

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

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview Aug. 10, 1943 Interviewer Charles Kikuchi

1. Name Mary Sonoda 2. Sex, M (F) 3. Married stat. M (S) D W O
4. Present address 6109 - 61st St. July 1, 1943
5. Later addresses _____ Date _____

6. Birthplace Imperial, Calif. 7. Birthdate Oct. 3, 1914
8. Alien or citizen citizen 9. Nisei, Kibei or Issei nisei
10. Addresses between Dec. 1, 1941 and evacuation
(a) Los Angeles, Calif. Date Dec. 1, 1941
(b) Imperial, Calif. " Mar. 27, 1942
(c) _____ " _____
(d) _____ " _____
(e) _____ " _____
11. Assembly Center _____ Date _____
12. Relocation Center Poston Date May 8, 1942
13. Addresses between time of leaving Relocation Center and present
(a) American Friends Hostel, Chicago Date April 4, 1943
(b) Elinor Club #3, Chicago " May, 1943
(c) _____ " _____
14. Persons living in household on Dec. 1, 1941. Relationship to Re-settler
(a) YWCA Dormitory
(b) _____
(c) _____
(d) _____
(e) _____
(f) _____
(g) _____
(h) _____
(i) _____
(j) _____
(k) _____
(l) _____
(m) _____
15. Persons living in household on evac. day (If same as 14, enter symbol, e.g. 14(a).)
(a) Sachie Sonoda Mother
(b) Self
(c) Pearl Sister
(d) Louise Sister
(e) _____
(f) _____
(g) _____
(h) _____
(i) _____
(j) _____
(k) _____
(l) _____
(m) _____

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| 15. continued | - | | | | | | | |
|---------------|-----|------|------------|---------------------------|----------------|-------------------------|---------------|--|
| Age | Sex | M.S. | Birthplace | Grade compl. Amer. school | Educ. in Japan | Occupation Dec. 1, 1941 | Relig. Affil. | |
| (a) 49 | F | M | Japan | | 13th | Hsewife | Congre. | |
| (b) 28 | F | S | Calif. | 16th (U.S.) | 1 yr. | Secretary | " | |
| (c) 25 | F | S | " | 15th | | " | " | |
| (d) 22 | F | S | " | 15th | | Student | | |
| (e) | | | | | | | | |
| (f) | | | | | | | | |
| (g) | | | | | | | | |
| (h) | | | | | | | | |
| (i) | | | | | | | | |
| (j) | | | | | | | | |
| (k) | | | | | | | | |
| (l) | | | | | | | | |
| (m) | | | | | | | | |

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

| Name | Relationship to resettler | Residence (if deceased write "dec.") | Age (if dec. age at death) | Sex | Mar. Stat. |
|----------------------|---------------------------|--------------------------------------|----------------------------|-----|------------|
| (a) Tomoji (interne) | Father | Poston | 57 | M | M |
| (b) Marjorie Yamaka | Sister | Manila | 26 | F | M |
| (c) | | | | | |
| (d) | | | | | |
| (e) | | | | | |
| (f) | | | | | |

16, continued -

| Birthplace | Grade compl. Amer. school | Educ. in Japan | Occupation Dec. 1, 1941 (for dec. last occupation) | Religion |
|------------|---------------------------|----------------|--|----------|
| (a) Japan | 10th | 8th | Farmer-shipper | Congre. |
| (b) | | | | |
| (c) | | | | |
| (d) | | | | |
| (e) | | | | |
| (f) | | | | |

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

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

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18. continued -

Just before departure to Assembly Center or Free Zone _____

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

Upon arrival: _____

#15

Just before leaving Project: _____

Father returned March 13, 1943

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

| | Name | Relationship to resettler | Residence (if deceased write "dec.") | Age (if dec. age at death) | Sex | Mar. Stat. |
|-----|--------------|---------------------------|--------------------------------------|----------------------------|-----|------------|
| (a) | Mary | Self | | | | |
| (b) | Pearl | Sister | | | | |
| (c) | Louise | Sister | | | | |
| (d) | Kay Mana and | two sisters | | | | |
| (e) | Ruth Ogawa | | | | | |
| (f) | Ruth Caprock | (her house) | | | | |

20. continued -

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

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

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

SCHEDULE FOR INDIVIDUAL RESETTLERS, page 4.

21. continued -

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

21. continued -

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

22. Educational history of resettler

| Elementary schools (name and location) | | Dates | Grade completed | |
|---|--|---------|-----------------|--------|
| Lake grammar school, Calif. | | 1920-27 | 8th | |
| Grammar schools (name and location) | | Dates | Grade completed | |
| | | | | |
| | | | | |
| High schools (name and location) | | Dates | Grade completed | |
| Imperial Union High. Imperial, Calif. | | 1927-33 | 12th | |
| Colleges, universities and vocational schools (name and location) | | Dates | Grade completed | Degree |
| U.C.L.A., Los Angeles, Calif. | | 1931-33 | 14th | |
| U.C., Berkelev, Calif. | | 1933-35 | 16 | B.S. |
| Attendance at Japanese language school, location | | Dates | | |
| Keisen Girls' School in Japan | | 1936-37 | | |

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

23. Religious connections (begin with first, include assembly center and Relocation project and status after resettlement)

24. Political activities

| Dates | Voted in what elections | For what party |
|-------|-------------------------|----------------|
| 1939 | Local | Republican |
| | | |
| | | |
| | | |
| | | |

2. Poston 5/9/42
 3. None
 4. Rt. 1 Box 40, Imperial, Calif.
 5. Sonoda, Tomoji Japan
Funita, Sachi Japan
 - 5a.---
 7. Grammar school, Mesquite Lake, Imp. Calif. 9/20 to 6/27
High school, Imperial, Calif. 9/27 to 6/31
College, Univ. of Calif. Berkeley 9/33 to 5/35
 - 7a. B.S. degree (U. of C.)
Foreign Trade (College Major) English
(High school major)
 8. Japan 6/36 to 9/39
 12. 60 100 lbs.
 13. No major defects
 18. Single
 19. Daughter
 20. 10/5/14
 23. No
 24. College 4
 25. Speaks Japanese
 27. Secretary
 - 27a. Photographer
 28. 1/42 to 3/42 Private Secretary International Inst. Los Angeles
1/41 to 12/41 Private Secretary, Universal Foreign Service
(customs broker)
 29. Hobby--Music (piano) Photography
- Pref: Private Secretary (Employed at present as private secretary to
Mr. J.G. Evans, Asst. Proj. Director)
30. Christian
 31. #7 College U.C.L.A Los Angeles, Calif. 9/31 to 6/33
High Schl. Keisew Jogakko -/36 to 4/38
#7a. Life membership in C.S.F. (High Schl.)
Valedictorian of class (s' 31)
- Mary's Mother, Sachi Sonoda

2. Poston 5/9/42
3. None
4. Rt. 1 Box 40, Imperial, Calif.
5. Fujita, Kichinosuke Japan
Nagatome, Michi Japan
- 5a.---
7. Grammar school, Kuraoka-Miyazaki 1/00 to 1/08
Junior high, Seibi school Miyazaki 1/08 to 1/12
- 7a. None
8. Miyazaki-ken Japan 12/94 to 12/12
Higashi Morokata-gun Kuraoka-Machi
12. 59-1/2 125 lbs.
18. Married
19. Mother
20. 12/5/94
23. No.
24. H.S. 4 Grade 12 years
25. Speaks Japanese and English
27. ---
28. Housewife
29. Cooking, sewing, flower decoration
30. Christian

Mary's Sister, Pearl Mitsu Sonoda

2. Poston 5/9/42
3. None
4. Rt. 1 Box 40, Imperial , Calif.
5. Sonoda, Tomoji Japan
Fujita, Sachi Japan
- 5a. ---
7. Grammar school, Mesquite Lake, Imperial, Calif. 9/25 to 6/32
High school, Imperial, Imp., Calif. 9/32 to 6/36
Business school, Armstrong Bus. Coll. Berkeley 9/39 to 5/41
College, Pomona, Pomona, Calif. 2/37 to 6/39
- 7a. Sociology and history major (college)
Private secretarial (Business college)
Life membership in C.S.F. (High school)
8. None
12. 58-1/2 77-1/2 lbs.
13. No major defect
18. Single
19. Daughter
20. 5/17/18
23. No
24. College 3
25. Speaks Japanese
27. Secretary
- 27a. Musician
28. 2/42 to 5/42 Private Secretary, American Friends Service Comm.
Pasadena
6/41 to 2/42 Receptionist (typing, filing, shorthand, mss. copy work)
N.Y.A. Offices, Los Angeles
29. Hobby--Music (piano) Souvenir collecting
- Pref: Private Secretary (employed at present as medical sec. at hospital)
30. Christian
31. #7. Univ. of Calif. 9/36-2/37, Berkeley, Calif.
Vice-President of Jr. class (High sch.)
Treasurer of C.S.F. (High sch.)

Mary's Sister, Louise Sonoda

2. Poston, 5/9/42
3. None
4. Rt. 1 Box 40, Imperial, Calif.
5. Sonoda, Thomas, Tomoji Japan
Fujita, Sachi Japan
- 5a. ---
7. Grammar school, Mesquite Lake, Imperial, Calif. 9/26 to 9/32
Lincoln, Imperial, Calif. 9/32 to 9/34
High school, Imperial Valley Hi, Imperial 9/34 to 6/38
College: Univ. of California, Berkeley 9/38 to 12/39
Mills College, Oakland, Calif. 9/40 to 12/41
- 7a. Household Art (major) College
C.S.F. (High school)
8. None
12. 58 100 lbs.
18. Single
19. Sister

Louise Sonoda, contd.

20. 12/19/20

23. Yes

24. College 3

25. Speaks Japanese

27. Clerk, Gen.

27a. Artist

28. 9/40 to 12/41 Registry Clerk, Women's College Registrant,
Oakland, Calif.

(part-time)

Office

29. Pencil sketching, filing - experience gained from employment.

30. Christian

31.

Charles Kikuchi
University of California
Evacuation and Resettlement Study.
August 24, 1943

CH-8
Margaret Suzuki (psued)

Margaret Suzuki is a single Nisei girl, 28, who was a secretary prior to the war. She was evacuated to Boston, from where she resettled in April 1943. At the present time, she is employed as a secretary.

Margaret is a fairly well balanced young woman. Like many of the Nisei, she is not entirely sure of herself as to the future. She holds ideals of marriage as her unspoken goal, but rationalizes that there is no time to think about this now because of her responsibility to her family. Since coming to Chicago, Margaret apparently had made fairly successful adjustments.

Since she was living with six other Nisei girls, full privacy in the interview was not enjoyed, although the other girls did find other activities in other parts of the large house during the interview. A fair degree of confidence was enjoyed although the interviewer possibly rushed things a little too much just when she was beginning to open up with some of her hidden inner thoughts.

It is expected that further progress on Margaret will be followed at a later time. She is not too talkative and needs considerable encouragement. There was a slight tendency to lightly dismiss significant portions of her life story as unimportant.

The data for this case history was obtained over a period of several interviews. It is not entirely verbatim, but follows closely her exact story.

Margaret Suzuki, 29, is a single Nisei girlx; She was born in ImperialCalifornia in 1914. Prior to the war, she was employed as a secretary in Los Angeles. Margaret has been in Chicago since the end of March. She is now living with two sisters. Since she has been in Chicago, Margaret has been employed as a secretary for the Friends Service Committee, although she is paid by funds of the Baptist Church. She is a graduate of the University ofCalifornia.

In her personality, Margaret to be a little non talkative although she will express many opinions when drawn out. She smiles easily and is quite friendly. She looks much younger than her actual age. In her work as a secretary she is very efficient and regardad highly by her employers. Margaret is rather tiny so that she wears high heels most of the time.

Her background has been extremely Americanized and she believes in no uncertain terms that she is an "American." She tends to be a little conservative in outlook, but she has overcome a natural shyness. She creates a very favorable ~~xxxxxxxxxx~~ impression when meeting people, and she speaks excellent English. She appears to be well adjustmed to the resettlement process and she has not personality problems.

At the present time, Margaret and her sisters live with four other Nisei girl and a caucasian girl who is also employed by the Friends. It is the latter's home in which the seven Nisei girls live. The house is located near 63rd street. It is a two story building and fairly large. The girls entertain many Nisei visitors with the caucasian girl acting as a sort of chaperon when the boys come to visit.

Following is the case history of Margaret as told in her own words as nearly as possible, with some rearrangement of

sequence:

"My father was the youngest of six Brothers and sisters. When he was only four years old his father died so that the responsibility for rearing the family was taken by the oldest brother. This uncle of mine was a banker in a small town in Miyazaki Ken, located on Kiyushu. Uncle was considered fairly well off and he was prominent in the village life. He had a great interest in promoting civic life. Uncle was a progressive man for those times and he used to read a lot. He had a yearning to travel, but he never could do this because he had to support his family. However, he came to the conclusion that there were more opportunities ~~xx~~ in the Western Hemisphere so he determined to send his brothers there. That is why he sent one brother to Brazil, another to Mexico, and a couple to the U.S. Uncle had heard a lot about America after he became converted by the Christian missionary. They represented the best of the western culture to him. At that time, Japan was frantically trying to catch up with the rest of the world by modernizing to western civilization. The United States was the model in many respects.

"In 1905 when father was 16 years old, uncle sent him to join one of the other brothers in America. He arrived in San Francisco just before the earthquake. His brother was not making such a good living so that Father went to work as a schoolboy in order to work his way through school. During the earthquake, father had to quit school for a while, but he did not stay out long. Father stayed in school until he finished the second year of high school here. By living with caucasian families, father learned a great deal about

American ways which he later carried into his own home. He learned to speak English fairly well. By this time he was over 20 so that he thought he should go to work.

"In the meantime, his brother had gone down to Imperial valley and started farming. Father went there to join him. Around 1913 he leased some land to go on his own. His older brother had decided to go on to Brazil to join the other brother there because of all the agitation against the Japanese in California. Father felt that he could make a successful living here so he elected to stick it out here. He has been farming there ever since, right up to the day of evacuation.

"In 1917 father purchased the land in my name. He got 320 acres. After my other three sisters were born and father was fairly successful, he purchased 500 more acres nearly in their names. He never did get that piece of property fully paid for. Father has had his ups and downs in farming, but he has worked hard to be a success. In 1913, he took a little time out to go to Japan. He had made some good money that year because of the growing demand for produce by Los Angeles. On this trip back to Japan, father got married. My mother is a distant relative of his, a second cousin of his. The older brother made all of the marriage arrangements. It was not a case of marrying somebody he did not know because father used to play with mother as children. He had come back as a successful man from America so that he was quite a catch. The whole village feted father because he was so wealthy. Strangely enough few Japanese from that town ever left ~~therexill~~ to go to America or other strange lands. They clung close to the soil of their homeland and father and his brothers were the only adventurous ones. The town was not

too heavily populated so that there was not the pressing need to expand like in some of the other communities of Japan. It was a peaceful, almost stagnant, village where life was very routine. I visited it later when I went to Japan. It was primarily an agricultural community and the people lived fairly according to the Japanese standards. There were about 8500 in the town. It was located between two large cities and a railroad ran through it. My uncle had the best home in town, but I did not think that it was much according to the American standards. The latest thing he had that nobody else had was an ice box. It was a typical Japanese house with bamboo partitions for wall. We were not allowed to go into the house with street shoes, but had to exchange them for Japanese slippers at the door.

"The village had a christian church, but there were no caucasians living there. The schools were fairly good and some of them were modern. Father gave this up to live the more exciting life in America and he brought his young bride back with him. I was born the year after they returned. Father was a grain farmer from 1913 to 1919 because there was a good market during the war years. After that he thought of doing farming on a cooperative basis so he got 50 Japanese together to farm his land on a share basis. It was a big flop because the expenses were too great.

"From 1923 on, father grew vegetable crops like asparagus. He was fairly prosperous in this, and he began to hire more and more men. He had a caucasian and a Mexican working for him regularly the year around. During the two harvest seasons which lasted for three months each, father would hire 150 workers. They were all Filipinos. Father gave up hiring

Japanese after 1924 because he had had several bad experiences with them. Many of the Issei were getting old and the Nisei did not want to do the hard asparagus work. For a while, Father tried Mexicans but he was not satisfied. After 1920 a lot of Filipinos came to the United States. Father tried them out and he found them satisfactory. They were young and good workers. They came in gangs and they did not have families along with them. Father found that he could deal with them in a fair and just way and they worked hard for him.

"After the children arrived, there were four girls, father became more and more home loving. He regreted that he did not have any son to carry on after him, but he became reconciled to it soon enough. He was very devoted to mother and they got on unusually well for an Issei couple. During the later years of his life when his farm was well organized, father stayed in the office downstairs more and more to plan things from there and he did not do so much of the field work except to go on tours of inspection. He had to go to Los Angeles a lot for his business contacts and he always took mother along with him. Many of the other Issei husbands thought this was strange because they always left their wives at home. But we lived sufficiently far away from the other Japanese to break traditions.

"Father was generous by nature, but he was also quick tempered. He was a firm believer in justice and he was an idealist. He believed that there was unlimited opportunity for him in this country and he was always planning ways to expand his holdings. He was most optimistic about how many acres of land he could successfully farm. He did not think that

it was wrong to buy land in his children's names because he often said that he really was developing it for us.

"Father dropped many of his former contacts with Japanese groups as he got busier and busier on the farm. In his younger days he was connected with the Japanese Association and many other Japanese clubs, but he gradually withdrew from these activities until he was only a member of the Church and the local Rotary Club at the time of evacuation.

"I do not know the real reason for his internment as the FBI does not tell. I think that it was because he used to entertain many of the Japanese consuls who were stationed in Los Angeles. He did this over a period of 15 years. They used to come out to our farm and take pictures, but my father was not involved in anything political with them. After he was interned, we lost most of our money. There was nobody that knew how to handle his affairs and I did not know a thing about farming. Father had been making many payments for the Ranch over a period of years, but when he got into difficulty the company foreclosed the mortgage. Up to that time he had already paid about twice as much as the farm was worth, but the high interests kept the debt from reducing much. After the mortgage was closed, we only got a small sum of money back from the company. Father was not exactly wealthy but he did have a lot of credit which had taken him years to establish. He used most of his money in putting four daughters through college. He also had some heavy life insurance policies, but no stocks. The representatives of Japanese companies would come around to ask him to buy their stocks, but father never did trust any of them.

"Mother was the steadying influence in the family. Often

she had to hold father down when he lost his temper or became excited about some impractical plan. Father had great respect for mother and he listened to her because he knew that she was a practical person. Mother was a good homemaker so that father was contented in his home life most of the time. Mother had a stronger character than Dad, I think.

"During the lean year after 1930, Dad often got depressed and he wanted to quit farming and go to the city and have a business. He would get some brain idea that was not very sound, but mother remained calm and she would steady him down and tell him that his place was close to the soil. She said that the lean years would pass and he would make a good living from farming if he remained patient. This advice was usually followed and mother was right. Mother was very intelligent. In Japan she had graduated from high school and then went one year to a normal school. She had planned on being a teacher until she gave up everything to marry father. She had more education than most of the Issei women who came over here. In Japan at that time, very few women ever got as far as college. She had been practically reared in a Christian mission school so that she knew a lot about the outside world.

"Mother and Dad were an ideal couple. They never did have any serious quarrels. I only remember twice when they had strong words. Once when I was nine years old, mother proposed to take the children to the coast in order to escape the hot summer heat of Imperial Valley. Father did not think that this was a wise plan and he did not want to be separated from his family for so long. They had bitter words, but it ended up by us going to the coast. We did not

stay as long as planned as a concession to father.

"Another time was over the church issue. Mother always believed in going to church. Father did not have the time so that on sundays he would drive around his farm to look things over. He was very fussy about his meals and wanted them on the dot. One sunday he was very annoyed when we came home late and there was no dinner ready for him. He wanted us to stop going to church, but mother won out in the end. After that she made a special effort to get back and have dad's meal ready for him when he came back from his tour of inspection of the farm.

"My parents never had a physical fight. Dad never did spank any of the children either. Father lived a clean life and he was always just. He did not drink, and he did not smoke again after his marriage to the time he was interned. He had to smoke then because he was so worried and nervous. I had a very happy childhood. We were living in a comfortable home, and all of us were given music lessons. We had good food and clothes and there was never any serious trouble in our home. I was Dad's favorite. At night he would come home from the fields and take me on his lap to give me my first lessons in English. Mother thought I should learn Japanese first, but Dad won this point. After the English lesson we would listen to nursery records and symphony records which he purchased in Los Angeles. If he was not too tired he would read me children's stories in English.

"Because he came to this country so young, Dad was able to read write and speak English well. He did not have much of the typical Issei accent. Mother also learned to read and speak English, but she did not learn how to write it. At

home we spoke more and more English as we grew up and my mother gradually gave in. We spoke in English to mother and she replied in Japanese. When we spoke to dad he replied in English. When my parents talked to each other, they usually spoke in Japanese, although they would often throw in mixtures of American slang phrases. Father got so that he was speaking English almost all of the time except with mother. He had to since most of his workers and the people he dealt with were not Japanese.

"When we were young children, father took out life insurance for us so that we would have something for a college education. He was determined that we should become Americans so that he dropped our dual citizenship and he refused to allow his older brother in Japan to register us. Father was a great believer in education. He felt that we would learn to appreciate this country more if we saw some of its wonders of nature so that every summer he would take us in the family car to the various National Parks in California. He thought that traveling was better than books sometimes. He said that once we had seen the place, we would be more interested in studying about it. To me, Dad was not like an Issei. We got along fine together and there were few of the cultural clashes that so many of the Nisei had with their parents. Dad liked the American way of living and he made an extra effort to adjust himself to the life in this country. He has always preferred the Nisei to the Issei. At Boston now he is the head of the agricultural department where he deals mostly with the Nisei.

"I did not learn how to speak Japanese very well at home although I picked it up very inadequately. Father was more

anxious that I learn English well first. We ate three American meals to one Japanese in our home although we used the "hashi" (chopsticks) a great deal. Mother carried on certain Japanese customs like serving tea to visitors. Other than that we had very little of the Japanese customs in our home. There was one painting of a mountain scene near mother's home on a silk hanging.

"It was not that Dad was opposed to the Japanese culture. He was too busy making a living to be bothered with it. But he did have a great appreciation of the Japanese culture. That is why he wanted all of his children to go to Japan after college in order to finish off our education. He said that we should learn to appreciate the finer things of the Japanese culture so that we could interpret it to America. He said that if we went to Japan after we were mature, there would be no danger of us wavering between the two countries. He wanted us to go there to finish up our education like many people send their children to France or the Continent. He never expected us to be anything but American. That is why he did not send us to a Japanese school as children. He said that he did not want us to get all mixed up at that early age. Dad sent us to take piano lessons instead.

"During the years he had been in this country, Dad considered himself thoroughly American. He applied for naturalization papers, but of course he could not get them. He knew the Constitution better than I did and he always kept up on current affairs. He had a wide selection of reading and he subscribed to Harpers, Readers Digest, American House and Home because he was fond of gardening, National Geographic to satisfy his interest in traveling, New Republic,

Time Magazine, Japanese King, Yu-Ben (a political magazine), and several other magazines. Dad knew more of what was happening in the world than I did. He saw that there was a lot of trouble brewing between the United States and Japan and he strongly hoped that they would not go to war. He said before the war that America had given him a living for over 30 years and he ~~would~~ ^{swore} allegiance to ~~it~~ ^{U.S.}. After his internment, he was very bitter for a while. He argued with the Hearing Board that it was unconstitutional to evacuate the Nisei. I think they kept him longer for that. He was sent to Lordsburg. When he came to Poston he was lost for a while. Now he is putting his heart and soul into developing the agricultural community at Poston. Judging from his letters, he is back to normal and he now tells us that we should continue to be pro-America. I don't know his real feelings as I left just after his return from the internment camp. He does not say too much. Being interned was a very heavy blow to him. He did not expect that such a thing would ever happen to him because he honestly considered himself as an American creating good will between his homeland and the United States. He did not donate one cent to the Japanese military organizations which were taking up contributions in California before the war.

"Mother is inclined to be more conservative. She did not have as many contacts with the Americans as Dad. She feels strongly the assumed superiority of the whites and she believes that this was what brought on the war. She cannot believe that it was Japan's fault. In her home life, this did not make much difference as she always considered that her children were American and herself as a law abiding

resident. She always stressed the fact to us that she would not be living in this country if she did not like the principles of it. Both of my parents answered "yes" during the registration. During the Poston strike, my mother was practically ostracized by the Issei because she stood up for the administration. To this day she is paying for it, but she doesn't mind. She has no intention of going back to Japan.

"My contacts with the Japanese were limited during my school days. While I was in grammar school and in high school ~~on~~ I only had one Nisei girl friend. The rest of my friends were caucasian. My first real contact with any number of Nisei was at UCLA where there were a lot of students. In my home town there were only two other Japanese families. Father had been a pioneer in that area and he was one of the oldest residents. He was there before most of the other people in town. For this reason he was well known and accepted. Since he was very Americanized, they were not suspicious of him at all. We got the benefit of all this because we were treated much better than the newcomer caucasians. I had my friends and I would go to their houses as a friend~~x~~ and there was never any difference. I was just not conscious of my Japanese background. I went to church with the others, took music lessons with them, went to the summer camps with the town children, attended the same parties, went to the same high school, and was a member of the California Scholarship Association with the smarter ones. I was also in the girl reserves, Forensic Club, and in other activities in high school. There were only six nisei in our high school and they all got on fairly well. I did not go around with them nor did I avoid them. We just had

different groups to go around with. These Nisei also took part in school activities and they were good on the school teams. I was just not conscious of them as Nisei. The only time I went to a all Japanese function was on Sunday when I attended the Japanese church, but even then I did not always go to that church but would change around.

"The first time I was aware of the difference was when I was 13, but it did not have a lasting effect and I soon forgot it. Father had been in the habit of taking us for a vacation in the summer and he would rent cottages at various places. That summer he was near Los Angeles and he was refused. I could not understand it so I asked him why the man would not give us a cottage. Father said that there were certain people who were very prejudiced and they did un christian things like blaming a person for his race. He accepted the fact philosophically, but it disturbed me for a number of days. When I went back home with my friends I wondered if something like that would happen to me, but nothing ever did so I soon forgot that in the process of enjoying myself while growing up.

"I became more conscious of the fact that I was different from the other white students when I went to Los Angeles. It was not because of anything that happened to me. I just saw a lot of Nisei together and they seemed to stick by themselves so that it was very noticeable. I often have felt that it was larely the Nisei fault because they considered themselves as different and acted accordingly. It set me to thinking more about the fact that I was a Nisei too. I did not like that, but in a short time I accepted the fact and I didn't make a fuss about it. I did not feel that I should as I did not feel any differently or inferior.

"I can't say that it never did bother me at all after that because it would not be true. There were times when I wished that I was a caucasian also. This was even as recent as after the war. I am conservative by nature and I don't like to do anything different than from the masses. I would rather be one of the crowd and not stick out. Since the war, the Nisei have been put out in the open and we stick out like a sore thumb because our facial characteristics are distinguishable. Right after December 7, I felt that I wanted to be white. I am intensely American inside and I felt that my face was the cause of all my discomfort. I know that many of the Nisei secretly wish that they were white but they will not ever admit it. They try to make themselves like the crowd as much as possible in other ways like the hair styles and clothes and habits. It is not because I think that I am inferior, because I feel that I am just as good as the next person. But with a Japanese face, we are not accepted as individuals for what we can do. In a way all the Nisei long for escape from their discomforts.

"Such a thing did not bother me too much, but I did think about it. In the meantime, I continued on with a normal school education. When I was 16 years old, I entered UCLA in 1931. I was taking a foreign trade major. When I first went to the campus I tried to get into a caucasian women's dormitory, but it was filled so that I went to live with a Japanese family in West Los Angeles. I never saw them before I went there although my father knew them through his business connections.

"The Yoshino's residence became my second home. I was a little fearful of going into a Japanese home, but it did

not take me very long to adjust myself. Although I just boarded with the Yoshino's, they were very kind to me and they took me in as a member of their family. They were also fairly Americanized so that I got on very well with them. Mrs. Yoshino was a college graduate in Japan and very broad minded. Mr. Yoshino was also well educated. He was a retired merchant and they had a very cultured home. They had a 12 year old daughter and another adopted daughter who was four. I thoroughly enjoyed my stay there. Now I feel that they are related to me and I often write to them.

"On the campus I drifted into a mixed Nisei and Caucasian society, never belonging fully to either. I joined the Japanese Chi Alpha Delta, a sorority, the campus YWCA, and other clubs. I also was a member of the Japanese church where I taught Sunday school. My friends on the campus were mostly Nisei. I was fascinated by them because I did not know any before. I thought that they were extremely sociable, but I felt that something was wrong about it. I came to the conclusion that they only imitated the superficial aspects of America and they failed to grasp some of the finer things. They were ill at ease doing it and very self conscious. They were too dance and party conscious and they had little concern for the needs of others. They did not care about political and social problems as they did not think that it affected them. I liked to be among them and yet I was greatly disappointed.

"During the time I was at UCLA, I did not have any particular boy friend as they thought I was too young. I knew a number of fellows that I would go out with casually but I thought that they were immature also.

"After my second year, I transferred up to Berkeley to complete my major. Father was anxious for me to go to Mills College, but he could not afford it then as times were a little difficult for him in 1933. I preferred UC anyway as it was a larger school. Two of my other sisters went to Mills, but another one went to Pomona College.

"I lived at the International House on the campus with my sister. We were never lacking in things to do. We attended all of the suppers and other activities at the I house, went to the music night, social nights, and belonged to the YWCA and also the Japanese Women's Student Club. I did not gain anything from being a member of the Japanese Students Club because I did not go to many of their functions. I was a little cut off at the I House and found my activities centered around it. This was sufficient for me. I never did put my heart into the Japanese Club, but I thought that all Nisei women students should join it in order to get adjusted to college life. As for myself, I did not derive any particular pleasure from it.

"I had mostly caucasian friends whom I met at the I house. There are several that I still correspond with. One girl writes me every week. I also started to go out with Nisei boys again, but I still felt that they were too young. My sister was more popular than I and she had many Nisei boy friends. I was not as popular as she was although I had my circle of friends too.

"Just a few months before graduation in 1935 I met an older Japanese person whom I thought I was in love with. I started to go steady with him. He was an older person and more serious than the Nisei. He was in this country

on a student permit studying engineering in the University. I was fascinated with him because he was so sophisticated and cosmopolitan. I went out with him a great deal and he liked me a lot. I was only 19 then. At first I thought that it was all in fun but I woke up to the truth when he asked me to marry him and return to Japan where he had a good position waiting for him. He came from a fairly prominent family. I said that I was too young and then he said that he would wait.

"I was not sure what I wanted. I liked him a lot, but I had not even been thinking of marriage. He came down to meet my folks and they found out about it. Father was against it as he said that I would lose my citizenship and I would not have any rights left. Besides he said I was too young. My folks had planned to send me to Japan to finish up my education but I was not sure that I wanted to go. I did not know how to decide as I was wavering between housekeeping and a career. Finally my folks said that I should take the trip to Japan and then decide afterwards. The young man I was going with thought that this was the thing to do as he was not sure of his family reactions either. I then lost all interest in him and decided that I did not want to marry him anyway. I agreed to father's point that I should marry a citizen, but not for a few more years. When I did go to Japan this fellow tried to contact me, but I felt that I should not see him as it was all over between us.

"I did not go to Japan until the Spring of 1936. All that time I was getting ready for the trip and Father was writing letters back to his relatives in order to give me the proper contacts. I went with a "Ken-ga-Kudan" This was a

sightseeing tour of Nisei. This was quite the practice those days. It was one way in which the Issei who were better off could show their status. These parties usually toured Japan from one end to the other. My sister next to me was too young then. She stayed in college for three more years and then worked as a secretary for the SERA for a while before getting married in 1939. She sailed for the Philippine Islands right away with her husband. He was a Nisei whom she had met on the campus. The fellow was the son of a Japanese minister, but he did not see any future in this country. An uncle in the Philippines owned large lumber interest there and he wanted Don to go out there and be the manager of his concern. Don had tried to get a job here for over a year without any luck but he was not successful because of what he thought was racial discrimination. We have not heard from them since the war and I often wonder if he made the wisest choice.

"When I first went to Japan in 1936 I had planned to come right back, but I was persuaded by relatives to attend a school there. It was three years before I got back. I disliked Japan intensely from the day I first saw it. Living conditions there were not very comfortable. We had to sleep on the hard straw mats without beds. There were no chairs or tables. Even in the larger and more modern cities, the sanitation was poor. Open sewers ran right through the middle of the city. Up until that time I had eaten a minimum of the straight Japanese diet. Then I had to do entirely the reverse and eat a lot of Japanese food and little American food for the longest time. It was very uncomfortable to start the day with a bowl of rice and bean soup with pickles. I longed for the eggs and toast. Occasionally I

saw an egg there but not very often. The thing that got me was the extreme cold. I was used to the hot Imperial valley climate and this was a very sudden change. My aunt wanted me to wear a kimono, but I never did wear one after the first time I tried it. I told her that I would wear American clothes no matter what the other people said.

#My greatest difficulty was in language. When I first went there, none of the Japanese could understand me and I did not know what they were saying. Sometimes it was very embarrassing. I felt that they were all laughing at me, but the Japanese are very polite and they do not show any expression on their faces. I think that was worse because then I imagined a lot was going on under those faces. I stayed with the Nisei group while we toured all up and down Japan. They all grumbled about the lack of civilization and longed for the American things. The Nisei boys were pretty free in their expressions and they did not speak in a subdued voice. Every once in a while one of the fellows would yell something in American slang and then all the Japanese would stare at us queerly. There was one boy there, Mitch Kunitani, and he sure did talk loud. I don't think he liked the trip very much. I got to know him fairly well because we had a lot of things in common.

"When we got back to Tokyo I left the touring party and entered the Keisen Girls School. I lived in the dormitory with the girls. At first all of the girls laughed at my errors in Japanese, but then they soon became friends. They envied my American clothes and they were astonished when I used to get chocolates from the United States. When I passed it around, it elevated my prestige somewhat. They were

awed when I told them the wonderful things about America. The school was a christian school and it was very liberal. The head of the school had been educated in the United States and she had put much effort into elevating the position of women.

"I did not have any personal experiences of being put in a lower status because I had contacts with a very liberal group. One of my cousins who was a graduate of the Imperial University took me around. He came from a Vicounts family and he was looked up to. Another ~~instructor~~ cousin was an instructor in the Navy and he had been abroad several times so that ~~he~~ was very westernized in mannerisms. He respected women and elevated them to his standards. All of my associations were good once I started to get around.

"However, I could see the lower place of women as I went around..It was particularly noticeable on the street-cars. Usually the husband would walk ahead while his wife came trotting behind with the baby and an armful of packages.

"One of the things I disliked about Japan was the police. They were stationed in little boxes and I thought that they were there to help the people. I went up to one of them and asked him if he would help me write a address. He sneered at me for not knowing Japanese. That made me furious. Then when I was in Yokohama getting a clearance to return to America the waterfront police was very nasty because I had only American citizenship. He said that I should tell my father to take out dual citizenship for me right away. I told him to mind his own business.

"I did not like the way the Japanese ^{servants} ~~were~~ treated either.

They worked from dawn to dark. They never stopped once the whole day long. For this they received poor food and wages. They could not even eat the same food as their masters. On top of that they were not permitted to retire until they had greeted the master at the door, even if he was out on an all night drinking party. For all this they only got about three yen a month and a change of cloth each season, plus room and board. If they got seriously ill, they would be dismissed by their masters. They were looked down upon as of a lower social group.

They were just as bad as slaves. Some of them were ETA who were despised and they lived in the poorest section of the city, although Tokyo was more democratic. Those of samurai descent would not even look at them and the eta is never allowed to go through the front door of a house.

"There was a Nisei club in Tokyo, but I did not belong to it. I knew some of the Nisei who did. I did not have time to go mix with them more. I did a lot of traveling in my spare time and managed to see most of Japan during the three years I was there. The best part of Japan is the scenic beauty. It was very inexpensive to travel there and the railroad fares were remarkably low.

"After I got out of school in a year, I went to live with an American missionary's family. I liked this very much because it was more like America. I had a bed of my own and

I could wear my shoes into the house. We ate American food and I enjoyed this thoroughly. They were retired missionaries, and Dr. Parker was helping Dr. Kagawa at the church. I got a job with the church board for about \$90.00 yen a month. I was the

secretary for them. Dr. Parker was translating some of Kagawa's books into English. It was in this way that I met Dr. Kagawa. He is a world famous christian. It was through his efforts that a lot of the poor people had their conditions bettered. He impressed me as a person who had no inhibitions and that he was a very consecrated individual. He only slept three hours a night and he was full of energy. He was a man of keen insight, and he was busy then trying to get the people to accept cooperatives. He had pacifist leanings so that the militarists distrusted him. However he had a large knowledge of social science so that he was one of the advisers to the Japanese cabinet.

"I had no formal business training, but I managed to learn shorthand by constantly practicing. I had to take all the dictation on Kagawa's books which were translated into English by the Parkers. I got along well with the Parkers and I considered their house as my home. I had to divide my time between three missionaries of the church board, but I lived with Dr. Parker even when I changed jobs. I met many caucasians there; most of them were church people.

"For the first half of 1938 I took another job, this time with Prince Yamashima. During that time, I lived in his palace. He was a bird fancier and he had a large aviary in his tokyo palace. The prince was going to Paris to give lectures and I had to take notes on his speeches. Prince Yamashima was a very unusual person. He was about 6'1" in height and very slim. He had studied in Germany as a youth so that he spoke German fluently. He did not speak much English. The Prince was a cousin of the Emperor, but he was very

democratic. He had no inclination for politics and he detested attendance at the Diet sessions. He would never go. The Prince was very broad minded, progressive, and kindly. He said to me several times that he envied my birth in America as he admired the country. He said that America was a progressive nation and that Japan had much to learn. He was not a Christian, but he was Christianlike in actions. His wife was equally as gracious. She was also democratic, although there were certain Japanese customs which they practiced and which I did not think were democratic. They just accepted those things. I was considered one of them and they gave me a large room next to them. They even gave me two servants to wait on me, but I found them too cumbersome so that I did not like to use them. On occasions I went on picnics and hikes with them. They were great nature lovers.

"When the Prince traveled, he did not like to take a large court retinue with him as custom dictated. He only took one servant along. In all of the large railroad stations there is a special gate through which the nobility enters and leaves, but the Prince refused to use this entrance. He used the common entrance with all of the people.

"The prince used a mixture of English and Japanese when I first went there. I had a hard time because I had to learn Japanese all over again as the Court Japanese is much different from the common Japanese. He made me go to one of his tutors to brush up. Once when I was there, I was thrilled to get a cake from the Emperor. The Emperor sent it to the Prince's household, and there some official royalty writings on it. Many of the nobility would come to dinner and I used to see them. I did not eat with the Prince and his wife. I had a

separate dining room of my own with servants and I was free to have my own guests. I got the impression that the nobility were much more westernized than the masses. They had all traveled abroad and they slept in beds and wore western clothes a lot. When the Prince left for Paris, I got another job.

"For the next year, I was a secretary for some university professors who were caucasian. I got 100 yen a month for this job. I lived with one of the caucasian teachers right on the campus at the University. It was general secretarial work. Around the summer of 1939 I suddenly became very homesick for America. I had wanted to go back to America all along, but Dad would not send me the money. I was only making a small salary and I used most of it up to travel and to take presents to my parents' relatives. All during my three years there, I had to get money from home. Finally in the Fall of 1939 I sailed for home. According to the latest memo by the WRA I am a kibeï because I spent three years in Japan after 1935 and I went to school there, but I would like to hear anybody call me a kibeï!

"When I left Japan I felt so good. I never wanted to live there again as my visit was enough. I know that I could not adjust myself to Japan. It is not that I dislike the people, but I just live differently from them and all the time I was there was an undercurrent of quiet rebellion brewing up inside of me. When I neared the California coast on the Ocean liner, I had such a happy feeling that shivers ran up and down my spine. I felt like an exile coming home at last.

"We came into San Francisco harbor at night and it was the most beautiful sight that I had ever seen. The bridges were all lighted up and that was as good a sight as the Statue of Liberty. I saw Treasure Island for the first time. It was brilliantly lighted up. My family was there to meet me so that they took me on a whirlwind tour of the fair and the scenic spots of San Francisco.

"The thing that impressed me right away was the fast tempo of American life. I had been away from it so long that I had forgotten. Japan signified charm, while America spelled efficiency. I felt very natural to be among the caucasians again and I slipped back into a routine life easily. I went home to rest up for a while and then I went on to Los Angeles. From January 1940 until after the war broke out I was working for a U.S. Custom Broker Office at a salary of only ~~42~~ \$65.00 a month. It was a half Japanese firm and business got worse and worse after the Treaty was abrogated. I had to move into the Japanese area and live in the Japanese YWCA because my income was so low. In no time I picked up my old acquaintances. I was determined to be independent and I had not definite plans for the future except to work and then eventually get married.

"I resumed my church ~~work~~ going and took an active part in its programs. I also began to take great activity in the YWCA by helping to organize girls clubs. I was able to make a number of caucasian contacts through the Y and I developed a few friends among the caucasians. I was in an older set and our interests were not entirely in dances and socials. I began to take more of an interest in other things. I want to

all sorts of meetings like the FOR. I also went to concerts and attended various forums. My closest friends were among the Nisei and I could not avoid that. I don't think that I wanted to particularly. I paid my dues to the JACL, but I never did go to any of its meetings. I was not able to take part in political activities because I was in Japan. The only time that I have ever voted was in the 1939 local elections. I voted the Republican ticket. I did not vote in the 1940 presidential elections.

"During that period before the war, I never gave it a thought that the two countries would come to conflict. My only plans for the future were to get married. My chief hobby was music and I was interested in reading autobiographies. I had deep thoughts, but kept them to myself. I had enjoyed myself since coming back from Japan and I did not have any serious worries during those critical days in November 1941.

"The only thing that distressed me was the fact that economic opportunities were so limited for Nisei college graduates. I knew quite a few of them in Los Angeles and they were just not getting anywhere. So many of them were in the fruit stands and disgusted with their education. I thought then that the Nisei had an inferiority complex and that they blamed too much of their personal shortcomings on race discrimination. Many of them sought escapist ways, and a lot of the young Nisei were getting drunk and into gangs. The gang problem was a menace. In the Y I used to help with the dance arrangements and the zoot suiters all tried to break in without paying and once in they would start fights. This sort of thing did not develop entirely in the camps. Being mad at them was more on my mind than being aware that Nomura and Kurusu were then on the way to Washington.

"I was staying at the Japanese Y Dormitory when I first heard news of the war. That was a busy day for me. I was scheduled to go to a Christmas Tea at the main YWCA. It was a gathering of all the Y leaders in the city. When I heard the radio news of the war, I was greatly upset. My first impulse was to shrink from the Tea and not go. However, the other girls thought that we should not act out of the ordinary so they persuaded me to go along. As we walked down the street I saw the glaring headlines in the late afternoon extras. There were a lot of people on the streets and they all wore a stunned expression. I felt extremely self conscious as I walked along, but the people did not look at us.

"I did not get over the shock for days. For days after, I could not make myself believe that it was true. Many of the Nisei felt the same way and we all hoped that it was some other nation that had bombed Pearl Harbor. I could not believe that Japan could double cross America by sending Kurusu with peace offers to throw this country off guard. I knew that this was not the spirit of the Japanese people. I had returned from Japan only two years before and I had not noticed any anti-American demonstrations while there. There was feeling against the British though. I did not know anything about the military government and had not realized that they would go to such extreme means.

"At the Y Tea, the program went on in the usual way, but nobody could get into the Christmas spirit so that it was a little flat. The speaker gave his speech about the love of man and our ideals but I thought that it did not fit in

with the momentous occasion. There were about 400 at the meeting, 50 of which were Nisei. Nobody discussed the war, but we all looked drawn. It was in every mind. We had a feeling of dread that could not be shaken off. I was in more or less of a daze all throughout the tea.

"Coming home, it was not so bad and some of the depression lifted. We were not questioned or bothered. A Nisei girl friend of mine was having an announcement party in Boyle heights so I went over there. The party was held but nobody was in the mood. We spent most of the time discussing the bombing and wondered what would happen next. There was some talk of what would happen to the Japanese here, but we never had a thought that the Nisei would ever be affected by an evacuation. We thought that possibly there would be some riots and some spy work by Japanese which would make it harder for the others.

"The whole thing caught us by surprise as none of us were too interested in politics. At this party there was also some more speculation as to who did the bombing. Some felt that it was German planes camouflaged as Japanese planes that had attacked. It was not a very successful party. When I went home to the dormitory I had to comfort the ~~real~~ Hawaiian Nisei girls who were my roommates. They were deeply shaken as they did not know if their families in Hawaii were safe or not. They were not able to send and cables so that we finally went to bed at a late hour hoping for the best and with the dream that we would wake up and find out that it had all been an error.

The next morning we still felt drawn and exhausted and none of us wanted to go to work. I did not feel like facing anybody, but I finally decided that I had better go to

work as usual. When I got to the customs office, everybody was talking about the war and there was little work done that day. Our boss was very upset as it meant the complete cessation of trade and he would have to go out of business. He was in partnership with a Nisei. He felt sorry for the Nisei, but he did not say much. He was too worried about his own loss.

"The rest of us in the office did not have anything to do so that we spent most of the time trying to analyze how the Japanese planes had gotten to Pearl Harbor without the U.S. Navy detecting them. We all realized that we would be out of jobs as no more boats would come in and so we talked about what we would be doing next. We managed to work out the rest of the month with pay, but there was not much to do except to find up the business accounts for the boss.

"I had thought about going home when I first heard the news of the bombing, but I put it off on account of the affairs of the office. Dad had telephoned me on the night of December 7th and he was greatly upset. He kept saying that it was unbelievable and for me to take care of myself. He told me to be calm and do the right things. I went home for Christmas, but it was not a very joyous time. Many of the Issei had been taken by the FBI and I expected my father to be taken anytime because most of his associates had been picked up. As the days went by and he was not taken I began to breathe easier. For that reason I went back to Los Angeles and got another job with the International Institute. There was not much I could do by staying at home.

"It was on March 18, 1942 that Dad was taken into custody.

Two FBI men came and picked him up at our house. A few days before that, Dad had a premonition that he would be taken for sure so that he phoned me in Los Angeles and asked me to come right away for a business visit. All of the property and money was in my name and he wanted to give me instructions on what to do in case he was taken. I came home right away and we went to consult with our attorneys. They had evidently been given some advance warning that Dad was going to be taken by the FBI so that they urged him to send for me. We went to the bank and had the accounts changed and I signed some papers for our property. That very evening I took the train back for Los Angeles as I had to be back at my work.

While Dad and mother had been down at the station seeing me off, the FBI men had been out at our house. They decided to come back the next day. These agents were friends of Dad so that when they came they were very apologetic. They said that it was their duty to search the place. They looked through everything--closets, albums and old mail. In our family albums they found pictures of the visits that various counselors had made to our ranch. These were taken along as evidence along with some of the letters I had ~~xx~~ sent to the family while I was in Japan.

"Dad was taken to the county jail for one day and then transferred to Tijuana. My sister phoned me right away and asked me if I could do anything about locating father. They did not say where he was being taken. I contacted Dr. Booth who was the executive secretary of the American Friends Service committee in Pasadena. He went to special trouble to find out where father had been taken. He found out that the FBI had originally cleared father, but that the immigration officials were doing some further investigating and they wanted father

detained. The Friends and some of our other caucasian friends went to see father and found him in good spirits so that we did not have to worry so much. I quit my job and returned home to be with the family.

"During the previous three months I had been working at the International Institute. Just after my job ended at the customs office, the International^{al} Institute had sent a call to the Japanese YW CA asking for a Personal secretary to the Executive secretary of the group. I was sent out to the position and accepted. I thoroughly enjoyed my work there. It was a pleasant position and I suppose I would still be there if the evacuation had not taken place.

"The International Institute had offered all of its facilities to the Friends when some of the Japanese began to have a difficult time. It wanted to prevent evacuation if possible. When some of the Japanese from San Pedro moved into Los Angeles in a destitute condition, it helped out. At the same time it worked with Chinese, ~~Japanese~~, mexicans, German refugees, Russians and Italians. After February the Japanese hardship cases increased. We also took care of the Alien Registration when they had that.

"During all this time, I looked on things more or less impersonally, I was working hard and I did not feel any of the restrictions. My fears only began to increase when the talk of evacuation became stronger. In my correspondance home, we had debated on whether or not to move voluntarily. I did not think that it would be necessary for me to be with them if a evacuation came as I thought that it would not be difficult to rejoin my family. When my father was interned, there was no question but that I should go home immediately as there was a lot of business to clear up.

"As soon as I got home, we had to appoint a custodian for our property. He took care of all the details and hired a crew to harvest the grain crop. I did not know anything about these details. It was then that we found out that we were going to lose a large part of our property. The real estate company said that I had failed to sign some papers at the time the property was bought and they used this as an opening to revert the property back to them. We could not make the cash payments so that it was foreclosed. Father had paid several times what the property was worth already. Now he only had about 200 acres back home and all the rest went back to the original owners.

"Naturally all of these things made us feel bad and I was bitter for a while. I could not understand why such a thing could happen to us. But then I got to thinking so that I was able to be fairly objective when I looked at things. I felt that if any other country had been attacked in a similar way, there would be quick action taken against any residents of that enemy nationality. I could not condemn the American public for being upset but they went too far. Although I felt that evacuation was very unjust, I felt that it was likely to happen because the Nisei were not fully assimilated. I realized that the United States was fighting a big war and it could not spend time and money to look after people who were racially connected with the number one enemy. I felt that if Japan had been attacked, they would have done the same thing to Americans living there. After the war started I became more conscious of my racial background. There was nothing I could do about that even if I fought against it.

By the time evacuation came, I was resigned. I had concluded that we should take it gracefully and wait for the chance to prove how wrong the whole thing was. I suddenly woke up to the fact that my citizenship was dear and that the Nisei must prove our right to it instead of taking it for granted. It was clear to my mind that the Japanese had associated too much among themselves and not enough with the caucasians. They knew the caucasians but not intimately enough. I felt that if we had done this before to a greater degree, perhaps the evacuation might have been averted. While I realized that it was largely a political affair, I felt that the Nisei were just as much at fault for not going out more and mixing. I don't know if that would have been enough to combat the political pressure, but it may have. I don't think that the public as a whole was for evacuation then.

"We were very nervous up to the time of the evacuation. We kept in touch ^{with} the WCCA office all the time to find out what we should do. We found out that it was asking for volunteers to go in advance to Poston. It looked like Imperial Valley would be sent up there instead of to Manzanar so I signed up as a volunteer secretary and I was accepted. This entitled me to take my sisters and my mother as the WCCA wanted to keep the family units together.

"We hurried up our packing and stored most of the ~~things~~ things in the house. We were permitted to take our own automobile with our belongings if we had a caucasian who would bring the car back. There was no place in Poston to store cars. When we left, we took only what was allowed us and we did not take anything that

was not ~~mentioned~~ mentioned on the WCCA list. I was disgusted with the lack of coordination between the Army and the WRA. As soon as we got to Poston, the officials asked us why we did not bring more things for our personal comfort.

"Poston was a very disappointing place. There were no trees around except the small mesquite shrubs. It was hot and the dust was at least two feet deep. I was in my good clothes and they were ruined. The sanitation was incomplete and there was not any running water in many of the blocks. The kitchens were not fully equipped and this resulted in us having poor food for ^a the long time. Every day we had dust storms which added to our discomfort.

"The barracks surprisingly enough were clean. But they were very barren. All we got to start with were cots and blankets. The barracks were made of new lumber and when we got there on May 8 the floors looked good. But when the lumber began to dry out, the cracks in the floors got very wide and the dust would blow through. Quite a while later, we finally got our linoleum.

"When I got there, there were only about two other families in camp. We were registered and one of the other families helped us to fix our cots. Then we went to our first meal which was unpalatable. We did not have any vegetables; I don't know what they fed us. As we finished eating, a bus load of volunteers came in from Los Angeles and I felt a lot better because I knew some of the people.

"The first few days we collected lumber. Since we were the early arrivals, we got our choice of the scrap. Later the people had a difficult time getting lumber to build chairs and tables. We did not have a man in our family to

do the building, but our neighbors came in and built shelves, tables, chairs, and desks for us. Mother had brought some curtains and when these were put up the apartment was more liveable. We had a cooler at home, but we were not able to get it to Poston until the next year. It had been stored away in the house with a lot of other things and it could not be located by our friends for a long time. The people who had taken our property also got the house. They were the town bankers and quite successful. One of the brothers lived next to us and he was a farmer so that our place was turned over to him. He did not think that his brothers had given us a fair deal so that he let us store our things in the house. He is very lenient and he goes to a lot of trouble to pick out things from our stored material and send it to us. I don't know what my father will do with the things that are left.

"I did not have much time to mope around at Poston. I started to work immediately as the secretary to the assistant project director. After working for him for six months I became the secretary for the Associate project director. I enjoyed my work thoroughly. I liked Mr. Evans the associate project director for the friendly way he went into his work. He belongs to the Dodge family and he has been a newsweek correspondent in Spain. Mr. Evans was a dollar a year man at the project. He was in charge of all the block managers so that I went to all of the meetings with him. All I heard was complaints. The block managers were always making a fuss about something. Some of them could not understand that if supplies were requisitioned, it took a few days to fill the orders. They were

too impatient and wanted us to perform miracles. Mr. Evans had a sympathetic understanding and I often felt that he was too sensitive for the job. He went to all kinds of trouble to help the people out. He loaned a lot of money to the people who did not have anythings and he never took one note. All of these loans were repayed later. Mr. Evans was also very considerate about my family. He would go to town and get us mamazines and ^{do}/other errands like taking our shoes in for repairs. He had more personal interest in the people than most of the other administrators. Mr. Evans was a novelist and one of his objectives in coming to the camp was to collect some data for a book. He was also interested in foreign people and he thought that he could have a share in the US war effort by going to a relocation camp.

"In a short time I became adjusted to the camp life and settled down to the routine. As the community became better organized there were more things to do. I enrolled in the adult education shorthand class and attended twice a week. On sundays I went to church and taught the sunday school. I also joined the YWCA and attended the Forums. I only attended the dances occasionally. This was more for the young Nisei. I joined a bridge group and we met once a week. I did not go to the movies at all since it was too uncomfortable to make the effort. I went to an occasional community program when there was nothing else to do.

"While I was in camp I did not have any interest in the political life. Occasionally I thought about the situation of the evacuees, but I could not make any sense so I stopped that. The only constructive thinking I did was in terms of my own future. Things were too indefinite then to make

any definite plans. To tell the truth I became like the rest of the Nisei and became wound up in the daily living. There was not much time for bigger things to think about and if one did, it seemed hopeless.

"I made many new friends in the administration building, but most of my visiting was done among the caucasian personnel. My closest Nisei friends were carry overs from Los Angeles. I did not attempt to go out of my own block for Japanese friends. It was not that I disliked them, but I did not feel up to the effort. The caucasians were more interesting and I spent a lot of time at Mr. Evans home. I also visited Dr. Balderston of the Adult Education Department a lot as I knew him from before evacuation. Occasionally we went on picnics and hikes. Life went on fairly calmly except for occasional periods of excitement.

"One day a rumor drifted to the administration building that the people were gathering around the jail and protesting the arrest of a kibe~~i~~ for having a concealed weapon in his home. He was suspected of beating up another person with this weapon. The people were for him because they thought like he did and they were very resentful. Before I knew it, it had grown to a huge mob and the strike was started.

"We were all urged to attend the strike. The majority of the people went along with the crowd, but I did not see the sense in it. I did not think that I had anything to do with the matter and I wanted to keep out of it. Nobody knew exactly what the real cause was as there were so many rumors going around that one did not know what to believe. I continued to go to my work in the administration building

until the WRA officials asked us not to come anymore because of the personal danger to us. As I look back on the whole strike affair, it seems to me that the arrest was merely an excuse for the demonstration to begin. It was the climax of the feeling of distrust ~~for~~ towards the administration. The people were feeling very apprehensive and there was a general tone of insecurity in the air. The people did not know what was going to happen to them next and they were partly driven by fear. Many rumors had gone around the camp and this only added to their fears. This feeling had been growing ever since the camp opened. The people were bitter and they resented the fact that the government was not living up to its promises. They had been waiting and waiting for stoves, linoleums, clothing and other things. The thing that touched it off was the rumor that they were never going to get paid for the work they were doing. This made some of the families desperate as they needed the money to buy necessary things.

"The unfortunate thing was that the people had not any idea of how much red tape there was in the administration building. Those of us who worked there knew, but we did not talk about it to the rest of the camp. The camp paper carried a lot of promises and that was about all. The masses felt that all of these things were a part of a definite plot to make them suffer. The block managers were the main contacts between the people and the administration and many of the managers fell down on the job. They did not think it was important enough to spread some of the truths which the administration had told them about in the meetings. All of these suspicions and hard

feelings had been welling up and they were near the bursting point. Any incident would have made the tempers explode at this time.

"Thus most of the people went into the strike because of their emotions and they really did not know what it was all about. The Nisei were more reasonable about the situation and many of them could see that a strike would not get them anyplace so they refrained. But I was surprised to find so many of the Nisei giving vent to their bitter feelings and they did not care what happened. They were bored and this was a little excitement for them.

"Those that refrained from the strike were subjected to severe pressures for our lack of cooperation. I even got some threats saying that I had better do like the rest of the people and quit being so fresh and sticking up for the 'keto' who were not to be trusted. Our block was one of the worst as the strike leader lived there. He talked a great deal and some of the people looked up at him as a hero for upholding the Japanese spirit. Many of the saner Issei did not want to strike, but through fear of what would happen to them if they raised any opposition, they followed along giving at least passive support.

"Our block was quite divided. It happened that many of the Nisei volunteers from Los Angeles were living in my block. They refused to be misled by the rabble rousers and it got to be a pretty tense situation. The strike leader wanted our block 100% in the strike and the opposition wanted our block 100% out of the ~~block~~ ^{strike} block. Most of the Nisei volunteers from Los Angeles were working in the administration building and they knew that a lot of the rumors were not true.

The two factions were not reconciled. In some cases the children split with their parents on the issue. In the messhall we sat on opposite sides. The cooks were for the strike so that they would not serve us as well. At night we would be spied upon and we would be called names from the dark. The only reason why we were not harmed was that the administration were careful for us. They knew where we stood so that at nights they would ~~we~~ drive around our block to see if everything was allright. The strike got so bad that even the children were split according to the way their families thought. If the father was more dominaant, the children were for the strike. If the Nisei children had a lot of voice, they would win over their younger brothers and sisters. Some of the more mischevous children would sneak to our garxdens at night and cut the vegetables and flowers down. They would also tamper with our door and try to lock us in.

"Finally, the FBI came and took the strike leader of our block out of camp. This only widened the breach as they said that we were Inu and had informed on him. We did not know anything at all abxout plans for taking the man out. There was some talk about beating the traiters up, but the tempers cooled off and nothing rash was done. We did not have any beatings in our block like in some of the other blocks. I think the reason why we didn't was that we were a strong group and we stuck together. We were not defiant, but we refused to be intimidated.

"I discovered thatthe Issei who signed up for repatria-
tion were definitely anit-America and willing to believe the
works. They were only marking time in the camp until they
could be sent to Japan on the exchange boat.

Most of the Other Issei just tagged along as they did not want to be marked. My mother stood with us against the strike and she was severely criticized and subjected to persecution by the block women. She ignored it because most of it was petty. But the result of this is one of the main reasons why she wishes to leave camp now. In spite of the fact that she is a little conservative, she is much more liberal than most of the Poston women and she was not subjected to all of the narrow prejudices than they went through before the war.

"It is hard for me to condemn the kibe. In the first place it is difficult to define a kibe. Technically I am a kibe ~~since~~ according to the WRA classification since I went to Japan for three years after 1935 and I was a student there. But I would ^{be} greatly insulted if I were called one. We think of the kibe as a person who has speech difficulties and who is pro Japan. With this definition, 99% of the kibe are pro Axis. You can't serve two masters at one time and the Kibe were taught to be loyal to Japan and it can't be brushed out so easily. Loyalty to anything is pretty deep rooted. I don't blame the kibe for his feelings as it was pounded into him. If we look at it calmly, we will realize that they had little chance in this country and so they feel lost. Because they feel unwanted here, they are more bitter and they are quicker to criticize. They feel the injustice of the evacuation a lot more than the Nisei because they have been much more conscious of the weaknesses of democracy. Many of them are blind to the true facts, but at a time like this they will not listen to the other side.

They think that if they stick with Japan they will be on the winning side. Essentially it is not a matter of patriotism so much as grabbing at straws because they are frustrated.

"The Nisei, on the other hand, do not question the fact that they are of this country. They are not sure that they have anyone else to turn to. Since many of them feel rejected by America, they have adopted a defeatist attitude. They have lost all initiative and become dependent upon the government. They do not have the backbone to face the issue squarely. Sometimes it does look hopeless.

"One of the things that camp has done to them is that they have adopted a why work attitude. They just drift along. The camp conditions does have a lot to do with this. There is not much promise to look forward to if one remains in camp. There are not enough Nisei interested in the political implications. Those who do take an interest are very much hated by all, especially the JACL. I thought that the Nisei in camp were a very inactive lot. They did not think objectively and they became apathetic and accepted things too easily. The 'it can't be helped attitude' is pretty infectious. The majority lacked serious interest in the future. One of the things that they could have done more was to write to their American friends and Congressmen about the true conditions in the camp. Instead they just sat back and felt sorry. We were not happy, but we did not do much to improve our situation. I felt that too many Nisei were childish. Perhaps it is because our parents protected us too much.

"There was a general tendency to escape things that were serious by not thinking about them, but instead devoting

a lot of time and energy to having fun. There was a tendency for gangs to develop among the younger Nisei boys who looked at the future hopelessly and they got into all sorts of scrapes. The general morale was very low and you could see the Nisei slowly sinking under. My boss in camp was amazed to see us sit back and expect the administration to do everything for us. We had no interest in self government so that it was weak. He felt that the Nisei could nip the gangs in the bud if we took action. We did not concern ourselves with all the gambling that was going on because we did not think that we could do anything about it. Because it did not have any support by the Nisei, the Council was weak.

"I think that this was the greatest weakness of the Japanese. The Japanese are submissive by nature and they expect a superior power to live their lives and do everything for them. This has been drilled into the people for generations. I think that this was carried over to the Nisei. They did not even try to make a democracy in camp. It was an out and out autocratic rule; a dictatorship by the administration and the older people who were behind the seat of power.

"The whole thing came out clearly during the registration last February. (1943) The blocks became divided again between the old and young people. The Nisei had a very unhappy experience during this time because they were torn by so many conflicts. I realized for the first time that the Nisei were still influenced strongly by their parents and that they had not grown up to use their own minds yet. To many of them were forced to sign 'no-no' in the registration. They could not let their conscience dictate. I know that they

wanted to sign 'yes-yes', but the parents would practically disown them if they did. I tried to counsel a lot of the younger Nisei to sign according to their conscience, but they were influenced too much. This was a great tragedy.

"The Kibei almost all said 'no-no' They also did a lot of loud talking. But I think that the greatest influence was in the home itself. In my block, one mother ran her son around the block with a hatchet because he signed 'yes.' She said that she was going to kill him because he was a disgrace to the Japanese people. We also had some beatings in camp. The JACL leaders were blamed for the registration and some of the leaders, like Kido, were beaten. Everyone in camp seemed to believe the rumor that Kido had gone to Salt Lake in November and signed a paper putting the Nisei into the draft.

"A lot of the parents did not want their sons to be taken away from them so that they were ~~in~~ not in favor of the registration. The more bitter parents were more drastic in their reasons. They said that the Nisei were suckers to defend a country that had treated us like this. They said that our citizenship meant nothing and we were really not Americans. They believed that the United States needed more soldiers because it was losing the war.

"This general bitterness did not break out into the open at Poston. However the atmosphere was tense and it looked like trouble was sure to come. It was a heavy atmosphere. I was furious because many of the Issei and some of the Kibei who went around arguing against the registration later turned around and signed 'yes' themselves. It was a terrible thing to do to the young Nisei who were influenced into signing no. They should have left them alone.

In time the feeling cooled off and the registration went on to completion smoothly. I think that the strike the previous November gave them a chance to really let loose with their emotions and when the registration came, they were a little more level headed. They were still pro-Japan, but they did not call any mass demonstrations.

"After the registration, I felt like getting out of camp more than ever. I had wanted to get out from the first day I was there. I don't know exactly what made me feel so restless. I liked my associations with the administration alright. I had expected Army treatment when I went there, but the WRA treated us as individuals and the personnel had background in handling this difficult problem. But there were many things I was dissatisfied with. I did not like the idea of being put in the camp. The living conditions there were not too favorable. There was only a thin wall between apartments and we never had complete privacy. It was very uncomfortable to live like that. On top of all this, there were too many people in camp who liked to gossip. I felt extremely restricted. Even in Japan, I had not been compelled to live with so many Japanese. It was not a normal existence and I wanted to get out of there.

"The only thing that was holding me was the return of my father from the internment camp. I had expected him to be returned to us almost immediately, but it was slow. I had to apply many times for a rehearing for him. I had a job offer but I felt that I could not ask my sisters to assume responsibility for father release. For a time we thought of letting my younger sister go out first as they felt the same way about camp as I did. Finally on March 28, 1943 father

was released from the ~~xx~~ internment camp and returned to us. Two days later I left Poston for resettlement. (March 30, 1943)

"My job was all ready for me. It happened that while I was in Japan, I met Ester Rhoades of the American Friends. I got to know her very well and I visited her frequently while we were in Japan. I came back to America before she did. Ester Rhoades stayed there until just before the war. While I was working at the International Institute, I discovered that she was working with the Friends in Pasadena so that our acquaintanceship was renewed. At that time she wanted me to be her personal secretary, but I had just started my work with the International Institute and I did not wish to resign. I sent my sister to her instead and she got the job.

"About the time of the evacuation, I was badly in need of \$2,000 to liquidate some of my Dad's business, but I could not get any loans from the bank. Ester said that she had that much money in a bank in Philadelphia and she insisted on loaning it to me. She was from a rich family. I could not be sure when she could be repaid as everything depended upon the grain harvest. I was in constant fear that some vandal would come and set fire to the grain. Ester said for me not to worry and I could take my time. Fortunately the grain was harvested after we left with the custodian in charge and I was able to repay the debt after six months.

"All along the time I was in camp, Ester kept talking about resettlement and she urged me to go out. She said that the Chicago office was opening around the first of the year (1943) and it would carry the major burden of resettlement. I kept stalling her along as I wanted to get my father back first. I was interested in the American Friends secretarial position all along because of the interesting work I would be

doing and the obligation I owed to Miss Rhoades. I turned down several higher paying jobs to work with the hostel. I think that I could have gotten a job with the government, but I felt that I had a commitment. After my father came, I was able to come out.

"I arrived in Chicago on April 4 and for the next three weeks I stayed at the Hostel. I had three months work to catch up on so that I did not look for another place. Finally, the Friends found an opening for me at the Eleanor Club. I was the first Nisei there. A couple of others came later. The Club had a quota of three Nisei and my sister who followed me out and another girlx filled this quota. The Club is for single girls and the expenses are very reasonalbe.

"I was able to help my sister come out. In the Friends office one day a call came in for a secretary to a zoological professor at Fields Museum. My sisxter was a medical secretary in camp and I knew that she liked this sort of work so with the help of the Friend's we sent for her. After she left c&mp, my other sister wanted to come out. We did not have a job for her then but we sent for her as I felt that it would not be difficult to get her a job. After she got here, the Friends got her in as an assistant cashier at the Central Y College Finance Office.

"Since the quota was filled at the Eleanor Club, we had to look for another place. Ruth Copak who works in the Friends office heard that we were looking for a place. The Minami sisters were also looking for a place to stay. It happened that Miss Copak's family were Quakers and they were very much interested in the evacuees. They had a large house in the

University district that they had just sold, but it was open until September 1. Ruth invited the six of us to go out to the house to live for the summer and she stayed with us. Just after moving in here, I heard that Ruth Ogawa was looking for a place also. I knew her from Los Angeles. She was alone so we invited her in. Ruth Ogawa is from Hawaii. In a few days she is going on to Washington DC to work for a war agency. She hopes that later on she may get a transfer back to Hawaii where she can rejoin her family. The Minami sisters are all college graduates and they are very Americanized. They are working as secretaries also.

"I have been disappointed with Chicago. Although I anticipated the soot, wind and the traffic noise, I miss the gardens and residential suburbs of Los Angeles. All of the houses here are big, ugly and dirty. But the people are nice and I am greatly impressed with their friendly spirit. I go to the Friends Church regularly as it is near my present house. Only about two other Nisei go there.

"Since I have been in Chicago, I have not had any leisure time. It seems that I am always rushed. I go to concerts, movies, lectures, and occasionally I make social visits. I go to caucasians home twice as much as going to visit a Nisei friends. I know the staff at the office on a social basis, and I have looked up friends of caucasian friends on the Pacific coast, and former university friends who now live out here.

"I write quite a few letter to the folks back in camp and to a few friends. Most of my correspondance however is to caucasian friends back in California and in the East. I also listen to the radio and read the newspaper fairly regularly. We have lots of visitors at the house. There are

quite a few of us living here so that we have a number of dinner guests. Most of them are Nisei. I would like to mix more, but I haven't found the time yet. For the past week, I have been going out every evening looking for a new apartment for the six of us who will be here. We can't find a place that big so that we may split up. I don't want to live in a cramped place as we will get on each others nerves in time. We get along wonderfully now because there is a lot of room in this house. Maybe we should have individual places as it is not so good for so many Nisei to be living together. The others have not been looking for an apartment very seriously. There are always guests over here or else they have plans for the evening so that I have been about the only one going out. You can't cover much territory in the evening. I would like to get another apartment here in the University area.

"I have not any plans for the future. I don't expect to go back to California as it would not be feasible for me to go back. I can get a better job out here. By the time war is over the Japanese will not have any contacts left in California to help them get jobs. Further I am not so sure that I would want to go back even if I could. My present job meets my expectations and I am finding a lot of opportunity for self expression. I have lots of freedom and new things are always happening. I do not have any immediate plans of changing jobs as I like the informal atmosphere of the office. If I do change jobs it will be to another secretarial position.

"I have some vague plans for marriage, but that is not for me to say. It all depends upon whether all the Nisei are drafted or not. Even if I do get married, I will have

to continue working. I am not definite that I will get married. It is not that I don't have no prospects, but I feel responsible for my sisters and my parents. I am working on getting my parents out now. I would like to have them resettle near me, but father is more interested in farming and there is not much he can do in the city. I think that he is too old to work as a farm hand so that he will have to get a little farm of his own. He is thinking of getting a poultry farm.

"Dad is not to anxious to leave the camp right away. He feels that he was returned to Poston from the internment camp at the request of the project director so he feels some responsibility to the project. He would like to get his agriculture department on its feet before he leaves. Mother is very anxious to leave because of the ill feelings of her neighbors. She has no interest in the camp and she would like to be with us. I have to think of some way to get them resettled, but the time is now indefinite.

"I have no idea of what the future holds for the Nisei. I think that it will be difficult for them for the next 25 years. They have come to realize that there is much opportunity out of camp if they are willing to work for it. At the same time there is much room for improving democracy and the Nisei can have a share in contributing to it. I feel that it is up to all the minorities to make the caucasians aware of the problems.

"It is inevitable that small Japanese communities will spring up once more, especially if the caucasians are not willing to completely accept the Nisei. It is difficult to entirely disperse them. I hardly think that there will be a large 'Little Tokyo' though. The older people will have

to be colonized by the government in order to be resettled as it is hard for an Issei to support a family. They are getting old and maybe the government should give them a subsidy to relocate.

"Many of the young Nisei still have not learned from their experiences. A great number of those Nisei men from 17 to 21 have come out here with the attitude that the U.S. owes them a living. I see them all the time at the office. They still are not aware that a war is going on. They blame their own shortcomings and failures to the evacuation. In the investigations which we have made, we have discovered that many of them were worse off before the war. They could not ~~not~~ get jobs and their wages were poor when they lived in the Japanese communities on the coast. Most of them have never worked before and they expect too much.

"I have noticed that among those who come to our office, the girls are more willing to make the adjustments. It is because they feel that it is only until they get married. Life is easier for a Nisei girls now as they are subjected to less race prejudice. They get less discouraged for this reason. Most of the girls have some skill like typing so that they get fairly good jobs. The fellows are more unskilled and they are always shifting around. Their objective is to make as much money as they can and then to spend it for fun. Those fellows who have skills are more stable, but it is often harder for them to get jobs. I think that most of the Nisei are dissatisfied with the WRA because it does not do enough for them. The Friends are much more helpful but they have to learn that they have to stand on their own feet eventually and they cannot always be expecting somebody to help them.

"The resettlement is a hard thing and many Nisei are lonesome. They work and live in a one room apartment and this makes them become poorly balanced mentally. It gets them down. Soon they get to feeling sorry for themselves and then they begin to think that the whole war is being fought around the Nisei problems. They become extremely introvert and they do not make an attempt to go out more. They were introvert before the war too.

"The fault is that their activities are too limited and they do not know how to enjoy themselves. All they do is to go to shows for recreation. Some go bowling and only a few go to lectures and concerts. The rest of the time is spent in visiting other Nisei and comparing their bad luck. I think that we are all inclined to be the same.

"I don't think that I have made adequate adjustments myself yet. I am too wrapped up in the routine side of life and I don't have time for mental development. I do not read as much as I would like to and I should be spending more time thinking about post war reconstruction. It doesn't have much of a place now as I am just drifting like the others. Much of it is due to the fact that I still feel unsettled. Up until now I was concerned about getting my sisters out of the camp and the housing problem have taken up most of my time. I still have to find a place for us. After that I will have to think of getting my parents resettled. This is a hard problem and I am not sure of the answer.

"Recently I have come to the conclusion that we should not worry about the Nisei as Nisei but as individuals. They all have different problems. Some will drown and others

will succeed. I look at them as individuals and I realize that some of them do not have the stuff to make a success. The more I try to think ahead, the more frustrated I become. Getting out of camp was only the beginning of solving my problems. I think that race prejudice is too large a problem to solve in one life time. Most of the Nisei feel that it is solved when they get out of camp and they are immediately disillusioned. At times I think that I would like to escape to some place where color does not matter. It is all so unfair. I feel despair when I try to think of the future for the Issei. There is none. What can you do for the Issei who slaved for thirty years and left the best part of his body in the soil and then suddenly he has everything taken away? How can we honestly assure them a future? When the Nisei begin to think about these things they can't find a reasonably good answer so that the hopelessness of the situation becomes more real and then they try to escape instead of fighting it in spite of the overwhelming odds. There must be a ray of sunshine someplace in this dark picture. The most I can do now is to make the adjustments for myself and my family and hope that all the rest will be able to do likewise. That is a pretty large order.