they get out of it. It's very disappointing and embarrassing for me.

"I thought a lot of marriage in those days, but I don't think I really thought of it in terms of sex. It was just a natural thing to do. I'm older now and my viewpoints are different. I don't think that it is absolutely necessary. I'd like to get married but I am willing to face the fact that I may never do so. I've been disillusioned and I'm afraid of it now because it is so complicated to get married. Girls are not so emotional anyway and we don't think of it the same way as the boys do. The girls think more of the ideal of marriage rather than the physical.

"My social relationships did not improve at all after I went to Berkeley. I had a few friends and they were nisei. I would say that my circle of friends was very small. I've lived so much in a Japanese community that Caucasians were strangers to me and I did not have many contacts with them. When I started to work in a home, I started to think more of racial differences. I used to think of all sorts of things and wonder what it was all about.

"I wasn't interested in politics at all altho I joined the JACL after the war started. I just wasn't political minded, at all. I thought more about such things as philosophy. I remember I read Lin Yutang's "Importance of Living" and that impressed me very much. I like^{ed} a part where it discussed leisurely living and it cautioned against living at too fast a pace. I don't have much education yet but I'm interested in philosophy. I've read a lot of novels. When I was 16 I started to read detective stories a lot and then I went on to Sinclair Lewis. After that I began to read love stories and sophisticated novels. I've even read True Confessions for a while but I did not care too much for them.

"I never was able to save any money at all and I don't have much of a savings. My only real ambition was to get married but this was

rather vague. That is one of the reasons why I did not push on my plans for school. I finally got liberated from this idea. I had to go into domestic work and that cut off all of my contact.

["There was nothing else for an untrained nisei girl to do in those days and I went into domestic work even tho I hated the idea. There were a lot of nisei girls who worked on Grant Ave. or in the Japanese laundries but that was no good because they did not make any money.] It was during this time that I thought that it was best to get a college education rather than waste my time. That is what happens when you have parents who were scholars, but they never got any place. I don't want to be frustrated like them.

"I've never belonged to any definite club. The first time I ever joined an organization was the Buddhist church because I never had a chance like that before. I went to the YWBA meetings in Lodi but I did not join it because it did not seem interesting enough. I don't have any particular religious affiliation. Until I was 18, I was quite a devout Christian. I was reading "Ann Vickers" by Sinclair Lewis and I also read novels which told of conditions in jail. I had been living with a blind faith in God up to then and this was the first time that I've ever heard of social problems. I couldn't understand why a God would allow such things to exist and I couldn't reconcile it with the Christian religion any more. I never thought of it before and I used to pray for guidance all the time when I was a Christian. I lost all that after I read "Ann Vickers".

"I started to go to the Buddhist church occasionally in Lodi because I lived right next door to the church. In Berkeley the Buddhist church sent me an invitation to come so I went. If the Christian church had done the same thing I would have gone there. It wasn't religion that I was seeking. I wanted to make friends and social.

contacts and the Buddhist church gave me the opportunity. Now I am thinking more of Christianity because there aren't any Buddhist churches out here. I feel a sort of lack of something. I would like very much to believe in God and have a faith but this is hard to achieve because of all the social problems which exist. I don't know what to do about it because my reasoning gets in the way all the time. It is hard to believe in Christianity because I don't want to believe in a Heaven or Hell. The real function of religion is to take care of the spiritual needs of humanity and to show people a better way to live. It also teaches moral conduct and it should make people kinder and bring out all of their better qualities. But I think that religion is used too much as an escape and I would like to face the realities of life. Still, I would like to have that faith now. I just feel the lack of it right now but I don't know if I would gain anything out of it because I am not particularly downcast at the moment. I have other problems that I think about, but religion will not solve these.

"Most of my leisure time has always been in reading. I didn't go to the movies too often before the war but I did see a great deal. I also played bridge a little bit with the college nisei I met in Berkeley. Usually I went to the movies by myself but sometimes my brother took me. I didn't go out dancing at all.

"We lived on Haste St. in Berkeley just before the war and we had the whole house by ourselves. I was alone a lot but I never felt real loneliness until I came out here. My mother taught Japanese flower arrangement while my brother worked as a laundry driver at the Ashby Laundry which was owned by a Japanese man. He helped out with the family and I contributed from my domestic earnings also.

"The reason I quit college was because the family needed my help after dad went to Japan. We were about as poverty-stricken in those

days as anybody could be. All of our savings ran out. Mother felt very badly because I had to give up college and she sympathized with me, but there was nothing I could do about it. I felt it was a tragedy and I felt that I was making a great sacrifice. It was very frustrating and I was a little bitter.

"Most of the nisei were going to college then and I had to just drop out. I knew that I wouldn't have a chance to do anything but housework and I hated the idea of becoming condemned to it instead of going to school like I wanted to. [Evacuation was a release for me and a turn for the better. It meant the disruption of everything for the other Japanese but for me it meant that I would be freed from domestic work.]

"Anyway, in January, 1941 I went to a Japanese employment agency in San Francisco and I got a domestic job. I went there because I did not know how to get a job and they were only paying \$25 a month for domestic work in the eastbay area. I was lucky to get a \$50 domestic job in San Francisco because that was a very good wage for that sort of work at that time. The wages have gone up a lot since the war broke out and now domestic workers get from \$75 to \$100 a month. But I would rather take an office job any time at half the wage. [I just hated domestic work. I felt quite conscious of being placed in a lower social scale. I just resented it when I could not go out when I pleased or if I had to ask permission of my employer to do anything. I was imposed upon a lot and the hours were very long.] I could not make any social contacts at all and that did not help matters.

In the meantime
"I held two domestic jobs in San Francisco. Finally I decided to go to the San Francisco junior college in February, 1941. My mother thought that this was not the wisest thing for me to do because she needed the money for the ^{family} money that I could make in domestic work.

I enrolled anyway but I had to drop out after six weeks. That is why I changed to my second domestic job in San Francisco because my first employer had disapproved of my going to school while I was working full time for him, and I had to quit him. After that I just stayed in domestic work until May, 1941.

"I only met a few nisei in San Francisco. Then my second boss moved east so I decided to go back to Berkeley. I got a job with Chester Rowell who was one of the editors of the San Francisco Chronicle. I got the job in his home because I had met a nisei girl who told me of this job in Oakland so I went to apply. Most of the nisei girls were doing domestic work then because they could not get anything else and alot of them resented it the same way I did.

"The work at Rowell's was easier because I did not have so much to do and I only had to cook for two people. Mr. Rowell was very broad minded and he was sympathetic to the nisei. I never had a chance to talk much with him because they were rather formal. I never got into any deep talks with either Mr. ~~and~~ or Mrs. Rowell. Mr. Rowell was hardly ever home because he had to keep rushing over to the Chronicle office in San Francisco all the time.

"I started to go to the Buddhist church again in Berkeley. I didn't know anybody there because there were so many college nisei and they had not been at U.C. very long. I still was shy around fellows then like I am now. I had no future ambition and I was a little resigned to my status.

"Marriage was the only thing to look tforward to in the future and that was slim then. My ideas of life were not formulated yet and I was just beginning to be broadened more when my education was interrupted. I have not had time to digest my own thinking to a full degree at that time. I had an idea that I would try to get back to

college when my father got back from Japan. He did not come back until just about the time the last boat came back before the war broke out. I felt that Dad was the real cause of the interruption in my college education and I resented that a lot. I hope that he will make good connections in Japan so that he could help me with college, but when he came back, I found that he did not have any success. Dad wanted to sell scrap iron to Japan and trade in other things but by that time the government was being very careful about such things.

"I had no idea of where I would like to live permanently altho I was thinking that I wanted to live in the bay area because I liked it better than being in the small country areas that I had lived in before. My job at the Rowell's was easy, but I was still very restless and I didn't have enough other things to occupy my mind. Some people are born to do housework, but I am not temperamentally fitted for it. Maybe I should have been absolutely resigned and gotten married, but I didn't have anything to fall back upon then. Economic security meant a great deal to me because I saw what unhappiness it could cause in my own family. Most of the nisei fellows were not in a position to get married then anyway because they all held menial positions in the Japanese community, even the college graduates.

"I suppose I was apathetic in spite of everything, and I was rather contented to live in a Japanese community. I felt I was getting sufficient Caucasian contacts with the work I was doing. Near the end of 1941 everything looked pretty hopeless for me anyway so I didn't try to think too much about it. The future didn't look too bright] altho I was counting on dad to get his exporting of scrap iron started. I didn't think of the war going on in Europe and in China at all.

"The Rowells were very conscious of these world problems and I

I picked up a few points here and there but this did not affect me personally. War seems like such a distant thing and I didn't see how it could ever touch me. I think I had the American attitude toward Japan just before the war. I thought that Japan was being greedy and she wasn't doing the right thing in China. But I also understood a little bit about Japan's necessities to carry the expansion theory out. I guess I got this from my parents because I did not do any reading on politics.

"I felt sorry for the way the Chinese were being treated by the Japanese. Maybe I was sensitive but I did not like the Japanese people. This was because of an experience I had some months before the war. At this time I got a pretty good picture of what the Japanese sailors and soldiers were like. I went to visit the Japanese Naval training ships that had come into San Francisco Bay. The Japanese sailors on the boat were so rude to the nisei women. They also had some Japanese moving pictures and I thought they were vulgar and this shocked me quite a bit. The Japanese sailors had such an indelicate sense of humor that it revolted me. They showed skits also which glorified the heroic braveness of the Japanese sailors and soldiers. They were taught that life had no value and they were willing to be suicides. They showed a movie of a Japanese soldier carrying dynamite and blowing himself up so that the Army could advance. They said that it was disgrace to be captured alive in battle. The Japanese sailors on that training ship all had this attitude and I suppose I felt sorry for them. It was so different from my way of thinking and I could not see the sense of glorifying a country and giving life up in a suicidal attempt. I don't think that life had any meaning at all for these Japanese sailors. I suppose the thing that I resented more than that was the rude way in which they spoke to the nisei girl who came to visit the training ship.

"I didn't even know that a war was coming on. I didn't know that there was that much trouble as I had not been reading the newspapers or listening to the radio news very much. On Dec. 7th, my brothers and I were sitting around the house. It was then that we heard over the radio that Hawaii was bombed. I was surprised. The impact of it didn't hit me at all. I didn't realize what it was really about or what it would mean to me. I wasn't very excited, I don't think. It is all too hazy for me now. I didn't realize fully that it was war until the next day. It didn't hit me too hard then either.

"In Berkeley it was pretty quiet all the time and we did not have any wild excitements because there was no Japanese community there. I suppose we were excited like the other people, but not because of being Japanese. I don't remember how I reacted, to tell the truth. I guess I must have been pretty shocked like the rest of the people, but it is not a vivid memory to me. Later on my dad got afraid that he would be picked up by the FBI. The FBI did come twice to our house but dad had good credentials so that they did not take him in.

"After Dec. 7th, I heard some rumors about Filipinos killing the Japanese and I was more horrified and shocked by that than the news of Pearl Harbor. I suppose that was because it was closer to me. I didn't feel too apprehensive since there were not very many Filipinos in Berkeley. Mr. Rowell said that nothing would happen to me so I didn't worry much. He was surprised even to the last minute that such a thing as evacuation could happen. He did not think that it was the right thing to do against American citizens. He wrote quite a few articles in the Chronicle which was against evacuation. He even had a committee to try and stop it, but it was

no use. It surprised me a lot because Mr. Rowell used to be so anti-Japanese. I guess he changed for the better and he did write a lot of good pieces about the nisei in the paper.

"I really didn't think at all about how I would be affected. I just thought that I'd go along on the same old way and that things would not change very much. I didn't see how it could affect me at all because I was a girl. That is why I just went on with my work. My relations with the family did not change either. My brother had the full responsibility since he had been home more than I. The family bank account was put in his name when dad ~~when~~ went to Japan and what little money we had left was still in his name so that our money did not get frozen at all. My status was not changed at all. I went home when I could and it got more exciting when they had all those blackouts and air raid warnings. The war seemed much more closer then and I really expected that the Japanese were going to invade California pretty soon. All of the newspapers said that this was what was going to happen. It was kind of scary then.

"When the FBI started to round up all of the issei, I sort of expected my father to be taken because I thought they had found out about his ideas for exporting scrap iron and other things to Japan. He never did this, but he did have the plan. When I went home on my days off, I always expected that my father would have been taken away in the meantime. I was very surprised when I always found him still at home. It wouldn't have made much difference to us because my father wasn't working. He wasn't the financial support of the family then as my brother and I were contributing most of the money. That is why my father's internment wouldn't have changed the family circumstances any at all.

"I read the Japanese American newspaper more than before and I

followed all of the news carefully. I never read the Japanese paper so much before. It was written in Japanese too so that my parents were able to follow the latest things like alien registration and all those restrictions they had. They were not allowed to go near certain places and they could not go more than 5 miles from the house. That didn't make any difference at all because my folks stayed home a lot anyway. They didn't have a lot of Japanese friends in Berkeley so that they ~~hav~~ never had gone out visiting very much. They stuck to the home more all the time.

"When the restrictions started to come to the nisei, I sort of thought that I would never get a chance to go to college anymore. That is why I stopped thinking about school. I thought that I would have to contribute to the family more than ever before because a lot of the issei were losing jobs and I knew that my father would not be able to get another job easily. My Brother continued to work at the Japanese laundry as before since the FBI did not close it up like they closed a lot of the other Japanese businesses.

"It was during this time that I got into a lot of trouble on account of a false rumor. Junichi Nakashima sent a report to the Nichibei and he said that I got married. A lot of the nisei were getting married then and Junichi didn't even check up with me to find if I had really gotten married or not. It was put right in the English section and my mother really got surprised. She thought that I had secretly married and she did not approve of this. She got very upset and there were a lot of scenes. It was so embarrassing. Golly, you know how gossip spreads around among the Japanese. The boy's parents were pretty excited too and they sent a lot of letters up to their son to find out what it was all about. It was pretty embarrassing for him too. There was never any plans of

marriage. I only knew the boy for a short time and we were just friends. My mother was so upset that she demanded the newspaper to make retraction and this was done. Junichi was very sorry for all the trouble he caused. I wasn't mad at him but at that time I did not think he did the wise thing. The boy's parents still did not believe it so that they made him come home from college right away. Even after I went to camp, it was embarrassing because a lot of people thought I was married.

"When the first evacuation notices came for certain areas, like Vallejo and around the waterfront of San Francisco, our family discussed a little bit about voluntary evacuation. We thought that maybe we could go to Colorado because we had been there before and my father knew a few people there. We did not have any plans really and we couldn't go anyway because we did not have enough money. Finally we figured that things were too unsettled anyway and there was no sure job in Colorado for any of us. We decided that it would be impractical to go up there and none of us had a job. That is why we dropped this plan.

"When the rumors about the real evacuation of all the Japanese started, I decided to quit work in spite of the fact that Mr. Rowell said that it wouldn't happen to the nisei. He was all for democracy and he thought that it was pretty unjust to move American citizens away from their homes. I quit anyway because I just did not feel like working any more. I thought that the evacuation would come pretty fast. I volunteered to help the Berkeley JACL register their members since their office was right down the street from my house. It was better than sitting around my house all day not doing anything. The Berkeley JACL told all of the Japanese to register with them because then they would be cleared with the Berkeley police department.

The JACL gave out a card and they said that all of the Japanese who registered like this with them would have no suspicion upon them at all. They thought that the nisei and even the issei would be allowed to come back right away and this card would clear them with the FBI. They took our finger prints and even a picture of us. That is why everybody registered with the JACL. They charged 50 cents for the picture and the identification card. The JACL also passed out mimeographed bulletins to tell about the latest evacuation news and everybody read that. They also helped some of the people to pack.

"I just took the evacuation in a calm way. I was conditioned to it by the time it finally came. I was conditioned to this fact because of all the rumors that went around and because we had to wait for such a long time in suspense so that it was not such a great shock when the day for moving finally did come. I didn't think evacuation was right, but I wasn't angry or emotionally upset. I didn't feel that it was such a crime either because I knew that the government must have had a reason for doing it. Many of the Japanese said that it was for their own protection so that they should cooperate. I guess I was just fatalistic about everything like I usually am.

"When everybody started to get ready for the evacuation, I got into contact more with the Japanese community than ever before. I met a lot of people because I helped the JACL register them. We all felt closer because we all had the same things happening to us so that is why it was easier to meet a lot of other nisei. It was easy to talk about the evacuation because that was the topic everybody was talking about in those days.

"My family did not have too much to do in order to prepare for the evacuation. My father was quite fond of gardening and he had some valuable plants that he had to dispose of. He decided to give

them all away to Caucasian friends. The Army had already taken over our short wave radio, but our next door neighbor kept our gun for us. We were quite friendly with the next door man because he was a gardener too and he used to talk to dad about plants a lot over the back fence. We sold all of our furniture because it was pretty old. The washing machine, a couple of good beds and some other household goods were stores with the government. My father sold our refrigerator. The whole thing was not very complicated at all. We never did have too much stuff because we had moved around the country a lot and we had not accumulated a lot of things. We did not have any life insurance policy or property to take care of. Our house was rented and we just moved out. We left a small bank account in the Berkeley bank because we did not think we would be able to use money in camp.

"I had no conception of what camp life would be like. I wished that evacuation would hurry up and come because I could not stand the waiting period. It was such an awful suspense and I worried about when it would ever come. After we got thru with all of the packing, I started to make some clothes for myself in order to occupy my time. There were a couple of girls I was friendly with so I visited them quite frequently. Some of the college nisei came over to visit me occasionally, but most of them had already left for their home and there were only a few around. There was a big farewell party at a Chinese chop suey place and about 15 nisei attended. We didn't talk too much about what was going to happen because we did not know. I wasn't too close to that group anyway because I still did not have any intimate friends yet.

"During all this time, I didn't even think of the future at all. I was quite apathetic about everything, except that I was anxious for the evacuation to come. The waiting period was the greatest strain

and I did not like it. That is why I went on ahead to Topaz later on in an advance group. That is why I also was one of the first to resettle. And that is why I came out here after that. I didn't know what it was that made me want to go ahead all the time. I didn't have any definite plans or any particular place to go to. It was just that I got so impatient and restless and I have been that way ever since.

"I felt that I was being pushed in more with the Japanese but I did not feel this acutely. I can't remember if I was bitter though I think I was in some ways resentful. I was still loyal to America because I felt we owed our education to this country and there was no question about it. I also felt sympathetic towards the Japanese community because they were being uprooted. I realized that a lot of them had spent their whole lives building up what they had and all of this was suddenly swept away.

"I ~~was~~ still had a lot of ideals about the Japanese people as a race. I always thought that they had superior integrity and honesty. I thought of them as being a sort of supreme people apart. I did not think of them as human like the Caucasian. The Japanese had never gotten arrested much because they were law-abiding. I had always been told that the Japanese were very honest and intelligent people here and that they never caused any trouble with the law. I didn't know the real Japanese people until I went to camp. Then I saw all of the petty jealousies and the gossip that went around. I realized for the first time then that the Japanese people were primitive too. I found out that the Japanese people did not have all the superior virtues as I believed. They had a bad side to them just like other people. It was a little disillusioning to find that they were not so exceptional. I had heard that they were so honest and thrifty and I

certainly did find out differently. It was all over-rated.

"I thought that the people of Japan were the same way too because our parents had come from there. I used to feel sorry for China and I did not think that Japan was doing right. But then, in the family discussion my dad said that Japan had to expand because the western nations were forcing her to do this by not giving her raw materials. He said that the western nations did not want Japan to become a first class nation. I didn't have very many opinions at all about Japan and I was on the fence. I thought that Japan was a powerful race and that is why the Japanese people were respected here. Otherwise, the Caucasians would have looked down upon us as lower than the Filipinos and Negroes and we would have received even harsher treatment than what we did.

"In spite of these thoughts I personally did not feel any identification with Japan. I did not wish that my parents had never come over here or anything like that. I just took it for granted that I was a part of this country altho I was a little bewildered about what was happening and I had some doubts. It was all too deep for me anyway so I did not lose any sleep over it.

"On April 29 we finally started to go to Tanforan. We met up by the church and it was a drizzling day that morning. There ~~wase~~ a lot of people all crowded around the church and everybody was sort of excited. The issei were all pretty quiet though and they had to keep the little children from getting separated. I was curious and I felt that it was all so strange that I could not have any definite reaction at all. It was just like going on a long trip. There were soldiers all around the busses and the church but they treated us with respect. The church people were very kind and they gave us something warm to eat before we boarded the Greyhound busses which were lined up outside.

They also gave us lunches to eat on the way down. Everybody was kind to us and it was so sad. Not many of the Japanese cried tho. Some Caucasian friends came down in spite of the rain to see their Japanese friends off and that was rather touching. I couldn't understand who it was that hated us so much because all of the Caucasian people and even the soldiers were kind to us and they never called us "Japs" or blamed us for the war. I didn't have too much time to think of these things because it was all over pretty fast.

"The busses only took about half hour to take us to Tanforan. It was quite a novelty because I had never seen this racetrack before. It was not too hard for me to slip away from the past because I was used to moving around to different places anyway. It was a little disappointing that we did not have a longer trip after all that suspense and waiting. I don't think I realized how serious the evacuation was and how wrong it was for us to be moved that way. I felt more inconvenienced by being asked to leave Berkeley.

"It was miserable when I got to Tanforan in the bus. There were a lot of people standing around the grandstands to stare at the newcomers. A lot of the nisei boys were running around to help with the baggage. My first violent reaction was at the mess hall where I ate my first meal. The food was terrible and all of the people kept pushing in the line like greedy pigs. This was the first time that I felt acutely sorry for myself and I wanted to know how such things could happen. This was a worst reaction than going into the camp that first day. It was pouring all day long and that was our major concern. We had to get out baggage and it was all soaking. The mud was all around the place and there were no roads built yet. We were in one of the new barracks so that we did not get so muddy. However, we had to walk thru some puddles in order to get to it."

Following are a few excerpts of letters which Yuri sent during the initial period at Tanforan and it reflects some of her impressions which indicate more a feeling of novelty rather than bitterness.

Excerpts from letters coming out of Tanforan. None of them have dates.

"Time marches inennably forward, and even the most seemingly distant date comes to pass sooner or later. And so it is that we find ourselves here in camp experiencing the reality of it after many weeks of speculation over it. How is it like? Well, at first it seemed almost unbearable. As we came on the worst possible of days, in dismal pouring rain. Our first contact with camp life was anything but encouraging. We got off the buses and registered, then we were led through the downpour to an apartment consisting of a single large room. Very likely you are occupying a similar domicile so I won't go into details about it....."

"It was with pleasure that I received your kind letter. I do hope that you have been well during the interval that has elapsed since.

"Although there is much speculation and all sorts of rumors flying around, we have not as yet received definite word as to where or when we shall go from here. However, since most of the other assembly centers have been or are being relocated, no doubt our turn will come before long.

"In the meantime life goes on much the same as before. After the first days of getting adjusted, living here has settled for the most of us into the matter of routine that living long enough in any one place inevitably becomes.

"I am working, as my father may have mentioned, as clerk

in one of the offices here. The work we are engaged in has to do with a WCCA project and consists of making a master file for all the evacuation centers. For every individual registered we make out a card and file it away so that any information about him can be readily found. The work is extremely interesting, and as there are about a hundred and twenty people employed on the same project, my circle of acquaintances has widened considerably.

"Last Sunday there was a little ceremony here to celebrate the completion of a lake which had been under construction by some of our civic-minded men ever since their first days here. The band played and the usual speeches were made. Then the bridge was officially opened by a little band of white-haired men over seventy, who received the privilege of walking over it before anyone else.

"This lake was the outstanding improvement that the Japanese here have made here at Tanforan. When we first arrived the side of the lake was only an unattractive, dried-up hole in the ground. The men built up its sides, planted trees, made a picturesque arbor, and as the crowning achievement, built a marvelous bridge (the one previously mentioned) out of logs in 'neither American nor Japanese but in typical Tanforan style'. It was then filled with water, and the end result was a transformation which seemed to be little short of a miracle...."

"With no regular work for the men and simplified house-keeping for the women, the people here are finding time hanging rather heavy on their hands. As a result keeping themselves occupied has become a major problem with them. All sorts of

adult recreational and educational programs have been put into effect, such as art, music, and English classes, to combat the boredom. Some of the more civic-minded men have been working on the construction of a little lake here, the celebration for the completion of which, incidentally, was held last Sunday...."

"Last night a new type of entertainment was introduced to the residents in the shape of a sports rally. It was held in the huge grandstand of which only a part was used. It was in place of the usual Thursday night talent show, a type of gathering social ~~he~~ hitherto untried was introduced. We went about 7:00 thinking we would be early only to find the greater part of the stand already filled. As we approached we could hear the excited sounds and it was a gay and carefree sense that confronted our eyes as we approached the scene. A holiday general spirit pervaded the atmosphere. The crowd was composed mostly of teensters and younger children and a general atmosphere of youth pervaded the scene. All the various Rec centers had been assigned sections with seats reserved so that they could give individual Rec center yells. A spirit of good-natured rivalry made the different try to outdrawn one another. Gay banners floated around.

The evening was a rather cool one and although the view was clear a line of thin mist already hovered over the tops of the mountains. The view from the grandstand here is marvelous especially when the day is clear and the colors are bright and intense. At sunset when the light, fluff white clouds are turned to a delicate pink like candy floss that you buy at carnivals made of sun glass the scene is unforgettably lovely. The mountain that rise sharply above...."

"We got to work on the barracks right away and my dad made some furniture with my brother. It wasn't too much furniture, only some chairs and a small table. My dad made a room in one of the corners of the barracks for a separate room for me. There was so little privacy in camp that I really felt that I had something special. My father immediately started to plant a garden and his Caucasian friend brought some plants down for him. My mother passed the time by putting up curtains and other little improvements about the house.

"At that time only the main mess hall under the grandstand was open. The mess hall in our area was opening up so they came to ask me to volunteer to work as a waitress in that mess hall. I did this for about a month. These smaller mess halls were much better because the people did not have to wait in line so long and the food was not so sloppy. All I did was to bring food to the various tables. It wasn't very hard work. In June I heard that the WCCA was going to have a Master File division and they wanted 100 girls to write all of the names of the evacuated Japanese on separate cards. I applied for this job and I was accepted. We had a large room in the grandstand and the work was pretty easy. Once the Master File group gave a party and a hundred boys were invited to it. The work got pretty routine and I began to get a little restless.

"I decided that if I was going to work in camp, I would be a secretary. I volunteered for the camp newspaper also but I was turned down politely but firmly. At that time the newspaper was just getting started and they did not have very many nisei on the payroll. After that I began to get very ambitious so I studied shorthand every night by myself. I did not go in for any of those adult education classes and I did not attend any of the forums which

were given.

"My recreational life at Tanforan was very limited. I only went to one or two of the camp dances and to one concert. They had a lot of dances in camp but I didn't have anybody to take me. I didn't know very many people in camp anyway. I joined the Bridge Club and I had been a bridge fiend ever since. Later on, in Topaz I played bridge almost every night. I did not have much other recreational life in Tanforan. I didn't do any reading at all. We had brought a radio with us but I never listened to it. I went to the movies occasionally but not to every one. I got into a girl's club of our district which was called The Snake Charmers and I was the secretary for that group. It never did get very active.

"I also took up knitting and we had a small club for that. After a short time the interest dropped off. I did not go in for much else besides that. I was still anti-social by nature. I didn't have a special boyfriend at all. It's funny because it was such a marvelous opportunity to meet a lot of boys and I muffed it because of my shyness. All of the other girls who went there got attached to a Boy friend. There were so many boys living in our district but I didn't know them and I didn't have a chance to meet very many. I guess I was a little too timid about it.

"I did make quite a few casual friends in my block, but I was not in any special group. I just dipped into a lot of circles. I did not take interest in any of the camp elections and I did not vote at all. Everybody in camp got all excited about the camp elections but I could not see why they were so enthusiastic.

"I didn't go to church regularly but I went to the Catholic church once and to the Seventh Day Adventists church twice. I went to the Christian church a few times and a couple of times to the

Buddhist church. I wanted to try them all out. It was just my nature. I guess I am made not to stick to any one thing or in anything. I just tagged along with friends because there was nothing else to do. I wasn't very interested in the church itself.

"Since I was living in such a crowded camp, it was easy to lose myself in the camp life. I didn't know anything about the administration. I guess I did not have the usual reactions towards the administration or the camp. I didn't even feel anything about the barbed wire fences around us and I had no association with the soldiers at all. I was pretty well in the routine of Tanforan life and I didn't think about these things. I don't know if I liked it or not. I suppose I liked it because life went on and it was not different from anything else. I was used to living among Japanese anyway. I didn't know or hear much about the outside and I did not care at all. I suppose I thought that we would be in camp permanently. I did not like that so much and I felt that perhaps I should get out.

["I applied to go to a domestic job in Minnesota while I was still in Tanforan but my parents would not let me go. My parents said it was not safe for a girl to go outside alone in such a time as that.] I don't really know why I wanted to go out. I guess I wanted a change by then. This was in August, 1942, I always liked to be adventurous and to change around because you get stagnant if you stay in one place too long. ✓ *File*

"I did not have any political feelings at all. Really, I did not think much about the war or waste any sleep over it. I felt that it did not concern me too much anyway. I didn't know a thing about what was going on in the war. I still don't read the newspapers at all. It just did not interest me.

"I had no idea of what my future would be like. I had talk about the student relocation so I thought perhaps I would get a chance to go to college. I never dreamed that I would get such a chance after evacuation. I applied for student relocation and I got my credentials ready but nothing ever happened."

"About the end of August, they asked for an advance crew to go to the relocation center so I signed up as an office worker. They asked 10 girls to volunteer from the Master Files and I was one of those picked since I was among the older ones. Most of the girls who said that they would go backed out because their parents would not let them. I wanted to venture into the unknown and I did not get scared off even tho I did not know where we were going.

"I got to Topaz in the early part of September and the camp was not finished yet. Topaz was okay and I enjoyed it thoroly altho I did not like all of those dust storms which we had. It was just about the same as Tanforan, but it was colder. It was freezing at times and it even snowed. When the rest of my family came from Tanforan, we got a barrack all together. I was working in the office crew as a clerk but I forget the work that I did there.

"In early October, the internal security department asked for a secretary. I felt that I had brushed on my shorthand enough to qualify for the job so I applied and much to my surprise I was given a trial. It was very interesting work. The internal security department did not have much of a part in camp life. The wardens were mostly kibel and older people. All they did was to patrol around. Once in a while they would catch somebody gambling or having a wild affair. Nothing shocked me very much.

"By this time, I was broad minded about the Japanese and I was no longer disillusioned. When ~~the-~~ I saw the side~~s~~ of them I had not

seen before evacuation. I just figured that they were human beings like any other people. I was not crazy about the Japanese but they never bothered me. After all, I was one of them too.

"There were many different types of nisei in camp. Most of them were too easy going and quite contented with their lot. They did not have too much stride and ambitious. Their interests were mostly in comic books, movies, the opposite sex, social life and living from day to day. As a rule, the nisei did not think much of the future. They were mostly fatalists like me. The nisei who were in college before evacuation were a little different. They were more ambitious and thinking of what they were going to do after the war. This was not a very large group. They were more community minded and their interests were broader.

"I don't know much about the issei at all because I did not associate with them. They were nice to me when I met them occasionally, but I did not become familiar with them. I don't know anything much about the kibeï either. On the surface, the kibeï were nice enough. I used to see them around the internal security office and I never heard them saying pro-Japan things altho they probably felt that way.

"I wasn't interested in political ideas anyway and I was not aware of the war. Even now it is the same way. I wasn't even affected by the other camp riots and I didn't feel anything. I did think that it would create a bad impression of the Japanese and I wished that all of the people in camp got along better. That is the same way I feel about the Tule Lake riot which happened a few days ago. I know that it will not create a favorable reaction for us to the Americans. The Tule Lake Japanese were more bitter towards America and they resented the injustices. Most of the rest of us

resented ~~the-injustices~~ took things more fatalistically. The Tule Japanese and those involved in other camp riots were more radical. I guess most Americans expect us to feel bitter. I think that they are surprised when we ~~wren't~~. The principles of democracy are infused in them and they would be bitter if their civil liberties were taken away from them. Then they turn right around and point out that evacuation was a matter of military necessity. Maybe, they just pretend to be sympathetic when they are talking to us but we are never wholly accepted by them. It's just like out here. The average nisei want immediate fun and they have to get together. They know that the Caucasians won't accept them so easily. They are not concerned with the political issues at all. That is why so many of the nisei are starting to go back to Salt Lake City so that they can find their Japanese friends there and have a lot of fun. They don't have any fun out here because there are not many dances and other social affairs. Anyway, in Topac I went to church occasionally and I tried to fit into the camp life. I didn't go to the dances at all. They didn't have as much social life in Topaz as at Tanforan. I wasn't a member of any club and I did not associate with any special groups. I did not miss it too much because I was out of those things anyway.

"I played bridge almost every night but it was mostly with married couples and older nisei. Sometimes the student nisei would come and play also. I had no Boy friend while I was there either. I suppose I wanted one, but I did not meet any I like. I went to the movies in our block and I attended a class in psychology which the adult education department offered. I was interested in psychology because I felt I could learn more about people and how they acted if I studied it. I was not trying to get at their inner motives

to find out what was wrong with me or anything like that. I just thought that it would be interesting to dissect them all. The nisei do have a lot of things wrong with them, don't they?

"I also signed up for a pattern drafting course because I was interested in dress making. That about completes my total recreational and educational life at Topaz. I was not interested in camp politics at all. Some of the nisei and issei got pretty excited about it but I guess that was because they wanted to be the boss. Politics never interested the girls in camp very much because they never thought about these things. Politics is more for men anyway.

"I didn't do anything further about the student relocation council. That was because I really was not definite as to what I wanted to do. I still am not definite. I just can't make up my mind what is the best thing. I thought about it quite a bit, but I didn't have any intimate friends to talk it over with in camp.

"I made far less friends at Topaz than at Tanforan because I did not go out very much. After I was there a few months I began to get extremely restless and I wanted to be on the go once more. Maybe that is because I am restless all the time in my sub-conscious mind. It was more the thought of being restricted than the actual confinement of camp which bothered me. I liked the people of the WRA administration that I knew and I thought that they were trying to help the Japanese. The only trouble was that they did not understand the Japanese too well altho they tried to. I wasn't too interested in the administration because I did not know them intimately. I just felt that the camp life would go on even if the people were dissatisfied at time. I like the Japanese I knew but I was indifferent to the rest of the camp.

"A girl like me does not get to see too much of the worst nature of the people. There were many times that the community were right in making protest because camp life is not too good anyway. However, I like the Japanese well enough and I felt that I was part of the people. The thing which caused me the greatest boredom and resentment was the monotony of the camp. I did about the same thing day after day and I needed a change.

"In December, 1942 I applied for a domestic job. I felt that it was time for me to get out of camp. The reason I decided to get a job was that I thought I could make money to go to school on later. I wish in a way that I had stayed longer in camp because I left before all of the excitement started. It was very dull while I was there, altho I enjoyed it enough in many way.

"One day I was looking at the Salt Lake Newspaper and I saw an advertisement for a domestic worker. It looked good to me so I decided this was my chance. So I wrote to the employer. I really didn't think that I would have a chance but I wrote anyway. Gee, I don't know how it happened. It was miraculous because I was accepted for the job. It paid \$75 a month and room and board and the employer told me to come right away without knowing hardly anything about me. That was about the highest wages they paid in Salt Lake for domestic workers and I didn't expect to get that much. In San Francisco, I could only get \$50 a month.

["The employer wanted me to come immediately and I told them that I did not have a clearance. They were pretty important people so that they used their influence to get me out without all of the red tape. Now, I don't know if I was fortunate or not. I only know that I got out of camp earlier. The employer had an Army contract so that they used their influence to get my release and they vouched for my

loyalty.] Do you think that was lucky?

"I accepted the job right away. This was in January and I was one of the first nisei to get an indefinite leave altho there were many others waiting to go to Salt Lake. They were not able to get a clearance because they did not have a definite job offer. [I went to Salt Lake City because it was the nearest large city I could go to. I wanted to get into a city after staying in camp so long.] Nobody was going to Chicago at that time as it was the great unknown. It was natural that I went to Salt Lake City as many nisei went there on furloughs and they came back to camp and told everybody about what the city was like. That is why it was not so strange for me when I got there. Most of the nisei from Topaz were going to Salt Lake City and very few of them went east. The government did not give any money for transportation then and it cost too much. After I left camp, many Japanese started to go to Chicago. They wrote back to their friends and then the movement began to be for Chicago. Now, the nisei are starting to go to New York a lot and I think my next destination will be there.

"Another reason why I went to Salt Lake City was that it was cheaper to go there and I did not have too much money. I took the domestic job as that was the best way to get out of camp and the \$75 a month wage was really high. It was much more than I had ever made before. I did not think that I could get anyother kind of job because I did not have enough experience. The domestic work offered a good chance for me to save some money up for school. I didn't have any idea of what school I could go to altho I had heard that the University of Utah was closed to the nisei.

"My parents did not like the idea of my leaving so suddenly as they were not used to it. I mean they did not expect it to come so

soon, but they let me go. Before the war, they had been used to having me go away from home as I had done it to go to school and to work. It didn't make any difference to me whether I would not see them for a long time or not. I didn't even think about that. When a person is used to being away from the family for a long time, it was not so cruel. Besides, I would only have wasted time in camp as there was nothing in there for me to do.

"I went to Salt Lake City by train in late January, 1943. My employer, Mr. Hughes, met me at the station and he was very kind. The first thing about the city that impressed me was the white snow all over the streets, but later on I did not like being in Salt Lake very much. I suppose it was because I sort of resented my job as I was really not doing what I wanted to do. There were five people in the family that I worked in and the job was very hard for me. The hours were quite long and I was dead tired by the time I had finished at night. The worst thing was that I felt just as much restricted in that domestic job as I had felt in camp. The work was too hard physically and I could not keep it up.

"I stayed in that domestic job for four months because I felt obligated since Mr. Hughes had gone to a lot of trouble to get me out of camp. I also wanted to save some money from that job as my finances were pretty low. I wish I did not have such a feeling of moral obligation. A lot of the nisei girls I heard of just quit their job after one week and I might just as well have done that myself. Maybe I am not brave enough.

"Being confined and tied to the job began to get on my nerves and I didn't like it at all. I didn't get a chance to go out very much for social contacts even tho Salt Lake City was full of nisei. After four months I definitely made up my mind to quit and I gave the family

my notice. I had been going to a night school for a couple of months to pick up on some more shorthand and that is why I did not have a social life at all. [After I quit the domestic job, I took time out for two weeks in order to go to a business school and really brush up. I wanted an office job and that is why I went to the trouble of brushing up on my shorthand. I didn't think housework was the kind of job for me. I heard of a lot of nisei girls getting office jobs in Salt Lake City so I knew that I could get one too.] During the two weeks I went to the business school, I lived with two other nisei girls in a Japanese home. We rented a large room and we also cooked there so that it was not too expensive for me.

"In April I went to the JACL office and I asked if they could get an office job for me. They found one rather easily after a few days and they sent me out to a company to apply. In May I started to work at the American Tungsten Co. as a secretary. I started out at \$100 a month. I was the only nisei girl in the whole company. I only worked there for one month and then I suddenly decided to go to the Vogue School in Chicago. I had just started to have fun too when I came out here.

"I had been thinking of going to a designing school for quite a while but there was not a good school in Salt Lake City. I had been vacillating between designing school and college for quite a while in camp and I decided that designing was better for a profession since it would prepare me for something definite. After I went to Salt Lake City I had sent for a lot of catalogs to find out what was the best school. I would have gone to New York but it was too far for me. The Vogue School in Chicago was well known. I sent a letter to them and they accepted me right away so I made up my mind to come out here. There was no use in staying in Salt Lake City anyway. I always wanted

further east. I wrote to the American Friends Service and they said that I could stay at the hostel. I got to Chicago on June 28 and I put an Ad in the paper for a domestic job right away. I applied for a room and board job because I could go to school that way. I was at the Friends hostel for about two weeks and they gave me a lot of advice. I also started to go to the United States Employment Service office and they gave me a temporary job for two weeks. I was to be a secretary for a lawyer and I was paid \$25 a week. I took the place of the secretary who was on a vacation. I made out at that job pretty well. They don't say much to you anyway when you are working only on a temporary job.

"I thought that Chicago was a nice, friendly city and I liked it. I liked the shops downtown and the general city life. I used to go down to the loop to look at the clothes in the store windows along State St. because I was interested in designing and I thought I could learn something. Everything was so convenient in Chicago and it was not hard to find a place when you got on the street car. The American Friends Service could not help me too much because I only wanted a part time job and they were only looking for full time jobs for the nisei who were coming in.

["On Aug. 1 my newspaper Ad was answered. I got about 25 calls in all. That shows how easy it is to get a domestic job nowadays. All the people want domestic workers. The former domestic workers all went to defense factories to work. I went out on a few of the prospects and I finally took the domestic job that paid \$40 a month.] There were only four people in the family and they said that I could have every afternoon off to go to Vogue School after I told them that this was my main purpose. The job was located on the north side and very convenient to the school.

"I also started to attend the Vogue School on Aug. 1. They have a large tuition and I did not know it until I started. I paid \$60 down and \$25 a month for the tuition. The total tuition is around \$400. But the biggest expense was the art supplies that I had to buy. That ran into many more dollars each month. It was very expensive to go to that school. I went every afternoon and that made it a little harder because the other students went all day. At that rate it would have taken me twice as long to finish the course.

"There were about 20 nisei girls going to that school already. The school was nice and I didn't mind it too much, but it was rather hard for me to work and to go to school at the same time. I didn't get to know the other students at all because I had no time for social contacts. [That sort of takes the edge off of school. I regretted that very much but I didn't know what I could do about it. I felt a little different from the other students and I wished I could be like them and attend classes all day long.]

["On top of all this, my domestic job got very hard. I just had too much work to do. It wasn't in our agreement at all and I think I was exploited. My employer expected me to do too much work and I think that they resented it when I rushed off to school. I didn't think that I should stay there in the afternoon to complete my work when I had a class so I just left. They didn't like that very much. I was very worried those days. A lot of things were on my mind. My finances was running low so I worried about what to do. I didn't want to give up school and I knew that it would be too hard if I stayed in that job. I figured that I should stay in school because that was the main reason I had come out here. But it was a little expensive and I couldn't see how I could keep up with it.]

"I went to the American Friends Service office to ask them if

they could get me another part time job. They could not concern themselves over getting me a half-day job. They said that I could get one easily but they don't know how much I worried about it.

[Finally I went to the United States Employment Service again and they were very helpful. They found me a part time job at Page and Dixon Drug Co. It was located in the loop. I got 65 cents an hour and my hours of work were from 1:30 to 5:30. I was a typist.] My next worry was to find a place to stay. I met Sue at the hostel and she said she was looking for a place and she was willing to take me in as a room-mate but she had a hard time finding a place and I could not wait too long. Finally I was able to find living accommodations thru the help of the American Friends Service office. On Oct. 5 I quit my domestic job to go work as a typist in the afternoon. I did not have a hard time changing my school hours to the morning.

"The American Friends told me about the Benton Social Settlement House. I was pretty desperate in the domestic job and the work was just about killing me. I thought of living at the 'Y' as this was the ideal way to live. Finally the Friends found this Benton House place for me so that this worry was solved. I can still go and bunk in with Sue if I want to do that. I won't do that for a little while yet because my present place isn't bad at all and I sort of like the atmosphere around here.

["The Benton House is a pretty big social settlement house. There is a gymnasium over on the other side and a nisei fellow Tom Imai and his wife are the directors there. They take care of the activities of the children who come here. We also have a branch of the public library downstairs. But I haven't been down there to get any books yet. The director is very nice to me and all of the people living here are friendly. There are about five other nisei in the house but

I haven't gotten to know them very well yet. I had my own room here and there is a living room where I can see my visitors. We have almost all of the facilities here and it is even better than living at the 'Y'. It is something like a large family, but the other people don't pry into your business and they leave you alone.]

"I get my room and board here and I don't pay anything because I type for them and take care of the switchboard for three hours during the evenings. I work from 7 to 10 at night here. [That gave me a very full day as I went to the Vogue School in the morning and I worked in the afternoon. Then in the evening I would come back here to work. I had to go to three different places in one day and that was hard because they are not too close together. It takes quite a while for me to go downtown from way out here on the westside.]

"I have been here for over 1 1/2 months now and I like it a lot. There are about 25 people staying in the house altogether. It is near the stockyards but the smell coming from there doesn't bother me too much. It is only strong on the day the wind blows our way. The people in the house are most sympathetic and they always want to help. In spite of that, the relationship remains impersonal and I can lead my own life without getting imposed upon. It is much better than doing domestic work for room and board.

"I was working five nights a week here but now I only do it four nights. I take Wednesday off and also the week-ends. I think I will have to pay a little for room and board after this but they haven't said anything to me yet. I did this because I wanted to have one free night to myself during the week. There are so many things that a girl has to get done and I didn't have time to do anything before.

"The schedule I was following got too hard for me and I didn't know what to do. Finally I decided that I had better quit school for

awhile. Last week I quit the Vogue School and I haven't decided to go back or not. I just haven't been going to classes and I haven't paid my monthly fee. I don't think I'll go back there now because it will take me too long to finish. I'm thinking of going to college now. I have started to ask about the best college to go to. That won't be for three months yet. [I quit Vogue because I would have taken years to get thru on the half time basis I was following. There was too much work that they assigned us to do at home. I used to stay up until midnight after I finished my work at Benton House in order to do my school work and I was getting groggy. < I never did catch up and I had to stay in on Sunday doing this homework. We had to draw and design clothes and that took a long time. It takes hours to draw the figure. It took me about two hours for a drawing and they wanted four done for each assignment. \ It got to be too hard on my eyes. I didn't have any social life at all and it wasn't good for me to live such a full life every day. Every minute of the day was scheduled and I could hardly take a time out to draw a deep breath. < I can think up a lot of alibis. Probably I wanted to quit because I wanted to take a vacation. > It was an impossible life that I was living and I was getting physically exhausted.] But I guess other people can do it, but not me.

nisei
"One of the girls I knew at Vogue had an even harder than I did. And she didn't seem to mind it as much as I. She got up at 4:30 every morning for seven days of the week. She worked as a bus girl until 8 in the morning and then she went to Vogue School, all day until 5 in the afternoon and then she would rush back to work as a bus girl from 6 to 9. She is a terrible sight now and she has bags under her eyes. I don't see how she does it, but she has much more stamina than I have. I think that this is too much of a sacrifice

for an education. Maybe if I can't take that then I am a weakling. But, I have no intentions of making myself sick now. I have heard too much about how easy the Japanese get T.B. and I am cautious. It's terrible to get T.B. because the other Japanese think that it is the worst disease you can get.

"I probably won't do anything at all about Vogue as I am thru with that now. I will probably go to Central City college or to Loyola University in February. My big problem right now is to get another part time job in the morning or afternoon until then. [I was thinking of trying to get a job at the University of Chicago in the Japanese language school there but I haven't got enough education for that. I would like to be an office worker there but they only pay 50 cents an hour.] Maybe I can get a full time job until February but I am afraid that the employer will not like it if I quit after three months. Too many nisei quit their jobs after working only a short time and I don't want to get a bad reputation. [I could work all day at Page and Dixon but I would only get about \$100 a month. It is better for me to work only half a day and get \$60 a month there. I don't know what I will do yet about jobs but I am pretty sure about starting college next semester.]

"But then, I may move to some other city altho I don't know. It all depends on what happens. I may get the urge very suddenly. I don't know why but I like to go from place to place. I know I hate to do all that packing because it's so much trouble.]

"I want to go to college because I like to be educated. I don't think that I will ever regret it. Maybe I will be too old for the other students if I start out in my second year now. Do you think that they will notice it much? A lot of older people go to college now so I guess they won't notice me too much. [I could go to work full

time now and forget about college, but I won't get anything out of it except some small savings. I think I would get too restless. I know I would get stagnant and I wouldn't have any more growth. Maybe it is a foolish idea to go to college now, I don't know. Most of the nisei and other people I have consulted tell me that it is a waste of time, money and effort for a girl my age to go to college now. They point out that even with a college education, I would only get a menial job. They say that if I get a job now I would have more chance to work after the war because when the war is over, the nisei won't have a chance to get good jobs like now. Therefore, some nisei tell me that it is better to make money now and save it for after the war. I don't know if they are right or not.]

"There are also some people who encourage me to go on to college. It is only three more years and I don't think I will be too old then. Going to college is a way of living and I like it because there seems to be more purpose to life. I will just take a general course and decide later on what I should specialize upon. I will keep up my short hand at the same time because it will always be useful in case I need a job as secretary. I would continue some designing in college but they do not give these courses.

["I don't mind doing office work too much but after the war, the Japanese girls may not be able to get office jobs at all even tho they can get them now. It is hard to say whether I would have any less chance of getting a job if I went to college now instead of working.

"My hopes for the future are torn.] There is something else that is on my mind. I want to help my parents get out of camp and I still want to go to school at the same time. I would like to help my parents but that would mean that I would have to give up something.

What do you think I should do? I suppose I have to decide myself one of these days but I keep putting it off.

"Even if I work full time I couldn't support my family by myself anyway. It is too hard for an issei to get a job out here and my father is getting too old to work. My brother is in Iowa now and he is going to some kind of a mechanical school there so that he can't help out much. [Another thing is that if I brought my parents out here I would be absolutely tied down and I would have no freedom at all. I wouldn't be able to move around to another place in case I got the urge. But, I would like to get my parents out of camp because that is not such a good life. At the same time, I want to go to college just as badly. I gave up college once to do domestic work in order to help out my family and I don't think I should do it again. But then, this is a different condition than before. I can't accomplish both, can I?]

"Then again, a college education doesn't help out much in a material way. I have thought of social work too, but I wouldn't like to do the kind of social work that the director of Benton House does. I don't want that much power over people. In camp I could have done social work if I had some training. I think it would be interesting work. That's about all I thought of it. I don't expect that there would be much financial return in social work. It takes 5 years to get all that training for social work and I don't know if I could do it for that long.

["I'm all mixed up about everything, I suppose. I am not sure as to what my talents are and that is why I can't make any definite choice now. Ten years from now will tell the story I suppose. I have to decide some time but I don't know when that will be. I know that I am not satisfied with my present condition because I am not at ease

and there are many worries which mix me up and make me dissatisfied. I can't say for sure what my next step will be<altho I am reasonably sure that I will start college. Beyond that, I don't know what? I suppose that after the war, I will just go on as before. I have no intentions of going back to California. Why should I? I have nothing to hold me there and I have absolutely no sentimental reasons to go back at all.] Berkeley is not my real home town and I don't feel nostalgic about it. I don't feel that way about any place I've lived.

["What I will have to do is to go any place where the opportunity is the best even if it is in South America, Europe or Japan. I just start moving when the situation gets too hot for me. I get bored and I need variety. I guess I am just an escapist altho I think that it is my adventurous spirit that makes me want to go on to the next place]

"I haven't given marriage too much thought because that is not entirely up to me. I feel that marriage will make me lead an ordinary, average housewife and I don't want to turn out to be a housemaid only. I suppose that this will be my ultimate fate but I will try to avoid it for a while--at least until I get more satisfaction out of following my personal interests. Marriage will be the way it will turn out for me one of these days. It happens to most girls but now there is not that desire to have this sort of thing and I don't want it yet. People think that I am crazy and that I will get to be an old maid but I am only 23 now and there are a lot of nisei girls older than I am who are not married.

"Marriage in itself is not an easy thing and it is something that I don't want to dash into without considering. I dash into other things but not marriage. My parents had a hard marriage and I want to be sure that I don't have the same thing happening to me. There are times when I desire marriage, but I also realize that it can be diffi-

cult. When all of the nisei I know get married, I feel that maybe I should too. But also, I see so much of that discontent and I know that marriage is not a bed of roses. The biological urge is active more in men than in women. A woman just doesn't feel it the same way as man. Maybe that is because I am under-sexed. If I do fall in love, I will forget about everything else and get married right away. But you know, I don't have the opportunity to meet fellows too much now, that is why I am inclined to be cynical about love. Maybe I will feel a little differently after a while. I realize that a happy marriage is good too, but I don't know if that is going to happen to me. Somebody told me that one ~~percen~~ marriage out of six ends in failure and I might be the unlucky one. It seems that the worst thing sort of follow me.

"I wouldn't think of having an affair and living with a man without the benefit of clergy. I guess I have had moral training against it for myself, but I wouldn't care if my friends did it. A girl can live with a man out here and nobody would know anything about it. But then, it becomes a purely physical affair and it is only for a temporary moment. The man wouldn't respect you after that very much. I suppose that it is all right if you have to give in to these urges but I wouldn't do it. It's not the way to live at all. There are a lot of nisei girl who don't give a darn about conventions now, but most nisei girls don't give in because there is too much gossip going around. I feel sorry for those girls who get pregnant and who are not married. I wouldn't know what to do if that ever happend to me. That is the hottest spot a girl can ever get into and that is why I would never contemplate stepping over the line.

"I feel that there are other social adjustments which are more normal. I haven't had much social activity up to now as I was too

busy. I played bridge last Sunday with some boys who came over, but I haven't gone out on any dates since I've been here. I don't miss it too much because I am busy all the time. Girls have so many things to do. We have to take time to sew, write letters, wash clothes, fix our hair and iron. That doesn't leave much spare time after you do those things.

"I feel sorry for the nisei fellow who miss the social life they had before because there is so little of it here for them. I don't know whether they should have big dances or not. It may cause some trouble and it may be all right. At the Vogue School, the nisei girls put on an all-nisei dance when I was there. There were way more boys who came than girls. It was fairly successful tho. The girls at Vogue are not going to put on very many of these dances but they will have them once in a while. One good thing about having nisei dances is that it is a good way to meet people, especially if you are looking for a prospective mate. But the nisei usually go in cliques so maybe they should not have these big nisei affairs. It is pretty hard to get into a nisei clique. As for myself, I don't care as I don't have much interest in dances. I would like to go to a party once in a while tho.

"It is tough for most of us to be thrown completely in an American society, but I suppose it is better in the long run. I guess the nisei will congregate in spots. Maybe it is inevitable. But I don't believe in having those Japanese towns like before. But I do feel that it is hard on the nisei now because we are so different and we are not easily assimilable. I think that in most of the nisei minds they want to be integrated. But in actuality, it seems almost impossible. The Japanese feel sort of shy and they draw back in their associations. Like at the Vogue dance,--there was one American couple

who came and none of the nisei would dance with them. Everything was frozen until the American couple left.

"I think that the government should only get the nisei jobs and not encourage them to congregate. Those dances would only draw the rowdy nisei boys anyway and this will create a bad impression. It makes them too conspicuous and people will think that all of the nisei are like them.

"I know of some nisei who are going back to Salt Lake City. I know of some who have already left. They told me before I left Salt Lake City not to come to Chicago because it was not a good place. They said that my purse would be snatched away at the railroad station. They also told me that it was too dangerous to walk by myself in the street. They thought that a nisei would not have a good time out here. I got the impression that Chicago was an uncivilized city and I was surprised when I got here to find that the houses were just like those back west and that the people did not act any differently. I think that the nisei don't like Chicago because they have heard so many rumors that you can't have a good time here. This depends upon the individual tho, doesn't it?

"Altho we have a library here I don't do much reading. It is all I can do to keep my shoes polished and my face powdered. I need a lot of sleep and I can't take time out for reading. I never read the newspapers and I don't follow the war at all because I am not much interested in it and if I read the papers it will keep me from my sleep. I don't even write many letters now because I don't have the time. When I do write, it is usually to my resettled friends in other cities or to some people in camp. I also write letters to nisei soldiers. I only write to one or two Caucasians but not very often. I never listen to the radio at all. I don't even go to the shows. I

went to the show twice this week but that is unusual. It was only because I am no longer going to the Vogue school.

"I am just beginning to relax a little now since my day is not so full. I like bridge but I only played Sunday for the first time since coming out and I don't know when I'll ever play again. I am not interested in sports at all. To tell the truth, I haven't had any personal visitors at all. You are the first one to come see me since I have been out here. I know quite a few nisei in Chicago but I never have time to go see them. It is not so safe for a girl to go out alone late at night. I meet a lot of people in the house here but I have not had time to get to know them real well.

"I don't have any interest in the war now because I have not read enough to form any opinions yet. I am just like the other Americans, I guess. I would like to be more politically minded but I haven't done anything about it. I've only gone to church once with the house people here. I hate to go by myself altho I did do that once when I was downtown. I don't look upon my immediate future with any sort of anticipation at all. All I want to do now, is to rest. I would go to some of the nisei affairs that are coming up if I were asked but I don't long for it. Another thing is that I don't have the time. I would only want a little bit of this social life with a small group of friends. I don't feel snobbish towards the nisei or feel superior or inferior to them. I feel that you don't have to associate with the nisei altho I wouldn't fight against it. I honestly feel self-sufficient and my biggest problems are other personal things like my financial affairs, choice of school to go to, and my desire to bring my family out.

"That is why the war does not touch me at all. I think democracy is the best way of government and I just accept that. Sometimes I

feel hopeless about it because it doesn't seem to come out right. I have no idea of how the nisei will be affected any more by this war. I think that the nisei dances would not be so bad if there were more nisei fellows in the army. Then the Americans would not think that the nisei were getting too many breaks now without fighting for the war. They resent it when they see a lot of nisei on the streets when their sons are in the service. You can't blame them for that. I've heard several Caucasian women say that right out in public.

"I don't think that the nisei are doing enough in the war effort, but I really don't know for sure because I don't even read the Pacific Citizen. Most of the nisei I know have enough to do in just keeping themselves going and to make enough money to pay the rent. Not many of the nisei girls are going into the WACs or into the Nurses Training Corps. I am not physically able to do these things and I don't have the interest. There is no opportunity in the medical field for nisei girls because the Japanese will all be scattered out after the war and there will be still be a lot of prejudice against hiring nisei nurses for the American hospitals.

["My general goal is to go to college, then get married and have babies. But I may turn out to be single, I don't think I could be frustrated about that because how can you miss a thing if you never had it.] I used to get desperate about boys before but not any more. I am not afraid to face the future by myself. It won't be anything unusual because so many nisei girls are single now. All of the nisei boys are in the Army and a lot of them may get killed. But I suppose that the best thing for the average nisei girl is to get married and have children.

"I still have a shyness towards meeting people and I get very embarrassed. It is because I never have many contacts with people and

I am not used to it. I like people but sometimes I'm afraid that they won't accept ~~them~~ me. I don't have enough poise and I don't know what to say when I meet them for the first time. I sort of envy the sophisticated nisei girl and I wish that I have more command over myself like them. Sometimes I wish I were a glamorous girl and more extrovert. I am always caught flat-footed when I meet a new person. The blood rushes to my face and I almost stutter because I am so embarrassed. Maybe that is because my father was strict with me and we moved around a lot and never got firm roots any place. I was afraid of meeting people then because I did not have that confidence.

["My desire is to be a more happy person and I realize that this is the thing I miss most. But I have come to the point where I can accept myself and I don't have any self pity. Life is just not meant to be all roses and smooth. When I do get married, my ideal husband should be understanding and kind. I want him to be much smarter than I am so that he can make all of the decisions. I hate to make decisions by myself because it gets me all mixed up and I don't know if I am doing right or not.] I hope I can look forward to some good prospects like this for the future; I don't mean only marriage but in a career too if that is necessary."

The following is the follow-up interview on Yuki (CH-20), taken from C.K. Diary:

After dinner I started out in the rain to interview Yuki at Concord House. When I got there the group had just finished dinner so that I was introduced to some of them. I was quite surprised to see George Akahoshi (CH-58) there. He said that he had just moved in last week as his room-mate got drafted and he did not feel like living by himself.....

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Yuki is a strange girl. After the formal interview, we spent an hour and a half talking about Sex! I didn't get out of the place until about midnight. Yuki has an intense interest in sex right now because her family has never mentioned the facts of life to her. She said that this was a taboo subject in her home and her mother never explained what menstruation was. Her brothers were younger so that Yuki has grown up with some peculiar ideas. She feels that if a boy kisses her, he has other motives so that she gets on guard right away and she is very suspicious of them. She thought that she was not normal because she said that she did not have the biological urges like other girls. Yet she wants to get

married "because that is normal and I want to be normal."

I had to tell Yuki all about the facts of life in order to maintain the rapport. My God, she must be 24 and I can't conceive of any girl her age being that naive! Yuki said that if any boy made advances to her she would think that he was a low character because his mind would be filled with dirty thoughts! I asked her if she would place a husband in this category and she said that she did not know! Yuki is so curious about Sex and yet she seems to have some sort of mental block. I didn't try to change her attitudes any since she places judgment on a moral basis. She was amazed when I told her that a lot of Nisei boys went to houses of prostitution. She thought that they were too "honorable" to ever do anything like that! The Issei parents must be stricter than a convent to allow their daughters to grow up in such ignorance! She said that I was the "first boy to ever tell her about any of these things." I think Yuki is frustrated but she won't ever admit that. It doesn't seem to be normal to be so curious about sex at her age. Either that, or she is certainly naive.

Most of the evening we talked about other things. Yuki still seems to be very restless individual. She feels that the only thing she can cling to is college attendance as her life does not have much meaning otherwise. She is not attending school right now but she thinks that she will go back in the Fall. She is majoring in the Social Sciences but she does not care for many of the subjects in it except English. She does not know what she will do with her education altho she believes that it will make her life fuller. I think that in many ways she has developed since that last time I saw her. She is still the timid type but she seems to have a greater degree of self-confidence than she had before. I

think that this is accountable for by the fact that she has been living in cooperative houses ever since coming to Chicago.

Yuki does not feel that she has any roots in this city yet after almost two years' residence. She is thinking of going to either New York or Minneapolis in June, "or I might just stay on here." Her only goal at present is to keep working and save some money for her family resettlement. This worries her a great deal but she does not think she can do a thing to help out so that she has not made any plans. Her continual remarks about marriage would seem to indicate that this is what bothers her the most. She now thinks that she might be a career girl as her chances are slipping by fast, but a few sentences later she will tell about what hopes she has and how she turned down a couple of proposals.

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November 29, 1943

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Additional notes by JS

I met Yuri when I was a student in Berkeley, when I had resided there for about a year. I was attending the Buddhist Church there regularly every Sunday, and took charge of the Senior Class, which consisted mostly of college students. At the time I wasn't on very intimate terms with the other young people in church. There was a typical Nisei clique which took a great deal of interest in basketball, which was popular among Niseis at the time, and somehow I did not fit in with that group. I was interested in sociological problems even then, and others did not seem to share this interest with me, even though they sat and listened to me during class. I was somewhat interested in a girl from a very conservative and Japanese family in Berkeley, who was doing housework. The other girls, some of whom were college students, did not interest me much, and they seemed to avoid me, too.

When Yuri first came to church, she appealed to the boys as being cute. For some reason or other, however, she did not become very attached to any of them. I think that it was she that came up to me and started a conversation, and the way in which she did it gave me the impression that she was slightly coquetish. Why she was attracted to me I could not say. I saw her home from church sometimes, but that was about the extent of our relationship/ at first. I was busy with school work, and consequently never took the trouble to take

her out on a date.

I still remember how one evening I was studying at the Berkeley library, when she came along with some books in her arm to return. She wanted to know what I was doing, and I believe I was looking up some reference books for the Sunday school. I asked her what sort of books she was interested in, and to my surprise found her with a book of poems by Keats or someone like that and a book either on philosophy or religion. I took some interest in her then because it was rare to find a Nisei reading serious books of that nature. We talked for a little while, and I gallantly asked her to go out to have some sort of refreshment. I was a very poor student, bating on a budget which allowed only thirty cents a day for meals, and I could not afford to treat girls to anything sumptuous. I was not used to taking girls out on dates, anyway. We went into an ice-cream parlor, and I asked her what she wanted. I ordered a plain coke, and she said something which I could not catch. She decided to order a coke, too. Later I realized that she had ordered a coke-float, a term with which I was not familiar. I could not help feeling that she would have loved to have gone out with a rich person and "splurged." I walked her home, and stood in front of her home, talking. She wouldn't ask me in, even though it wasn't very late. I imagine her folks would have objected to her bringing in a boyfriend she did not know very well.

At that time I was taking a course in journalism and was interested in writing articles. I wrote several for the church magazine. Yuri said that she was interested in writing, too, although she never showed me any work she had

done. Maybe she hadn't done any writing at all. I know, however, that she was interested in religion, philosophy, and literature. We read one book, Testament of Youth by Vera Brittain, which both of us thought was very enjoyable. We talked about serious things now and then, and we both seemed to enjoy it.

One of our favorite topics of conversation was marriage. I was rather surprised when I learned that she was as puritanic as she was in her attitude toward marriage. She said that she wouldn't let a boy kiss her until she intended to marry him. Also, she couldn't quite see what there was in physical contact, which men seemed to consider important in love and marriage. She said that she would tolerate sexual relationship with her husband, but ~~not~~ that she wouldn't derive much satisfaction ~~from~~ from it. I felt that she wouldn't make an appropriate mate for me unless she changed her mind on this ~~point~~, not that I was considering marriage seriously at the time--I wasn't. But the subject had always interested me.

The Buddhist Church put on an occasional dance, and I always went stag. Yuri and I got along well together on these occasions, and some of the Niseis thought that we were going steady. Actually, however, I hadn't taken out Yuri even once on a date. Once I did ask her for a date, and she said that she would have to ask her parents. Then she gave me the answer that her parents didn't want her to go out with anyone they didn't know. The only one she went out with was Ted Sakuma, a college student from Sacramento, someone whom she knew before. Ted was not a church member, but

brought Yuri to church dances, left, and later came back for her. Some of the other Nisei boys kidded me about getting along so well with her.

All this time, however, Yuri was going fairly steady with Ted. Ted was a very sensitive lad, introverted, unstable. He did not seem to mix in with other Niseis at all. He wrote stories of an extremely romantic sort for the pulp, and was able to get one printed now and then. His ambition, however, was to become a lawyer. He seemed to rely very heavily on Yuri's affection ~~///~~ to keep up his morale. ~~of~~ He was a depressed sort of individual, rather impractical, ~~///~~ sentimental. After the war broke out and evacuation became imminent, Ted evidently proposed to Yuri, and she accepted. They went to get a marriage license, and was responsible for their names appearing in the paper as having intentions of becoming married. Later it was revealed that neither of them had consulted their parents. Ted's parents seem to have objected quite strongly to the marriage, probably on the ground that it would interfere with his ~~///~~ ~~///~~ career. There were rumors that there was a party at her home one weekend, and a reporter came to the conclusion that they had become married. Yuri came to me to find out who had put that notice in the paper, and at the same time confessed that she was very much confused about the whole thing. She said that she had decided to marry Ted because everyone else seemed to be getting married at that time. At the same time, she felt that Ted was not mature enough to make a good husband.

Soon after this incident I left Berkeley to be evacuated from Southern California, and lost track of Yuri entirely for some time. Ted and I ended up in the same relocation center, but we did not see much of each other. At the time of the segregation program we worked together as interviewers. He was fairly jolly and got along with the other workers well, although he was still somewhat irresponsible, going off and not coming back to work when he should have. He had not heard from Yuri ever since evacuation, and did not seem too interested, either. He was going steady with another girl at this time.

In June, 1943 I met Yuri by accident on the streets of Salt Lake City, which I was visiting on my way to Gila. I mentioned Ted to her, and she said that that was most foolish thing she had done in her life and that she wanted to forget about it. She said that she was planning to go to Chicago to attend the Vogue Fashion School, but she didn't want me to tell anyone about it. There was a meeting of Nisei liberals to which I was invited, and I took Yuri along to it. We discussed the poll tax and its relation to the Nisei, but Yuri admitted quite frankly that such discussions did not interest her. I took her home to a dirty looking rooming house run by a Japanese. I think she was conscious of the shabbiness of the place. She didn't want to invite me in because she was afraid of what the Japanese would think of her. One Japanese girl, she said, was thrown out of the place because she wasn't respectable enough. She didn't associate with a couple of Kibei girls staying in the same place and working in a laundry because she didn't even know their names. She

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said that she wanted to get away from the squalidness which surrounded her, and I sympathized with her. She felt quite tied down at her rooming place because she wanted to come home by nine or ten if she went out on a date. She wanted to go out for dinner alone, and I wanted to take her out with some of my friends for a whole evening.

That was the last ~~of~~ I saw of her.

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Yuki's comments:

"I've had 3 or 4 different jobs since the end of 1943. I haven't been exactly happy in any of them as it is all just work. I wasn't exactly dissatisfied either since one has to make a living. Sometimes it is good experience to change around in different jobs so that more skills can be learned. In November, 1943 I quit my part time job at Page and Dixon Company and I went to work as a secretary at the YWCA. I just went down there and applied for a job because I wanted to work full time since I had temporarily given up my school plans. I stayed in that job for only 2 months. I was getting \$100 a month and I decided that I would enroll in a regular college. I went to the Central 'Y' in February to enroll for a regular course after I quit my YWCA job. I signed up for a ~~reguk~~ general major there.

"I went to Central 'Y' College for one full semester and then I had to quit as I didn't have enough money to continue. I got a full time job at Booksbaum Co. as a stenographer for the summer. I had to pay a private employment agency a pretty big fee in order to get this job but it was worth it. I started out at \$35 a week and that was the best salary I had ever made. The job was very nice and I liked it a lot. It had a nice commercial atmosphere to it and there were over 100 girls working in the main office. Only 5 or 6 of this group were Nisei. I got along verry well with all of the workers I met and there wasn't any discrimination at all. I was making just as much salary as any of the Caucasian girls with my same experience. The other Nisei girls got along well also and they mixed in with the office workers all the time. We got into different groups and we would hold regular get-togethers once in a while. The company was handling mostly war work but none of the Caucasian girls had suspicious attitude toward any of the Nisei secretaries. I got along well with the boss also and he never had

to call me down for anything. I worked in that office until August, 1943.

"I had to quit that job so that I could go back to college for the fall term. Now I think I shouldn't have given up that job because it was a hasty decision. I don't ~~wa~~ know when I'll get another job like that. But I wasn't satisfied just to be working all the time because it has always been my goal to get an education. I felt that in the long run it would be of more benefit for me to get less salary in another job and have the opportunity to go to school.

"I went down to the Central 'Y' college and they gave me a job as an assistant librarian. I was paid \$100 a month and they allowed me free tuition for 2 courses there each semester. I worked in the late afternoons and evenings so that I was able to go to my classes in the morning. I continued this schedule for 6 months but finally I got very dissatisfied and I quit the whole thing because I didn't want to work at night anymore. It was too much of a grind to start out from early morning to go to classes and then work from the afternoon until 11:00 o'clock at night. At the same time I really was anxious to go to school but I found that I wasn't happy with the arrangement that I had. I didn't want to make that much of a sacrifice.

"I didn't have a difficult time finding another full time job. I had made an application at the Japanese Language School when it first started so that Prof. Hapern phoned me up just about that time and said that there was an opening as a secretary in his office. I accepted it right away, because it paid a good salary. That was the first time I ever had a job fall right into my lap. The job was connected with the University so that I considered it on a little higher level than the ordinary office job.

"I am Prof. Halpern's personal secretary now and I take care of all of the clerical work in the office also. He directs the Civil Affairs Training School there for the Army officers and all of those Japanese instructors are under his supervision. He has been head of that Army school since it began. I don't know exactly by whom I get paid because I think that I am hired by the University and placed in his office. I'm the only one working in that office right now so that I have quit a bit of responsibility. The job is okay but I have been getting restless again recently. I don't know what makes me that way. Every time I get a good job, I begin to feel an urge to move on after a few months when I know that I should stay put. The fact that I am working in a university right now makes this job a little better than some of the others, but actually office jobs are all more or less alike and they get to be routine after a while. I've been working out there for about 4 months now.

"The 'EATS' program is going to close in August but Prof. Halpern told me not to tell anybody about it yet because the official announcement has not come out yet. I think all those language teachers know about it already though because some of them have even mentioned it to me. There is a chance that it might continue on a limited scale but Prof. Halpern isn't sure. I get paid \$125 a month in that job and I only have to work 39 hours a week so I've got very good working hours. It's about the best I've had next to the job I held last summer at the Booksbaum Co.

"I should be contented with everything right now but I can't help it if I get restless like I am doing now. Recently I have been thinking of going to New York next June. However, if things turn out right here, I may even stay on. If I went to New York, I'd just go to work there as jobs are easier to find out there than in Chicago. Jackie, my room-mate is the one who wants to go and I said

that I would go with her since I don't have any strings to hold me here. Jackie also has a job prospect in Minneapolis so I may go there with her. If I went to Minnesota, I would go to the University there. I don't know yet exactly what my plans are going to be as I may end up here for an indefinite period. My brother is stationed at Ft. Snelling right now so that I would know somebody if I went up to Minneapolis. I think that it is more exciting to get experiences in different cities instead of staying in one place all the time. I'm still young enough to do that and I don't have any serious responsibilities to hold me in one city.

"I would like to go to college full time again but I can't afford it. I think that it is very important for a person to get a complete education and that is why I have had this ambition for so long. I think that it is especially important for the Nisei to have a college education. Right now I can go around from job to job without any difficulty, but I know that the time is coming when jobs will be scarcer and I want to have some preparation for it. I have an opportunity to go to the university of Chicago. The arrangement there is that any worker in the office is allowed to go to one class free on office time. The only thing is that I only have 49 college credits and I'd like to go up to the University of Minnesota and get 60 credits and then transfer down here. The way the University of Chicago operates, I wouldn't get much credit for my 49 units of work if I started right now because the University gives a degree in 2 years. It would be nice if I could go here full time but I don't have the money. I believe that I will be able to stay on in my work at the University of Chicago indefinitely as I will get transferred to another department even if the CATS program does close down.

"But my plans are really very indefinite yet and I haven't de-

cided exactly what to do. I'm not interested in enrolling at the Central 'Y' College anymore because I don't think its degree is worth very much. I feel all rested up now so that I may take some night classes if I don't go to New York. It's awfully hard to get through college without any money. I sure wish I could get a scholarship some place and then I wouldn't have to bother about working at all.

"I just want to get a college degree altho I don't know what I will do with it afterwards. I just like the idea of going to school and that's why I do it. I feel somehow that college may help me if I eventually try out for some kind of government work. Other than that, I feel that a college education definitely makes life more interesting. I am afraid of ever getting caught in a rut because that would be the end. As long as I go to college, I know that I am doing something for myself. I like to study and I haven't anything else to do so that I may as well occupy myself in a useful way while I have the chance. It's my one hope of staying out of the rut.

"I really don't know what kind of work I'd like to do eventually. I've been doing mostly office work but that doesn't make me exactly happy. I'm majoring in the Social Sciences in college but I don't know what job openings there would be for me once my education is completed. I'm interested in English but I can't get very far in that field as it is not practical. I just think that a college degree will open up some kind of an opportunity for me somehow. At the rate I am going, it looks like I will have to keep on working all the time. Sometimes I lie awake at night and I feel discouraged about not being able to get married. Then I feel worry for myself because I don't think I would like being an old maid. But then, I take heart when I realize that there are a lot of Nisei

girls over 25 who aren't married yet. All of those Nisei girls in the CATS program are 25 and I think most of them are unmarried. When I think of it this way, I guess it isn't entirely hopeless yet because I'm not 25 yet.

"On the other hand, I know that some girls just don't ever get married and I worry because I think that I might be in this group. The situation is such that it is hard for most girls to get married now as all of the eligible fellows are in the Army. That doesn't bother me as much as when I think that even with eligible prospects around, I'm not getting married. Everyone else is getting married eventually and I'm not. One by one, the girls I know are getting married and I seem to be about the only one left. Every girl has a chance, but I am sort of afraid for myself at times.

"It's such a big step to take and I don't know why I am afraid of marriage at the same time I would like to get married. I've never felt too strongly in a physical way for a person yet. There have been a number of fellows that I have gone out with who seem interested in me but I won't let things get too far as I don't like anyone to get too serious about me. I sometimes wonder what it is that causes me to be that way. In general, I want to get married, but I seem to have some kind of a mental block against it. I'm avoiding the issue right now by not circulating and meeting good prospects. Sometimes I worry about myself because I think that it is not natural for me to feel like this. Sometimes I think I should be more modern and have a fling, but in a Japanese group that just wouldn't do. It would ruin my reputation forever and I really would have to be an old maid. It's not that I don't have any opportunity to go out because I seem to be able to get plenty of dates.

"But the thing I can't ever figure out is why there is so much emphasis placed on sex. Everyone seems to get furious about it so

that's why I get furious too. It's really not a physical or biological urge with me and that's what makes me wonder about myself at times. In our society, it is expected for girls to get married and raise children and that is my goal too, even if I don't feel the biological aspects of it so strongly. I feel that marriage would be better in some ways than to have a career because then I wouldn't have to worry about what I am going to do in the future so much.

"I suppose that marriage is a subject with which every girl is concerned with, but I just can't figure out my mental blocks toward it. I'm thoroughly satisfied with my life now and I'm not consciously frustrated and I sometimes think that isn't normal. I guess girls are not as conscious of these things as fellows are as a rule. My parents were never demonstrative to each other so I have been thinking that maybe I get some of my ideas from them. Sex was a taboo subject in our home and my mother gave me the impression that there was something ugly and simple about it. She never told me any of the facts of life and I was always under the impression that such things were never talked about. The Issei never did place a high value on love and they only showed affection to each other in secrecy. I wonder if my parents' actions in their married life does not have some influence on my present thinking. I know that I certainly would never be able to talk freely about sex and marriage with any fellows that I went out with. I would blush at the mere mention of the word. Yet it is a common subject and I don't know why I should be more inhibited than other people.

"I don't think that my parents were ever happily married so that marriage does not have the romantic appeal to me as it does to those young couples who came from happy homes. I suspect that this may cause the block in my mind because I always put my parents up as examples unconsciously. I know that I don't ever want to get

stuck in a routine marriage. And yet I do know that I want to get married eventually. I guess I really am peculiar in some way. I've had a sort of unhappy home life in the past so that's why I don't look upon the family unit as something sacred. There were plenty of times that I was miserable as a girl and I felt that I didn't belong to anyone. My parents were always more or less impersonal to me and I never had a deep filial piety towards them. We just lived together and we had to help each other out because of the economic circumstances. I never contributed to the family welfare because of any deep sense of obligation towards the family as such. Our family moved around quite a bit and we never got roots any place. It never had a joyful or happy atmosphere around it so that it was not a pleasure to live in such surroundings. That's why I was glad of the opportunity to break away from the family group when the evacuation came along. I have some sort of a feeling toward my parents, but this attitude is imposed upon me by the society in which I live. If I lived in a society where the family did not count for much, I think that I could forget my parents overnight. They really never did contribute too much to my happiness. I've thought many times that I wouldn't want to get married and have my children develop this sort of attitude towards me.

"I've had one of two boys become very interested in me since coming to Chicago but I turned them away because I was suspicious of their motives and I was afraid of myself. In spite of all this, I still think that marriage is a normal thing and people are apt to be happiest when they are normal so I feel that I can live my present kind of life forever unless I get satisfactory sublimation in other ways. But it will never be like the real thing. I suppose that this is one of the reasons why I keep on going to school and I think of a career.

"I know that I should start to think of settling down but I

don't seem to have any deep roots here. I've moved around quite a bit since I started living in Chicago. I stayed at Benton House for about 8 months and I found that it was a nice way of living. I like the associations that I made out at that community house and it certainly kept me from getting lonesome. I was working part-time there for me room until February, 1944 and then I quit because I had too many other things to do. After June, 1944 I decided to move out of the place as it was too far out on the west side. One of the fellows at 'Y' College told me about the girl's Co-op on the south side so I made an application to get into that. It was the University Co-op and there were only about 10 girls living there. It was a mixed group and 3 of them were Nisei girls. I got along very well there and I enjoyed the company. I made friends with all of the girls and I found that they all had well developed personalities so that I was able to gain a little through these contacts.

"I had to pay \$18 a month there for just my room alone and my meals were taken out. This proved rather expensive for me so that is the reason why I started looking around for another place. In November, 1944 one of my friends told me about the Concord Co-op House on Hyde Park Blvd. so I applied for membership immediately. I was accepted so I moved in and I have been living here ever since. We only pay \$33 a month for our room and board here so that it is very reasonable and the atmosphere is most congenial.

"This house has 23 members in it now. More than half are boys. There are 2 3 Nisei fellows and 2 Nisei girls living here at the present time. In all, there are only 8 girls. Everyone of the members work at full time jobs and they are mostly in the white collar group. George Akahoshi is the newest member of the group as he only moved in last week. We have a ~~very~~ varied occupational range in this group. There are 5 social workers, a couple of civil service employees, some office workers and Co-op workers. My room-mate, Jacie,

is a professional Co-operative worker. She is only 20 years old. She got her training in the Rochedale Cooperative principles in the George Williams college, I think. Right now she is visiting her parents in Connecticut. I get along with her the best and we are always doing things together. She is of Irish nationality and she has flaming red hair, but not the temperament to go with it. She certainly is a most intelligent girl and I wish that I had her brains. She is the one who wants me to go to New York with her next June. She is working full-time in some Co-operative Co. right now.

"All of the members of this house are supposed to put in 5 hours of work each week. We have a work manager here who assigns the various duties and it is rotated among members. For certain types of work we get more credit than for others. We are responsible for our own linen so that we wash them. The boys usually send theirs out to the laundry. We have a cook who comes in 5 days a week and the girls pitch in and do the cooking the other two nights. Whenever we have a guest come to dinner, we have to pay 35¢ extra. We can have a guest room here free for 3 nights and after that they have to pay.

"It's a very good set-up and I enjoy the experience of living here immensely. We all get along well together and there is a good cooperative spirit around the house all the time. A couple of the fellows tend to be a little lazy and they do the minimum amount of work, but eventually the cooperative spirit is forced upon them or else they will be ostracized. We have a house council to set the policy and we usually vote on different things during our semi-monthly meetings. The group is well educated and liberal in their outlook ~~fax~~ so that I am learning quite a bit from them. They do the best type of reading and they are very aware of current events so that I am beginning to learn a little bit about world affairs from them. I plan to stay here indefinitely as it is an economical

way of living and I like the companionship.

"I just don't know what to do about my parents and younger brother in camp. My hands are tied and I feel that I am helpless in the matter. I just don't earn enough to support them so that it is impossible to even consider such an idea. My folks are too old to work and I don't see how we would be able to make out if the WRA does close the camp. I don't think that it is being very fair to those of us who are trying to advance ourselves. I have no idea of what my parents plan to do. I'll have to go to camp and talk to them if the WRA really does close up and force us to make a move.

"It's so hard and I worry about it every once in a while. I don't know what the WRA is hoping to accomplish by chasing all the people out. Gee, I don't know what. It's not that I have a close feeling for my parents that I want to do something; it's a matter of necessity because there is no one else to look after them. I haven't wirtten to my folks since last Xmas so I don't know what they are thinking. It is awful for the WRA to close the camp and they say that they will put all the old folks in an institution. Why should the WRA punish these innocent people for something they are not responsible for? It's terrible for the WRA to force them like this and I don't know what I can do. My folks just couldn't support themselves and I don't think that I would be able to contribute too much either. My brother is in the Army and he might be able to get a small allotment for my parents but I don't know much about those things. My other brother is only 15 so that he couldn't do anything either.

"If I am forced by the WRA to take care of my parents, I don't know what I could do. We won't even consider going back to California as there is nothing for us and I certainly wouldn't go into domestic work again just to go back and enjoy the better climate. I think that the government should pension off all the old folks because us

Nisei can't do a thing. I want to help, but I can't. After all, the Army did take the Issei away from their jobs and everything else so that the government should be responsible for them now. My parents just won't believe that the government will let them starve so that they are not doing anything about it yet and they haven't written me any excited letter like some of the Nisei get.

"I really don't know what the real situation in camp is like now since I've lost all track of camp life and I haven't followed the WRA policies at all. It seems that that was in another world and my only thread of contact with it now is my parents. I don't correspond with them too often so that I haven't been able to keep up with all the latest developments. Maybe I should try to go all out for making money now, but I am not prepared to get a well paying job unless it is factory work, and I don't want to do that.

"I'm not saving a cent now. Do you know that I haven't anything in the bank at all to show for my work out here in Chicago? I live from paycheck to paycheck. My present \$125 a month salary doesn't go very far. I never get that full amount because \$17 a month is taken out for taxes. I pay \$33 a month for my room rent and board at the Co-op House, but it cost me 40¢ a day extra to eat lunch out when I go to work. I always have to buy stockings and other small items of clothes and that always is at least \$5 a month more. My money just seems to seep away. For a while I was even worse off as I was using it for school, but I haven't saved a thing since I quit school. I just don't know where it goes. Laundry and cleaning cost a lot as I don't have the time to do it myself. Carfare is another \$5 a month and I usually spend about \$3 a month for small gifts. I don't spend too much on recreation, only about \$5 or \$10 a month. The rest of my money goes for miscellaneous things. I've gotten to the points where I just don't worry about it anymore. I used to,

but it's no use because the money goes out anyway. That is why I am planning to get a part-time job in the evenings from now until next June so that I can save up a little money to go to New York with. I should have some reserve in case I get sick because I have been lucky so far. I haven't enough money to carry an insurance so I would be in a bad way if I got seriously ill.

"I should join the WACs to solve all my financial problems! I think that I would join it if I had a college education as I would have a chance to make good advancements then. It's out of the question now as I don't think I could measure up to the physical standards. I don't have any prejudice against joining the WACs like many of the Nisei do. I know a lot of nice girls who went into the WACs and I don't think it ruined them.

"I certainly hope that this war will end pretty soon. Even if it did eliminate this job. I read the headlines every day and it says that Germany is about to fall any minute. I don't go around worrying about the war because I don't have the time to think of it too much even if my brother is in the Army. It hasn't hit me as hard as some people so that I feel less impersonal about it. I just hope that it will all be over pretty soon. I think it might take quite a while longer to defeat Japan. They are going to make a last ditch stand and I hardly think that it will be a push-over. It's never easy to defeat an Army in modern warfare. I regard Japan very impersonally as I feel that my future is in this country. But I don't think that we will have real democracy after the war. Those days are gone forever. There is a chance that this country might turn to socialism or fascism. That's what some of the people in this Co-op House tell me. I really don't care too much because I don't know about such things. But when the government gets its fingers into everything, the citizen is bound to lose out as the power will be abused.

"I don't think that this war is going to solve anything much altho it may give the people of Europe and ^{Asia} ~~Aks~~ a little more chance. It is sickening to hear about those millions of people who are starving to death. War is a horrible thing. That doesn't excuse my complacency. I'm like most people in this country as I have to worry about a livelihood and I am not as politically aware as I should be.

adjustments
"My ~~adjustments~~ are as satisfactory as it could be now. I never did have a settled and secured feeling so that this experience now is nothing new for me. I haven't devoted all of my time to finding security as I am still a little restless and on the go. I just don't have any real roots here in Chicago. I don't belong to any organization in the city and I don't have an inclination to make the effort. This House and all the associations I have here seems to be self-sufficient enough for me. I'm not so apt to get lonely living here. I don't go to church or anything. I keep myself busy enough as it is.

"There are many organized groups here in Chicago willing enough to help the Nisei, but I never get time to attend any of these group functions. I don't feel that I am missing out in anything. I've only been to church once this year and I haven't accepted any of the YWCA invitations to come join their groups. The Chicago JACL chapter invited me once to a Friday evening, but I was too busy to go to that. I am very impersonal about the JACL and it takes too much effort to go to it. I used to have a pretty good opinion of it, but most of the Nisei I have met don't seem to like it so there must be something wrong with it.

"I don't know how much the other Nisei take part in these organizations open to them because I don't see them too frequently. I have an impression that the tendency is to come together. They feel

they have to come together in their own social group in order to supply an outlet for expression. I think that in a way this is true because they find it desirable to make Nisei contacts, but I certainly wouldn't argue segregation upon them.

"The average Nisei has been so dependent upon other Japanese that they wouldn't feel free and easy among Caucasians. I don't think that the Nisei care to mingle too much in social affairs, but they are doing it more in their places of work now from what I hear. I've gone to several of the Nisei dances out here this year but they were nothing out of the usual. There ~~was~~ one held at Hull House for the benefit of Nisei soldiers and they had a big turnout. The fellows I go out with don't seem to care too much about going to the Nisei dances altho I wouldn't mind. I think that it is inevitable that the Nisei will all come together but it won't be on a segregated basis. The trouble is that the Nisei can't ever find their own group self-sufficient in itself and they have to spread out a little. But they have to fight against a sort of dividing line in social affairs as the Caucasians and Nisei seem to divide like oil and water. It will take a long time to ever mix them freely and some doubt that this will ever be done. In a cooperative house like this, the race line are not drawn strongly together, but it takes a strong Nisei to really branch out. They all know so many Nisei from before and it would be hard to ignore their friends. I suppose that they could go to the public places to dances, but that is not the important thing to most of the Nisei as they like to have that security of being in a Nisei group where they can meet others on an equal basis.

"I certainly hope that it won't get too segregated because I feel that the American life in general has more to offer the Nisei

than a restricted group of their own would. The third generation will surely spread out much more. There seems to be more inter-marriage taking place these days also. It is the college Nisei who are making many contacts among Caucasians so that we won't have a limited Japanese town as before.

"Personally, I like to meet Caucasians and I never get sensitive around them. I've heard of some Nisei who had a deep hatred for ~~whi~~ white people because of the evacuation, but I am sure this is only a small minority. Right now I have many more contacts among Caucasians than among Nisei. I didn't do this deliberately, but it just seemed to happen that way. I don't think that I am prejudiced against any group because I have seen the harm of racial discrimination and it is so unfair.

"I am fairly satisfied with my social life right now but I wouldn't object to meeting some more Nisei. However, I wouldn't go out of my way to meet them at discussion groups, church, 'I' House and Nisei dances because I don't feel any special urge for it now. Another thing is that I don't believe there should be a segregated housing district for the Nisei alone. I don't like the idea of those apartment houses full of Nisei because the neighbors are doing to start objecting sooner or later. We should try to take advantage of our chances now. It is too bad that more of the Nisei are not aggressively inclined. They are inclined to feel sorry for themselves because of what they went through since the war started.

"Actually, I think that I have gained by the evacuation experience. It has opened up new opportunities for me and it has broadened my life a lot. I'd still be in domestic work if I were back in California. My horizon has been broadened and I got away from the narrow and restricted Japanese community because I was forced out,

and I find now that it is much better for me. I've developed more self-confidence in myself and I can thank my resettlement experiences for that because I've had to go on my own.

"In a way I think that the future is hopeful for the Nisei, but it will be very hard for them after the war. There will be great numbers of them losing their jobs first and they won't have any economic security. Many more of the Nisei girls will be forced to go back to domestic work even if they don't want to. They will have to compete with Negro girls for lower pay in domestic work too. It will be hard for the Nisei fellows to get jobs in factories unless they are willing to let themselves be exploited.

"But in spite of all this, I still think that it is better for most of the Nisei to stay out here instead of going back to California in the face of all that discrimination and prejudice. Even now it is hard for the Nisei workers out here to get paid on an equal basis with the white employees. And they have to take less pay because of their race. But socially, ^{they} ~~things~~ will become more and more accepted as the Caucasians will get to know them better. There will be a certain amount of integration going on all the time unless the Nisei get so much among themselves that they never will poke their noses out of their limited circle. It will take some Nisei longer than others to make this adjustment, but there is hope for all.

"My circle of friends right now is rather small. My room-mate is my best friend, but I more or less move around in the House circle. Outside, I just have isolated Nisei boy friends. I have more than enough social life to handle right now and a greater amount wouldn't give me any more satisfaction. I haven't been thrown into Nisei contacts lately but I don't miss it too much. Other Nisei might think that it is pathetic not to know a lot of other Nisei,

but I am contented enough with my companionship in this House and I don't feel the necessity for the other.

"I don't condemn Nisei groups but I feel that they might be making a mistake if they lived among themselves too much and they certainly should not condemn other Nisei who do not branch out. I have no personal objection against medium sized Nisei gatherings and I would attend them myself if I were interested, but I wouldn't like to see them get larger and larger and exclude other contacts. A person should develop his friends and contacts on an individual basis and because of mutual interests and not because they accidentally happened to be of the same racial origin.

"I don't find my life boring at the present time. Most of my evenings are occupied. There is always some housework to be done and it is usually around 7:30 before I am free to enjoy my leisure time. I make all of my own clothes so that sewing takes up quite a bit of my time. Some evenings I go downstairs and play bridge and other games with the group but I don't have too much free time to do this. I try to spend at least one evening a week in reading. I'm trying to get some background reading on the war. I get the books at the office and the people in the House have recommended certain books like Lippmann and others. I read Harpers and Atlantic magazines once in a while. When I start school again, I won't have time for very many other things. I only get time to go to the movies about twice a month. I have been going out on dates every Saturday with Nisei fellows and Caucasian fellows at this House but I don't have any special boyfriend now. I think that I would like to marry a Caucasian sometimes as they seem to be more expanded in ideas and I find them much more interesting than Nisei fellows. It's not such a bad life that I am leading now and I don't have any regrets."

CH-20
Additional Notes by JS
Nov. 29, 1943

In Berkeley.

I met Yuri when I was a student in Berkeley, when I had resided there for about a year. I was attending the Buddhist Church there regularly every Sunday, and took charge of the ~~senior~~ senior class, which consisted mostly of college students. At the time I wasn't on intimate terms with the other young people in church. There was a typical Nisei clique which took a great deal of interest in basketball, which was popular among nisei at the time, and somehow I did not fit in with that group. I was interested in a girl from a very conservative and Japanese family in Berkeley, who was doing housework. The other girls, some of whom were college students, did not interest me much, and they seemed to avoid me, too.

When Yuri first came to church, she appealed to the boys as being cute. For some reason or other, however, she did not become very attached to any of them. I think that it was she that came up to me and started a conversation, and the way in which she did it gave me the impression that she was slightly coquettish. Why she was attracted to me I could not say. I saw her home from church sometimes, but that was about the extent of our relationship at first. I was busy with school work, and consequently never took the trouble to take her out on a date.

I still remember how one evening I was studying at the Berkeley library, when she came along with some books in her arm to return. She wanted to know what I was doing, and I believe I was looking up some reference books for the Sunday School. I asked her what sort of books she was interested in, and to my surprise found her with a book of poems by Keats or someone

like that and a book either on philosophy or religion. I took some interest in her then because it was rare to find a Nisei reading serious books of that nature. We talked for a little while, and I gallantly asked her to go out to have some sort of refreshment. I was a very poor student, batching on a budget which allowed only thirty cents a day for meals, and I could not afford to treat girls to anything sumptuous. I was not used to taking girls out on dates, anyway. We went into an ice cream parlor, and I asked her what she wanted. I ordered a plain coke, and she said something which I could not catch. She decided to order a coke, too. Later I realized that she had ordered a coke-float, a term with which I was not familiar. I could not help feeling that she would have loved to have gone out with a rich person and "splurged". I walked her home, and stood in front of her home, talking. She wouldn't ask me in, even though it wasn't very late. I imagine her folks would have objected to her bringing in a boy-friend she did not know very well.

At that time I was taking a course in journalism and was interested in writing articles. I wrote several for the church magazine. Yuri said that she was interested in writing too, although she never showed me any work she had done. Maybe she hadn't done any writing at all. I know, however, that she was interested in religion, philosophy, and literature. We read one book, "Testament of Youth" by Vera Brittain, which both of us thought was very enjoyable. We talked about serious things now and then, and we both seemed to enjoy it.

One of her favorite topics of conversation was marriage. I

was rather surprised when I learned that she was as puritanic as she was in her attitude toward marriage. She said that she wouldn't let a boy kiss her until she intended to marry him. Also, she couldn't quite see what there was in physical contact, which men seemed to consider important in love and marriage. She said that she would tolerate sexual relationship with her husband, but she wouldn't derive much satisfaction from it. I felt that she wouldn't make an appropriate mate for me unless she changed her mind on this, not that I was considering marriage seriously at the time--I wasn't. But the subject had always interested me.

The Buddhist Church put on an occasional dance, and I always went stag. Yuri and I got along well together on these occasions, and some of the Nisei thought that we were going steady. Actually, however, I hadn't taken out Yuri even once on a date. Once I did ask her for a date, and she said that she would have to ask her parents. Then she gave me the answer that her parents didn't want her to go out with anyone they didn't know. The only one she went out with was Ted Sakuma, a college student from Sacramento, someone whom she knew before. Ted was not a church member, but brought Yuri to church dances, left, and later came back for her. Some of the other Nisei boys kidded me about getting along so well with her.

All this time, however, Yuri was going fairly steady with Ted. Ted was a very sensitive lad, introverted, unstable. He did not seem to mix in with other Nisei at all. He wrote stories of an extremely romantic sort for the pulp, and was able to get one printed now and then. His ambition, however, was to become a lawyer. He seemed to rely very heavily on Yuri's affection to

keep up his morale. He was a depressed sort of individual, rather impractical, sentimental. After the war broke out and evacuation became imminent, Ted evidently proposed to Yuri, and she accepted him. They went to get a marriage license, and ~~was~~ ^{the} responsible for their names appearing in the paper as having intentions of becoming married. Later it was revealed that neither of them had consulted their parents. Ted's parents seem to have objected quite strongly to the marriage, probably on the ground that it would interfere with his career. There were rumors that there was a party at her home one week-end, and a reporter came to the conclusion that they had become married. Yuri came to me to find out who had put that notice in the paper, and at the same time confessed that she was very much confused about the whole thing. She said that she had decided to marry Ted because everyone else seemed to be getting married at that time. At the same time, she felt that Ted was not mature enough to make a good husband.

Soon after this incident I left Berkeley to become evacuated from Southern California, and lost track of Yuri entirely for some time. Ted and I ended up in the same relocation center, but we did not see much of each other. At the time of the segregation program we worked together as interviewers. He was fairly jolly and got along with the other workers well, although he was still somewhat irresponsible, going off and not coming back to work when he should have. He had not heard from Yuri ever since evacuation, and did not seem too interested, either. He was going steady with another girl at this time.

In June, 1943, I met Yuri by accident on the streets of Salt Lake City, which I was visiting on my way to Gila. I mentioned

Ted to her, and she said that that was the most foolish thing she had done in her life and that she wanted to forget about it. She said that she was planning to go to Chicago to attend the Vogue Fashion School, but she didn't want me to tell anyone about it. There was a meeting of Nisei liberals to which I was invited, and I took Yuri along to it. We discussed the poll tax and its relation to the Nisei, but Yuri admitted quite frankly that such discussions did not interest her. I took her home to a dirty looking rooming house run by a Japanese. I think she was conscious of the shabbiness of the place. She didn't want to invite me in because she was afraid of what the Japanese would think of her. One Japanese girl, she said, was thrown out of the place because she wasn't respectable enough. She didn't associate with a couple of Kibei girls staying in the same place and working in a laundry because she didn't even know their names. She said that she wanted to get away from the squalidness which surrounded her, and I sympathized with her. She felt quite tied down at her rooming place because she wanted to come home by nine or ten if she went out on a date. She wanted to go out for dinner alone, and I wanted to take her out with some of my friends for a whole evening.

That was the last I saw of her.