

2. Gila R.C. 9/1/42
3. Tulare A.C. 5/9/42
4. P.O. Box 591 Arroyo Grande, Calif.
5. Inokichi Fukamaki Japan
Ai Furukawa Japan
- 5a. US Gardener-Barber, Abroad Farmer
7. Grammar school Santa Barbara, Calif. 1920-1926
Jr. High School Santa Barbara Jr. High 1926-1929
High School Santa Barbara High 1929-1932
- 7a. Majored in math.
8. none
12. 63 $\frac{1}{2}$ " 108 lbs.
13. No major defects.
18. married
19. wife
20. 6/24/13
23. no
24. High 4
25. speaks Japanese
27. Groc. sales clerk
- 27a. Seamstress
28. 10/42- WRA Block Janitress, River, Arizona
Janitress-to clean latrines, and shower rooms \$16
1940-1942 Aki's Market and Radio Service, Arroyo Grande, Calif.
Sales Clerk - handled fruits and vegetables, canned
goods, lunch meats, handled cash register.
Helped her husband. No pay
1932-1942 Housewife
29. Skills: Sewing--making dresses
Hobbies: Knitting -- read books
30. Buddhist
31. ----

Masako's husband Akira Saruwatari, see CH 37

Charles Kikuchi
Evacuation & Resettlement Study
Chicago, Illinois
September 23, 1944

CH-49
Motoko Shimosaki (pseud.)
Cross Ref.: CH-37, 26, 35

Mrs. Motoko Shimosaki, 31,
is the wife of Eiji Shimosaki
(CH-37). This case is a contin-
uation of the problems of an
individual family resettlement
which was mentioned in CH-37.
At the same time Mrs. Shimosaki
related her own life story. She
is preoccupied with family prob-
lems out here and the development
of her three children.

Motoko Shimoseki, 31, arrived in Chicago on July 17, 1944 in order to join her husband, CH-37. Her three~~x~~ children have just commenced public school here. Motoko was primarily interested in talking about her children since her whole life is wrapped around them. However, she is careful to see that they do not become too dependent upon her. Motoko has never worked in a regular job except for a short period in 1933 as a domestic in Santa Barbara. She graduated from Santa Barbara high school in 1932. Throughout her public school education she also attended the Japanese language school. This case illustrates the break which she made from the conventional Japanese community when she went to Arroyo Grande in 1933 with her husband. However, there are some points in her life story which indicate that she has not completely detached herself from the Japanese family influences as she believes. Motoko does not seem to have any personality difficulties which bothers her. She is a very pleasant and hospitable woman and she was quite cooperative throughout the interviews. The following comments from C.K. Diary reveals her point of view in resettling and it also gives some picture of the adjustments which she is making. A detailed account of her comments in the formal interviews will follow the Diary excerpts.

Aug. 30, 1944.... In the afternoon I went over to interview Motoko for the first time. I dropped in Yone's (CH-36) to get the address and Motoko was there so I went over to her home after talking for a few minutes with Yone.

Motoko had the following about Japanese boarding houses:
"Somebody should investigate these Japanese boarding houses because many of them aren't healthful for the people living in them. I went to visit a friend in one of these boarding houses and we sat down to the table to eat. I was horrified to see cockroaches running across the table and nobody seemed to care. They just took it for granted without realizing what germs these roaches carry. Ben (CH-43) told me of a few of these boarding houses and they charge outrageous prices. There's one fellow I know who pays \$48 a month for room and board and he has to sleep in a room with 4 other fellows and he gets rice and fish for dinner. For his lunch he gets a slab of meat thrown in between two pieces of bread. There's another place where they pay \$11 a week and they certainly don't get their money's worth. Some of these boarding houses are run by Issei and I can't understand these Nisei who are afraid to protest against them. They feel that it is a crime or something. The Issei still have quite a hold over the Nisei and don't let anyone kid you. There is one 24-year old Nisei fellow that we know and he has a wife and a baby, but he actually has to get permission from his father to go out evenings and that's the honest truth. If the father says no, then this fellow meekly stays home that evening. Can you imagine that?"

Moto is a very different from her sister, Yone (CH-36) because she has quite a personality and she is rather talkative. She told

me later in the interview that she really was an introvert but was forced to develop her personality after going to Arroyo Grande to live with her husband, ~~Eiji~~ ^{Eiji} (CH-37). Motoko was so relieved that she finally found a place of her own. She has a very nice apartment. It is a brick building and it is located right next to a Wesleyan Methodist Church. The apartment is rented from the church and Motoko said that it was not too difficult to go to church on Sunday in return for all of the kind favors which the minister and his wife grants. The minister lives upstairs and the three girls are very fond of the minister's wife. It is a 4-room apartment but the rooms are very large. It was unfurnished but Eiji was able to purchase some second hand furniture rather cheaply. They are going to send for their frigidaire shortly. Motoko doesn't want to send for their furniture stored in California because she doesn't know what is going to happen to them in the future. She would like to go to a small town to live but Eiji resists this because he feels that business would not be so good in a small town. Eiji has received another deferment until December. I didn't get to speak with him at all since he was at work but Motoko invited me to have dinner with them next Tuesday when I come over in the afternoon for another interview.

Motoko believes that they will be in their present apartment for quite a while. It is steam heated so she will not have to be bothered with emptying coal ashes this winter. They pay \$40 a month for this large apartment which is very reasonable. In comparison with many other Nisei apartments which I have seen it is much superior. Motoko likes it very much because it is so conveniently located near stores and the school. The school is only

one block away.

Motoko's 3 children are very extrovert in personality. There seems to be a noticeable difference between Nisei and Sansei children and I think that this is due to the parents to a large extent. Motoko is only 31 years old and she looks so young that I was surprised to see Barbara, 11; Kay, 7; and Dianne, 6. They are quite large for their age and I think they will be as tall as their mother, about 5 foot 6. There is quite a difference between Yone Motoko and Masako and their attitudes toward the poverty of their early days is different. It didn't seem to affect Motoko so much because she looked back on it in a very light way while to Yone it was rather tragic. I suppose the reason for this was the Motoko escaped the whole thing when she was 20 and married. After seeing her and the children I can well believe Eiji's story that he had very limited contacts with the Japanese before the war. She substantiated a lot of this during the course of the afternoon. She talked for about 3 or 4 hours on her background altho she had difficulty in remembering it because "it was so long ago".

Motoko's 3 girls are really cute. They won't have any difficulty at all in making adjustments. Motoko said that they haven't mentioned going back to the white house with the green roof in Arroyo Grande in the last 6 months. The first day the girls were out here they went into the school grounds across the street and immediately made friends with the children there. When they came home Barbara, 11, said that they had beaten up a German girl with the other children. Motoko asked why they did this and Barbara said she didn't know but all the other kids picked on the girls because Germans were bad. Motoko got very angry about this and

said she ~~didn't know~~ told her daughters that all of these children were Americans just like her and if she didn't watch out she would get the same treatment. Motoko felt that Barbara has now learned her lesson. She is very concerned that her 3 children do not get an inferiority complex because of racial consciousness.

She thought that the camp life had many influences on the children but she didn't know how lasting it would be. Dianne, 6, still call all of the houses out here "barracks". Motoko took the children downtown to go shopping at Marshall Fields for shoes. When they got inside Kay, 7, exclaimed in a very loud voice, "Mama, what a big canteen they have here!" The second night here Motoko and Eiji decided to take the children to the movies. Kay and Dianne immediately ran into the bedroom and started fighting for the blanket. Motoko asked them why they wanted the blanket and Dianne said, "Don't we have to take blankets to go sit on the ground?" Motoko said that her two youngest children had forgotten what a real movie theatre was like. However, she felt that they would soon become adjusted to life out here and they would forget a lot of their camp experiences. Kay and Dianne have never been to a public school where Caucasian children attended so that this will be their first experience. School starts next week. Motoko has only been out here 2 or 3 months so that she still has many of the ridiculous fears that the majority of resettlers have during their initial adjustment period. She has the idea that it will be so cold out here this winter that they will practically freeze to death.....

Sept. 5, 1944....I spoke with Motoko all afternoon and she had some very interesting comments to make on the effects of the segregation program within the camp. Motoko definitely feels that she is a part of this country but she is also sympathetically inclined towards the Issei. She feels that her father was most unjustly treated in being interned but she was unpleasantly surprised when he did not become embittered by this experience upon his release to his family. She said that her father got even more broad-minded than before and the internment experience definitely influenced him to think of his family. Her father would prefer to be united with his family rather than be in an internment camp because he does not feel that strongly for Japan. She said that his attachment was mostly sentimental and that he would never be willing to do anything directly for Japan. Her father felt that he was treated quite well in the internment camp and he was greatly surprised that he was not mistreated.

Motoko then went on to tell about the influence of the short-wave broadcast within the center. She felt that this definitely influenced most of the Issei not to resettle because they had heard rumors that Japan was planning to give \$1000 per family member if they repatriated to Japan. She said that this actually was the reason why many families decided to go to Tule Lake. She told of one case where the father was 70 years old and he had been a farm worker all his life in this country so that he had nothing to return to Japan for. All of his 7 children were under 17 years of age and they had no choice in the matter. In another case which Motoko mentioned, a family in her block decided to repatriate because 2 Kibei sons had volunteered into the Army before Pearl

Harbor but they were dismissed in January, 1942. This embittered them so much that they didn't want to remain in this country any further. The parents had always wanted to go back to Japan to die so that the sons turned over the farm property to another 18 year old sister who elected to remain in the U.S. The Kibei sons had bought this property to start farming but the evacuation prevented them from getting under way.

I had been invited to dinner and Motoko prepared an enormous meal. Her young daughters embarrassed her because they said at the table, "Mama, we like to have company because we never get to eat such big meals when we are alone." Motoko is a very good cook and she said that she got out of practice by staying two years in the camp. Her children started school today and each of them have already found some Caucasian playmates which they brought home to introduce to Motoko. The teacher asked Barbara is her parents could speak English and she told her that both her mother and father had been born in California. This surprised the teacher very much and she asked Barbara some questions about the evacuation but the girls knew very little about it as she is only 11 years old.

After dinner I took the girls out to the store to buy ice cream and candy and they insisted that I play cards with them for about an hour. They were so tired by their first day's activities at school that they obediently went to bed at 9 o'clock. Eiji, Motoko
~~xxxxxx~~ and I played rummy for a couple of hours and as a guest I graciously let them win on the last hand. Eiji and Motoko are great bridge fans but I don't know how to play that game.

Motoko would like to return to California very much and she

kept asking when it would be opened up. She said that her brother-in-law had a farm in the Santa Maria Valley and she could go back to that. She can't make up her mind to send for her refrigerator or not. All of her furniture is still in California. Eiji still keeps his bank account in his home town but he is less certain about wanting to go back to California because of economic reasons. He doesn't think it will be too easy to get started once more but Motoko mentioned that anyone could get a job there now because of the great manpower shortage. Eiji feels that if he sticks to his present job, it has post-war possibilities. He said that the boss recently was discharged from the Army so that his work is much lighter. The boss is Jewish and Eiji says that he charges outrageous prices for radio repairs. He doesn't wonder why many people are resentful of the Jewish people for their financial discrepancies. He said that the boss would only let him repair the radio until it worked and he would not let him put a thorough job on it as he likes. He said that many of the customers were over-charged about 400% for repair work and this gave him a guilty conscience because he has always been used to giving customers their money's worth. However, he said that he could not protest since he was on straight salary and he had to do what the boss instructed.....

Sept. 7, 1944.....I went over to interview Motoko all day today and I had dinner with them again. Eiji fixed my radio and he only charged me \$3 for it. He said that the radio shop was so busy these days that they charged a minimum of \$7.50 for any kind

of service and the customer did not protest.

My interview was delayed this afternoon because Mrs. Okawa was visiting Motoko.... She is a distant relative of ^{Motoko}~~Motoko~~ on her father's side. Mrs. Okawa said she left camp in March, 1943 to take a domestic job at Columbus because she couldn't stand the camp life. She has no relatives in Poston where she was evacuated. Since coming to Chicago she got married and at the present time she is doing a clerical job for some grocery company. She mentioned that one Issei friend she knew in camp had 8 children under 18 years old and he was worried that the war was going to end. This man didn't know what he could do if he had to leave camp as he didn't think that he could support his large family. Both Mrs. Okawa and Motoko mentioned that there were many families in camp like this and some of them had gone to Tule Lake because they felt more secure there.

I interviewed Motoko for 4 or 5 hours and managed to finish up her life story. There are some parts of the outline which I passed over lightly since these things held little interest to her. The only time which she spoke freely was in mentioning her 3 children. She certainly has devoted her life to her offsprings and they are receiving very good training. The relationship is very good between the mother and the children so that these kids are having a good personality development. The oldest child, Barbara, 11, seems to be a little quieter than the other two. I had to stay after dinner to play cards with the children. I almost disrupted Motoko's discipline because Kay and Dianne had a big fight as to who should sit next to me at the dinner table. The three girls are getting along very well in school and they

brought their Caucasian girl friends home while I was there. Motoko feels that it would be a very good opportunity for her to get established in the neighborhood when she goes to meet some of the parents of her children's friends. Motoko's biggest worry is that her husband may get drafted yet and then she will be forced to go back to camp to live because she doesn't think that she can possibly make ends meet on the \$120 government allotment which she will get. She said that her husband makes around \$250 a month and they have been spending every bit of it in order to get the household started. They still have a lot of furniture to purchase....

Motoko's own life story follows:

"The history of my ancestors begins in this country as far as I am concerned. In fact, I know very little about even my parents' experiences. My dad left Japan in order to make a better living, he once told me. He went with a bunch of workers to Hawaii where he spent a few years on a sugar plantation. He heard about Japanese going to the United States so he finally made his way to Los Angeles. Later on he work on the Arizona railroad for a while. He landed in Santa Barbara about 33 or 34 years ago. My father has been in the United States over 45 years. In April, 1912, my mother arrived to marry him. At that time my father was a barber but he went in for strawberry farming for a while. In some way or another he got into gardening and he was doing this sort of work in the Montecito millionaire's residential area.

"I was born in 1913 and I am the oldest of the family. When I was six years old my father bought a barber shop in Santa Barbara and he was in this trade for a number of years. Around 1935 my parents decided to move the family to Guadalupe in order to take over a pool hall. I was married and away from home by that time. I can still remember when we were living out in the country. We had a nice home and dad owned it. It is my property now and I have recently heard that the house is almost a shack. We never lived in such a good place again after we moved into Santa Barbara.

"Our family lived in the back of a barber shop and it was dirty and squalid. I never noticed such things at the time but the living conditions were pretty low as we were crowded. We had to play out in the streets as we did not have a back yard. My father

never had the time or the energy to look for a better house and we got pretty crowded as the girls began to come along. In his business, dad did quite well until the depression startedx in spite of all the kids he had to raise. It was pretty tough going for him after the depression started and that is the reason why he moved the family. He could barely make ends meet. I didn't have to go through this part with the family as I was away from home just as depression started to hit my folks.

"My father could have saved some money but he spent it too freely. My mother was always trying to hold on to the purse strings. She really had to scrape so that the large family could be fairly comfortable. She was quite strict with us children while dad was more fun. One of the things which my mother always insisted upon us learning was never to take anything that didn't belong to us no matter how poor. We were always taught to be polite to other people and be considerate of them.

["I guess we had quite a lot of Japanese customs in our home but I don't remember too much of it now. It was a little harder on me because I was the oldest in the family and there weren't too many Nisei of my age. As long as I remember, we had Japanese food at home except on Sundays when we would serve American style as a treat. I started Japanese school when I was about six years old and I went for about 12 years. I learned the language fairly well so that I was able to use it with the old folks, but I forgot a lot of it after I got older. I didn't particularly like to go to the Japanese language school but there were no other children around if you stayed out since all families insisted on all the children attending.

"I don't think that I studied it hard enough. Now I wish that I did because I have a hard time corresponding with my folks. The teachers in our language school were mostly Buddhist priests from Japan and they were very strict with us children. It was much stricter than in the public schools. There were only two teachers in our language school since there weren't too many Aisei going at that time. Some of the things they taught about Japan never made much of an impression on me since it was a foreign country.

"My folks were both Buddhist and they went to all of the church services as that was the thing to do on Sundays. All of us kids went to the Buddhist church. We learned a lot of manners there and the thing that was impressed upon us was to have respect for the older people. My mother always told me that it was up to me to set the good example for the other girls in the family.

<"There weren't too many Japanese living in Santa Barbara. The Japanese section in town was composed of only one block. There were barber shops, a couple of boarding houses, Japanese school, Japanese stores and churches in this block. I think there were about 500 Japanese living in Santa Barbara at the peak. Most of the Japanese were farmers or doing domestic or gardening work. They worked for the rich hakujin families and very few Japanese got into their own businesses. There was never much organization into a Japanese community altho we had the usual number of Japanese clubs. There was a decided split between the Buddhist and Christian Japanese.>

"The Buddhists were more strictly Japanese and they followed all of the Japanese festivals like the Emperor's birthday, bon odori, Aite and girl's day and the New Year celebration. It was an

accepted part of our life and it added color to the usual monotony of the Japanese community.] The people were not able to go into Japanese culture too much since more of them had to spend their time at making a living. Some of the Issei who were more educated went in for Japanese poetry writing, flower arrangement and things like that. Almost all of the Issei read the Japanese magazines which came in on the boats to San Francisco every month or so. The Japanese language paper came from the larger Japanese communities and that was a standard part of every Japanese family since it told all the news of the other Japanese on the coast.

["When I was a child I didn't have too many Nisei playmates and I played with all of the kids of the neighborhood. Two of the girls I played around with are in Japan now and two are in Gila. As we got older we didn't play with the other children anymore as we went around in our own groups. The reason for that was the city was quite prejudiced against the Japanese and the Caucasian kids soon learned it from their parents and the other older people. We felt more comfortable going around in our own group.

"Even in high school some of the teachers were prejudiced. The high school would never let the Nisei 'A' students be the valedictorian of the class altho they were the highest ranking students. We were a very small minority when I went to school. After I graduated the other Nisei began to get ahead more. I think that the hakujin kids sort of looked down on us because so many of the Japanese parents were doing domestic work.

"I was just a fair student in school but I managed to get by without too much difficulties. I had one Spanish girl friend that I went all though school with and I also had one close Caucasian

girl friend. However, I was with Nisei girl friends most of the time. We all chummed around together in high school and sometimes my Spanish and Caucasian girl friends would join in with us. We took all of the courses together. I made better grades in high school but I never could pass in history and I also had difficulty in English also.

"My school life was the same old routine all the way through and I never care for it too much. I never cared for sports so I never went out for the girl's teams. I was more of a homebody and I didn't have much of a social life as my parents didn't believe in girls going around in dates. I spend a great deal of my time in sewing. From my junior high school days on I did all of the sewing of clothes for my sisters. It was a drab life but I didn't know any different."

"My social life was mostly centered around the Japanese church and the Japanese school. In my day, the Nisei girls were looked down on if they went dancing. My mother thought that dancing was simply terrible and only cheap girls indulged in it. She would put her foot down every time I asked if I could go to a dance. Now she doesn't care at all if my younger sisters go to dances because the Issei have accepted it more and they don't think it's as bad as they did before. I really don't know why she objected so much to dancing, but I guess it's because she had been brought up with the idea that it was bad for girls to mingle freely with the boys.

"I never got to go out on any dates with boys while I was in high school because that was frowned on in the Japanese community too." The parents had the idea that their daughters had to be watched carefully so that they would not get into any serious

trouble. They had the idea that it was not necessary for girls to know boys socially because they could always arrange a marriage when the time came. My mother did not raise any objections if I went out to social activities or to the movies with my girl friends.

"Even after I got out of high school, my mother was very worried about any boys that I went out with. Most of the time she did not say anything but she would protest against any boy who did not meet with her approval. I don't know why she objected to some of them, but I suppose she heard a lot of rumors and she thought that they were bad. I used to have some bitter fights with mother over this point because I was at the age where I wanted to go out socially quite a bit. The other Nisei girls my age were going through the same thing and the younger Nisei girls can thank us for educating our mothers more to the American ways in this point. (1)

"I know that I inwardly rebelled against my parents on many points, but I only raised an issue on the more important ones.] My parents would never allow me to go out of town to see the ball games with other Japanese communities even after other Nisei girls were allowed to go with by their parents. The reason the other girls gottogo was that they had older brothers to look after them. My mother had the impression that it just wasn't proper to go more than 10 miles from home without being properly escorted. She objected to this almost as she did against dancing. Most of the Issei in our community felt the same way and they would never allow us to have social dancing at our church as they all thought it was so bad.

(2) ["I had to look after my younger sisters quite a bit as my mother was busy doing the housework and other things. After I

started to go to high school I didn't like the idea of taking my little sister along with me every place I went. My mother forced me to look after them. My other girl friends rebelled against that too so that they gradually escaped this duty. Another thing that I remember having arguments with my mother about was wearing make-up. I wasn't allowed to use make-up until I got out of high school as none of the other Nisei girls did it. My parents thought that only bad women used make-up like that. Later on they didn't say anything when my younger sisters started using make-up when they were only 14.]

["I was pretty quiet in high school and I remained more in the background. I was very conscious of a difference in race as I soon saw that the Japanese were looked down upon. My worst ordeal was to get up in front of a classroom to recite. I dreaded that so much that I used to break out in a cold sweat when I thought the teacher might call on me. I still have this inhibition as I could not even talk in front of a dinner group now if there were over six people present. < I don't know how my three daughters got so extrovert as they don't have any of these inhibitions as far as I can determine. Maybe I made them that way because I didn't want them to be timid as I was. I think that the main reason was that my children grew up with American children and they did ^{not} know any Nisei children until they went to camp. It makes a difference who you grow up with. >

< "The main difficulty was that the Issei parents made us so dependent upon them that we were backward. We didn't get out of the home enough to mix with other people. Our parents never taught us to rely upon ourselves so much so we didn't know what to do when

we got into a strange group. We were raised to hang on to our mother's apron strings. I'm certainly seeing to it now that my children do not develop that way and I want them to have individuality and initiative in doing things on their own. >

"The other Nisei girls I went around with felt race conscious in the same way I did. That's why we stuck around in our own bunch. We were afraid of the hakujin students because there was a sense of inferiority within us which made us hesitant. That's why none of the Nisei went out for the larger school activities and we grouped together to have our own socials. I suppose I felt I was so inferior to them because my father owned a barber shop and we lived in the back of it while most of the Caucasian kids seem to come from much nicer homes and their parents were better off. I used to get in quite a few conflicts about this and I often wished that our family was richer.

< "I ~~for~~ graduated from high school in 1932. I wanted to go on to a sewing and designing school but I never got this chance as times were getting pretty hard for my family.] I never did get this opportunity. In order to help out the family I got a domestic job as a maid in a wealthy home. I only made \$30 a month and I used to give my mother most of the money so that the rest of the kids could continue to go to school. < I had a life insurance policy which my father had started some years before so I began to keep up the payments on it myself. I still have this insurance policy and it gives me something to fall back on. >

"The depression really was hard on our family and we barely managed to get through. I used to hate to go home on my days off from my domestic job because I felt so sorry for the kids. Some-

times the family didn't even get enough to eat. I guess that's why all of us are so skinny now. I didn't notice it very much because my employers didn't feel the depression at all as they seemed to live in another world where poverty was something foreign.]

["I don't resent my experiences in domestic work because it taught me a great many things. For the first time, I learned how to set an American style table and to cook American food. I learned how to clean house properly and other household things like that which came in very handy after I started a home of my own. I think that this experience helped my personality development also as I became less timid and less self-conscious around Caucasian people. When my employer went to the hospital I had to help his wife and baby quite a bit so that she was very fond of ^{me} ~~us~~. I acted as her chauffeur. She was a millionaire lady and she had scads of money. She entertained quite a bit so that I learned how to serve large groups of people.

"I have the fondest memories of my ~~first~~ employer. She was exceptionally good to me and she didn't try to make me feel like a servant or an inferior being. She bought me a lot of dresses as I didn't have any money to buy them myself. That domestic job raised my standard of living considerably and I got a good taste of how the more wealthy people lived.]

"Eiji and I met through some family friends about this time. We started to go around together for a while and my mother approved of him because he was so courteous in his manners. After a while he wanted me to marry him. I was only 19 years old at the time and I didn't care to get married, but my mother encouraged it.

Eiji's parents wanted to settle it up so I didn't object at all when his folks went ahead and made all of the formal arrangements according to the customs which they had. [I liked Eiji quite a bit and we had picked each other out so that we weren't forced to marry against our will. < I just thought that I was too young to get married at that time. >

"My husband and I were married in 1932. We had a baishakunin and everything. The parents made all of the arrangements and I hardly knew what was going on. They investigated both sides of the family but I never heard what the results were so I guess they felt that our family line was good enough. We were married in a Buddhist church in San Luis Obispo.]

"When I got married it was the first time I ever went away from home. We went to Arroyo Grande to live and that was where my life changed completely. It was entirely different from the kind of life I had lived at home. I was awfully lonesome for a long time as I was 100 miles away from my family and I didn't have any friends at all down there. Gradually I began to meet my husband's friends and I was amazed to find that they were all hakujin. I couldn't get over it when they went out of their way to be good to me. They were also nice to us in town and most of the hakujins were quite friendly. The hakujins in Santa Barbara had just ignored all of the Japanese so that this was quite surprising! I couldn't get over my timidity for a long time as I felt hesitant and I didn't really know if we were going to be accepted as equals all the time.

"The way I overcame my timidity was to meet these friends socially and go to their homes for card parties. I had never played

cards in my life before as my folks were so terribly against card playing as they considered it a great sin. At first we had a hard time making a living and Eiji wanted to do everything on his own. He didn't want his family to build a home for us and furnish it even though they were not hit very hard by the depression. His family were in farming work and they seemed to be fairly prosperous. Eiji didn't want to ask them for any money at all as he felt that he could make his own living after he got started.

"We rented our own home and gradually we were able to make a go of it. We finally got established in a brand new home which we rented after it was built and Eiji began to make good in his business. We lived in that new house until the evacuation. My oldest daughter, Barbara, was born in 1933 and the other two came along within the next five years. I wanted to have two boys and a girl but I got all girls. I guess that ran in our family. I tried to raise my children strictly American style right from the beginning because I was sure I would live in Arroyo Grande for the rest of our lives. We just seem to fit into the life there and we were accepted as equals in everything. I gradually overcame my sense of inferiority as my husband began to make good in his business and we were considered one of the better off families in town.

"Right from the beginning I made my children learn to do things for themselves but I never was too strict with them in the way my mother was with me. My husband didn't know hardly any of the Japanese language so I got out of the habit of talking it too much. I developed the use of my English since I had to use it with all of his friends. I did send my oldest daughter to a Japanese language school because some of the other Japanese children in

farming area were sent. I thought that it would be good for my daughter to learn Japanese so she could talk with her grandparents when she went to visit them. Barbara didn't like Japanese school and she couldn't grasp the language at all as we didn't use it very much at home. My husband always talked English to them at home and I found it was too much of an effort to use it myself. My children picked up the Japanese they know after they got into camp.

"From the time my oldest daughter was old enough to walk, she had Caucasian playmates. She did make a few Nisei friends when she went to the Japanese language school, but they lived too far away from her so that she rarely had contact with them outside of school. Barbara went to Japanese language school for only a year and a half. My other two girls did not go at all as they were not old enough for that when evacuation started. Kay started school at Gila and she has never gone to school with hakujin kids yet so that this will be her first experience out here. She isn't race conscious though because she wasn't influenced by Japanese things in the center. My third daughter will be starting public school for the first time this week (September, 1944).

"Back home I never taught my daughters very much of the Japanese culture because I didn't know enough of it myself. I suppose I did teach them to use chopsticks and a few little things like that. The children were completely Americanized before the war. My husband's mother thought that this was terrible because I didn't teach the children more of the Japanese language and custom and my children never understood grandma when she talked to them. I didn't want to force my children to learn these things as I didn't

think that it was that important. I also remembered how I had rebelled against some of these things myself and I found that I didn't use them too much. That's the reason why it was so hard for my children at first when we went to camp. The other Nisei children all spoke Japanese and my girls couldn't understand them.

"My daughters were quite bewildered by camp life when we were evacuated. They always kept asking me when we were going back to the white house with the green roof and I didn't know what to say to them. They haven't asked me about it for the last six months so I guess they have gradually forgotten about the past. I'm pretty sure my daughters will get used to it out here and it is better for them.

"The funniest thing was that when we first came out to Chicago my two youngest daughters didn't know what the bathroom was for as they had forgotten about the bathtub we had back home. In camp we only had showers. After we were out here a few days we took the children to a movie and my little girl automatically went to the bedroom to fight for the blanket as they thought that we were going to sit on the ground like in camp. Diane still calls the houses out here barracks. I took the children to a department store one night and all of a sudden Kay yelled out, 'Mama, what a big canteen this is.' She was just four when we entered camp so that it had an impression on her and she didn't know what city life was like. She never saw a street car until we got out here and there are many other things like that which are new to her. However, children get adjusted very quickly and they soon take these things for granted.

"Life out here is much more like our life in Arroyo Grande.

Back home we never went to church at all. I had been brought up as a Buddhist when I lived with my family but there wasn't a Buddhist church in Arroyo Grande. I didn't have time for church after my daughters were born. In our early lives of our married life none of our Caucasian friends went to church so we didn't get into the habit of it. We never did have any Nisei friends as they were all young kids or else they were Issei. My husband never did go around with any Japanese at all so I got into a sort of new world when I moved to Arroyo Grande. My personality changed a lot and I didn't feel inferior any more. It was a small town and everybody knew everyone's business. We knew everyone in town and they were our friends so we weren't snubbed. It was an ideal place and I liked living there very much.

"I first began to vote in 1924 but politics never interested me very much except for the National election. (Motoko has voted the Republican ticket in every state and presidential election since 1924. She has not registered for the 1944 elections due to residence qualifications.) Later on we joined the San Luis Obispo chapter of the JACL. We were one of the charter members because a few of the older Nisei felt that it would be advisable to organize and teach the Nisei a little bit about their voting responsibilities. At first we didn't do very much in the JACL chapter except to have socials. That was when I began to meet some new Nisei and I looked forward to attending these early meetings. But gradually the Nisei began losing interest in the JACL and the membership dwindled. I dropped out completely after my children came along as I didn't have time. We didn't get active again until just before the war in 1931.

"After dad moved the family to Guadalupe in 1925, we visited them about twice a month as we had a car and it was only 12 miles away. I knew that my folks were still having a hard time, but I didn't have much to do with their business problems. My mother even had to go into the fields to work in order to increase the family income. I didn't approve of them having a pool hall and I was very much against it as it seemed to be the exact opposite of what they had taught us. There were so many Filipinos who hung around the pool hall and I just knew they would cause trouble. There were a lot of them who went around murdering and I didn't think it was safe to deal with them in business. The only reason why I finally gave in was because the move to Guadalupe would bring the family closer to me so that I would be able to visit them more often.

"I don't know why I never did like the Filipinos but they repulsed me. I knew some in Santa Barbara who were really nice. I gradually developed the idea that they were okay for business contact as they worked hard. But I was afraid of them because they seemed to be too sexual. I know now that I shouldn't feel this way towards them as they have never done anything to me. I know that when we had our grocery store in Arroyo Grande they were good customers and they were all good to me. I guess I was just afraid of their bad reputation.

"I didn't feel the same way toward the Mexicans as I had known them since my childhood. I knew that lots of Mexicans were unsanitary in their living conditions but I didn't hold that against them. I only felt that I disliked Mexicans when they were drunk, but I felt the same way against any Japanese drunkard. I never

had much to do with Negroes. A couple of them went to school with me and I never felt any different toward them altho later on for a while I did feel that I was superior to the Negroes because I thought they were dirty on account of their skin color. However, I don't feel that way toward them anymore altho I don't have much contact with them out here.

"After I moved to Arroyo Grande I felt that I was in America for the first time in my life as all the people there took me in. That was when I knew that I was for America 100 per cent and I knew definitely that this was the only country for me. That is also the reason why I do not object to my husband's being drafted as it is his duty to serve his country even though it may become hard for me to take care of my children. I know that I would be lonely without him around and I would have a lot more worries in my mind.

"I've heard a lot of Nisei say since evacuation that they have always hated Japan, but I don't think that this is true at all. I know that I have always wanted to go to Japan to visit and to see where my folks lived, but I knew that I would never go there after my children started to come along. My children are third generation and they are so Americanized that they would not fit in any other type of life except in this country. I hope that the camp life has not influenced them badly in some hidden way. I don't think so as I was very careful to teach them the right things and my children were too young to be influenced too much by the strong pro-Japan elements in camp.

"I knever thought that I would ever be living in a barrack. Just before the war I was planning to reelly furnish our house well and we had every intention of staying there permanently. We had

a good standard of living and we were fairly comfortable. My husband's business had picked up tremendously since 1939 and we were planning to build another room to the house so that it would take care of our growing children. We only leased the house as ~~it~~ Eiji felt that it was just as cheap to rent as to build a house.

"My children were growing up to the point where I could take over the grocery store by myself as my husband was so busy with the radio service that he didn't have time for other things. We had no idea that we would ever move out of that town. My husband had some interest in a couple of ranches nearby so that our whole life was centered in that area. We were the only Nisei family living in Arroyo Grande and the only ones to have a business there. All of the other Japanese were in farm work and they did their trading mostly in Guadalupe. We had hardly any social or business contacts with the Nisei outside of our relatives. The only Nisei social events that we attended was the New Year's dance. Our grocery store traded mostly with the Portuguese, Mexican and other Caucasians. There were one or two Japanese whoever came to our store to buy groceries.

"We were going along so smoothly that we never dreamed a war was coming along, not with Japan anyway. I had heard vague rumors of conflicts between the United States and Japan and the newspapers were saying that the two countries were not agreeing on trade problems. In spite of that I could not see how this would ever lead to anything real serious like a war. My folks sort of sensed something coming on, but I never took any of their comments very seriously. My father had been active in Japanese organizations in Santa Barbara, but in Guadalupe he never joined a single club.

"After the war started the FBI just picked up the Issei in wholesale lots in Guadalupe and vicinity. The reason for that was that everyone was donating to the Heimv shakai, but I don't know what it was. They said later that this organization was to collect benefits for the Japanese soldiers in China. It was compulsory to contribute to it. Many Nisei donated to it. The Guadalupe Produce Company ~~was~~ used to take contribution out of the pay checks of the employees and the money automatically went to the heimv-shakai. I don't think very many Issei really knew what it was all about. They were always donating to the Community Chest and other things like that.

"It is true that my dad was definitely pro-Japan in his sentiments and we used to have real family arguments about that. My father believed everything that was printed in the Japanese section of the newspaper and we only believed what the American papers said. Dad tried to tell us that the American papers were all wrong and we objected to that. I wasn't home but my sisters had a number of big arguments with dad. My father was sympathetic to Japan because he was born there. He also had a feeling for America for he lived here for 45 years but he couldn't get citizenship papers. I think my father really wanted to be a citizen in this country on account of his country belonging to America, but this right was always denied to him by law. My father wasn't so violently pro-Japan as many of the other Issei in the valley. I know that there were even Nisei who were more for Japanese victory in the war than my father.

"My father was convinced that Japan was taking the right course in her aims of becoming the most powerful country in the orient because she had been kicked around just like the Issei over

here and denied an opportunity to hold her head up honorably. He felt that Japan had to fight for this right because there was no other choice. He believed that the hakujin nations were trying to smother down ~~the nations~~ ^{Japan} because they were afraid of her. I didn't know what was going on but I did feel that the United States and I naturally took the viewpoint of this country. At first I would argue with my father but I stopped doing this because I knew that he wouldn't ever be convinced. I didn't want my frequent visits to be arguments. My sisters are the ones who really egged him on.

"I was quite happy and without any great worries before the war. [Everything was just going along perfectly and we had a fairly bright future. My husband was getting to the point in his business relationships where he didn't have to worry about sufficient money coming in any more. My children were gradually growing up and one of them was already enrolled in public schools. I wanted all three of my daughters to go to college if they desired it. We figured that we would have enough insurance to take care of their future. It was all a swell dream which was so rudely shattered to pieces on December 7, 1941, altho I didn't realize at that time that our personal lives would be affected as much as it was.]

"That morning of December 7th was a Sunday. I was alone at home as my husband went down to Monrovia with his father in order to visit his brother at the sanitarium. I had nothing special to do that morning so I started to wash my hair. I turned the radio on so that I would be entertained. It was about 1:00 o'clock when all of a sudden the radio began to pop out with announcements of the bombing of Pearl Harbor. I wondered to myself what kind of a

fantastic program was on the radio. It never dawned on me that the news was really true at that moment so I went over to visit my sister at home. I told my sister that I had heard a very funny play on the radio but it made me feel uneasy too. I had the queerest sensation and I felt as if it were all a dream. Just then the landlady came in and I asked her if the bombing of Pearl Harbor was really true. She said that her boy was in the U.S. Navy and he had been called right back to his station as soon as the war news came out.

"I was quite jittery by the time my husband came home. He seemed pretty calm about it and he mentioned that everyone was pretty excited in Los Angeles. I got more worried than ever after I heard that. Right then it dawned upon me that Japan had really attacked. I felt that our own future was not so secure if the war was against Japan. My landlady had told me what had happened to the Germans in the first World War. I wondered how the people would have a chance to resist. I didn't know what their reactions were at that time and I felt that we might lose all of our Caucasian trade. I still didn't want to believe the news.

"I guess I worried mostly about what would happen to us in the future. I never dreamed that my dad would be interned. I didn't know that my father's work would be terminated. I was becoming a little more aware of the general feeling against us. After that I had an awful let-down feeling. I used to watch the soldiers going south from Camp San Luis and I also saw Nisei boys marching with them. I wondered what would happen to these Nisei soldiers in the Army. I found out later that these Nisei soldiers went right along with the rest of the Caucasian boys so I felt better about

it. I was under the impression that the Nisei soldiers could be trusted and that they would make a good showing. With this in my mind I felt much better and I didn't worry so much in the days that followed.

"In town we didn't have any trouble at all. Everything went right back to routine after a few days and none of the regular townspeople talked against us. We lost very few of our customers at the grocery store and my husband's radio service actually increased. However, the hakujin people in town were very sore about the stab in the back which this country had received. I felt exactly the same way as they did and I was ashamed because Japan had to be so sneaky.

"My children were too young to be aware of the war but they never had any trouble at school because the other children didn't pick on them for being Japanese. I used to let my two youngest daughters out to play with the other children in the school yard and they never had any difficulty. I did pull my oldest daughter out of Japanese school and Barbara was so glad because she would have more time to play with the other children. All of our friends treated us just the same as before. They didn't take us as Japanese aliens at all as they realized that we lived and thought like Americans and that we had been born in California. They really didn't consider us as Japanese at all. I heard that many Nisei were blamed for the war but we didn't have this experience.

"Right after the war started a number of the more prominent Issei had been picked up by the FBI. There was one Issei in San Luis Obispo who had donated money to the Japanese Navy and he went around bragging that he was an honorary member of the Japanese Navy. Naturally he was among the first to be interned. The FBI interned

many Issei from the southern California area. I never dreamed that my own father would be taken as he had done nothing except contribute money to many organizations, including the Japanese ones. We didn't know what the Issei were being interned for at that time so there was a great deal of confusion. My father felt all along that he would be interned as he said that all Issei would be interned as soon as the government found a place for them.

"However, things had settled down by February so that my father wasn't so fearful as before. On February 18 I received a frantic phone call from my younger sister to tell me that the FBI agents had been to the house to take my father away. I was so shocked that I didn't know what to say. I wondered what it was all about and I thought it was all a big mistake. I gathered all my children immediately and I drove to my parents' home in Guadalupe immediately. Everybody was so nervous and upset when I got there. My mother didn't show too much emotion but I knew that she was under a great strain. She was occupying herself by packing up some of my dad's clothing so he would not get cold. All of the Japanese families in Guadalupe were going through a similar experience as the FBI loaded up truck-loads of Issei from that vicinity.

"I drove down to where the trucks were parked immediately and I asked the M.P. if I could speak to my father. The M.P. was rather sympathetic and he said that he didn't mind altho very few people were given that permission. My father was very upset when I saw him and he couldn't figure the reason why he was being interned. Rumors had spread around that they were going to be locked up in a jail but nobody knew where they were going to be taken. It was such a pitiful sight that my emotions began to overcome me

and I couldn't stand the sad scene any longer. I told my father that Eiji and I would look after the family so he didn't have to worry about that. I went right back home and we were so worried that our Japanese books would be evidence against dad that we got them all together and burned them in the stove that very night. After that I gathered my children up once more and left for home. We burned some very valuable books up and they were mostly religious ones but we weren't taking any chances. We even burned up my brother's kendo outfit and other things like that. My children thought all of this was exciting and they were having a lot of fun playing around as they didn't know what it was all about.

"I was so nervous and upset when I finally went home. When I had said my goodbyes in the afternoon to my dad, something within me told me that I would never see him alive again. I had an awful feeling that time and I couldn't get rid of this depressed feeling for a week. As it turned out I didn't get to see my father again for 2 years. After that I became more unsettled and nervous about what was happening as it had hit home to me so closely. It was quite a shock when I realized that my father was considered an enemy to this country.

"Another reason why I became more frightened was because of all the rumors which were going around about the Filipinos going on drunken riots. There was a basis to this because just before New Years my little sister came to look after my kids as we were so busy at the store. Yone(CH-36) then phoned from Guadalupe and told me not to bring my little sister back at night because the Filipinos were acting up in that town and it was dangerous for any Nihonjin to be out in the street. A fire had broken out in the Filipino dance hall and they tried to pin it on the Japanese. The

Filipinos in that town were in an ugly mood. There were many rumors of this sort going up and down the valley and all of us were pretty scared because we didn't know how much of it was true. I heard from reliable sources that a number of Japanese families in Santa Maria and Guadalupe had been threatened and some Filipinos were collecting from Japanese families to be left alone. There was one family house set fire by the Filipinos. I believed all this because everyone said it was true. In Arroyo Grande we didn't have any trouble like that and I still ~~xxx~~ worried about the safety of my children. It was rumored that the Filipinos were organizing to start a mass riot against any Japanese in sight.

"Late in February talk began to go around about evacuation and that was the first time I heard about it. All of our Caucasian friends in town told us that we wouldn't be included as we were citizens, but I was worried just the same. My friends insisted that only Japanese aliens would be involved but that only eased my worries a little. I felt that if the Issei were going to be evacuated, the Nisei would also have to go as there would be no one to look after the young children. More and more people were beginning to say that it would be better for California if all of the Nisei were evacuated too, but we never heard anything like that directly from the people in our town.

"After my dad was interned, we were drawn closer to the family as we had to stick together. We began to hold a lot of family discussions about what should be done with the business. We even talked about moving to the free zone together. Yone and Mike were married just before evacuation and Mike wanted to voluntarily evacuate. He found a house in Fresno and he said that we would not have to move again after we got there. My husband was not so sure

and he decided that it would be better for us to stick right where we were and go with the rest of the people if we really had to evacuate. We didn't want to get all split up from our families and friends.

"When I first heard that the Nisei had to be evacuated too, I was shocked and I didn't know what to think even though ~~xxi~~ had been sort of expecting it ~~ex~~ when the rumors started. I was terribly hurt and I didn't want to go. Then the JACL held a meeting and the leaders told us that the evacuation was for our benefit so that we should cooperate. They said that if we remained in California there would be riots against us and it would be for our own good to go to camp where we would be protected. They said that all Japanese trade would be boycotted and many Japanese families would starve. They pointed out that many of the families would not be able to make a living anyway because the fathers had been interned.

"When it was put to us in that way, my husband and I decided that we should go as loyal Americans without protesting. What else could we say? I still didn't think that citizens should have to go but I didn't have any good arguments against it. I could understand that the Issei would be removed but not us. I suppose I became a little embittered because of this confusion.

"I felt better when we were told that as loyal Americans we should do it for the sake of the war effort. I hated to leave our home behind and to say goodbye to all of my friends as I had gotten attached to Arroyo Grande. On top of that my husband's business was getting so good that we were enjoying a large income. But we finally decided that we should not protest against evacuation as the most important thing was that the good of the country should come before our personal interest. I didn't feel so badly when I

realized that.

"The JACL did a lot to help alleviate the sufferings of the Japanese community during this period. My husband and I got active in the JACL again during the short time before the war started. I attended the meetings regularly and my husband began to come to the meetings too. The JACL flopped before then and we were coaxed in when a new membership drive was held in August, 1941. After the war started the JACL leaders held a lot of meetings to discuss the problems of evacuation and follow the directions of the national office. It helped the people get ready for evacuation and it explained the reason for it. The JACL was received very coldly by the Japanese community as the people were blaming all of its troubles on it. They said that the JACL had signed an agreement with the Army to evacuate and that was the reason why the Nisei had to go too. I didn't know whether this was true or not because so many rumors were spreading around. I didn't care as I wanted to help the people as much as I could.

"I was appointed the recording secretary of the USO division of the JACL. It was my duty to go around and collect money for this USO which was planned for Nisei soldiers. I collected from everybody I knew in town and I was never turned down. I just said that the Nisei boys were in the service and they were fighting for this country. In fact, the hakujin people thought that I was being very patriotic for doing this work. Even the Issei took it well as some of their sons were in the service so this proves that they would not have become so bitter if they had not been mistreated and evacuated.

"All of the JACL activities were dropped except those relating to evacuation after it became clear that we all had to go. I be-

came more of a bystander in the JACL after it became clear that I would have to devote most of my time to getting prepared. I went to all of the meetings to get the latest news. When the evacuation was certain, the JACL advised the people to sell their belongings as soon as possible. At first my husband felt that we would only be gone for a short time and he didn't want to sell out because he knew that it would be hard to get started again. However, he got worried when everyone started to sell out in a hurry so he decided to sell out his business interest completely. He wanted to get rid of the grocery business anyway but he didn't like the idea of giving up his radio business. He kept all of his radio and watch repair tools and he expected to come back in a few months. I was doubtful at first as I heard that we would be interned for the duration and I was convinced that the war would continue for 7 years at least.

["If anyone had told me that I would end up in Chicago at that time, I would have thought they were crazy. I only had a vague idea of the U.S. outside of California and I only knew a few of the larger cities and states. We were so settled in our way of life in Arroyo Grande that it was pretty hard for us to pull up our roots and go into an unknown life. The war certainly did change things for us.]

"It was quite a problem getting all of the business settled but we managed to meet the deadline. We decided to carry on with our insurance because we were not sure of what the future would be like and we wanted something to fall back on. At one time we almost did give it up as we were hard up for money, but we thought better of it. Axix Eiji had to run all around disposing of his business but there were plenty of buyers. We didn't have to give

things away like the Japanese people did in Guadalupe and Santa Maria. It was particularly hard on those families where the father was interned. My husband managed to sell out his stuff at a fair price even though he did take a stiff loss on some of the more perishable products in the grocery store. We decided to leave our bank account in town and my husband still keeps it there. He has not transferred it yet as we still have a vague idea that we might go back.

"We left all of our furniture behind with our landlady as we had no idea that we would be gone this long. We didn't see the sense of taking all of that furniture with us and we didn't store it with the government. All of our friends were helpful to us and I think that some of ~~us~~^{them} were angrier about us being evacuated than we were. Just before we left, I gave a dinner for all of the prominent business men in town as they had been so good to us. They gave us a very good leather suitcase as a farewell present, but they said that we would only have to use it for a short trip to camp and then come back home soon. They said it wasn't our fault and that Japanese militarists had started the war and they trusted us completely because we had proved ourselves to be good citizens of the town. I almost cried that time. I had a vague feeling that things would not turn out in the way they said, but I tried to act like it was only going to be a temporary trip away from the home town.

"I had an even more difficult time explaining the evacuation to my children. They just couldn't understand why we were the only family in town to be moving out like that. They said that they would rather stay at home and with their friends. I tried to explain to them that we were being evacuated on account of the war

out they didn't understand. They didn't want to leave the 'white house' which they had known all of their lives.

"When it came time to evacuate, we had to go ahead of my husband to Tulare and every day my children would ask me when daddy was coming with the car to take them home. It was hard to explain these things to them because I didn't have everything clear in my own mind and I didn't know what to tell them. In order to get ready for the evacuation, I still continued to go to Santa Maria in order to shop. I didn't go to San Luis Obispo as the Caucasians there were so much against us and many of the store keepers were rye. That area really wanted to get the Japanese out and they didn't hide their feelings. They arrested every Japanese in a car even with a permit. In Santa Maria there was no such feeling so I went there.

"I bought mostly outdoor clothes for the children as I knew we were going to a camp. Some of these families stocked up for 2 years in clothing but I figured that we could always order clothes after we got out of camp. I didn't want to take any of my furniture either as I didn't anticipate too long a stay altho I was not sure. Going all through these experiences was bound to be confusing on the mind. I have always been for the United States, but my feelings were terribly hurt about being removed. The loyalty part of me was not affected, but I felt that the American people were not being fair in removing us without trial. I figured that they gave us a very hard choice to make when they said to evacuate for the safety for the Pacific Coast. I didn't blame Japan for getting us into a mess like this, but I had to argue against Japan when I heard that many of the Nisei were getting extremely bitter against the United States. They didn't

know who else to blame. I didn't have a feeling of hatred against Japan but I just felt that we should not have been asked to make so many sacrifices, especially when there were so many Caucasians in California who distrusted us violently and didn't even consider us as American citizens. They wanted us move because they felt that we were dangerous instead of realizing that we were doing it to cooperate with the government.

["I worried so much about the future when I had time. I didn't know if we could get started again in business even ~~wh~~ if we went back to Arroyo Grande after a few weeks in camp. There were a lot of talks about deporting all Nihonjin and I worried plenty about that as I could not see how we could ever live in Japan. The older Issei said that it wouldn't be so bad as we could go to one of the conquered islands where we would be treated as an equal. I didn't think that we could ever live in a primitive way like in Japan. I had heard that Tokyo was about the only modern city in the whole country. I worried mostly for the children as they were so used to life in this country and I didn't think that it was fair to disrupt them so much.]

"We had quite a few family discussions about how we should evacuate. My husband's folks left for the white zone in early March and they wanted us to join them. I wanted to go because I felt that we would not be moved again but we couldn't sell our business in time. We finally decided to stay with my mother and her family since my father had been interned and we were needed around to help. At first my husband's brother was going to come with us but he decided to stick with his own family. We just had to split up because there was no other way of arranging things so we could go to camp together as one family unit.

"The day before Guadalupe was to be evacuated, my mother and family got a permit to come and live with us at Arroyo Grande. We were able to put them up as my landlady said that she would take care of our furniture after we were gone. In this way it wasn't necessary for any of us to sleep on the floor as we didn't have to rush around at the last minute to store the beds away. However, it was rather a hectic time during those few days when everybody was living with us. We had to buy food from day to day because we didn't want to have any excess things on hand when the time came.

"I remember we left Arroyo Grande on April 30. It was a Thursday and I was very excited because all of the responsibility was suddenly thrown on me. I was almost frantic trying to get my children together and leave everything in the house in order. My husband had broken out with the measles the day before so that he was quarantined in the hospital and unable to join us. I was so worried that he would give measles to my children so I insisted that he remain at the County Hospital until he was well. I didn't want to take the chance of having my children get sick in camp because I didn't know what facilities was provided. This arrangement meant that I had to go on alone with my children to Tulare and make out the best I could. I was exhausted by the time I had settled all of the last minute details and our arrival at the meeting station was a sort of anti-climax.

"We went to Tulare by bus and I didn't have any reaction until the bus was leaving town. Then the realization dawned upon me that I was leaving perhaps for good. I was so depressed and sad that I burst into tears. My daughters had to comfort me instead of the other way around. I was in a depressed mood all the way up to camp because I had such a strange feeling. My excite-

ment began to pick up as we approached the assembly center. I didn't know what to anticipate, but I was so let down and disappointed when I saw the camp that I cried again. I really had a low morale. However, there wasn't anything to do but ~~xxx~~ to make the most out of the place so I set to work. My children were having a grand time because they thought it was so much fun. I was glad they were too young to know what it was all about. [What got me down was the meals we had there. There didn't seem to be any system to it so that we were served a lot of tasteless food. I didn't have too much appetite anyway.]

"The first week, all we did was to move around. We finally did manage to get settled. I had a separate apartment for my family as I told the housing bureau that my husband was coming so that we needed a separate place of our own. My mother's family were assigned quarters right next door. We didn't get around camp at all during this first week because all of us got quarantined. We all came down with the measles! It was simply awful and we felt worse than any prisoner. It was a bad way to start camp because it made us conscious of being caged up and we couldn't do too many constructive things as we were unable to get out and gather pieces of wood to build the furniture. It was one experience that I'll never forget.

"It's funny how people tend to forget things as time goes by. I can look back on my whole Tulare experience now and be quite calm about it. I can certainly tell you that I wasn't calm when all of this happened. Pretty soon life in camp became a usual routine and nothing much happened. We just had to wait in line for everything and the rest of the time we sat around and gossiped. I found that the camp life wasn't so hard to take as I had expected because

there was a certain novelty to it.

"My children had an awful time in making their adjustments. They couldn't get used to the food and the washroom. However, they soon found some playmates and they forgot our past life after a couple of months. They didn't long for the different life which they had before as they kept occupied playing with other children. It was the first time my children had seen so many Nisei children. My two younger daughters had a very hard time at first as most of the little Nisei children around camp spoke Japanese and my daughters didn't understand. They were like foreign children for a while but they gradually began to pick up what the other Nisei playmates said.

"It was this influence which taught my daughters some undesirable things. They learned such bad table manners. I tried to keep my daughters's table manners closer to what is acceptable in polite society, but most of the other Nisei children didn't have any training at all as their Issei parents did not know of American table habits. Many of the Japanese families in camp had never eaten food American style and the Issei had a difficult time trying to use knives and forks. The children also learned a lot of bad words as everyone seemed to swear and I had a hard time trying to teach my daughters not to use these words because they didn't know the difference. I was surprised when I heard so many Nisei children swearing like little roughnecks and the parents didn't seem to care as they didn't know what most of these swear words meant. They didn't know that it wasn't nice to say, 'For Christ sake' because they were Buddhist families. They just thought it was another American expression which all children used.

"I started to speak more Japanese to my daughters so that they

would learn a little of the language but I spoke more English to them because it was a habit. I didn't know too much Japanese anyway. My husband knew little Japanese as he never went to language school and he didn't use it too much as all of his friends were Caucasians back home. He didn't care if our children learned Japanese or not, but I thought it would be better if they learned a little more since we might have to stay in camp for the duration. There were some comments made by Issei women in our area that I wasn't bringing up my children right because they didn't know how to address older women. I had not taught my children any Japanese courtesies as I didn't think they needed it before the war.

"I was quite worried about the further education of my children so I sent them to summer school which was opened up in camp. I didn't have too much confidence in that school as I was afraid the Nisei teachers didn't know how to teach very well because most of them did not have any training to teach. My daughters didn't like the summer school at all as they said it was only a make-believe school so they didn't take it seriously. One of the things that I was so afraid of was that my daughters would get an inferiority about race if they lived among Japanese entirely. That was the thing I worried about throughout our stay in the centers as I thought that my children would get the same kind of race consciousness I had before moving to Arroyo Grande. However, when I brought my children to Chicago Barbara brought some Caucasian children home from school the first day and my other daughters made friends at school so I didn't have to worry so much about that. I don't think that my daughters realize even yet that there are differences in race as they play with all other children and they are well

because they are so Americanized. We've only been out here for a little more than a month but my children don't talk so much about camp now as they are quickly getting adjusted out here through the school and the Christian Church next door. I guess I worry about a lot of unnecessary things in camp.

"When I was in Tulare I didn't work at all. I did do a lot of sewing and knitting for my daughters because I wasn't so busy keeping house and cooking. Most of the time I went out to gossip with the old ladies and Issei mothers in the barracks as I was the only Nisei mother in that area and all of the young people were busy doing other things. I had opposite viewpoints from the Issei ladies but I didn't think that it was any use to argue with them about politics as there were so many interesting things about camp life that we could talk about. We didn't have any newspapers in Tulare and most of these Issei women couldn't read English anyway, but rumors really spread around fast because of all the gossiping that went on. The thing I noticed mostly was that the Issei had a definite opinion that Japan would win the war in a short time and come to our rescue. They were sure that we would all be shipped to Japan and that the United States would take all of our money and property away. They said that even if we were allowed to take some money, it couldn't be over \$300. I doubt if most families had even that much. The old folks were convinced that we would have to remain in Tulare until the exchange boats for our deportation were arranged. They talked quite a bit about the war but I never did take part in it. It was mostly the oldmen who went around and spread a lot of lies so that we hardly knew what to believe.

"The majority of the Issei others were more worried about

their Nisei children's behavior as they said that the camp life would make them go wild. They were opposed to the growing number of dances which were given in camp as they felt that these modern ways made their Nisei children too impudent. They felt sorry that the Nisei didn't care to listen to their children so much as before and they didn't know what to do about it. Some parents were stricter with their children before the war and they practically locked their children in their barracks, but they couldn't hold them too long. Many mothers were so worried that their Nisei children were getting so fresh that they would be badly received in Japan when we were all deported. They were anxious that the Nisei learn more of the Japanese ways so that they would be prepared to go to Japan, but I think in many ways the Nisei became more Americanized, especially in social activities. A lot of the Nisei who came from the country never went to dances before they came to camp.

"Another main topic for our gossiping was about the poor living conditions in camp. It was almost expected that everyone complain about it among ourselves, but the Japanese in Tulare never did make a mass protest because the administration tended to be sympathetic toward us and the people felt that the WCCA was really trying to help them out. My family spent a great deal of time worrying about dad who was in an internment camp. Throughout our stay there, we tried and tried to get his release so that he could join us. We were always up in the air about that, but we continued to follow every suggestion and rumor as we wanted to keep our hopes up. I wrote so many letters for my mother. Every time we made a step towards his release, I would have a dream that dad was coming, but he didn't. At first I never told anybody about

these dreams as I thought that they might be a bad sign. I began to believe that dreams were opposite in the actual happening. After a year and a half in camp, we got a letter from Washington saying that dad would be paroled in January, 1944. I didn't have any more dreams as we figured that he would be home in two weeks. We began to get impatient when the whole month passed without anything happening and I wrote to Washington to find out what happened. I was told that they had nothing to do with dad's release as it was up to the internment officers. That very night I had another dream that dad's internment was being cancelled. I felt sure that the opposite would happen so I told my mother that I was sure dad was coming home the next month. My younger sister Fumi was just getting ready to leave camp in early March as she got tired of waiting for dad. But I told her that I knew he would be coming along in a few days because of my dream. My sister didn't believe me so she left camp to resettle the very day dad arrived in Gila. I've been superstitious about my dreams ~~about my dreams~~ ever since because there might be something in it. It really worked out for me.

"We didn't have the happiness of dad rejoining us while we were in Tulare Assembly Center. Getting him home was the main thing on my mind at that time. Toward the end of our stay at Tulare a lot of the interned Issei men started to come back so I had hopes of getting dad to join us also. I tried so hard to get his release but we were disappointed for a long time. In the meantime, life just went on for us and we settled down to living from day to day. I was so busy with my children that I didn't take part in many of the camp's recreational activities. My husband and I played cards with other couples. I didn't even have time to go

to church. I sent my daughters to the Buddhist church as this had been my religion. It was more convenient to send them there and I felt that they might learn more of the language if they went to the Buddhist church rather than the Christian one. I wasn't worried about them getting taken into the Japanese way as I knew that I was a greater influence in their lives.

"My husband had a difficult time adjusting himself to camp life and he was very much bored with it. He had a hard time because he didn't speak Japanese very well and he didn't have too many Nisei friends there. It wasn't hard for me because I knew more of the language and I met many of my old Santa Barbara friends there. I suppose I had a fuller day there than my husband and I didn't find time hanging on my hand as I had something to do. I didn't like Tulare any more than he did but I had to make the most of it for the sake of the children.

"One thing I did do was to forget about the future. I didn't think about it as we were living from day to day and camp life made the future look rather hopeless. I began to gradually lose the hope that we were ~~not~~ going to be allowed to go back to Arroyo Grande. There was some talk about releasing some Nisei to go back to Central California to help in the farming harvest but nothing ever came of that. We were being very complacent when all of a sudden, boom, the announcement came out that we were going to be sent to a relocation camp in Gila, Arizona. That really was a shock to me.

"I began to worry all over again. We heard that it was so hot in Arizona and I didn't think that my children could stand this heat. People were saying that the temperature went up to 135 degrees and I didn't know how the old folks could take that.

We also heard exaggerated stories about the immense size of the rattlesnakes and Gila monsters which would menace us up there. Many of the Japanese who had gone to Poston wrote back to friends in Tulare to tell them that the water was unfit to drink. We heard other rumors that Tule Lake was much nicer and we all wanted to go there. I didn't want to be removed out of the state, but it was a new adventure for me as I had never been out of California before. I had a hard time again explaining to my daughters that we were not going home to Arroyo Grande for a while yet.

"I tried to get my daughters to think of going to Gila as a pleasure trip. I said that we were going on a train and my children were excited about this as they had never been on one before. By this time Arroyo Grande was beginning to fade away into the past from their mind, but every once in a while my daughters wondered why daddy didn't take us in the car for a driving trip. We were pretty busy packing all of our belongings once more so that the last week at Tulare was most busy.

"My daughters and I were put on the first car on the train and my husband was made a car captain on the last car so that I didn't see him at all during the trip to Arizona. That was a pretty awful trip and I wouldn't want to take another one like it. We ~~xxx~~ barely had enough space to sit down. We put suit cases between the seats so the children could sleep a little. It was unbearably hot and it took two days to make the trip. Ordinarily it would take only one day. We finally got to Gila on September 1, 1942. It turned out to be the hottest day of the year and we were so uncomfortable and irritable because we had to wait in the train to wait for the busses to take us into camp.

"When we got into Gila, we had to walk through all of that

soft dust and we were pretty miserable. They gave us our apartment but we didn't get a good assignment as we were located the furthest away from everything in the whole block. There was no hot water in the shower room or electric lights in our barrack because the camp was very incomplete. We couldn't get any steel beds and there were open ditches all around our barracks. The first night we had to go to bed dirty and without any lights. After that we had to take cold showers for about a month.

"There was nothing else to do but to try and make ourselves as comfortable as possible. Everybody was busy getting scrap lumber so my husband and I went to steal some along with the rest of the people. Eiji wasn't much of a carpenter so we built a few shelves and a rough table. We found it easier to send for things through the mail order catalogs. A lot of families never sent out for any furniture as they were extremely skillful in carpentry work and they made all of their own things.

"We were given a fairly large end room so that we were not over-crowded. After a while it became the same old routine. At first it was so hot there that we couldn't do anything. Then my husband went out and got a job in order to keep himself occupied. In October my daughters started school once more. It was the first time for Kay and Dianne to go to a regular public school even though it was located in camp. They were so timid at first, but they got very independent after a short time in camp and they began to do things for themselves. I was worried about my eldest daughter because she is the most introvert of the three but I am surprised because she is always bringing home Caucasian girls with her or else she visits them at home.

"The Gila school was pretty well planned for the elementary

grades so that my daughters made fairly good progress. Kay did real well and she completed two years in the school there. Now this is the first time that my two youngest daughters are going to a real public school with Caucasian kids, but they notice the difference altho they wonder once in a while there are not more Nisei kids in the school here. But I think they will forget all about camp school after they get adjusted in the school out here.

"I think that camp life made my children less timid and less shy. However, if we had stayed there much longer, my daughters would have gotten out of hand like other Nisei children are doing now. You can't help it in a camp like that. I never go to cook for them. I didn't have the chance as we all ate the same food at the mess hall prepared by the regular cook. I did enjoy not having to wash dishes, but I occupied myself in other ways. I had to do my daughter's laundry and sew their clothes, knit sweaters and stockings and things like that. For a short time I even ^{went} to a drafting class so that I could make more dresses for my girls.

"In Gila I didn't make many new friends as my old friends from Tulare were still around. I didn't do much for recreation except to play cards. My husband worked on radio repair work in the evenings while I knit or read. I didn't do too much reading. I would say that it took about a year to get adjusted to Gila and the rest of my time there was just a routine life. I had an appendectomy during my first winter there so that slowed me down considerably. My mother felt that I shouldn't do any heavy work for six months so she insisted upon doing everything for me.

"I got pretty tired with camp life eventually and that is why I took a mess hall job in July, 1943. I worked there until the middle of March, 1944. [I was the cook's helper and this work

consisted mostly of cutting up vegetables. I got along well enough with the Issei cooks. I was the only woman on the cook's crew so that they didn't attempt to look down on me as they were too short of help. I wanted to quit this job after my husband resettled but I found that I wouldn't get clothing allowance so I decided to keep on the job. It was dull but it helped to pass the time.] As time went on, the activities of the camp gradually dropped down since there weren't many enthusiastic people left behind to initiate new programs. I didn't go to church at all except for funerals as I wasn't much interested. I never went to any of the camp activities except one block meeting. Only Issei went to these meetings and they used to gripe about everything. Gradually they became more constructive and when I left they were planning a lot of farewell parties for people leaving or to honor some soldier who had come in on a furlough to visit his family.

"I didn't take part in any of the political activities in camp as I was a home-body and I hardly know what was going on. A couple of my girl friends would come around and we just played classical recordings in the evenings and talked about light things. The war became so distant to me altho the Issei continued to follow it closely as they subscribed to the Japanese papers which came in from Denver. Every time a headline came out in the American papers about American victory in the war, the Issei refused to believe it. They always got the story from the other point of view and I heard that there were some short-wave radios in camp.

"By this time Japan was losing quite a few battles and the Issei were not so confident as before. The Japanese newspapers also seemed to have many of the news stories written from a different viewpoint so that it did not exactly look like defeats for

Japan. It was hard to trace this difference in writing up the news stories because the news appeared to be the same when it was translated into English. The Issei much preferred to listen to Japan's version. I heard rumors about short-wave programs many times but I never paid much attention to it. I heard that the news which came over the short wave eventually came out in the American papers so that people in camp actually believed that America was trying to fool the people into believe that they were winning the war. Many of the Issei passed the story around that the short-wave from Japan had told them not to resettle because the Japanese government would take care of them after the war. I think that these things influenced a lot of the Issei not to resettle, but I felt that the Issei had nothing to do with Japan.

"I didn't like the personnel at Gila very well because they were not as sympathetic as the administration we had in Tulare. I thought that it was all a lot of graft the way they were running things and they didn't care too much about our being comfortable. In Boston, the people had much more to say in self-government, but in Gila the administration should shift us all around and it would not take any kind of responsibility. I think that there were many WRA officials who were sincere in helping us, but they just were not as efficient and they did not want to risk their jobs to speak up in our favor. The people in Arizona were much more antagonistic towards us than it had been in California.

"The Issei in my block all mistrusted the WRA as they said that these officials were not working for the good of the Japanese in camp. Many of the farmers were griped as they wanted to go out early in the morning to work so that they could take the hot afternoon off. However, the WRA officials in their cool offices

in the administration building turned this request down and this got the Japanese farmers quite worked up.

"The people in camp all began to grip much more than in the assembly centers. They didn't like the dust and incomplete facilities, but the food got much better so that these complaints gradually died down. For a while the Japanese in camp believed that the U.S. government was going to starve them to death so that many Issei in our block stocked up on food in the canteen. One time a rumor went around that the mess hall workers were going on a strike (April, 1943). The WRA was cutting down on workers and this made it very hard on the cooks. They were refused extra helpers so they talked about walking out on their jobs. This happened right after I went to work at the mess hall.

"I had to sign a petition saying that I would be willing to walk out with other workers if the cooks decided to strike. Once we all did quit, but not all of the mess hall stuck together so that it was a failure. The Caucasian head of the mess operation explained that there just wasn't enough money in the WRA to put on extra workers so that we decided to go back to work as the people had to eat.

"The only time we had real excitement in camp was the registration by the Army. (February-March, 1943). This issue didn't bother me too much as I knew on which side I was on. There was quite a bit of confusion about it before the registration was completed. The people didn't realize what they were in for if they signed 'no-no' to the questionnaire. They thought that it just meant that they would be exempt from the draft if they answered 'no'. Several Nisei boys told me later told me that they were fooled into making a negative answer by some Issei in our block.

~~They thought~~ I tried to get them to sign 'yes-yes' as I told them that Japan wouldn't take them and they should be loyal to the country of their birth. But my talk was not very convincing to some of the Nisei and they are now in Tule Lake.

"The people of my block were pretty much against the registration. They did not think that the Nisei should be asked to fight for the U.S. after being put in a camp. The rumor went around that the Army was going to take the Nisei in order to put them in the front line because there was such a shortage of men. The thing that hurt them most was that they had been kicked around and mistrusted. The Issei said that we were treated like unwanted people and that the Caucasians really thought that we had done something wrong. They said that we should resist the registration because the Army wanted to take the Nisei boys just because there weren't enough soldiers left to fight their own war. All of this talk influenced Nisei a lot and quite a few in my block answered 'no'. In fact, very few answered 'yes' to the questionnaire.

"Some of the Issei even came around and tried to influence me. One old man told me that if we all answered 'no', there would be a Senate investigation and we would all be allowed to go back to California when it was found out that evacuation was all a mistake and that it was all pushed by the Jews. My only argument was that I only had one choice and that was to be loyal. My husband and I kept our mouths shut after that as we felt that we had to stick with this country no matter what the other block people felt or or thought.

"Our whole family was not united on this registration business as my mother was much against it. She was rather bitter because dad had been innocently interned and he had not been re-

leased despite all our efforts. She never came right out and told me to write 'no' to question 27 and 28. But she told me to think twice before I decided to answer 'yes'. She intended to answer 'no' herself and she wanted all of us to do the same thing because she felt that our family would never be united again until we were deported. She was sure that the interned men would all be deported and she didn't want the family split up. Later on she was very glad that we had answered 'yes' because dad was sent back to us. She answered 'yes' herself after the Issei in camp suddenly decided that it was the best thing to do. My mother saw how hard it was for families to be split up and sent to Tule Lake and she was glad she was not sent up herself. She did not think that it was a loyalty question at all because her questionnaire only asked her to obey the U.S. laws. That was easy for her to do because she had no thought of sabotage against this country. My mother really was surprised when she went in for the registration sign-up and found that it was so easy to answer. She had expected some kind of complicated cross-examination by some hard-boiled Army officers. Many of the Issei in our block believed this.

"Altho we did not have any outbreaks at Gila, there were not many Nisei who volunteered in the Army from our camp because of all this fuss. The Issei looked down on Nisei who volunteered at first but later on they changed their minds about Nisei soldiers, especially after they were drafted. The Issei did not feel that they could oppose the draft directly as they realized that they couldn't oppose the U.S. government on a thing like that. However there were a number of more excitable Issei who opposed everything that this country stood for and they continued to do

so even though they did not go to Tule Lake.

"The draft announcement for the Nisei came early this year and the Issei were even more bitter about it than the Nisei at first. They opposed it very much and they got a lot of the Nisei to object but in our camp none of them refused to report for induction when the time came. I heard that in other camps a lot of Nisei were put in jail because they were opposed. I don't think that the Issei like the draft yet because they don't want to lose all of their sons but there is nothing they can do about it. At first they gave the same sort of argument against the draft as they did against registration. I went to visit my husband's father in Boston about that time and the people there were holding block meetings to try to get a petition signed saying that the parents should be allowed to go back to California if their sons were drafted. The same kind of talk was going on in Gila when I got back but nothing came of it because people were afraid of being separated from their families if they made too much of a protest.

"The ones who made the most fuss about the draft were those who had signed up to go to Tule Lake. They didn't care as they definitely had decided to return to Japan after the war. The segregants started to leave Gila for Tule Lake in September, 1943, so that is why there wasn't a greater fuss in our camp when the draft announcement finally did come out. The people were expecting it right along but it still wasn't a surprise when it came. My block had the second highest percentage of people going to Tule Lake from among all of the blocks. It was practically empty after the segregants left. Gila, as a whole, sent more people to Tule Lake than any other camp. The people from my block who went

to Tule Lake were Southern California farmer people and they were bitter as they lost everything at the time of evacuation.

"There were no hard feelings between the loyals and non-loyals, but I knew that a lot of the segregants regretted going to Tule Lake at the last moment but they could not do anything about it at the last moment. Many of them wanted to change at the last moment but they were afraid of losing face if they changed their answers at that late date. I know a lot of Kibei wanted to stay behind but they thought that they would have to volunteer into the U.S. Army right away and they didn't want that. The question in the registration which bothered them was something about 'Would you be willing to be grafted into the U.S. Army?' and these boys thought it would be immediately so these boys signed 'no'. Quite a few Nisei went to Tule Lake too but the main reason was that they wanted to stick with their families.

"A lot of the 15 to 17 year old Nisei kids were forced by their parents to answer 'no' to the registration and they couldn't oppose it too much as they felt they would be stranded in camp without any relatives or friends if they broke with their parents. Many were told that they would be without a country at all as all of the Nisei were going to lose their citizenship any way. Over 2,000 went to Tule Lake and the majority were country people and I think they were bitter about losing their property and everything.

"The main reason they gave for signing up for Tule Lake was that they felt no more chance for them in this country. I knew the family who lived across from us and they went to Tule because they heard that Japan would give them \$1000 per head, after they returned. The father of this family was 70 years old and he had seven children who were all under 17 years old. He felt that he

he could never support them again in this country as he had absolutely nothing. There was another case of a Kibei who regretted his answer at the last moment as he felt that Japan would draft him as soon as he was sent back and he tried to get another hearing but he was refusedx because he still said he didn't want to fight for this country. In another case, the Kibei boys of a family went with the parents and the property was left with the sisters who remained behind. The parents asked these boys to answer 'no' as they didn't want their sons in the draft. The second son had volunteered to the U.S. Army before the war but he had been discharged after Pearl Harbor so that he was terribly hurt and resentful about that. That was the reason why he felt hurt and he didn't want to serve the U.S. Army again after being treated like that.

"In many cases in my block the old men signed up for Tule Lake as they felt it was a good chance for them to go back to Japan to die. They had been farm workers for 20 or 30 years and they had nothing to look forward to in this country. There were a lot of young kids who went to Tule Lake too but it was mostly a matter of family influence and not because they were disloyal to America as they had no choice. I think these kids are just as loyal Americans as the Nisei who remained behind as they were fortunate enough to have parents who answered 'yes-yes' to the registration.

"However, it did the camp good to get rid of the known disloyal persons, but not all of the segregants were disloyal. A lot of the Issei answered 'yes' just because their sons were old enough to be firm in their answers and these parents wanted to stick with the children. If these Nisei had been younger, they

might have been influenced by the parents to go to Tule Lake along with the rest. I've often wondered if the segregation really did accomplish the purpose of separating the loyal from the disloyal because I was close enough to a lot of people to see that there to see so many other issues involved in their final decision. I know that a lot of people decided to repatriate because they saw no more hope in this country after working hard for 30 years and then being kicked out of their home. That is why they decided to take a chance with Japan where they had more of a chance to be treated as equals. A lot of the parents actually believed that it was better for their Nisei children to go back to Japan with them as there would be less prejudice and discrimination against them in a country where they all had the same racial characteristics. They would be accepted as Japanese if they conformed to the Japanese ways. In this country, the Issei felt that no matter how much they conformed to the American way, they would never be accepted as American. This was a blow to their pride and I sympathize with them.

"As far as I was concerned, I only saw the future for my children in the good old United States. My husband and I knew that we could never get along in Japan with our lack of knowledge of the Japanese ways of living. [It was after all of this registration and other business that my husband began to think definitely of resettlement. He had wanted to get out of camp for a long time anyway. He saw an offer for employment in a domestic job and he was even willing to take that if we didn't have kids to worry about. [I began to think about resettlement too because I was anxious to get out once more. The only thing that held me back was the possibility of my father's return to the family, ^{from internment} we talked

of leaving my children with my mother while we took a chance on the outside. It was mostly my husband's urging as I wasn't quite as enthusiastic. He had only worked in his own business all his life but he was willing to take a domestic job in order to get his freedom. That's how badly he wanted to get out of camp. We talked of this more and more but we couldn't arrive at any definite decision because I was hesitant. We weren't sure where to go and how we could make out. There were so many things to be talked over that couldn't be discussed in a matter of days alone.]

"Around March or April, 1943, my brother-in-law, Mike (CH-35) decided to go out and my husband wanted to go out with him. I didn't want to go to Chicago but my husband felt that job offers would be better there. He wanted to know where I wanted to go and I suggested Minneapolis as I had heard that it was a beautiful state. I didn't want to get too far away from Gila. Eiji was thinking of looking around in Salt Lake or Denver but for some reason he gave up the idea.

"Finally my husband began to definitely apply for Chicago jobs even though he had heard from a friend that there were some job possibility in Salt Lake. He was still trying to make up his mind when an offer for a radio repairman job came through from Chicago so that he immediately came on out. Eiji wasn't sure of a job but he came out anyway as he was impatient to leave. We talked about my plans to join him with the children later on but nothing definite was settled. I had heard many rumors about how cold it was in Chicago and I was worried that my children² would not be able to stand it. I wanted to find out how my husband would make out as I knew living costs were high on the outside.

"At first I wanted to wait until my dad came back, but we

decided that I would follow with the children in September so that we could get used to the coming winter. Then my father wrote and said that he had received a hearing in November so I wrote my husband and told him that I would like to spend a couple of months with dad before I resettled. Eiji wrote back and said he liked Chicago and he wanted me to just come out for the trip and see for myself but I thought that it was too cold and my sister got sick so there was nobody to look after the kids. I just kept giving my husband uncertain answers because I was worried about housing and things like that.

"We waited and waited for dad to get his final release but it was held up for some reason. I had promised Eiji that I would come for sure in April (1944), however, dad came late in March so I cancelled my leave to spend some time with him. We hadn't been expecting him because everything seemed so indefinite. I was busy packing to leave when he arrived in camp. My family was thrilled to finally get him back. Dad was so happy to be back that he was raring to go see his old friends to see what they had been doing during the year and a half he had not seen them in.

"I thought that my father would come back in a very bitter mood from the internment camp, but it wasn't that way at all. He saw everything from a completely different viewpoint. My younger sister had resettled the very day that dad arrived against my mother's consent. When he heard that she went with the intention of stopping in at Santa Fe to get his release, he was reconciled at her leaving as he appreciated that she thought of him. Dad had been opposed to any of us resettling and he had mentioned it in many of his previous letters. He said that he had heard many rumors about people getting into trouble on the outside. In the

internment camp he had heard over the short-wave that Japan had advised the people to stay in camp. When he came to Gila and saw that the people were leaving anyway, he knew that he couldn't hold the family there permanently so he became adjusted to the idea of my sister's leaving. Another sister had already gone out before with her husband Mike and I was to follow soon.

"I stayed on in camp until June. I finally decided that I had better leave pretty soon as [I knew that camp life was not good for the children and I felt that things on the outside couldn't be as bad as I feared. The children were learning some bad manners and I felt that their whole future was being endangered just because I was afraid to take a chance. I felt that it would leave a permanent effect on them if we stayed there much longer. < One of the reasons why I had stayed on was that I wanted my daughter to finish up her school year so that she would not be put back a grade. > I was convinced that I could rear my children better if I had a more normal household.]

"After dad came back I really noticed how monotonous camp life was getting, especially in the evenings as I just sat at home by myself or talked to my mother or sisters. Not many people from my block had resettled as most of them didn't want to go out and we had about the most rumors going on about the dangers on the outside of any block. In fact, most of the people from our part of the state are still in camp so I guess it's a pretty conservative group.

"I became filled with the idea of getting out when I realized how much more privacy I could have. My husband was well started on providing a new home on the outside. He was getting good pay and he had managed to save quite a bit of money. He said that the

cost of living was not as high as I had imagined. I wanted to get out and enjoy civilization for a while after my dad was settled in camp at last. I wanted to shop and go to real theatres and things like that. I had missed all that in camp but I was willing to put up with it as long as dad's return was so indefinite. This was the real reason for all of my delay. Of course, other things like rumors about how hard to make ~~xxx~~ a living, the difficulty of finding homes to live, the cold climate and the Caucasians stare all did influence me and make me hesitant too. My mother worried mostly about us making a living and she discouraged me from leaving as much as possible. She was sure that my husband would come back to camp any day as he could not support a whole family on the outside.

"About March of this year I hesitated for another reasons as my husband wrote and said he might be drafted into the Army right away unless his family was out there. That had been the reason why I decided to come in April instead of waiting for dad. But I hesitated again because I thought that if Eiji was going to be drafted soon it was no use to bring the kids out. I thought of leaving the children with my mother and joining Eiji until the time came for the draft and then return to camp. However, Eiji wrote and said he got a deferment shortly after that so I decided to bring the children with me. Then my dad came and that delayed us for another couple of months.

"Leaving camp was rather difficult. A neighbor of mine promised to help me pack my belongings but he suddenly went out on a short term leave so my dad had to help me with most of my packing. My daughters were happy about seeing daddy again and this was rather infectious. However, I hated to leave the family at

the same time as dad had just come home and his family was dwindling down to nothing. He understood that my place was with Eiji no matter what happened so he made it easier with me.

"My mother was worried right to the day I left. She had tried to talk my other sisters out of leaving but she didn't try to stop me like that. I guess she knew that Eiji had a good job so she thought that we might get along. We had a pretty big savings from before the war to fall back on so that we had a little more to start out on than most resettlers, I think. I told my mother that I could come back to visit her ~~xx~~ within a year, but she thought that it would cost too much so she felt that it would be a long time before she would see any of her resettled children again. She was worried most about whether we could make a go of it in such a strange place as Chicago as there were rumors circulating about our block and my mother heard every bit of it.

"The main thing I was worried about was the cold weather since I had never seen snow before. Eiji said it was nothing and he quickly got used to the low temperature. I still was doubtful if my children could stand it. I also heard of the summer heat waves in Chicago but that didn't bother me so much as I felt that after being in Arizona for ^{over} a year I could take any heat.

"When I left camp I was so sad. After dressing my daughters for the trip I went to say goodbye to all of the block people whom I had gotten to know while working in the mess hall. They all gave me farewell presents and wished me the best of luck. They thought I was so brave for taking a chance with three children. After that I went to say goodbye to my parents and my mother's parting words were that some day we might all be able to get together to live in California again. We all cried when the truck

pulled out for Phoenix. Even my daughters cried about leaving their friends behind, but they got adjusted to the future as soon as we got into Phoenix and I was certainly surprised about that.

"As soon as we arrived in Chicago we went over to my sister's (CH-26) house. [Eiji then said for me to hurry up and get cleaned up so that we could go hunting for an apartment right away. He had been unable to find a place for our family in all the months he had been out here. He thought that he had a place lined up, but I didn't like it when I saw it because the kitchen was too dingy. We tried to get into a lot of apartment houses but we didn't have any luck at all and I began to appreciate the hard time we had. For the next few weeks, all we did was go house hunting at every opportunity.

"We were very crowded living with Yone as she had a family of her own. All of her friends were trying to help us find an apartment. We could only find vacancies on the fourth floor in many places but I didn't want to take any of these as it would have been too hard for my children to go up and down those stairways. In other places I felt sure I was discriminated against because the landlady refused to let us look at vacancies. We ~~tried~~ ^{tried} to get a place on Sheffield St. but we were given the run-around by the owner.

"Finally we located a place on the second floor. The landlady there was a German lady and she had four kids of her own. She wanted to see me first so I went and talked to her and to inspect the apartment. I liked it fairly well after all those weeks of hunting so I said I would take it. Then she said that she had to get the apartment fixed ~~up~~ ^{up} a little but couldn't find a carpenter ~~for~~ ^{or} plumber to do the work. Eiji went out and lo-

cated a plumber and a carpenter. We were relieved to be finally settling down. Eiji went to pay for the apartment. The German lady immediately began to cry when she saw him and said that it would not be safe for us to move in because the people next door had threatened to burn the house down if any Japanese moved in.]

"I was desperate for an apartment so I went to the WRA and asked them what I should do. They advised me to move in if the landlady was still willing to have us. They said they would send a WRA to talk to the people who made all the threats. But the next day Eiji stumbled into this vacancy so we moved here. It's a much better place than I had expected. I was just about ready to give up in discouragement when our luck turned. Eiji was just walking along the street when he found this place. He had been in the habit of looking every morning, noon and night for vacancy signs as he would walk home a different place each time. He saw a sign here and came in to inquire.

"He didn't think that he had much chance because he was told that he was the second applicant in line and it didn't look so hopeful. The building was owned by the church and Rev. Kelly was going on a vacation on August 1. The other applicant didn't care to move in that soon so we were given our chance. We were overjoyed to get this nice place. It has two large bedrooms and a very large front room. The house is brick so it will be much warmer in the winter. I think that it's much nicer place than my sister's. I don't think very many Nisei are fortunate as we are.

"We immediately began to furnish up our new place. Eiji had his own bed at Yone's partment so we only had to buy a large bunk bed for the children. We bought a new rug for the front room and

then we browsed around in some of the second hand store on Halstead St. for the rest of the furniture. We have spent well over \$300 already to furnish the flat and there still so manythings to buy as curtains and chairs. I've decided not to send for our furniture in California as we can sell it to people out there and buy the things here as cheaply. I'm going to send for my refrigerator, my large kitchen stove and kitchen utensils. I don't know if we should do this as we might go back to California some day and I don't want to have to buy all of these things all over again.

"I really would like to have another bed room but these rooms are quite large so I am fairly satisfied with this arrangement. Most of the other Nisei seem to live in such dinky places on the third and fourth floor but we are on the first floor and there is only one other family in the building, Rev. Kelly's. One thing I miss here is a backyard and a place to hang up my laundry. For Chicago this is supposed to be pretty good but it wouldn't compare to our little home back home. I still would like to go back to California but if we stay here in Chicago we will stick to this house as I doubt if we can get anything better without paying a fortune. I would like to live more out in the country as I don't care for the city life too much." However, this would depend upon my husband's work.

"We get along so well with the landlord as he is the reverend of the church next door. My children go up to play with his little girl and they attend Sunday School classes together. He is very helpful in all of the suggestions he makes and his wife comes down to visit me quite often. I don't know any of the neighbors in this district yet as everybody seems to tend strictly to his own business. It's not like a country town where you know all of your

neighbors.

"My children are the only Nisei kids in the school which they attend down the street so I guess there aren't too many Japanese in this neighborhood. I don't think it's a good idea for too many to come in as it might cause resentment. If we scatter out, the hakujin will get to know what we really are like. However, I have encouraged a few of my friends to come move near me. I wouldn't like too many of them around though as it might not be so good for my children. Right now they don't have any problem at all in playing with the hakujin children and their parents don't tell them not to play with my daughters.

"My husband got a raise in his job recently and he is doing well at the radio shop. The boss is quite satisfied with him and there is no danger he will get fired in the immediate future as he is swamped with work. When Eiji gets sick the boss very seldom docks him for absence. My husband only works 42 hours a week and it's been a bit easier since the boss came back from the Army. Eiji feels that there are post-war possibilities in this work so he is not worried too much about the future. He would like to go back to the coast but he would like to live in a bigger town than Arroyo Grande for business reasons. He doesn't know if he will be able to get started there again because of the attitude of the California people against the Nisei.

["We really haven't talked too much about the future yet as we have been so busy getting settled here. Eiji mentioned once that his future has to be in a larger city. He believes that he may eventually open up his own shop but that is still a very vague plan yet. I haven't thought a lot about the job future of the Nisei but I do know that a lot of Nisei are bound to lose their

positions as soon as the soldiers come back. Eiji won't be affected as much as other Nisei as he has a special skill and he doesn't feel that it will be too bad for him altho he might not be making the wage now unless he gets into his own business.]

"My husband was buying bonds until I came out here, but we've had a close call since then because we have been furnishing the place up and our expenses are rather heavy. We are still going to have to buy winter clothes for the children as we didn't have any heavy things for them in California or Arizona. We'll probably continue to go neck and neck along with Eiji's income for some time yet.

"I don't budget at all yet as things have been too uncertain. All I know is that the money goes out rapidly. We pay \$40 a month for rent and the gas and light bill amounts to around \$6 a month. My food bill is approximately \$25 a week but last week it went up to \$35. I expect clothing costs will go up as my children need quite a bit and we haven't bought any of it yet. Laundry and cleaning is another \$5 a month. We usually send about \$10 of gifts of obligation present to the family and friends in camp. Our recreational expenses are small as we can't find anybody to stay with the kids so we don't go out at night. I don't know where the rest of the money goes right off hand, but I do know that we haven't saved anything since I arrived with the children.

"Sometimes this worries me a lot because I'm not making the budget meet. I don't think I could do much better if I planned it carefully because there are so many expenses yet. But I think we will be able to make a go of it quite nicely after we really get settled down. We will be able to reach almost the same standard of living we had back in Arroyo Grande altho I used to be a lot

more extravagant with money before the war. Our food bill was nothing as we owned a grocery store and I got my vegetables for practically nothing. When I came out here I thought the prices of vegetables were terrifying as they were 20 times the amount I paid before the war. However, I have heard from friends back on the coast and they tell me the price of vegetables is just as high out there now. We never skimp on food and I think we will not have much difficulty once things are settled down.

"My husband recently got another Army deferment until December, but I have made up my mind to take it in stride. I won't be able to live on the \$120 army allotment so I'll just have to go to camp unless I find somebody to live and share expenses with. I'd go to work in that case as my children are old enough now not to need my constant attention and most of their time would be taken up by school.

"I don't know about the future of the family resettlement for those who are still in camp. There are 19 members in my family group in all, including children. Nine of us are out here and nine are left in camp. There is one sister in a sanitarium in Santa Barbara. (Motoko defines her family group as her immediate family and their husbands and children. She does not include her husband's family at all.) I see my sister Yone about three times a week as she lives only two blocks from here. She has been out here for a year so that she tells me where to shop and things like that so I depend upon her quite a bit. She gives me hints about how to keep the house warm during the winter. I don't know what we're going to do about the nine members of the family left in camp. Dad is too old to start anew and I don't think we can support him. My other sister's husband has been drafted so that

she couldn't possibly come out here with her two kids. Dad wouldn't want to come way out to Chicago right now because he would feel that it would be too far away to leave his other daughter stranded in a sanitarium in Santa Barbara.

"I have one sister who has just graduated from high school but dad will not let her come out for another year as he feels that she is too young. The other two in the family are much too young to come out on their own as they are still in school. I expect the rest of the family to stay in camp for the duration as there is no way of resettling them now when we are having such a hard time ourselves.

"I don't know what is going to happen to Eiji's folks. His father doesn't want to leave Boston right now and his brother and family are staying there with him. They have the ranch in California to return to so they aren't thinking of permanently resettling any other place. Eiji has a brother in a sanitarium in California too and his family doesn't want to resettle when there is a chance for them to go back to their farm in California. His brother may come out for a visit to see how things are out here and he may leave Boston for the duration at a later date but he is definitely planning to return to California. It's quite a problem trying to figure out to resettle other members of the family when the going is a little tough for us right now.

"I'm getting used to Chicago already and I feel that it is better than being in camp by a long shot. My children enjoy it very much now that they are going to a public school. They have found a lot of friends at school so that they are never home in the afternoon. They get along well with hakujin children and they haven't mentioned missing their Nisei friends recently since

these things aren't so important in their young minds. I'm glad that they are able to make these adjustments so easily.

"I would hate to be forced to take my children back into a camp atmosphere unless it were absolutely necessary. I'm not teaching them Japanese out here altho I would want them to know a little of it as long as their grandparents are still alive. Otherwise it isn't necessary. I wouldn't think of sending them to a language school out here as they like to play after school and I wouldn't deprive them of that pleasure as I feel that it would be useful for them to visit the homes of their hakujin friends and bring them over here.

"I hope that we will be able to give them all the education that they want. I don't know if we will have the money to send them all to college but we have this plan in the back of their mind. I want my daughters to have all the opportunities that I didn't have. Camp life has less of an affect on their as I worried about. My daughters seemed to have picked up out here and they don't have an complex at all. I don't want them to have any sense of inferiority as that would tend to make them timid. I'm glad they're more extravert than I ever was.

"Now that my daughters are in school I have more time to myself. But it does get lonesome at times when I have no shopping to do and I stay home all day. As a rule I get my afternoons free to sew, read or visit friends. In the evenings I listen to the radio or relax by writing letters. About once a week the boys come over here for a card game. Sunday afternoons we usually have visitors or we go out to visit. I haven't done much social visiting out here as it is inconvenient with children.

"Most of the people I see frequently are relatives or their

friends. I've met a lot of Mike's friends because that we stayed at his house. We have very few old friends out here. I suppose we know about 10 or 15 people and most of them were met out here. On our social visits we mostly play bridge as our friends are married couples. I don't have any social contacts with Caucasians yet but I would like to. It is a little hard living in such a huge city where everyone is so impersonal. We just don't have time to attend any kind of social event so I don't know if there is much discrimination going on against the Nisei as I have heard through rumors.

"I don't even get to the movies very often. In spite of all this I don't feel tied down at all as I get more gratification out my children and watching them grow up. Sometimes I would like to step out though because I am still young enough to enjoy social activities. Camp life is what made me stay home a lot and I sort of got used to it. I do feel much freer out here as we have our own home and we have to do everything for ourselves. I'd rather have it that way than live in a camp where everything is provided as that is a sort of deadening life. It feels more like living like the other people when I'm out here.

"One thing I believe in is that we should learn to mingle more with the Caucasians than to group by ourselves like on the coast. I know that it would be better for my children if this is done even though it may be a harder thing for us older Nisei to do. I have enough Nisei friends out here now so I don't long for any Nisei organizations out here as such a thing may prove harmful to all of us. I don't know how the other Nisei feel about it, but I think that they are pretty well scattered now and they seem to be getting along. They don't have too many of their own Nisei

clubs yet so they must be having other activities to occupy them.

"I guess that if the older folks want a Japanese colony out here, it might be okay for them. But the Nisei speak English so that they don't have any trouble in ~~tax~~ shopping or anything like that and they don't have to live together all in one group. I've heard many stories about zoot-suiters on Clark St. and I wouldn't want a Nisei town here if it is going to be composed of a lot of yagores who will give us a bad reputation. The Nisei seem to be grumbling too much without realizing how well off they are. Things aren't perfect but at least the Nisei are getting a chance to make something of themselves and most of them didn't have this chance before the war. I get pretty disgusted about zoot suiters on Clark St. going up to Nisei for quarter hand-outs. Why cant these boys go to work instead of making such a bad reputation of being no good bums? I don't know what's wrong with them but I don't think they have much ambition.

"I think that the Nisei don't want to make more Caucasian contacts as they feel that they wouldn't be accepted. From my past experiences back home, I know the Caucasians will take you in if you meet them half-way. I've been here only two months but I plan to go calling on the parents of some of my daughters' friends so that I will be able to make a few friends in this way. I haven't gotten around to it yet as I've been so busy getting settled up to now.

"There could be a Japanese town here in a section like Clark St. but I don't know how successful it will be. I know of only two Japanese grocery stores but they charged such outrageous prices that I only went once. I usually go to a Chinese store at

827 La Salle St. and prices are much cheaper there for Japanese food. Rice is only \$8.75 a sack ~~sixxxxx~~ instead of 9.75 or more at the Japanese store. Toguri sell shoyu at \$1.25 for half a gallon and at the Chinese place I can get a gallon for \$1.25. I think that the Japanese stores here are trying to take advantage of the people and charge high prices because they are interested mostly in profits. The Nisei are passing word around that it is cheaper to buy Japanese food at the Chinese store and I think the owner will build himself a good business by being fair in his prices. This Chinese boy is making a lot of friends and he has a Nisei girl friend now. He doesn't try to bleed the Nisei like the Japanese does. We eat Japanese food about three times a week and it is a little cheaper on the budget. Potatoes are ~~cheap~~ so expensive and we use less meat when we cook it Japanese style. We eat it with chopsticks too but that has nothing to do with our feelings for this country. It's really not Japanese food as rice and shoyu are the only thing that we just very much. This rice business gets to be a habit as we had so much of it in camp.

"I'm gradually beginning to feel more at home out here and who knows I may even stay in Chicago. I hope that the war hurries up and ends as I will be able to breathe easier. I think that it may be hard for us for a while after Japan is beaten because a hakujin will still look on us as Japanese. There is still a lot of work needed to explain our position here. I know that I'll never go to Japan to live and my children's place is in this country. I'd like to go sight-seeing in Japan just I'd like to go to any foreign country, but we will never be that rich.

["I'm a little afraid of the future also I imagine we will always make a living. But I feel a little more secure now than when

we were evacuated from the west coast because I was frightened at what was going to happen to us. I feel much more secure and I don't think we'll ever be rejected from our rights like we were at the time of evacuation because the American people has recognized what a big mistake it was.]

"The excitement caused by the propaganda after the war started scared the American public into allowing our evacuation because they didn't know us at all then, but I know feel that they are pretty tolerant and that makes the outlook brighter. Most of the business places out here have been pretty good in accepting Japanese and there are many small cities and towns throughout this area which accept the Nisei in ~~xxx~~ all respect. I've only heard of a few incidents directed against the Nisei. In New Jersey there was a case of discrimination because some of the local people didn't want Japanese farmers to come in. However, there was a lot of publicity about that and they repented their way. Now the Seabrook farm in New Jersey has called 150 Japanese families out there and nobody raises much protest. In this way it ended up well. Maybe the resettlement of all the Nisei will end up just as well as more and more Americans realize the mistake of evacuation.

"I don't think that the American public will ever become as prejudiced and discriminate against the Nisei as it happened on the west coast. I know that sometimes when I'm walking down the street some person may look at me funny. At first I thought it was because they had ideas of hatred against me but now I am certain that it was only glances of curiosity and I never notice it any more. Mike and Yone did have one incident at a restaurant when a drunk sailor started calling them Japs but the waitress stuck up for them and kicked the sailor out because she said they were

Americans just like the rest of them. That shows that more and more people are willing to stick up for us.

"I don't know what is going to happen to the people at Tule Lake. I doubt if Japan will want them even if they are deported. I have a feeling that WRA camps will be closed down slowly and only one or two will be left eventually. This will be mostly for the old people who are unable to work anymore. It's hard trying to figure out what is going to happen to the 75,000 people left in camp. About 20,000 of them will go back to Japan if all of the Tule Lake people are deported. Some of the Japanese in camp will go back to their farms in California but I don't know how those families with many children will make out. If the father can't make a go of it now, then he will have much less chance to do it after the war.

"I feel that my children are very much Americanized now. They went to the Buddhist Sunday School in camp but didn't understand what it's all about. They go to Christian church herenow and they seem to fit right into it. [I think that most of the Nisei are getting more Americanized out here and they are only getting the American culture so that they will lose more and more the Japanese customs they had before the war. I don't see much of the Japanese culture out here. I don't think Nisei can begin to re-settle in Japan because of their background here. The people should realize this more for the sake of the children. I think that the only way to look at resettlement is in terms of the future of the family and coming generation of children who will be more Americanized than the Nisei. It will be too bad if they are still discriminated
~~prejudiced~~ against.]

May 17, 1945

The following are excerpts from C.K. Diary:

I walked down a couple of blocks and dropped in on Motoko to arrange an interview with her for the following Thursday. She told me to come in the afternoon and complete her interview and then I could have dinner and then go on and interview Eiji in the evening. The three children were home from school and Diane, the youngest, was as noisy as ever. She immediately recognized me and she insisted upon me to stay for dinner to eat the extra corn cob but I had to decline the invitation. Kay has been ill for some weeks now with a strep infection of the glands in her throat and she has had to take sulfa drugs. During my social visit, Motoko mentioned some of her recent problems.

"Ever since the beginning of this year I've had a hard time because one girl after another got sick on me. For a couple of weeks I had to be with Kay day and night because of her throat condition. The doctor bill is going to be very high. Kay has been out of school for three weeks now. Before that Diane had scarlet fever. The doctor I went to even didn't recognize it and he told me to isolate Diane from the other children for a while. I got worried because she seemed so listless so after a couple of weeks I took her to a woman specialist who said that Diane had scarlet fever. She checked her heart right away to see if she had a murmur because that's what usually happens. But fortunately nothing like that happened. That was another large doctor bill. Next month Kay and Diane have to have a tonsilectomy and that is going to cost \$85 each. All of this eats into our reserve fund and we have to expect emergencies like that with children. I remember when I was a little girl the school arranged for my tonsilectomy for nothing and the most that was charged was \$50 before the war. Medical costs certainly has become inflated.

"Eiji still works in the radio shop but he does a lot of radio repairing privately at home for Caucasian and Nisei people who bring their radios over. Many of the Caucasians heard that he repaired radios through our church contacts. Every Tuesday night Eiji goes over and does some work for the church. In spite of Eiji's increased income (approximately \$200 a month), we still are not able to put away much reserve in the bank. Some of my friends tell me that I am crazy for spending \$100 a month for food for the five of us, but that's one thing I don't skimp on. Growing children have to eat a lot more than adults. I buy a gallon of milk a day and that's 56¢. I have to have plenty of fruits and vegetables and I don't skimp on the meat either. I have to use a lot of red points and Midori sent me 100 of hers the other day so that really will help.

"I don't think that we will be going back to California for a while yet even though Eiji's brother has a farm out there. I own a home in Santa Barbara too but it's no use going there because the feeling isn't too good. I certainly don't want to go where I will be discriminated against. It will be much worse from now on because of the war with Japan. But the main reason why we are not planning to go is that Eiji will probably lose his deferment even though he is almost 35 and has three children. I doubt if he could pass the physical because he has a weak back but I have heard that the California boards are drafting Nisei fellows almost as fast as they go back there. We have a friend who is 38 years old and he has five children but he is not going to make plans to return to California until he is 39 years old. He is going to have a big party on that birthday because then he definitely can't be drafted. From what I have heard, the Nihonjin aren't too welcomed back there and I'd just as soon stay out here because we are getting settled. Chicago is no

place for children though. We would like to find a larger apartment but where can we find housing around here?]

"Eiji still has a 2-A in the draft but I still don't know if he will be taken or not. If he does get drafted, then I will call my parents out here immediately and my mother could watch the children while I went to work. I certainly couldn't live on a \$120 a month allotment. I don't know what we can do for family resettlement. My sister wants to bring the youngest children out and let my parents stay until the end in camp but I object to that strongly as I think it would be mean to take the children away from their parents at this time. My father has been back from the internment camp for only a year and my brother is very close to him because he is the only boy in the family. My father couldn't go back to California even if he wanted to because he would be prohibited from entering that zone on account of the fact that he is a parolee. My parents couldn't work at all as dad is too old. Eiji and I wouldn't be able to support 5 more people and we wouldn't have the room here.

"Another plan that I have considered in the event that Eiji gets drafted was to change this front room into a bedroom and a living room and then take in a boarder. I think I could almost make ends meet this way.

"I really don't think that the WRA will kick the people out. They'll have to do something at the last minute to help out all those old people. Not many of them could be financial independent because they have spent up their savings during the 3 years they were in camp. There were a few people who made money but I don't have any respect for them. I've heard that some of the doctors in camp are making quite a bit of income because the people are obliged to pay them \$10 and \$15 for treatment even if they can't afford it. It's

this business of saving face. They certainly carry that to an extreme in camp and we even had to give gifts of money to the mess hall in ~~xx~~ the block when I left. The only reason I gave was when I left camp and my mother was there as I didn't want people to talk about her and say that she was cheap and didn't bring the children up right. You know how the people are. But there are plenty of people taking advantage of the situation and trying to make as much money as they can.

"I've heard some rumors about Mr. Toguri and his fish market here. He never had any money before the war and there are plenty of stories going around about how he got his money. He was one of the bigshots in the camp cooperative and he used to go out with several thousand dollars to purchase things for it but didn't have to make an accounting. I bet he made a lot on that cooperative. They sold us certificates for \$1.00 each and we were supposed to get dividends but I bet the bigshots went off with the money that he accumulated after the camp closes. They're not going to go around finding 10,000 Japanese and pay them 50¢ on a dollar dividends. That amounts to quite a sum when it is all put together and somebody is going to get that.

"I don't know why the Japanese stores out here are trying to make a big profit from their own group. I've compared the prices of Japanese foods at the Chinese store and the Japanese store here and the Chinese store sells the same things 10¢ and 20¢ cheaper. Ronald Shiozaki is thinking of opening a Japanese food store here but I hope he doesn't do the same thing. Some Japanese have bought apartment houses out here and I haven't heard that they made it cheaper for the Nihonjin. They're out in business and they're out to get as much as they can.

"I don't quite trust some of these Nisei leaders who are talking about getting Nisei into different clubs. I suspect their motives sometimes because I think they're only trying to drum up business for themselves. Before the war a lot of the Nisei who were more prominent joined the JACL for business reasons. I've heard that there is one doctor in the JACL out here now and he goes around and tells all the Nihonjin to join the JACL and then he advertises himself right away. I don't think he is as interested in the welfare of the Nihonjin as much as he is interested in getting a big practice so that he can make a lot of money. I don't know how many of them are like that but I don't have too much interest in the Japanese organizations out here because my hands are full with the children and I don't have any time to go into a society life.

"But it is too bad that a lot of young Nisei are going 'wild' because they don't have anyone to guide them. There is a Nisei girl married to a Negrow down on the south side and I've heard that she paints her face black now because she is so ashamed. Why did she marry him in the first place? I've heard that there were a couple of other Nisei girls married to Negroes too. I bet that the parents don't like that very much. I think that it's their own business if they want to marry a Negro, but they should consider the fact that it makes it much harder on the children. It's hard enough for one with an oriental face without having black, kinky hair."

Add to Ch# 49 Masako Sarutawari.

I went over to Masako's house to interview her just after lunch, and I was there until about midnight as I interviewed Aki later. Masako was the only one home when I got there as the kids were still in school. They came home around 3:00 and they immediately started to make a lot of noise. I played card games with Barbara, Kay and Diane for about an hour before dinner. The penalty for losing was rolling a marble across the floor with the nose, and I lost twice. The girls are very extrovert and they have a lot of friends at school. There is nothing inhibited about them. It is quite a contrast with Nisei girls of five years ago. Kay and Diane are the noisiest. Diane gets remarks on her school reports saying that she is "too talkative" in the classroom, but Masako is not worried about that because she believes that they are just being normal, and she doesn't want to have them shy and retiring like the Nisei girls were when she went to school.

Masako told me that today was the last day for Aki at work as his boss had asked him to lay off to three times a week as there was not enough work in the shop. She said that Aki did not mind because he had a deal on his hands to start his own shop. I heard all about that when he came home after work. Masako said that the chief reason why the shop was not getting the business was due to the outrageous prices charged by the boss, and the customers had no confidence in the store even though they were satisfied with Aki's work. She said that he had been wanting to go into his own business for some time, and the easing of the draft situation combined with a sudden opportunity had caused him to make his choice to get a start now.

She said that a shop had been lined up, but they still did not know how the lease arrangements would come out. "Aki is going

into business with an Issei man, Tom Hata. He isn't a real Issei because he has been in this country for years and years and he got his education here. He speaks good English and he is married to a caucasian woman. He seems to have a lot of contacts and he is even able to go into the Treasury department with a work permit. He has been doing refrigeration work out here, but he is not satisfied to work for some company because he thinks that he can make more if he went on his own. Dick Kono is his partner and Aki knew him first.

"Tom seems to know his way around, and Aki believes that the combination will work out well together. They have been thinking of devoting their business to hakuin trade as there is more money in that. Tom told Aki that he would have a lot of electrical work so that Aki will be able to do that too. Aki had experience in this while he was in camp. He will also fix clocks, but not watches because it is too hard on his eyes. Now that the draft is not so likely to get him, Aki thought it would be a good time for him to get started on his own. I think that he will be happier doing that because he is so used to working for himself. He has made a lot of contacts through the church so that the members will give him a lot of business. He has been doing that right along. This draft business was the things which had him stopped, and I'm certainly relieved now that those over 30 will not be taken. It was too hard on my nerves not knowing what was going to happen. Now we can settle down much better.

"Ike (ch-35) will be able to rest easier in a few weeks as he will be 30 then. He is on pins and needles right now because of that draft board notice which Nelson Co. sent back. It might have

been a notice telling him to report for induction. Ike made a big mistake not notifying his draft board that he was changing his job. There was no reason for him to be afraid. He got a work release from Nelson Co, and he is still doing mechanic work. I don't know why he neglected to send in the change of address. He probably thought that it would not make any difference anyway since he has been in L²A for about a year. I didn't tell Yuri that I thought it would serve him right for being so negligent. They put people in jail for things like that. It would be a shame if Ike were taken now because he is so near to 30 years of age and he has two children. His draft board might get mad and take him anyway for not sending in his latest work address. It would be hard on my sister if Ike were drafted now."

Masako made some "off the record" comments about how settled she seemed to be getting during the past year. She said that she was getting to be in the kind of life she lived before the war when she had limited contacts with the Japanese, but she did not wish to advertise this fact because she thought that other Nisei out here would resent it and think that they were deliberately doing it. But she added that it was just in the process of getting roots here and not planned at all. She said that they belonged to the church, and Aki was dealing almost entirely with "ha^uuhin" trade now. And then her children are well adjusted in school, and they bring their friends home all the time. Masako has made a number of social contacts through the church, but she has not been able to work this group in with her small Nisei couple.

Although Masako did not realize it, she is making a great deal of progress towards integration and it is an unconscious process. She did make one point about how she may have to decide at some future time about which group she preferred to be with all the time as she would not have the time for two separate social

groups. She was in hopes that eventually they would consolidate and become one. The interesting point was that she did not seem to realize how much the future of her daughters governed her attitudes. For herself, she doesn't mind a Japanese community but she does not want it for her daughters. She was quite proud of the way in which the three girls were getting accepted into the schools. I asked her if she were teaching them Japanese, but she said that she just did not have the time for it and she did not think it was necessary. "Besides, I know how much I disliked going to a language school when I was young, and my girls certainly would resent it if I tried to keep them home after school to teach them Japanese. Aki doesn't think it is that important anyway."

Despite this seeming trend towards full integration, Masako did indicate that there were certain minor conflicts which disturbed her when she really got down to thinking about it. For instance, she was concerned about cutting herself off from the Nisei because of some doubts about the future. Then in her comments about Nisei soldiers, this came out rather sharply. "You know, all of those M.I. students at Snelling are going to have an awfully hard time. They will be sent to occupy Japan and they might get stabbed in the back. The Japanese people won't like it when the Nisei soldiers who are the same race are put over them. The Japanese people are pretty proud, and they are going to put up a bitter fight for the rest of this war. They won't give in as easily as the Okinawans who really are not real Japanese."

"Another thing is the California business. They are still going to try and stir up the whole country and it might affect us out here. It's no use going back now from all the stories I hear. They may still try to cut us off as a separate group and

that will make it harder for us."

The thing which impressed me about Masako and her family group was the degree of stability present. They are much more settled than the majority of the resettlers. The things which worry Masako mostly (except when I bring up other things) are the usually things which all housewives worry about: The rationing problem, the prices of food, health problems of her children, school progress of the girls, how to re-arrange the house to make it more attractive, etc. etc. These are the things which she talks about with her friends.

However, there is one thing which she is worried about in common with most of the Nisei who have families left in the centers, and that is the problem of getting the families out before the camps are closed. Masako has no definite plans about what to do with her family, but she has been discussing it with her sisters. I would say that Masako's and Yuri's families are much more settled than most of the people I have interviewed. There is not that restlessness or disorganization present. They have thought things out in a sensible way and they are getting away from the race consciousness. This is surprising in the case of Yuri as I thought that she was much more "conservative." Ike is a pretty stable individual and he seems to work things out in an intelligent way. I expected this of Aki because of his pre-war experiences. I guess it is the influence of the inter-familial relationships which goes on. Masako's picture of her present life and problems follow in detailed comments:

"I'm all excited today because this is Aki's last day on the job (fully discussed later) and then I don't know what to do about my parents. I was talking to my younger sister, Fumi, last night and we thought that my parents might go to the Seabrook Farm in New Jersey. The only thing is that the wages paid are very low. A Nisei friend of ours came back and he advised against any Nihonjin going out there. They will just be farm workers and if they get thrown out there won't be any place for them to go. I don't know what my parents' plans are exactly because I haven't stressed relocation to them very much. Aki has been very undecided about the draft and we didn't want to take any chances. My parents don't want to leave anyway. When they do come out, all of us will have to pitch in and take care of them unless they go to New Jersey. Maybe they won't be able to save much money out there, but at least they will be able to eat. Fumi ~~xxx~~ is the one most worried about the family because she is single yet. I don't like to force my parents to leave the camp, but it is better for the kids who have to go to school but I don't think they should even be temporarily split from the parents. What if we should bring the kids out and then find that we can't bring the parents? Months and months may go by and suppose if one of the parents got sick and died? That would be awful. I think the best plan is to bring them out all at once if we have to and take our chances all together.

"I don't know what my parents want as they are so undecided. If I could go back to camp and talk to them, I think that I could make them see the light. But they are so influenced by rumors now that they get unreasonable and we can't guarantee that anything at all. The camps have to be closed eventually, but what does the WRA expect to do with all the old people? My dad is too old to work and support a family, and a lot of people would be in the same fix as he is. No matter where the Nihonjins went, the old people wouldn't be able to

work. The WRA will have to put them on a reservation like the Indians. The nisei can't take the full ~~max~~ support for the issei yet because things are so indefinite for us too.

"If I didn't have this worry, I think that life would be pretty smooth for me as I feel very settled out here, and it's just like back home. I have my family to worry about here and I don't think about going back to the coast so much. Maybe it is because the coast isn't so promising right now, and because Aki has been making a good wage. We wanted to go back to California all along up to about 4 or 5 months ago but now we don't think much of it so that we have postponed it until after the war. It's much too risky now and we can't be taking 3 children all over the country just because we like the climate in California better.

"It's going to be a worry about our economic position now that Aki is starting out on his own business. There might be some reaction if too many Nisei went into business all of a sudden out here. You know how it was against the Germans in the last war. As the war progresses to the end, I think that there will be more feeling against the resettlers. My husband is quite enthusiastic about starting out on his own and he doesn't worry about this at all. The main thing with him is that he doesn't like to work under others. He has been his own boss for so many years before the war so that he is glad now that he is almost forced to go on his own again. If he went around and got another job like the one he is holding now, it would be the same thing all over again after a while so I guess there's no use in postponing his business venture. Maybe it is better for him to try and get established on his own now that he has a chance to do it.

"Sometimes I certainly worry about the future. I was worried mostly about the draft before, but now it looks like he won't be taken into the Army even if he does go into his own business. I don't

want him to throw his money away in a business if he can't give it a fair trial.

["Housing is still a problem with us, but not as acute as for other Nisei. We don't have enough room here, but it's the best that we can do. Our daughters are growing up so that one room for them isn't enough. Even then, our apartment is a lot better than most of those I have seen of my friends, and we have bought all of our own furniture now. I'm painting the bathroom right now and there is still some fixing up to do. If we only had another bedroom, I would be completely satisfied. I guess I can't complain because we are more fortunate than most Nisei. I feel sorry for those single Nisei who have to live in some dark room in a dirty old hotel or apartment house. The family groups get a little bigger places, but they have their problems too. Our friends just find it impossible to get nice environments for their children as there is no other place to move.]

"We get along very well with the landlord. We should because we are members of his church. Rev. Kelly has gotten a lot of business for Aki through the church membership, and we are thankful for that. Every Tuesday evening is the men's night to help fix up the church, and Aki goes and donates his time. He is doing some electrical work at the church this week. This voluntary contribution of labor pays a lot of dividends because my husband gets a lot of radios to repair through the church contacts. We have also made friends through the church. We met one family that have been so good to us. They came and took us out for a ride last Sunday. The man, Mr. Faust, said that he could get Aki a government job in the signal corps. Aki did apply for that kind of a job a few months ago, but he was turned down because of his ancestry. Mr. Faust is pretty certain that he can get Aki in now through his connection. Aki wants to try out his own business first so he isn't interested at the present time.

["Eventually we will have to move to another house, but I'd rather stay in this neighborhood. I am thinking of reconverting this large living room into two bedrooms for my daughters and then we could manage quite nicely. There seems to be a few more Japanese moving in around here but not many. I've seen some of them at the store where I trade but it seems that more are going into the Wrightwood area about 3 blocks down.] We are still the only Nihonjin members in our church though. I don't think much of the idea of all the Nihonjins grouping in one church. Why can't they go to the neighborhood churches where they live instead of going way across the city just to be with other Nihonjin? The Issei made that mistake and it might even been necessary for them because they didn't know the English language so well, but there's really no excuse for the Nisei to group together like that because they don't have that kind of handicap. They are just going to make it harder for themselves and it's not necessary. That is why I am not in favor of them grouping into one district if they have the chance to spread out a little. I wouldn't even dare to walk down Clark St. even in the day time, because I would get insulted by those wild Nisei boys. I think that eventually it will be harmful if they all gathered together in the slum district.

"I don't worry about these sort of things very much because I have so many household problems to think about. My budget is much more routine than it was a few months ago, but it gets upset once in a while for doctor bills. It still costs us quite a bit to live and we pay \$100 a month for food alone. My sister Yuri doesn't even spend as much as I do and she has more people. I don't care what the food prices are but I've got to have my milk and vegetables and fruit for the children.

"My other expenses are not too great. Rent is \$40 a month and I pay about \$6 a month for utilities because we have steam heat. I try

to save about \$50 a month or more for a reserve and I don't like to dip into it. Fortunately we have a good savings from before the war so we won't exactly starve unless ~~any~~ 10 year depression comes along.

"I don't send so many things to my family in camp anymore as they are going to have to resettle pretty soon anyway and it's no use burdening them down with excess things. We don't go out for recreation too often because I don't have anyone to look after my children at night as Yuri does. We just go to the movies several times a month and we make social visits with our friends. Clothing for the 3 daughters is one of the big dents in our pocketbooks. Everything is so high and my daughters grow out of their clothes so quickly. I must spend between \$20 and \$40 a month just for clothes for the 3 and us, and it never seems to end. I guess that's really not too much for a family of five.

"The thing I dread is those doctor bills. Gosh, so far I have paid out \$55 for dental and doctor bills the past two months, but it should go down. Oh, I forgot that those tonsilectomy are coming up. We don't carry any regular insurance for ourselves but I've been thinking that we should take out a form of hospital group plan for our own protection. Aki is making a pretty good income now so we should be able to afford it. He has been making between \$250 and \$300 a month but he has been averaging about \$100 a month extra on a side job in the evenings and that is quite a help.

"We have a pretty good home life here and the children occupy us a lot. We don't think that it's good to take them out on week nights, but we usually go out on Sundays. The church next door is the only organization that Aki and I belong to and we get a lot of our social life through that. We haven't joined the "ACL out here but what are they doing now? They came around and asked us to join a local chapter, but it seems that they have all of the officers se-

lected before they have the membership and we aren't interested in that. We don't even take the Pacific Citizen anymore as our subscription ran out and we didn't bother to renew it. I don't think the JACL can do much out here anyway so I can't go for its program.

"It seems that we are cutting ourselves off from the Nihonjin out here just like we were back home. Aki goes to bridge parties once in a while with some Nisei but I don't. We seem to be getting mostly hakujin friends, and now Aki will start business among them so that we have few contacts with the Nisei outside of our close friends. It's better that way I guess. We only know about 6 or 8 Nisei couples out here now altho we have a number of acquaintances whom we see occasionally. I'm satisfied the way things are now and I don't feel the urge for more Japanese contacts. The children and my home takes up most of my time anyway and I couldn't be one of the society women even if I wanted to.

"My daughters are certainly making a lot of friends at school. They come here all the time after school or else they go visiting to their friends' homes. Diane is the extrovert and she has 'too noisy' on her reports. Kay is the best liked by the teachers and we get compliments about her. My 3 daughters buy war stamps along with all the rest of the children and they belong to the school singing class. They would like to take piano lessons but we don't have a piano. I guess they are just like the other little girls at school. The boys tease them once in a while, but that is the usual thing. They don't have any unpleasant incidents at all. There never has been any racial feelings against them and they are no different from the other children. I'm glad none of this ugly issue of race comes up. This summer my oldest daughter will be going to the church summer camp for a couple of weeks and that will be a good experience for her.

"You know, the children who come here never ask anything about

race. Children are usually curious but they never ask me what I am. It's the older people who make the distinction. In this neighborhood the feeling has been fine though. Some of the other mothers drop in once in a while to see me and I tell a few of them about camp life, and that is the only time that we ever talk about what happened to us on account of our race. It's pretty good and we haven't had the least bit of difficulty in our social adjustment. I think that it is particularly good for my daughters as they have lost the self-consciousness which they had slightly developed in camp.

"I don't know much about the Japanese activities out here because I never attend them. I think there is much more of a Japanese community down on Clark St. even though I've never been down there. I hear too many bad rumors about it. Quite a few Nihonjin are living in this general district, but I don't know any of them personally except my sister and her family. The few Nisei friends that I do have are living on the south side. There hasn't been a solid Japanese community out here, and I don't know if that will ever come about altho it seems to be developing all the time, especially with all those Issei coming out here.

"Most of my leisure time is spent in visiting my friends in the neighborhood and seeing my sister. Nisei friends visit us occasionally and we see our closer friends on week-ends. In the evenings I help my girls do their homework once in a while, and other evenings I sew if I get in the mood. I read light magazines once in a while and I glance through the Tribune every night. I'm not interested in politics at all but I would like to know in general what is happening as I go have responsibility. After I've been out here for a full year I'll go down and register to vote. Gee, I guess we're more settled here than we think. I know we don't dream about going to California as much as I used to. It certainly looks like we may be

here for a long time if Aki makes good in his business.

"It does look promising at times out here and there is no use for us to go dashing back to California now if the situation is not very promising. I've stopped looking at the future too much altho I guess I do it in terms of my children once in a while. I hope that nothing happens so that we will be prevented from giving them the things they should have. Aki says that as long as he does good work in his business, he will be able to get new jobs all along, but of course there is such things as prejudice yet.

"It looks like the war will last for quite some months yet. The Okinawans aren't any test case because they are different from the main group of Japanese. I feel sorry for those Nisei who have to go out to the Pacific for occupation as they might get stabbed in the back. I guess Japan will get conquered sooner or later altho a huge loss of life on both sides will take place. I don't know what this is going to do on our lives because there might be further hatred directed against us.

"We don't have the security that we had before the war, but we can't complain too much because we have gained in seeing more of this country and meeting different people. Economically we have lost, but it is possible to make adjustments almost any place in this country as long as the people are half-way decent. I wouldn't want to live in the south though as they are prejudiced against the Negroes and they would try to treat us in the same way."