

Interviewer's code

Evacuation and Resettlement Study,
February, 1944 (Revised)

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview March 29 Interviewer CK

1. Case number CH-35 2. Sex, M F 3. Marital stat. M S D W O

4. Present address

5. Later addresses

Entered Nov '43 Left

Date

"

"

"

"

"

6. Birthplace L.A.

7. Birthdate

8. Alien or Citizen

9. Nisei, Kibei or Issei

10. Addresses between Dec. 1, 1941 and evacuation

Date

Entered

Left

(a)

(b)

(c)

(d)

(e)

11. Assembly Center

Date

"

12. Relocation Center

Date

"

13. Addresses since leaving Relocation Center

(prior to "present address")

Entered

Left

(a)

(b)

(c)

(d)

(e)

(f)

(g)

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

Relationship to

Resettler

Age

Sex

Birthplace

Occupation

Religion

(a)

(b)

(c)

(d)

(e)

(f)

(g)

(h)

(i)

(j)

* married. March 42.

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

Give symbols

What other related persons?

Relationship

to Resettler

Age

Sex

Birthplace

Occupation

(as of Dec. 1, 1941)

(a)					
(b)	Wife	24	F	San Francisco	Iron worker
(c)					
(d)					
(e)					
(f)					

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

Give symbols

What other related persons?

Relationship

to Resettler

Age

Sex

Birthplace

Occupation

(as of Dec. 1, 1941)

(a)					
(b)					
(c)					
(d)					
(e)					
(f)					

17. Family members living together in Chicago

Address

symbol

(see 13)

Entered

Left

Relationship
to Resettler

Age

Sex

Birthplace

Occupation
(at date of
interview)

(a)							
(b)							
(c)							
(d)	Wife	Feb 44		Wife	48	M	Illinois
(e)		Nov 43		Wife's brother	37	M	Chicago
(f)	Friend	Feb 44	April 44		26	M	I. H.
(g)							
(h)							

18. Educational history of resettler

Grammar schools (name and location)

Dates

Grade completed

Longwood, Compton	22-24	2nd
Longwood	24-30	8th

High schools (name and location)

Dates

Grade completed

Longwood	1931-35	12th
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Colleges, universities and vocational schools, (name and location)

Dates

Grade completed

Degree

Refined & Air Cond. Trade School	1939		
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Attendance at Japanese language school, location

Dates

Jap School - Wood	2 yrs.		
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* +7 members of her family - mother, 5 sisters & 1 brother, all dated interviewed.

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

[illegible]

20. Political activities

Dates	Voted in what elections	For what party
1938	State	Cons
1940	Pres	"
1942	State	"

2. Gila 9/4/42
3. Tulare 4/30/42
4. P.O. Box 94, Guadalupe, Calif.
- 5a. Ekinaka, Seichi (dec.) Yamaguchi Ken, Japan
Unknown--Hatsu, (dec.) Unknown, Japan
- 5a. U.S. Farm
7. Grammar school, Gardena, Calif. 1922 to 1928
Junior high, Gardena, Calif. 1928 to 1930
High school, Santa Maria, Calif. 1931 to 1935
Refrigeration and Air conditioning Inst., Chicago, Ill. 1939 (1 yr)
- 7a. Major: Math. Minor: Shops
Sig. Act.--Athletics
8. Japan, traveled 1925
12. 64 130 lbs.
13. No major defects
18. Married
19. Head
- 20 6/15/15
23. No
24. High-4
25. Speaks Japanese
27. Auto mechanic
- 27a. Refrigerating engineer
28. 10/1/42 WRA CAS Prop. clerk Clerk--taking care of CAS prop. \$16
6/27/42 to 8/30/42 WCCA Men's Athletic
Leader, Tulare Supervising and officiating games \$12
1936 to 1942 H.Y. Shimizu Garage Mechanic, Gen. repair \$35 wk.
Guadalupe, Calif. , tune up, front wheel
aligning
1935 to 1936 H.Y. Minami, Veg. Packer--packing cauliflower,
Produce, Guadalupe celery, chicori, lettuce 65 $\frac{1}{2}$ hr.
29. Skills: Refrigerating work
Hobbies: Photographer, cabinet making
Occ. Pref. Refrig. machinist-mechanic
30. Buddhist

See Kazuo's wife, Yuriko Ekinaka, CH. 36

Charles Kikuchi
Evacuation and Resettlement Study
Chicago, Illinois
April 10, 1944

Mike Mizuno (pseud.)

This case is about a married nisei individual, 28, years of age, who has a wife and a 10 month baby boy living with him. The household is completed with an uncle and a brother-in-law. The group is a part of CH-34's circle of friends. The friendship was started in the assembly center.

This was brings out several factors: The conservative background of the individual, his opinions on the evacuation and resettlement, his family problems, his work problems, his housing problems, and other related subjects. Mike is a mechanic and of average intelligence. He does not speak too freely since there is some inhibition on his part which may be due to his former environmental influences. The writer established contacts several months ago and the interviews were conducted in the latter part of March and early this month. His wife's life story will follow in CH-36 and it is hoped that his wife's brother-in-law will also follow later since he represents another type of resettled person. Good relationships have been established in this household, and any gaps in the life documents is due more to the interviewee's basic inhibitions rather than unwillingness to tell his story. It is felt that his wife will be able to supply many of the more detailed aspects, particularly in relation to the period after marriage. Mike's background indicates that many of his conservative tendencies were developed in the past. He has been able to achieve a fairly settled life out here due to his family status.

This case history of Mike Mizuno will follow primarily the individual experiences, but some effort will be made to place him into his present social setting in order to indicate the degree of inter-relationships which this family has with the nisei society which is now developing. Since Mrs. Mizuno will also be interviewed, it is hoped that a fair picture of the family development will be ~~also~~ obtained at the same time that the individual life experiences will be recorded. It is a little difficult to follow the family development when the primary emphasis is being placed upon the individual so that it has meant separate case documents for the husband and wife. Some picture of the family situation will be presented, however, through the individual documents.

Mike Mizuno was born on June 15, 1915 in Los Angeles, California. His parents died during the influenza epidemic of 1919 so that Mike was brought up by his grandfather until he was 12 years of age. After his grandfather's death Mike was more or less on his own although his uncle, Tom (who is now living with him), looked after him as well as he could. Mike worked his way through school as a school boy. When he entered high school in 1931, he lived in a sort of Buddhist orphanage in Santa Maria. After finishing high school Mike got a job in a Japanese garage in Guadalupe where his uncle was employed.

Mike remained in the garage as a mechanic right up to the time of evacuation. He was married just before the removal to the centers. Mike made one attempt in 1939 to advance himself economically but this resulted in a failure since he was not able to gain a foothold into the Caucasian community. He took a course

in the refrigeration and air-conditioning trade school in Chicago but the school was unable to place him "because I was a Japanese". Mike returned to his garage work in the Japanese community. When he was evacuated in May, 1942, he immediately received a job in the repair shop as an auto mechanic at Tulare for \$12 a month. When he went to Gila in September, 1942, Mike received his first opportunity to work at the refrigeration trade he had learned. He was employed as a refrigeration man for the center throughout his stay in the WRA center, except for a period of three months when he worked in the camouflage net factories. In the net factory he earned approximately \$200 and this was used to help his resettlement plans.

Mike was unable to leave the center until he was assured that his child would be faithfully born. Shortly after the birth of the child in May, 1943, Mike accepted an offer from the Chevrolet Sales Inc. as an auto mechanic in Chicago. He has been doing this work since his arrival out here and he received approximately \$240 a month.

Mike is about 5 ft. 6 in. in height and rather slim. His facial ~~expression~~ appearance tends to be rather expressionless. There is some indication that his "orphan" status has had some bearing on his personality development. In the Buddhist home Mike received many of his conservative traits. He was quite active in the young people's group, which emphasized sports primarily. The Japanese of Santa Maria were rather prosperous in farming and Mike indicated that the first generation had a strong degree of control over the nisei. Mike never was much interested in political activities altho he did vote in every election since

1938 as a Democrat. Mike is not interested in political affairs too much, except where it relates to the nisei problem. Since his educational background has not been developed fully, he tends to give subjective and personal opinions. There is quite a degree of bitterness in some of his thinking, which reflects the thinking of a great many nisei resettlers. He is quite uncertain about ~~him~~ what the future holds in store for him and "I dare not look to the future". He does not approve of the JACL at all since he feels that this organization is not taking a strong enough position for the nisei cause. He is rather anxious about his present draft status but he is not enthusiastic about serving in the Army since he feels that some showdown on the nisei status should be made before they are called by the Selective Service. However, he indicated that he would go willingly if called.

Part of this fear is due to the fact that he is uncertain about how his wife and child will get on if he is drafted. He is tentatively thinking of sending them back to camp as he does not believe that they will be able to make out on the \$80 government allotment.

Mike has had a great deal of difficulty in finding suitable living quarters in Chicago. He has moved around three or four times since his arrival out here. He called his wife and child out of camp in August, 1943, and they lived in a small apartment on Clifton St. for a short period. The quarters were too cramped so that they moved up the street. They were paying \$52 a month for this second place which consisted of only three rooms. The bed-bug problem was so great that he was forced to look for other living accommodations. After a great deal of searching around he

located an unfurnished flat about half a block from his place of employment. His wife's brother-in-law and another friend were brought in with his family to this new living place. In February, 1944, his uncle, Tom, came to join him also and this is the present household members.

The flat consists of six rooms. Mike spent about \$300-400 in getting it furnished up. He managed to buy a large refrigerator for \$30 and he fixed it up himself. There is a radio in every room since the brother-in-law is an expert radio repair man. The two bed-rooms are used by Mike's uncle and wife's brother-in-law. Mike and his wife use the front living room as a bedroom and the dining room has been converted into the living room since the household members eat their meals in the large kitchen. A small bedroom in the back is not occupied at present because of the difficulties of getting it heated up.

Mike's greatest concern at present is trying to determine what he should do with the flat in the event that he is drafted. He feels that he will sublet it out to another nisei family and he hopes to return to it after the war in order to make it his permanent home. He believes that he will be able to hold his present position as an auto mechanic after the war because the employer is favorably disposed towards him. Mike has a working permit from the A.F. of L. union since it will not give him full membership. Mike feels that this may give him some protection in the post-war period altho he feels that it is discrimination not to be allowed full union membership. "This is one of the things I am supposed to be fighting against."

Throughout the interview Mike made several comments in re-

gards to his social adjustments. Apparently he does miss a Japanese community but he has ambiguous feelings on whether he would want one out here or not at the present time. The family group spends a great deal of their leisure time at home, and card playing seems to be one of the favorite pastimes. He has a small circle of friends which he visits frequently as he has an automobile which facilitates transportation. Mike is quite interested in sports activities so that some of the major sports activities are frequently attended by him. Occasionally he goes to the nisei dances but he does not particularly approve of the pattern which has been developed at these dances. "Too many drunk stags there". A further elaboration on his social activities will be found in his own life story. (There are also various mentions of Mike in C.K. Diary and these should be drawn out at a later time.)

With this preliminary social setting of the individual, Mike's interpretation of his life story will follow in greater detail without any further comments by the interviewer. It may be mentioned that the degree of social adjustments made by Mike is fairly satisfactory and there was an increasing extent of stability until the draft announcement intensified the feelings of uncertainty. Mike is in hopes that he will not be drafted because of the recent changes in the selective service procedure which would eliminate essential men in industry over the age of 26 from the draft for an indefinite period.

Mike's life story follows:

"I was born on June 15, 1915. I don't know hardly anything about my parents because I never got to know them. As far as I know, my parents were farmers in Japan before they came over here. My dad was a bootlegger during the Prohibition days I've heard. My uncle was born in Hawaii during the time that my grandparents were there. They brought the family over to this country in about 1906. They passed through San Francisco one week before the earthquake. My grandfather took his family down to southern California to enter farming work. My parents were later married by the picture-bride method and I was the only child. My dad had two brothers and one sister and one of these uncles is living with me now. I lost my parents during the influenza epidemic of 1919 so I don't remember them. They died one day apart and we were living in Los Angeles at that time. My grandfather ~~x~~ took care of me after that and he raised me up to the age of 12 years.

["In 1923 my grandfather died and since then I have been on my own. I was a school boy and I had to earn my way through the rest of grammar school by working in a store for a Japanese couple. When I started to go to high school I went up to Guadalupe where my uncle was working and he helped to send me through. I stayed at the Buddhist school during that time. After I got out of high school I started to go to work right away] and I have only changed jobs a couple of times since then.

"Although I was born in Los Angeles, I don't remember much of my early childhood. My grandfather took me back to Japan with him once and he tried to leave me with my mother's folks. They wanted him to pay so much a month for my support because they

thought he was rich. My grandfather got sore at this so that he got married again so that he would be able to take care of me. He brought his wife back from Japan and I came along with him. I sure owe him a lot because he was like a father to me.

"My grandfather was a typical old fellow. He left Japan many years ago and he was one of the pioneers. He always longed to go back to Japan and he used to tell me a lot of stories about the old country when I was young. He used to drink a lot with other issei and many times he got drunk. He didn't like his new wife very much because he only married her in order to have a mother for me. He treated me just like his own son. He was quite old at the time I was living with him. He had come to Hawaii at first to work on the sugar plantations over 50 years ago. I know it was that long because my uncle was born there 48 years ago. I never remember what my parents were like because I was so young when they died. I never paid much attention to my grandfather's second wife and she didn't bother with me much either because she was an old maid and not interested in me.

"My grandfather really was not rich. He had made money in farm work at times and he specialized in raising tomatoes. I think that he was one of the first Japanese farmers here to specialize in tomatoes and in the years that followed a lot of other Japanese farmers took it up and they raised most of the tomatoes in California. Grandfather lost his farm about the time that I went to live with him so that I moved around the state with him quite a bit when he worked on different farms. I never saw other kids very much. That is why I never did get settled down. I wasn't close to my stepgrandmother at all so I don't remember her

very much since I went with my grandfather mostly.

["Grandfather was pretty strict with his discipline on me. He made me go to the Buddhist church all the time whenever we were near a Japanese community. He died in 1927 when I was 12. He had a sudden heart attack at the age of 84 and I was left all alone. At that time he was working on a Japanese ranch so I stayed on there. They had a store also and I had to work there after school as a school boy. I didn't like it at all because I didn't have any time for sports like the other kids. I just had to go back to the store after school and work. I wasn't able to make very many friends on account of that. We lived quite a way from town and I had to ride a bicycle back and forth to school every day. The old lady would get sore if I did not come home on time. The old lady and I argued all the time and I didn't like her. She was mean to me and a lot of times she hit me for no reason at all. She made me work hard because she didn't like me. She said that I was an orphan and I should be thankful. I thought I was working hard enough for what I got and I didn't think she should treat me like that. The old man wasn't so bad but he rarely spoke to me kindly. I often wished that I had parents like the other nisei kids so I could be free and easy like them.]

"I stayed with this Japanese couple for three years, until 1930. It was a typical Japanese home. Both of them had worked as domestics in Caucasian homes so that they had some American ideas. They ate American food quite a bit, but we always spoke Japanese in that home. I had to follow most of the Japanese customs which they had and I never thought of turning against them.]

"During the time I was with them, I gradually made a lot of Japanese friends at school since the old folks I worked for got less strict the longer I worked there. [I remember a lot of the kids I played around with. I ran around with these Japanese kids all the time I was growing up.] There was one boy I went around with for quite a while and he was a close friend of mine. When he got out of high school his parents sent him to Japan to finish his education. When this boy came back to this country, I saw that he was so different and I didn't agree with him anymore. He was studying for a diplomatic career and when he came back in 1940, I found him so greatly changed that we just didn't think the same way anymore. We used to have a lot of arguments and finally I didn't pal around with him anymore. He was on a speaking tour to raise some money for some Japanese organization. Later on I heard he was interned but I don't know if that is true or not.

[In grammar school I didn't make much hakuji friends as there were so many nihonjin kids around the school and we all stayed together. When I first started the Lynwood school in Compton, I was the only nisei in the ~~whole~~ whole school. My grandfather had a farm near there at that time and he was in one of his more prosperous spells. I remember I ran around with a Caucasian kid there. After I went to Gardena and to Guadalupe, I went around mostly with nisei kids at school.] A lot of these nisei kids were sent back to Japan for an education after they finished high school. One of them was working in the Japan Travelers Bureau later on. Most of the nisei I knew came from small town merchant families or from farm families.

["As soon as I graduated from the elementary school I went to Guadalupe and left the old folks I was working for. My uncle was working in a garage there and he found a place for me to stay and go to school. He paid my way. It was a sort of a Buddhist church house that I lived in. It was a part of the Buddhist church and a number of kids lived there. There were only about 5 fellows staying there during the time I was there. The reason for this home was that many of the Japanese families lived way out in the sticks so that the parents sent them down to the Buddhist church to live so that they could go to the public schools and also attend the Japanese school run by the church. I went to that Japanese school during the time I was there.

"I really liked living in Guadalupe and that was when my real fun began. I had a chance to do everything that the other Nihonjin kids were doing. I took part in all sorts of sports activities and also social programs. During the time I was in high school I went out for the football team and I was elected captain of the lightweight team in my last year there. Most of my social activities were centered around the YMBA which was sponsored by the Buddhist church. During the next 10 years I held all kinds of offices in the YBA. I was president, and all sorts of other types of office holder. We held many different kinds of socials among the Buddhist nisei in town. I was interested more in the athletic program with the fellows.

"The major sport of the YBA was baseball and we traveled all up and down the coast to the various Japanese communities where we played different nisei teams. The baseball was supported by all of the Japanese and everyone turned out to see the champion-

ship games.

"I was also a member of the judo teams and we made a lot of trips to the various tournaments in the other Japanese towns on the coast. Around 1940 the YMA organized a bowling team and we entered the Caucasian major league in town. This was the first time that any nisei group had entered a league which was not composed entirely of nisei teams. We made quite a few Caucasian friends in this way and we also traveled all over California playing other nisei teams.] I was also a member of the JACL when I got of age but I didn't know what I was doing at that time. I just joined it because the other fellows did. The JACL never held any interest for me and they did not sponsor teams. I felt closer to the YBA. I don't agree with any of the JACL point of view now.

["I look x back on my high school life as a lot of fun. I got along with everybody but I didn't have much use for the girls. There were about 40 nisei out of 1000 students in the student body. There were about 10 nisei in my class. The nisei in our district mixed pretty good in sports, but they were clannish in social affairs. We mixed mostly in sports at high school and a lot of the fellows made the teams. At dances and school plays, the nisei didn't take part too much. I don't remember ~~as~~ going to a single high school social activity during the time I attended. Most of my social fun was found through the YBA. The YBA didn't mix much with the Christian nisei either so I guess we were rather clannish. In our town the YBA was the biggest nisei club and the Buddhists were in greatest number.

"At school the nisei did well in their studies. During the

four years I was in high school, a nisei was the valedictorian three ~~times~~ times. They all studied hard at school and only a few made the teams. They didn't hold any of the other student body offices and they were not active in school affairs. We just stuck to the YBA and we had all our fun there. I majored in math when I was in high school but my plans for the future were very indefinite. I took all of the shop work courses that I could because I thought I would be able to use it some day. I got a B average in high school because I took all of these mechanical courses.

"In 1935 I graduated from high school.] I had to start earning my own living after that because there was nobody to support me. I worked for a while at the Minato Packing House as a packer and I made pretty good wages. I made about \$170 a month during the season but there was no future in it so that I quit. After I started to work regularly, my club activities gradually dropped down. I wasn't able to travel around California so much any more so I took up bowling. I won a cup in one of the bowling tournaments held in town. Every Saturday the fellows would play poker and on Sundays we went to a show. Around 1936 I got a job in a Japanese garage as my uncle was there. The boss knew I was interested in cars so that he let my uncle break me in. I got \$20 a week when I first started. I used to work from 8 to 6 but I put in plenty of over-time after I learned how to be an auto mechanic. I kept that job right up to the time of evacuation. A lot of times I threatened to quit as I had better offers from other Japanese garages in Los Angeles but I didn't care to leave Guadalupe. A Buddhist church lady used to advise me all the time and she told me to stick it out on that job. I kept postponing

my quitting time and it grew into seven years. I really worked hard in that garage and I was greatly underpaid. However, I couldn't complain about it too much because jobs were pretty scarce in those days and it was almost impossible to get a job in a hakujin garage. Most of the Japanese employers expected us to put on over-time without pay and it was no use to complain about it because they would think we were lazy if we made a fuss. All the other fellows did it so I couldn't very well protest by myself.

"Most of the other nisei in the valley went to work in the Japanese packing houses after they finished school. A lot of them went to work on their dad's farm. There was quite a future in farming work in Santa Maria valley as the Japanese farmers were quite successful there. They owned or leased quite a bit of land and every year they shipped out many carloads of vegetables. The farmers there were about the richest of any along the coast, but there were also a lot of poor Japanese farmers around too.

"The Japanese community in Guadalupe was pretty small. About 30% of the population of the town was Japanese and they got along pretty well with the hakujin people. There were quite a few Mexicans and Filipinos living there too and they did agricultural work. Many of the landowners were Portuguese and they leased land to the Japanese farmers. The majority of the Japanese in that area were in farming work. There were three big Japanese companies in the Santa Maria Valley and it seemed that all the rest of the Japanese worked for them. They also hired many hundreds of Filipinos, Mexicans and hakujins. It was a large scale type of farming that they did. In town the Japanese had a very few stores

which was mostly for the Japanese people altho other races also patronized occasionally. The Filipinos went to some of the Japanese restaurants and pool halls. The town was pretty quiet during the week but it went full blast on week-ends when all of farm workers came to town to spend their money.

"There wasn't much for me to do except go to the movies or bowling. Sports took a lot of time of most of the nisei who were working. Once in a while they held nisei dances but I wasn't too interested in them. I used to hang around the pool hall quite a bit and I occasionally played poker to fill in the time. I went around in a group of about 5 fellows. Two of them were real close friends and we went around every place together. I had a car so that we would go visiting around to some of the other Japanese communities in the valley. Once in a while we would take a trip down to Little Tokio in Los Angeles and look around. We were on the same bowling team and traveled around to other places to bowl against other nisei teams. I knew most of the nisei fellows in town but I never got close to very many of them. My pals are all in the Army or in the camps right now and only a couple of them have come out here to resettle. I have other friends out here though and I see them occasionally.

"Back home I went to some of the nisei dances, but they were usually flops and they were not held very often. Many of the parents didn't like their daughters to go to these dances so that there were not many girls. There was a lack of interest and the girls did not like to disobey their parents. Our YBA socials were more successful and the parents did not object to them so much because the Buddhist church was sponsoring us.

"Guadalupe was primarily a Buddhist community and most of the social life was around the church. All of the young nisei went to Sunday School to learn of Lord Buddha. I don't follow much of it now because I never was interested in the religious part of it too much. Buddhist claim you live the Buddha life every day. I don't see much difference between Christianity and Buddhism. I'm not interested anyway. I had to go pretty regularly to the Buddhist church since I lived there during my high school days and I could not get out of it. I don't follow it any more though.

"The Buddhist church used to sponsor most of the Japanese festivals in town but the nisei put most of the effort into the YMBA and YWBA. Our purpose was to promote better citizenship and understanding. We tried to get into contact with some of the Caucasian organizations in order to exchange ideas but it was only successful to a very small degree. The nisei did not care too much about mixing with the hakujin people and the hakujin did not care about mixing with the Nihonjin except in business.

"There were several other important Japanese organizations in the community. The JACL, the Japanese Association, and the Japanese Farmers' Associations were the biggest ones. The issei influenced us pretty strongly in Guadalupe and in the Santa Maria valley. There were a number of older nisei there and they were established in the big Japanese companies. It was these guys who were behind the JACL. (Harry Miyake, Ken Utsunomiya, Ken Kitasako, Butch Tamura, etc. Note C.K. Gila Diary on these individuals.) The JACL were not strong enough for the nisei because the issei donated money to it and they couldn't do as they

pleased. I guess this wasn't such a good connection because 90% of the issei fathers were interned after the war started because of some connection with Japanese organizations. Most of them were later paroled. The issei in our valley pretty well dominated everything and I suppose they had a lot of Japanese ways and many of them must have donated to Japan or else they would not have been interned. The nisei did not know what was going on or they did not care because most of us were not interested in politics anyway.

"We had to depend upon the issei quite a bit because the best jobs for the nisei were in the big Japanese produce companies or with the rich Japanese farmers. After the older nisei got into these companies, a lot of land were leased in their names because the issei were not allowed to do it. The older nisei therefore all held pretty responsible positions because they represented the rich Japanese farmer and heads of the produce companies. The only organization that was supposed to represent the nisei entirely was the JACL. It was headed by the bigshot nisei who held the good positions with the big Japanese firms. They tried to fight for the nisei rights at times but they never were too strong.

"The JACL was inactive before the war and the issei were not too much interested in it. We just joined for social purposes but they did not sponsor teams and have big social affairs. They only did it once in a while. My interest in politics can be put into a pinhead. I took some interest in the local elections and I did vote in the state elections after I got to be of age because the JACL head said it was our duty. The JACL got the nisei

in the valley to support certain candidates and they told us about the candidates who were anti-Japanese.

In my social life I never went around with girls very much. I started to go around with my wife from about 1937. It was nothing serious until after the war. She had six sister and only one brother so that she had a lot of obligations for her family and we could not talk about marriage. Her parents were both barbers in Santa Barbara and they came to Guadalupe with the family around 1935 or 1936 and opened a pool hall. Later on they were working as farm laborers. The older girls were helping out with the family until they got married. The oldest one married down in Arroyo Grande and the next oldest was in a sanatorium so that my wife had to take most of the responsibility for her family. The others were in school yet. We just went around occasionally and we couldn't think of marriage for the longest time.

"I was still working as an auto mechanic just before the war and at the same place. We used to have all sorts of mixed customers as we were the biggest garage in town. The war did not make much difference in our work because they all continued to come there. By that time my uncle had gone on to Fresno to work in another Japanese garage. We had about 14 mechanics in all. Five of them were hakujin, one colored and the rest were Nihonjin. The whole business was owned by a Japanese.

"I was pretty well set in this job and I thought that I would be in that job all the time forever. I wasn't worried about anything. Before the war, I was carefree and I spent most of the money I made. I wasn't ever thinking of getting married

even though I took my ^{future} wife out on dates.

"I wasn't in too good of a position to get married because I only had a job. I guess I wondered about it at times but I couldn't do anything about and I felt satisfied. Back in 1939 I made one attempt to go out on my own but I didn't do well on that. I went to a refrigeration trade school in Chicago and I thought I would get a chance to get a good job with a big hakujin company afterwards. [I thought I would have quite a future if I could get this kind of work but I soon found out that it was a handicap being a Japanese so I soon went back to the garage work. I tried to get refrigeration work but none of the companies would offer me a job. The refrigeration school was supposed to guarantee me a job after I finished the course but I was the only one that they could not place. I knew then that it was no use trying to get a good job with the hakujins so I went back to my old job as a mechanic in the Japanese garage.]

"I never gave much thought to the future altho I thought that I would like to buy my own house eventually. I never settled down to saving too much money as I spent most of it for entertainment. Being on the bowling team was pretty expensive too. After the war broke out, we were the only nisei bowling team in the league. We were fighting for second place and we didn't know what to do. We asked the president of the league if the other teams wanted us to withdraw from the league on account of the war. The other teams all told us to keep on playing with them and that made us feel pretty good. The majority of the Caucasians were pretty friendly to the Japanese as the Mx Nijonjins controlled most of the finances there.

"The Japanese were doing 80% of the farming in the Santa Maria valley. A lot of outsiders came in after 1938 when the Okies started to come into California. A lot of these people later agitated the most about the evacuation because they were jealous of the Japanese since they had nothing themselves. I suppose a lot of the old time hakujin residents were jealous too but they never said too much against us and the Japanese managed to keep on friendly terms ^{with} them. Their real feelings came out after the war started and I know a lot of these hakujin wanted to get us out of the valley. They were just two-faced about it.

"I was living a pretty good life before the war and I was fairly happy and satisfied with my position. The only thing I missed was that I didn't have any folks or family. I think that I would have gone on to college if I had parents. That's how most of the nisei got on to college because they couldn't have done it without their folks sending them. I was lucky about one thing though, and that was traveling all around by myself. That was more than the other nisei kids could do because their parents would not let them go off on their own whenever they got a notion to do so. I even made trips up to Seattle by myself when I got the urge and I often went to Los Angeles by myself to have some fun. Many of the other nisei never got out of Santa Maria valley until they were evacuated.

"My best trip was in 1938 when I first came out here to Chicago to go to the refrigeration school. I wanted to see the country so I just pulled up stakes and left Guadalupe. I went to New York and to Washington when the King and Queen of England were there. I was flat broke after that because the refrigeration

school took most of my savings. Another nisei kid came out with me that time. We made some friends with another Caucasian student at the refrigeration school and he went to New York with us. I just went to the refrigeration school for two months, but I had taken two years of correspondence work with them. Photography was my main hobby so I took a lot of pictures during the time I was out here. I made three nisei friends out here in Chicago at that time too. Another things that I liked on that trip was when I went all around the New York Fair.

"I wouldn't have spent all my money traveling if I had known that I wouldn't get a job. [The refrigeration school guaranteed us a job but when it came to my turn, I was out of luck. They just kept me waiting around. Finally I got homesick so I went back to California to see if I could get that kind of a job out there. I looked all over southern California for a refrigeration school but there was no opening for a nisei so I had to finally go back to my old job in the garage. I got stuck there and I thought I would never be able to practice refrigeration work because there was discrimination against Japanese.]

"When those sort of things happen to you, it makes you feel pretty good to be accepted in the Japanese community. Otherwise I didn't care too much. I knew most of the nisei in the valley and I never ran up against any discrimination in anything except when I went job hunting that time. I suppose I got to know a lot of the Japanese customs during all those years I lived in the Japanese community, but it never affected me too much. Most of the nisei were that way and we did not know too much about the Japanese situation in California. The valley Japanese were all

doing fairly well and they all seemed secure enough for the future. I never realized that they would be kicked out of there. The issei were pretty smart farmers and they held a pretty strong position in the farms of the valley. They would have been ⁱⁿ a dominant spot for a number of years more if the war had not come up.

"December 7th was a Sunday and I was sleeping till noon that day. About one o'clock I went to see my girl friend and her family told me that Japan had bombed Pearl Harbor. I thought it was all baloney and I did not believe it. A lot of the Filipinos were gathering around in groups and the hakujins and Nihonjins also gathered around but nothing much happened in our town. After I learned the whole thing was true, I wondered what was going to happen next. I didn't have any particular worries and fears altho I was pretty shocked. The other Japanese were quite excited and they were running back and forth to each other's homes to discuss the war. I stuck around at my girl friend's house and for the rest of the day we talked about what was going to happen.

"I thought that I would be taken into the Army along with the rest of the nisei fellows right away and I never figured on such a thing as evacuation. I didn't even know the meaning of the word. I'm the type who takes things as they come so I didn't worry too much about what was going to happen altho I do admit that I was disturbed more than I let on. Everybody in town was talking about the war and it was quite a surprise to all of us. The Caucasians did not have anything against the Japanese living in town and it did not make any difference. They did not start to intern the issei until later on.

"I went back to work the next day and I kept working in that

Job until two days before the evacuation. The Caucasian workers in the garage didn't talk very much about the war at all. The Japanese owner didn't get interned because he had a good clearance. We never had any trouble in our work at all, from the day of the war to the time we moved out of town to the camp. In fact, the hakujin workers were quite sympathetic to us.

"In the meantime I got engaged at the end of January and in March we were married. We had a very simple wedding with only a few close friends in attendance. Right after that we had to get ready for the evacuation. I didn't like the idea of moving, but we had to. I had only a few things of my own so that most of my time was spent in helping my wife's family get ready for the evacuation. I helped them pack and take care of their belongings. The JACL got busy and it helped make a lot of arrangements such as selling property and helping to store things in the government warehouse. It also passed all the information around about when we were going to be evacuated.

"It's hard to say exactly how I felt when I had to leave. I felt pretty sad inside. [I thought that the United States was meddling too much in other people's affairs, but I also felt that war was inevitable and I didn't think that there was a thing as a war to end all wars. I believe that the United States should not have meddled in other country's businesses. Japan was the aggressor but that was because she was over-populated. I personally thought the United States Monroe doctrine was a similar thing that Japan- was trying to set up in Asia. I didn't see why the United States should get so excited about it when this country had grabbed a lot of land itself in the past when it was

expanding. The white countries were trying to push Japan around because they wanted to keep her in a small position on the islands. They were afraid that Japan would get too powerful. At the same time they wouldn't give Japan a fair chance in the world trade. They had set up all kinds of discriminations against the country. They weren't allowed to migrate into the United States any more because of the 1924 laws. The United States considered Japanese as inferior people and this was a great insult. I saw the effects of some of these things myself and I could not understand it. I couldn't believe that this country was all right in everything and that Japan was all wrong. I felt sorry for Japan because I knew how hard it was to be discriminated against because I had tried to get a job in refrigeration and I had been pushed around too. But when Japan attacked the United States, I thought sure that I would be in the U.S. Army and I wouldn't have fought against that. I never thought Japan would be able to hold out this long. I didn't know what country I wanted to win the war but I knew I didn't want United States to be defeated because I was born here and I had American citizenship. It made me a little bitter when the hakujin started to push us around as if we were to blame for the whole war. They should have trusted us and given us more of a chance so that we could have proved our loyalty. They weren't willing to give us a chance and that didn't make us feel too good. I still believed in this country and I never thought of repatriating for Japan or anything like that. I just felt that it was a dirty deal and it was all a mistake. That's how I felt when I went to Tulare. I guess it wasn't a very good mood.]

"When I first got to Tulare I thought that it was one of the worst places I've had to live in. There wasn't any system to anything and it was all crowded. Everyone was rushing around trying to get things done for themselves and nobody knew what was what. So many people were coming in that we didn't have any privacy at all. The conveniences were not very well established either and the hot weather made it most uncomfortable. However, I had friends there so I soon got used to the place. For the first few days I just took it easy and fixed our place up a little bit. Everybody was rushing around for jobs so I finally got a job repairing the trucks in camp and I got \$12 a month for that. Naturally I didn't work too hard for this kind of a wage, but I did get a chance to ride a ~~my~~ car around camp.

"The whole thing was a new set of experiences for me and I met a lot of people in the mess halls and I made friends that way. We didn't fix our barracks up too much since I knew we were going to move again soon. We never thought too much of it ~~at~~ but just lived our lives and tried to be as comfortable as possible during the hot summer. I didn't think that the U.S. would keep us in a camp all the time. Gradually [I began to feel my style cramped and I wanted to get out. I applied for a leave clearance while I was in Tulare because I heard that a few people had gotten out. [I had no destination in mind but I just thought that I would like to get out of that place. It was just a feeling that I wouldn't know how to describe.] It wasn't that I disliked the people in camp and I did have a lot of friends there. I guess it was just the idea of being pushed into a camp without any say about how innocent you were. That didn't seem right to me and I missed my freedom.]

"I didn't enter into very many activities during my stay at the assembly center. About the only thing I did was to try and keep cool. The hot sun heated up those tar-papered barracks and it was like an oven inside. It was pretty hard on the old people to have to go through that and there wasn't any reason for it. I lived with my wife's family during most of my stay in the assembly center, and we always had a problem of trying to get privacy. Near the end of the time I was there, my wife and I moved in with two other nisei couples as we were on a recreational committee. We decided that we were going to stay there until the end of camp. Most of the people I knew there were from our home town so I did not try to meet many other new people.

"We didn't have any big trouble like strikes in our camp. I thought that the administration was very good and I had nothing against them. I heard that the administration in the other camps were lousy so we were rather fortunate about that. I stayed entirely out of camp politics so that my life was smooth. I was getting used to married life in camp anyway and it wasn't too bad because we managed to get along.

["The one thing that really got me down was the strict military guards around the camp and the watch towers.] We were being evacuated but I didn't think that we should be treated as prisoners of war. I didn't think that evacuation was justified at all. They gave us the reason that the American people couldn't tell us apart if the Japanese Army landed. If that were true, then the Army would have to evacuate the whole eastern coast of this country in case the German Army landed. On top of that, the Hawaiian Islands was much closer to Japan and they did not move

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the Japanese from there. I think it was all politics. < Some of the California politicians wanted to use the Japanese people as a stepping stone for themselves and they did not care how they discriminated against us. There were also some agricultural interests which wanted us out for their own gain. They couldn't make so much money in farming and they were jealous when the Japanese farmers came and made the land pay well off. Even though they have the land now, I don't think they are doing as well as the Japanese farmers could do. There were other people in California who were always against the Japanese and they were talking about over-population of the state and things like that. > It was a hell of a deal all around and it did look like all of our rights were lost forever. The Constitution and democracy didn't mean a damn thing when it came down to the pinch. Naturally that made me pretty disgusted because I didn't think that such a thing would ever happen. I just wasn't enthusiastic about serving in the Army at all when such things as evacuation were allowed to happen. They just assumed that we were all guilty and they didn't even give us a fair trial. When we were evacuated, I felt that we were definitely cut off from our American rights for a long time to come. It didn't give us much hope. I didn't like the idea at all and I wanted my freedom back, but I had no idea of where I wanted to go. Tulare was just a temporary camp so I didn't mind it too much after a while. I was more worried about the future when I thought of it. The hot weather prevented us from thinking too much and we just existed from day to day hoping that the following day would be cool.

"In early September (1942) we were sent to Gila, Arizona. It

was right in the middle of the desert. 'They' sure did want to put us away from everything. 'They' didn't want us in California anymore and 'they' put us where nobody else wanted to live. A lot of rumors went around that 'they' put us in the desert to kill us off but I don't think that that was true. I heard that a lot of old people at Poston died from the heat. A lot of old people in our camp were worried because they didn't think they could stand any more hot weather. I felt that Gila would have been much more livable if it had been completed when we arrived. There were open ditches all over the place and the pipes were not even laid yet so that we didn't get running water for a couple of weeks. There was dust all over the place and the heat was terrific. It made my spirits go way down to think that I would have to live in a place like that. I was quite discouraged when I started my life there. I don't have much of a memory of my Gila life as it wasn't important to me. I just existed. The only important event in my mind was when my baby was born. I spent most of my time worrying about that and I didn't have time for any of the other camp activities. I was worried that the hospital would not be able to give proper care. They didn't open the hospital up until about three months after we were there. By the time my baby was born, the hospital was running pretty well, but a lot of the doctors and nurses were leaving.

"I took it easy when I first got there as I wanted to relax. I worked for a while in the community activities service division, in the athletic department. I was interested in getting the sports organized and I had had previous experience in being the athletic manager of the YBA back home. However, I didn't see any

future in doing that kind of work. One day I heard that they needed men to do some refrigeration work. I thought that this was a good opportunity for me to put what I had learned into practice so I applied for the job and I was given a placement. We went around from mess hall to mess hall and maintained all of the ice boxes and refrigerators. It was during the hot weather so that a lot of the mess halls were having frigidaire trouble. A lot of the Japanese cooks were not used to electric refriera-tors and they did not know how to take care of it. Our hours were easy and we knocked off whenever we felt like it. However, during the real hot season all of the refrigerators in camp were over-loaded and they kept on breaking down and we were kept on the go all the time. A lot of the cooks put hot jello in the refrigera-tors and the machines just wouldn't take that so it would break down. They had to put everything in the ice box right away be-cause the heat would spoil it.

"It was quite enjoyable work and I didn't mind it because it was the first real chance that I had to put into practice what I had learned. We got in good with all the cooks and they gave us plenty of extra food to take home or to eat. When I first started working, I was under another nisei but I later took charge of the crew when he quit. I had the most experience then so that the responsibility fell to me. ✓

["I was only getting \$19 a month and I needed more money be-cause I knew that we were going to have a baby.] I didn't have much money saved up so that when the camouflage work came around I saw a chance to make more money. I went into the net work in January. During the time I stayed at the camouflage net project,

I never did like the work. It was too hard for me and the working conditions bothered me. I didn't like all of that lint floating around but I kept on because I was making pretty good money. After the hot weather started, the work got too uncomfortable for me and I didn't like the rashes I was getting from the lint so that I decided to quit in March. I made about \$200 in all and I felt that this would take care of buying the things we needed for the expected baby. I wanted to be closer to home anyway so I could look after my wife. I was hoping that we would get a boy and I even had a name picked out for him.

"After I quit the net factory, I went back into the refrigeration work. I continued that until the time I relocated out here. It was the only job in camp that I felt contributed to my skills and that is why I kept it up. I think I did learn quite a bit from the practical experience and I will always have that. Some day I may be able to go into that kind of work again out here.

"During my stay in camp I did not enter into very many of the social and recreational activities. I went around mostly with my wife and a small group of friends. We attended all of the sports activities in camp together. For a while I played on the block softball team in a league. A lot of my time was spent in visiting friends during the evenings. I didn't have too much time to play around as our baby was about to be born and I had to stick pretty close to home. Our baby was born in May and that was quite a worry on my mind. I was hoping that it would be a boy. I knew right along that it was going to be a boy too, and it was. That made me pretty happy and my wife liked it too be-

cause she had so many sisters.

"I didn't have any church activities at all. I felt I was getting too old for the YBA as it was mostly for the younger fellows. I wasn't interested in the religious part of the Buddhist church at all. I let politics alone too as I saw that it was too much trouble. A lot of the old men didn't have anything else to do but talk politics and it was the most important thing for them. I had enough problems of my own without entering into any of these affairs. I didn't see how it would affect me anyways and I wasn't interested. One of the best things about my stay at Gila was that I was able to make quite a few new friends there. I met them through all of the visiting that I did and through some of the bridge games that we had. My wife met a lot of her former friends from her home town which she had left a number of years before. We made our best friends through playing bridge. I was pretty good at the game and I used to sneak away from home to go play. I didn't belong to any clubs at all because I didn't have the time or interest for them.

["The Gila life was pretty monotonous and boring at times and it didn't seem to lead anywhere. It was doing the same thing every day and it got to be a routine.] [I had to think of a future beyond that because I had a baby coming and a wife for which I was responsible. I knew that I could not provide any sort of a future for them in camp.] I felt I was just wasting my time there if I stayed too long. It seemed that the war was going to last for quite a while and I didn't want to stay in camp for three or four years. By that time the novelty had all worn off. The camp was pretty well completed and organized.

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"I had nothing against the WRA. They did as well as they could considering all of the problems that they had. Naturally the Japanese people in camp were resentful about a lot of things and many of them were looking around for gripes. They just didn't care for the hakujins and they wanted to blame them for everything. There were all sorts of gripes about the food, barracks, dust, linoleum, clothing and everything else. I don't know what all of the bickering was about because I wasn't in contact with any of it. I know they used to have a lot of block meetings to talk over these gripes but I never attended.

"When the registration came, that is what touched everything off. The Army did not handle it in the right way. They had a nisei sergeant trying to explain and justify the evacuation to the issei and it was all wrong. Any simpleton could have seen through that. The Japanese people felt that they had been pushed around and evacuated and it was silly to ask the nisei to go volunteer after all that. I couldn't blame them for feeling that way because I felt the same way. I didn't see why they wanted the nisei into the Army at that time. It wasn't to give them a chance but it was because of the manpower shortage and because they needed guys in the translation work. The nisei sergeant gave talks about how everything would be made smooth if the nisei volunteered and naturally this made all of the issei sore. That is why the registration did not go along so well and people talked against the volunteering. 'They' had just asked the Japanese people to take a vote for this country without the evacuation and all those things coming afterwards, I think that 90% of them would have said yes. It was too late to ask them about loyalty to this country

when 'they' had already said that 'they' did not want the Japanese in California because 'they' distrusted them. When the people in camp asked the sergeant about returning to California, he didn't have an answer for it. He tried to tell the people that it was better to stay in camp than go back to California because it was dangerous. The issei just couldn't swallow this and they said that if their sons were good enough to go into the Army, then the parents should be good enough to be allowed to go back to their homes in California. The Army wouldn't even think of this at all and yet they expected the nisei to go rush into volunteering. Another thing was that it was a segregated unit and the nisei in camp couldn't see anything democratic about that. It seems that the Army wanted to keep them together because the nisei were not trusted in the regular Army. They weren't even given a consideration to serve in the air force or other branches of the service. I don't blame the nisei for not being enthusiastic about that. That is why only about 100 of them volunteered. Most of the others were worried about what was going to happen to their folks and about getting established once more. They felt that it was up to them to get their family started once more but they didn't know how to go about it.

["There was quite a bit of excitement during registration and the FBI officers finally had to come in and round up some of the agitators. I felt that the agitators had gone too far when they put forth all of those pro-Japan ideas instead of sticking to the issue. They had no business trying to sway the other people into thinking their way. I felt that if they were for Japan and if they wanted to repatriate, that was their own business. But they

should not have tried to get everybody, including the nisei, to answer 'no' to the registration form.

"Most of my friends answered 'yes-yes'. We didn't discuss the thing too much as we were old enough to know what was the only course for us to take. There was no use in trying to show our discouraged feelings by answering 'no' because that would not have gotten us any place. We wanted to be loyal to this country, but it often looked like the odds were against us and we were distrusted too much. < That is why it was so hard for many of the nisei to make up their minds. The younger ones naturally wanted to stick by their parents and they didn't know what to do.

"However, I don't think that the majority of the nisei were too excited about the whole thing anyway. It was mostly the issei and kibel who made the most noise during the registration. I had some kibel friends and I got along good with them. However, I thought that they were running into trouble by agitating against the registration and I didn't approve of that. However, I didn't argue with any of them and lose my friends because I just kept quiet. I felt that this was supposed to be a free country and they could do what they please. It was none of my business so I didn't care. I think a lot of those kibel would have been happier in Japan so it was no use trying to force them to answer 'yes' when they disliked America so much. The kibel had a pretty tough time because they couldn't speak English so well and even the nisei tended to blame them for everything. >

"I answered 'double yes' myself as I felt that if I didn't, I would be shipped out to Japan. I knew that I had nothing to do with the old country and I had no business there.] There wasn't

anything else for me. Most of the nisei who answered 'double no' did it because they were still sore about the evacuation and they did not trust what the Army was saying. If it were not for the evacuation, every one of the guys would have been willing to go into the Army, even those who later went to Tule Lake. I know that for a fact because a lot of kibel were drafted into the Army before the war and they didn't protest against it at all. Some of my best friends went to Tule Lake and I don't hold it against them at all. They had a right to answer whatever way they wanted to. These were most my kibel friends. They had been to Japan before and they didn't like to be kicked around so much after the evacuation so they decided to sign up for repatriation. I didn't care what they did as long as they did not try to convince me into their way of thinking. I thought that they were making a mistake by going to Tule Lake. It was all the fault of the evacuation and the agitators who were pro-Japan wouldn't have had any room for argument that would have stood up to the nisei if it were not for that fact. A lot of the parents influenced the young kids into signing the way they did. Maybe that was too bad as these nisei would never be accepted in Japan. But what could they do about it? They either had to answer 'no' and stick with their parents or else answer 'yes' and be split from their family, perhaps forever. A lot of these kids were young and they wouldn't have been able to make a go of it on their own. They didn't see any future ahead of them by staying in camp and at that time resettlement possibilities had not opened up like it did later on. Naturally these kids wanted to be with their families so that they could stick together whatever happened. I can't blame them for that.

"After the registration I really began to get down to definite plans for resettlement. I planned to go as soon as my baby was born. I had been thinking of resettlement back in Tulare, but I had nothing definite in my mind at that time. Even after I got to Gila, I applied for my leave clearance all over again around January. I wasn't definite then either. I just knew that I wanted to get out of camp but I couldn't figure out any reasons for it. It was just the general atmosphere of the place that I didn't like and I thought I could do better elsewhere. Life was easy in camp But it was uncertain. On top of that I couldn't get away from the feeling of being all cooped up. ✓

["I often took time out to think of the post-war period and that was another reason why I should get out soon. I felt that it would be harder for me if I stayed in camp too long. I didn't want to get into a rut because I had more than my self to think of. I thought of all different ways of how I could get established so that my family would have a chance. I don't want my kids to have to go through the things I did. I want him to grow up and have an even chance like anybody else. < I wasn't thinking at all about the draft then. If they had put in the draft while I was still in camp, I don't think I would have been so anxious to go out. > I wanted to resettle when the chances were still good for me as that was my best bet.] PH3

"After the registration was over, my FBI clearance came along and I was eligible for an indefinite leave. I couldn't go right away because my wife was still pregnant and expecting the baby shortly. I had to wait around until May to be sure that the baby would be born safely and my wife would be okay. We decided that

she would follow me with the baby after I got out and found a job and a place for them to come to.

"I began to go to the employment office every day to look over the job offers on the outside. [One day I happened to see a job offer for an auto mechanic in Chicago. Up to that time I still didn't have an exact idea of where I would be going to re-settle. I didn't particularly care as long as I got a good job. I had heard ^{that} a lot of people were going to Chicago but I wasn't too anxious to go there. I would have gone to Detroit, Cleveland or New York just as easily if I had a job offer from these places. The auto mechanic job offer looked good to me so I wrote to the boss of the garage and asked him for the job. He sent a telegram back right away saying that he was willing to accept ~~me~~ ^{me} for a trial and he asked me to come out as soon as possible.] I came right on out here as soon as my baby was born and I arrived in Chicago in June (1943).

"I was feeling quite hopeful about the future, but I also knew that it would not be too easy. There were moments when I had my moods and I swung from a feeling of optimism to one of depression. I worried quite a deal during those first few weeks I was out here because I was uncertain about how I would do. I knew that other nisei were having a hard time making a go of it out here so that I felt that if I couldn't make a go of it myself, I would go back to camp. I had to at least give it a trial and I didn't want to go back. I was only out here a short time before I definitely made up my mind that I could swing things for myself and my dependents if I stuck.

"Housing was my biggest problem since I already had the job

before I left camp. [I had to stay in a hotel at first. After work I would look around most of the evening for a suitable apartment. I tramped around all Saturday afternoon and Sundays. I never walked so much in all my life. Lucky for me, my boss got a good impression of me in my work so that he was kind enough to loan me a car while I was looking around. I found one place through a friend. He told me of an opening up on Clifton St. on the north side so I went up there right away and I got the apartment. The owner had a better apartment later on so we moved after my wife and baby came out around August. The second place was much cleaner and there were less bedbugs around.

"However, we were still cramped and we wanted to get a flat as it was roomier. A friend of mine had a flat and he told me that it would be less expensive to furnish up a place in the long run. (CH-34). My wife and I figured that we would be able to swing it in a year and have all the furniture paid off without paying any additional rent. Flats were a little cheaper than furnished apartments and we figured that we could put the extra money into furniture and have a roomier place besides. I started to look around for a flat.

"That was when I ran into my first discrimination in housing. There were some flats open but the landlords just didn't want me in there. A few places told me that they could not take in any Japanese. It was not use arguing with them so I just left. It made me feel pretty funny and I didn't like it at all but you can't force them to take us in and they don't understand us. Other landlords told me that the vacant flats were already taken, but I noticed that the signs were still up when I passed by a few

days later. Other landlords told us that they were not openings in a very awkward way and we just felt that they didn't want us around. I was pretty discouraged about the whole thing and I didn't feel good when I saw this discrimination, but I had to keep on trying because we needed a larger place.]

"One day in November (1944) [my boss said that there was a vacant flat about a half block from the garage. I thought that it was going to be another refusal but there was no harm in trying. I went over right away and talked to the landlady. I told her that I was in the garage and the boss would give me a reference. I looked the flat over and it was just what I wanted. The landlady seemed agreeable and she let me rent the flat right away. I ran back to the garage and borrowed some money so I could put a down payment on it. That night I went home and told my wife and she was really surprised.

"The flat rented for only \$25 a month unfurnished. I spent about \$400-500 in furnishing it up and in buying all the other things to get started. I paid \$30 for our large refrigerator and fixed it up myself so it was quite a bargain. We had to buy a new stove and a lot of coal since it was winter time. We had to buy beds, and even Blankets because we didn't have any. It took us quite a while to furnish the place because we went around second hand dealers. I had a car so I went down to Jew town on Maxwell St. and bargained with the Jews. If I don't get drafted for three or four months, then it would have paid me to invest all this money because we were paying over \$50 a month in rent at the other place.]

"This is the first real home that I have ever had in my life,

and I certainly feel proud of it. [I was living by myself in a rooming house before evacuation and I always longed to have a place of my own in a real home. I never got a chance to settle down after my marriage as we were evacuated right away and kept on the move. The camp quarters certainly did not make a home for us. This flat is much better than what I had hoped because I got so many discouragements in looking around. I like it swell and I think that we are located in a good neighborhood. (a)

"The neighbors are not too friendly yet but they seem to mind their own business and we mind ours. The only thing is that I wish we had larger bedrooms now. The two bedrooms we have are pretty small and the one in the back is also back. That is why we had to use the living room for our bedroom. However, when I see some of the other nisei apartments I can't complain because they are really crowded.

["I'd like it if some more Japanese would move into this block. I don't think that the block people around here like it too much having us here but I don't care. The real estate agent for this area won't handle any more Japanese families as the hakujin people in this district protested against it. Our landlord told us one day that some of the neighbors told her to get us out of the place, but she won't do it.

"We get along fairly well with the landlord and she minds her own business. She understands our position and that is why she won't kick us out. Her husband is a German and during the last war he lost his job on account of all the prejudice so that they had a hard time to make ends meet. That is why our landlord sympathizes with us. I don't know if I will live here permanently

but I will try to sublet the flat out to another Japanese family when I am drafted. My wife will go live in a smaller place or else she may go back to camp. We haven't made any immediate plans on that but I am a little worried that she will not be able to make out by herself out here. If I am drafted I plan to come back here and live here after the war. I have all that money invested in the furniture so I might as well hang on to it. It is a much better place than most of the nisei have now and I don't want to go through all that house-hunting again. In the other place we had, we only ~~xxx~~ had three small rooms and we paid \$52 a month. It had too many bedbugs to suit us.]

"I've been getting along very well in my job. [Before I arrived here, my boss got all of the other employees together and asked them how they felt about having a Japanese-American coming in with them as a mechanic. They said that as long as I was an American citizen, they did not care. After I was in the garage for two weeks, the boss told me that all of the workers liked me and that made me feel pretty good. I felt that I was accepted just like them.

"After I was there a week or so a group of the other mechanics took me out and bought me beer. That really relieved me because I knew that things would be okay and they would not resent me after that.] My wages are paid on a percentage basis so that the more work I do the more I will make. The older employees tell me that they make ~~x~~ less wages than they did before the war on account of the high taxes that are deducted. The boss wants to give all of us a bigger percentage of pay but the War Manpower Commission will not allow it. I usually work from 8 to 5:30 and

half day on Saturdays. I come home for lunch since it is so near to my place of work. I just put in 48 hours a week and I don't get paid for any overtime since it is on a percentage basis. I could work longer hours and make it a little more but I am satisfied.

"I make around \$250 a month now. That is enough to meet all of my present living costs. We don't live by any definite budget at all as long as the money keeps coming in. I think that I am making more money now than most nisei for the amount of hours I put in. A lot of nisei may make \$60 a week or more but they have to put in plenty of overtime to do that. The working conditions in our garage are fair. The only trouble is that we are short of porters so that it gets pretty dusty. The shop is fairly well organized so that we don't get into each other's way.

"The one experience that I feel resentful about is the union business. [The A.F. of L. union will not accept orientals as full fledged members. They charge me \$25 initiation fee and gave me a duration working permit. I had to pay the regular \$3 monthly dues like the members. I wasn't going to join it at all as I said I would only join if they gave me equal membership. Then the union representative went to the boss and told him that I would have to be fired or else become a member on their terms. If I refuse to join, the union said there might be a strike against the shop. There wasn't anything I could do about it so I reluctantly joined up. The boss felt just as bad as I did about it and he paid half of the initiation fee.

"I can't even attend any of the regular union meetings and I have no voice in any of the voting. That's not very democratic.

It sure burns me up. Even the boss was griped and he said that it was a helluva deal. The other workers are all union men and they thought it was unfair too but they can't do anything about it because it is a union rule. There are a few colored men in our garage but they only wash the cars and run the elevator. They aren't in the union either. There are about 20 workers in the garage and only three of us are nisei.] I got my uncle and the other nisei into the job after I was accepted.

"My work at the garage is fairly interesting and I like it okay. I've been a gargage mechanic for a number of years so I have plenty of experience. The only trouble with the job is that it really is hard work and at the end of the day I am all tired out. We are always racing against ourselves in order to keep our pay up with the previous week. If we loaf around we won't make as much because our output will be smaller. That keeps us on our toes most of the day.

"I think that my boss is one swell guy. The rest of the guys in the garage are okay too. My boss thinks that I am American and just as good as the next guy. The only thing that he is concerned about is whether I can do the work or not. I've got quite a few friends in the garage now and some of us go out bowling, playing pool or drinking together. I wouldn't care if a lot more nisei mechanics were hired now as I don't think it would hurt my job any since I am pretty well established in the place.

"Although I don't have a wide contact with other nisei workers, I get the impression that a lot of them are not steady enough in their jobs. I've heard of many cases of nisei changing their jobs around quite a bit. [As a whole, the nisei do not have any

special trade so that they just jump around from job to job trying to get the best wages they can. I don't quite blame them because many of them are dissatisfied with what they are doing and they don't feel that they are making enough progress. A lot of the younger kids jump around from job to job unnecessarily and that is because they do not know what they want. I think that it hurts the chances of the other nisei because it does create a bad impression. On the other hand, it shows a good sign as these nisei are not satisfied with any old job tossed to them.]

"The job opportunities for the nisei out here are good right now, but most of these boys have very little future. [The nisei are not learning anything taking these unskilled jobs and the only thing they can get out of it is a big a paycheck as possible. They are not adding to their skills at all and I feel that this part of their work is much more valuable for their future than the few extra dollars they can make in pay. Most of the nisei can't see this at all because they figure that these jobs will always be open to them. Maybe they inherit this trait from the issei who are always after money and who never looked enough to the future. The nisei are young and they haven't had experience enough so that many of them are not steady workers yet. I think that this sort of thing is true for the hakujin too but they don't get blamed for it like we do.] Another reason why the nisei may go after the biggest pay is because they are going to be drafted soon and they will not be able to stick to a job anyway.] That is why they figure on making as much money as they can and enjoying it while they can. Joe Ito, who stayed with me for a couple of months, was this way. He was single and he had no res-

responsibilities so he took a couple of jobs just for the paychecks since he had no special skills. He saved up his dough and now he is taking a tour of New York. He will have a good time out there and after his money runs out he will go back to camp and wait for the draft. I think I would do that too if I were single but I have more responsibilities and I have to be steady at the job. It's a good thing that I have a special skill because there is a future to what I am doing. Those older nisei with families who are working in factories had better learn something special or else they are going to be out of luck later on.

"I plan to stay in my present job as long as I can and do it after the war if I can come back to it. The big question mark is what the union would do about it. I only have a working permit for the duration and the union may not want to renew it after the war. However, I don't think they can do much if I serve in the Army. If they do, then I don't think that it would be worth fighting for democracy when these discrimination are still practiced right along.

"In spite of that I think that I have more of a chance than the other nisei. The majority of them are doing common labor jobs and after the war it really will be tough for them to compete against the other hakujin. I think that my present job is better than the one I had before the war. I know that I am more satisfied with it. [I never was entirely satisfied with the cheap pay I got at the Japanese garage before the war. In my present job the amount of my pay is up to me and if I want to make more money, I have to produce more. In my job before the war I just got a certain weekly wage and I had to put on plenty of overtime

without getting paid for it.] I figure that I have more of a chance to hang on to my job than the other nisei who are doing more unskilled work out here. The automobile industry is at its lowest right now and it will need a heck of a lot of mechanics after the war when the new cars are being made again.

"I get enough leisure time now as I have most of the weekends and the evenings for my social and recreational pleasure. I have much more time for myself than I had in my old job before the war. I visit friends about once or twice a week out here and we go to shows once a week too. Other times we go to the various sports events. Once or twice a week friends may drop in on us for a visit. We went to a couple of the nisei dances, but we haven't been up to the Aragon yet. Whenever we feel like it, we go bowling. Occasionally I gox play pool with some of the fellows in the shop or with nisei friends. Once in a while I gox to poker sessions. I bought a car when I first came out here and it is certainly convenient. On Sundays when we haven't too much else to do we jump into the car and go for long rides. I taded my old car in for my present Overland and I made a profit on it. I bought my present car for \$60 and I painted it up and fixed the motor so I can sell it right now for at least \$300. I always make a profit on the side when I buy a car so that it takes care of all the expenses. I get plenty of gasoline because it is not hard to get black market stuff. Sometimes a dealer comes into the garage with a repossessed car and we drain the gasx out of it. Some of the other mechanics drain gas out of the tanks of the cars which they are repairing but I don't do that. I get enough gasiline and I don't have to resort to anything like that.

I walk to work so that the car is used mostly for pleasure purposes.

"I have enough leisure time now considering the fact that I have to work for a living. I'd rather just do the work I am doing now without working anymore as it would be too hard on me. I manage to save a little money each month, but the expenses are pretty great for keeping up a home. My garage takes out \$7.50 every week out of my paycheck for the purchase of war bonds so that we will always have that as a minimum savings. I manage to save a little cash besides that though.

"When I go to the movies I like something light and I have definite preferences in actors. I don't like the heavy drama stuff or all those war pictures. I want to forget about it when I go to the movies to relax. I don't do much reading at all except for newspapers. I buy Life and Reader's Digest but I don't always read all the articles. We have radios all over the house but I don't listen to any special programs. I like the light sort of music the most. One of these days we will go to a play because we haven't been to one yet. ^{After} ~~Resist~~ ~~xxxx~~ Looking after the baby ~~and~~ I don't have much time left in the evenings. I only write a few letters to friends in camp and to a few of my Caucasian friends back home.

"When I write letters I tell the people in camp the real facts and I don't particularly try to influence them to come out here or to remain in camp. I invite them to stay over at my place when they pass through and my wife gets mad at me for that because sometimes we have unexpected guests.

"I gamble for small stakes too but I only do it for the

thrill. I took quite a beating betting on the football games last season. I can't bet on the horses any more since I got married since I can't afford that. It is quite a thrill to rake in a pot though and that is why I do it. I only drink occasionally and I haven't really gotten drunk out here.

"We have a nisei circle of friends of about 10 or 15 people and we visit with them the most. They are all married and have children. Some of them are single though and these are relatives to our friends. Most of our friends came from our home town or else we got to know them in camp. We've only met few new nisei friends out here and we don't see them too regularly yet. I manage to see most of my friends at least once a month altho there is another couple that I visit about once a week.(CH-34)

"There are quite a few of my former nisei friends living out here now but I don't get time to look them all up. Other friends tell us where they live or we run into them at the home os mutual friends. In that case we renew acquaintances, but I don't go out of my way to look up their addresses.

"We usually get together with friends at their home or our home. You know how the circle grows and grows. It seems that other people are added to the group all the time. Most of the time we talk about the old days or about camp life but we don't go into anything too serious. We sit around and play cards too or the girls talks about their babies. Some of us go to a bowling alley together and with some other friends we go riding. There isn't any special nisei friends that we go out with every time. Since I have a car I get around quite a bit. I get along with all of my friends and that is why I keep my contacts up with them.

I would like to make more friends as my wife does not approve of some of my old friends. She thinks they are too wild.

"We have very limited contacts with the Caucasians altho we have visited the homes of some of my co-workers. They are always inviting us over. We just talk shop with them and we don't go out on parties with them since most of our social activities are among our nisei friends. My wife is making a few friends among the neighbors now that it is getting warmer and I think they will understand us better after we get more acquainted. They are too suspicious now but that is because they don't know us. The only trouble about having Caucasian friends is that they live so far from us. We make more attempts to renew our old nisei friends because we have more to talk about then. However, we are really trying to get to know the people in the neighborhood because that is a good policy. After it gets a little warmer my wife will be able to talk over the back fence with some of the mothers.

"We have gone to two nisei dances out here now. The first one was a flop. That was on New Years, and the other one was fair. The orchestra they get aren't any good and usually there are too many stags around. A lot of the fellows come stag and they fill up the floor space and we can't dance. We plan to go to American places like the Aragon where we can get more for our money. We have gone to a few nisei parties and we have had some in our home but they are all small. We haven't attended any nisei activities even though we have received invitations. We don't feel the need to get together with too many nisei and besides we have a baby to look after and we can't run around all over the city every evening.

"I'd like to see more nisei social activities out here if they are conducted right. But if they get out of control like they have been doing, I don't think we should have more of them as it won't do any good. We go out on our own mostly and once in a while we go to a nightclub. We don't feel uncomfortable about going to these places altho the hakujin do stare at us when we first go in. Although I have gone to a number of places for entertainment, I am not entirely satisfied with my social life out here. I think there could be more nisei sports activities. I miss the sport socials we used to have back home before the war. The trouble out here is whenever a nisei group get together a lot of the fellows are half-cocked and they try to act big. I like social activities among the fellows the best as I don't get along so well with the women. So far, we haven't found any discrimination in any of the recreational activities out here. In this way, I suppose the nisei could get to know the Caucasians gradually but it is pretty hard to walk in and get accepted right off the bat.

"I don't miss the Buddhist church at all since I'm not a church goer any more. I would like to see a YBA out here though. It would do a lot of good. The Buddhist always follow the Japanese people and it hasn't been aggressive enough up to now. A YBA would be one way for a religious group getting acquainted with other religious groups among the Caucasians. The issei wouldn't have so much control over the YBA out here and it could fit into this life more easily than before.* The YBA could help the nisei get known through a religious organization. I wouldn't go to a Buddhist church out here just for the religious part of it.

Most of the nisei Buddhists out here are not too interested in the religion either. They would go for social contacts just like I would.

"I don't think that the Japanese can ever get away from segregation along social lines. It is unavoidable. A lot of the nisei are lonesome out here because they don't have a nisei society to move around in. Soon there is bound to be more nisei clubs organized out here. They should establish nisei teams to play Caucasian teams in order to promote better understanding. I don't believe that it would be a good idea for them to organize teams and stay by themselves in their own nisei leagues. It would be better to have these nisei teams in the Caucasian leagues. I know it could do a lot of good because I've seen it done in the nisei bowling team I was on before the war. We played in a regular Caucasian league and it did create better understanding.

"I don't think it would be a good idea to have a Japanese community out here right now. It is not such a good thing to have segregated ideas like that I guess. It should be all-Americans mixing and everybody accepted like Mrs. Roosevelt says, but that isn't possible now. I think that it is possible to have nisei social groups along with mixing in with Caucasian groups at the same time. Gradually the nisei will become accepted more and it would break down a lot of the prejudices. I don't think a single nisei can do it by himself but I really don't know.

"I wouldn't like to see a Japanese town like they have in Denver or any of those large before the war Little Tokios. From

an economic standpoint it may work out but not from the social standpoint. I think that the issei would be happier in a Japanese town, but they are getting old and the main thing to worry about now is the future of the nisei and sansei. All I ask for is that my son is given an equal chance like the Constitution says. I wouldn't want more segregation and prejudice to spring up now as we have gone through enough of that. However, there has to be some sort of nisei society to take care of a lot of the nisei who can't mix by themselves. I think that is necessary. It wouldn't hurt for some of them to live together in small districts but they shouldn't get too large because people would get suspicious of them.

"My real ambition is to go to a small town and have my own shop. But I won't be able to think of it until after the war. I have an idea that the camps will have to continue for the benefit of the old people. It would be too hard for them to go out and resettle now. The nisei girls have a hard time also because their parents don't want them to go out to do domestic jobs and run wild. The Army is taking all the nisei breadwinners away from the parents so that it would be hard for the family to make a go of it on the outside. It sort of takes away all their hopes for resettlement if they have any. That is why most of them want to wait and see what happens.

"I don't expect to go back to camp, but I suppose that the Japanese with property will stay there and then try to go back to California when they are allowed to. In any event, things just won't be like what it was before the war. I don't think that too many Japanese will go back to California because there isn't any

opportunities for them. There are too many Okies going out there and California is overcrowded now. There will be a terrific unemployment problem out there.

"I'm all for the draft if 'they' did not have discrimination and the denial of civil rights. Under the present set-up I don't like it at all but I would be willing to go into the air corps any time if they are willing to take me. I've got my 1-A now and I am officially in the Army. I think I will get a call in the next couple of months but the boss still thinks the Army will not take any nisei. My wife and baby will stay here for a while and then she will go to her folks in camp. She won't be able to get along on \$80 a month and that is all I can do for her altho I really don't want her in camp. If I am drafted then my hands will be tied then I'll have no other choice. In spite of that I have no definite plans and I am still thinking about it. The whole thing sort of stops my plans for permanent resettlement.

"The war is something that has to be finished up and ~~xxx~~ sooner the better. As it stands now, I don't think my American citizenship is worth fighting for. It doesn't mean anything the way things are. Another thing is that I don't like the JACL policy at all because the leaders are too chicken. I believe the JACL should fight for our rights right now as it is always too late to do anything after the damage is done. The leaders of the JACL don't know what they are doing and they always say 'yes' to everything. They don't want a showdown and that is why they are against such groups as the Fair Play Committee of Heart Mountain. I can't understand why they do things like that because

I feel that the nisei should protect what rightsx they have left before it is taken away. If the JAOL is not willing to fight for it then the rest of the nisei should not follow them. Maybe we can^x have a democracy and it is no use trying. It certainly is not in practice now. It seems that you can have just as much of a dictatorship in a democracy as in a fascist country. [The only good thing is that there is some hope, altho slim, for the future and I guess we have to fight for that slim chance now. I am quite disillusioned and I don't mind admitting it. The nisei are behind a terrific handicap and I am afraid to look at my own future because I can imagine what will happen. All I can do is to hope for the best and that is not too bright right now."]

Add to Ch-35, IKE.

About four, I went to see Miss Wright of the SSA to talk over the possibility of my thesis, and it will be next week before I know if the subject was approved or not. Then I went to the bookstore to send Wang a copy of "The Moral Conquest of Germany" by Emil Ludwig before I got on the El to go over to the North Side. Yuri was just starting dinner so I was early. Fumi was home so I talked to her for a while. Then Benny, a Nisei soldier on furlough, came in and I asked him a few questions about his experiences but he was not too talkative. He said that he had just finished his basic, but he was transferred to Florida to get some training in airplane mechanics. He used to work at the garage with Ike before he got drafted. Benny thought that he would not like Florida so well "because when you are with hakujins all the time, they will talk about the Japs, and I will feel funny." I thought that he should not feel this way since he was fighting the Japs too, and he did not have to think that the other fellows were making any references to him. Benny said that a lot of the Nisei soldiers liked to be mixed up with caucasians, but he preferred to be with a Nisei group "and feel like I am one of them." Benny also said that some Nisei had been sent to China as truck drivers. He feels that he will be sent over there after he finishes his course. "In some ways, I guess I am better off. So far as I know, I am the only boochie being sent to that school. I guess that was because I worked as a mechanic before I got drafted. Most of the Nisei fellows like to go to Snelling, but I figure that I'll at least have a technical training out of it so that I will have a skill. Maybe I will even be able to get a job in an airplane factory after the war if I ever get out of the Army."

Fumi is getting to be a rather attractive young girl; the trouble is that none of the family group over there is too talkative and there may be five minute periods of silence during the

conversation. Yuri cooked eggplants--Japanese style--and that was the chief course for dinner because she couldn't buy any meat today. (She said that the next time she would fix up something special for me, but I thought that the meal was good enough as she had many other side dishes.) Ike's uncle only said about two words all evening, and he retired early. His two words were "what's this?" when he saw the eggplant. Fumi said that's about all he ever says since he ate in restaurants for so many years that he does not know the names of many of the more home cooked meals served. Ike feels very strongly obligated to his uncle since he helped to put Ike through school after the parents died. Uncle Tom works in the garage where Ike used to be and he is known as one of the most steady workers in the shop. Ike feels that his uncle should go out for money since he won't be allowed to keep his job after the war anyway, but Tom still believes that building good will is important so he just works along quietly without ever raising any fuss about anything.

After dinner, I interviewed Ike for several hours, and then we sat in the front room talking about things in general until about 1:00 a.m. Ike had a day off coming so that he did not care how long he stayed up. We talked chiefly about sports and whether football conditioned soldiers more or not. We also talked about baseball and bowling. Ike is quite a sports fan so it was a good thing I read the sports page on the elevator coming out! He thought that it was discrimination for not allowing Negro baseball players to get into the big leagues, and I agreed. Ike believed that some Nisei ball players would eventually get into the big leagues as the younger ones were getting taller all the time, and two of them had made points in the Big Ten Conference track meet, while a few played on varsity basketball teams and swimming teams in the mid-west colleges earlier this year.

Ike strikes me as a pretty sensible guy now, even though I don't agree with a lot of his opinions. He tries to be friendly and there is nothing superficial or put on about him. He is for the working man, but he has a deep fear that Communism is going to take over the world. (He gets that point of view from subscribing to the Chicago Tribune.) But Ike does not give "a damn what kind of political system I live under just so that I don't have to pay a damn union just for the right to work and I still get refused membership in it. Why should I believe in democracy?" But from other things he said during the interview, I get the impression that he is only sceptical about the lack of democracy in his economic adjustments and certain political phases. Culturally he is all for it, and he is most anxious for his son to go to college and "get educated so he can understand these things better than I do." His chief fear is for future security so that he makes a great point of saving as much money as he can for the "rainy day." He is doing okay as he saves in the neighborhood of \$200 a month despite the support of a wife and two kids.

Although Ike mistrusts the future, he looks upon it realistically and he has no wild dreams. Most of his plans seem practical enough and he is quick to recognize that some of his thinking is unrealistic--particularly about going to the Orient after the war "if I can't make a go of it here." But his plan for this is based upon a sound reasoning. The following comments by Ike gives a more clear picture of his present goals and aspirations, as well as his worries and fears for the future:

"I've been working on my new job since last March. I thought that I would be with Nelson Chevrolet Company doing the garage work for the duration, but I got very dissatisfied with the set up there.

The whole thing had been building up for months and months. At first I could not say anything because I felt that I was lucky to have a job. But as I found out that there were so many mechanic jobs available, I was more willing to speak up for myself. You see it was like this: there was a bunch of fellows hired by the company to be in the sales department. Since there is not much of a car turnover, they didn't have anything to do. The company didn't want to lose their best salesmen so in order to keep them on, it was willing to guarantee these salesmen a ~~\$50~~^{\$75} a week salary. I figured that those of us in the garage doing the hard work of the repairs should have a guarantee too, at least for \$50. Last November I spoke up to the boss and told him how I felt about it. I was making more salary than that in piece work, but I would have felt a little safer if we had the lower guarantee to fall back upon in case work slackened up a bit. The boss said that the company could not do this because we were on the piece work, but if I was not satisfied he would give me a work release to go to some other garage and make more money. I did not want to leave with any ill feelings; but since I did not have any future there anyway, I decided to quit.

"It was right about this time that the War Manpower Commission clamped down and said that all essential workers must put in a 48 hour week. The boss called us all together and said that we would have to comply so that he asked us to punch in at 8 and punch out at 6 everyday. I didn't like this at all, as I said that we were not on a salary basis but on piece work so I didn't see why I had to do that. I had been working anywhere from 40 to 55 hours a week on piece work, but I felt there was no use in sticking around the garage if there was no work. That was when I decided to quit.

"I looked around for a job in refrigeration as I figured that

I might just as well give it a trial again. I knew that if I took another mechanic's job, I would still be holding it only for the duration. I figured that if I could get into refrigeration work, I would gain a lot of experience in it and be able to keep on with it after the war. I went down to the school where I had graduated from in 1939. I talked to the interviewer there and I said that I hadn't received one call for a placement in the six years since then so I thought that they could do something for me now. The interviewer was very nice and he said that he thought there might be some possibilities since many companies would not object too much to hiring Japanese Americans anymore. But I ran into Union trouble again. I found out that the field was more unionized than the auto mechanics so I gave up trying after 3 weeks. I went around to a number of places to apply but I was always turned down in a polite way. In a couple of the places, there was the question of whether the Army would permit me to enter the plant. I didn't want to waste any time getting all those clearance so I just let it drop. One factory told me that I could do some refrigeration work in the shop but the pay was too low so I turned it down.

"I didn't work at all ^{during} those 3 weeks but I wasn't too worried about it because I knew that I could get a mechanic's job at any place at a moment's notice. I still wanted to try something else. Ben had quit his job as a mechanic about that time and he wanted to start in his own business. We went in together in the deal as we figured that this would keep the expenses down and we could both make a good profit if we found a nice district. We began to look around for a garage of our own. Finally we did find a garage where the owner was willing to sub-lease the shop section to us; but before we got in there, the owner gave up the garage himself and we were out of luck. I still think that we could have opened up a business

and done pretty good in it. But Ben was getting a little impatient. He finally sub-leased a two-car grease stall in a service station on the north side and he is doing well out there now. There wasn't enough at that place for two guys to go in together so I had to look around for myself.

"After that I decided that the time wasn't ready for me to go into my own business so I went over to the Broadway Chevrolet Co. and I got a job as a mechanic in the garage over there. That's what I've been doing for the past few weeks. It's the same type of work that I did over at Nelson's, but I get paid 45% on my piece work instead of the 40% I was getting at the last place. I also get a \$60 a week guarantee no matter how much less piece work I turn out during a slow period. I've always made over the guarantee though. I'm much better satisfied in this job than at Nelson's. I even work less hours out there so that it's better for me. The garage is located only seven blocks from Evanston and it is in a sort of exclusive district so that the boss can charge pretty high prices for service. At Nelson's we were getting mostly broken down heaps and they were much harder to fix up.

"I gave up the idea of going on my own as I felt that it was too risky to invest too much of my own money as I might have been stuck. If I were single, I wouldn't have cared so much but I had to think of the family. I'll just go ahead and save up some more money and a little later on I'll know how things are so that I may try out on my own once more. I expect to be working in Chicago until the Union kicks me out of my job up at the Broadway Chevrolet. I'll stay there as long as I can because it's a pretty good set-up. I'm pretty sure that I'll be out on a limb at the end of the war because I still have only a work permit from the Union. I'm just a paying member to the AF of L without the membership privileges and that

really does gripe me.

"I'm the only Nihonjin in the shop. Ito got in a fight with Ludwig just yesterday so he had to quit. One of the salesman there was riding him all the time and Ito just couldn't take it so he beat the guy up pretty badly. A patrol car came and picked him up and he was put in jail for assault and battery. Ludwig has sold cars to a lot of the judges and other bigshots in the district so that Ito doesn't have a chance. Ito didn't care anyway because he was thinking of quitting and going back to the coast and he wanted to pay back Ludwig for all the dirty remarks that had been made. There was nothing about race in it--it was just bad feeling between two guys. There was one other Nisei fellow working there before I went out but he got drafted. I think that the main reason why more Nisei mechanics don't work up there is that it is too far up on the north side.

"I like it just as well this way as I get along fine with the rest of the garage workers. I haven't had any trouble at all with anyone since I started out there. They don't act suspicious or nothing around me. We are just interested in making our wages and we don't have much time to sit around and talk. A couple of hakujin guys in the shop don't like the way the Union handles us Nihonjin mechanics, but I guess they won't speak up because they have to think of themselves after the war and they can't be worried too much about a job for me when the competition is keener.

"My boss out there is the best of all. As long as I produce, he never says nothing and he is willing to pay well. He told me bluntly that he can't keep me on after the war even if he is highly satisfied with my work as his hands are tied. It's a closed shop and the Union has the chief say about who can work there. That's why it doesn't make much difference how many boobies work there as we will all get fired when the Union stops our work permit. All of

the garages out here with Nisei mechanics are operated in the same way and they are all out of luck. The AF of L has jurisdiction over the auto mechanics. The CIO doesn't have a color discrimination but I don't have that protection in my Union. It's a pretty raw deal.

"I have no definite plans for the future but I have been thinking of a few things. I know that I can get a job in the garage back home if I wanted it. Eventually I think that we will be back there doing one thing or another, but I have to take things as they come for the present. I'd like to have a small shop of my own on the coast after things get better out there. I think that the feelings will die down so that I can go back where there isn't so much hostilities. I figure that if I had my own place, I can even do a little refrigeration work and I won't be competing with a lot of Union men. It's almost impossible for me to get into that line if I don't go on my own. I don't have enough experience to do that yet so that's why I wanted a refrigeration job for a while. Just getting the school training for it is not enough.

"It doesn't look so good out here for most of the Nisei. It will be harder for those with skills. I used to think the opposite, but the Unions will go after the skilled Nisei first in order to cut down the competition for the white members. I think a lot of the Nisei will want to go back to the coast, but they won't be able to. They will get stuck out here after their folks come out to join them. Then they will have to face a lower standard of living or else starve to death. I bet a lot of those Nihonjin who go into their own business will start cut-throating each other all the time and the rest of the workers will have to go into cheaper paying non-Union jobs. 3

"I suppose many of the Nisei will try to go into their own business eventually and compete with each other for the Japanese trade. I know that a Japanese town won't help the employment situation any

no matter what they think, the Nihonjin will have to depend upon the hakuji economically, even if they don't want to. What could a Jap-town offer all the Nihonjin to make it self-sufficient? There won't be enough cash floating around to support it. Right now a lot of Nihonjin boarding houses and restaurants are getting started because the owners want to get what little money the Nihonjin have out of them--and at higher prices as long as the market will bear it.

"It's hard to say what I will do next. If I get a chance to open up a garage in a small suburb out here, I think I'd like that. I don't worry too much about it because I always have at least one more plan up my sleeve before I get down to bed rock. There is no use worrying too much anyway. I think that I'll always be able to make a living.

"One of the possibilities which I could depend upon in the event of a last resort is doing mechanics work on a large farm. A lot of my former friends from my area were pretty big farmers and a few of them are starting out over again. I could always go work for them if I just wanted a livelihood. Some of these big Nihonjin farmers are experimenting in Colorado and I know that I could go work for them if I had to. I'd rather have my own place though and it's not too bad out here. I just keep California open in my mind in case I get dissatisfied out here.

"I'm definitely doing much better out here than I was doing before the war. I make about five times the wages and my hours of work are a lot shorter. If my job out here were permanent, I would be interested in staying on with it until I got ready to go on my own. I don't think that I have enough capital to start out on a business venture yet because it does cost quite a bit. Ronny Shiozaki and his brothers are now interested in a service station. The owner wanted \$5000 for the station and \$7500 for the good-will. That's a little

too much to invest in such a risky business.

"I leave the handling of my finances up to my wife, but I have to keep harping on her once in a while when the expenses go up too high. So far, I've been able to keep the expenses below my income and we are building up a pretty good savings. I have a life insurance for myself and a fire insurance of \$1000 to cover my household belongings. That's just in case the building burns down because it would be almost impossible to replace all my belongs with even a thousand dollars. It's only \$5 for 3 years and I think that it's a good investment as it would help if we got burned out. I also have a hospitalization insurance which covers my whole family and that's another good investment. Hospital Bills are rather expensive and I need some kind of extra protection, especially with the children.

"At the place where I work now, I don't have to buy any war bonds, but I have a lot of them from my previous place of work. I put all of them in my children's name. I don't have no debts to pay so that is one thing where I am clear. I am salting away as much as I can for the rainy day after the war. I have to think of it because of the family responsibility. I used to buy old cars and then resell them after I fixed them up, and there was a pretty good profit in that. Last summer I was thinking of taking a car to camp but I can't afford it now. I had thought that if I ever got my induction notice I would take a car out to Phoenix and sell it and that would pay for my transportation, but I don't think that I am too likely to be drafted now. It might be good to have an automobile agency out here eventually. A lot of the Nihonjin will be wanting to buy medium priced cars and they would trust me because I wouldn't sell anyone a 'lemon'.

"I haven't heard from my draft board in a year. They did send a notice out a few weeks back but it was sent to Nelson Garage and

the boss there returned it to my draft board as I had changed jobs. I'll be exempt in a few more weeks as I'll be 30, but I'm not worried about the draft at all. To tell the truth, I'd just as soon go in the Army if I am called, mostly for post-war reasons. I figure that it would be easier to get a job afterwards if I am a war veteran. It's going to be tough going for the civilians after this war, and even tougher for the Nihonjin. Competition will be keener for jobs and the veterans will have the best chance. I think that they should be given the first choice, but I hope that they create enough jobs to take care of everyone. I've been reading in the paper that the Studebaker airplane company here has closed down and 3000 workers were released just like that. That sort of thing is bound to happen more and more and plenty of guys are going to be worried about jobs. I also figure that the government will take care of the veterans better just in case they can't get jobs. That's why I'd just as soon go if I am called.

"I wouldn't have to worry too much about my family as they would be taken care of. My sister-in-law and uncle will be around to help out my wife and the house is completely furnished already. I think that my wife could get along on the allotment, plus the money she gets from the boarders. Even if I am not drafted, I'll probably be living here in this flat as long as we are in Chicago.

"I'm not completely satisfied with this flat, but it will do because I know that housing is so scarce. We live in a pretty good neighborhood and that counts a lot. It wasn't always that way. When we first moved in here, our neighbors protested to our landlord and they thought it was terrible for her to rent to a Jap. Now these neighbors are glad that we are around. It's just that they didn't know what we were like. It's the same with the stores and everything. There aren't too many Nihonjin moving in this district as there are not

too many vacancies. Some of the landlords around here are still skeptical about renting to Nihonjin too. There seems to be some discrimination against the Nihonjin around here, but I haven't heard of any definite places which have been turning them away. I don't like it when I heard of these housing discrimination in other districts but I figure that it's to be expected.

"I don't have any parents on my side of the family so I don't have that worry about closing of the centers. I have asked my father-in-law and his family to come out and look around. What they do is their own business though. I know that they are not too well off and I don't want to influence them either way as they might not be able to make a go of it out here. I'm willing to help out as much as I can though.

"I think that the WRA is being very unreasonable to close the camps up. Why hell, man, you can't expect these old people to make a go of it now. I think closing of the camps right now is worst than the evacuation was from the west coast. I don't see how the WRA can actually go through with it. It's just a big bluff. Eventually the camps will have to close one by one, but you can't expect all of the people to go out in the next six months. Most of the breadwinners for these families are in the Army, and the old folks have no way of making a living. I'm glad that I left camp and I'm not likely to go back to that way of living. But it's different for all those old folks. They are settled in camp by now and they are scared to leave. They still don't know which way the war is going to turn.

"This war is really going to change everything so we can't predict the future. I think that the United States is being taken for a ride. I don't like the English foreign policy at all, and why should the U.S. have to defend her for all its mistakes? Russia has fought great war and she deserves a large say-so in the peace conference.

But it will be that ~~x~~ old imperialism all over again. We are already heading for a communistic Europe and eventually the world. It would be just as bad to have England in control. The U.S. is protecting England all the time and I don't like the way England tries to keep the colored groups down. They talk about democracy but look how they treat the people of India. People live for the shortest time and the lowest standard of living in India, one of the colonies of great England. Nuts to England!

"I still think we have to give Germany and Japan economic rights and they'll never be able to pay for the complete damage of this war. The leaders of Germany and Japan made the people go to war and they were led into it. I don't think that we should make them, the common people, pay for all the crimes of the war. I don't think that it will take too long for the U.S. to get communistic anyway, especially if we get one of those presidents in who wants to give in to the Russians every time.

"As far as Japan is concerned, she will have to surrender unconditionally. They will do it after a hard fight. It's coming sooner or later and Japan doesn't have a chance anymore. I feel the same way about them as I do the German people and I don't think they should be made slaves either. Some of these white nations have caused a lot of war because they won't give equality. You see the same thing going on right in this country. Why do you think evacuation took place? How about those millions of Negroes getting shoved around, is that democracy?

"Personally I think that the future for me is in the orient, China for instance. My wife thinks that everything is okay with this country but she's not the one who has to go out and make a living. Hell, man, when a guy has to pay a Union for a permit to work, it ceases to be a free country as far as I am concerned. They won't let

me have a full membership so that I can work on an equal basis. As far as I am concerned, it's not a democracy at all. The world doesn't have a meaning for me. They are making it almost impossible for me to make a living in this democratic system. How can I keep up a standard of living the same as a white man when they won't let me earn the same wage? That doesn't make much sense. It's already an economic problem as far as I am concerned.

"Heck, I think that this country is the best there is, but what good is that if I don't get the right to make a living? I've always been willing to go fight for the U.S. but I'm just doubtful about all this democracy business. I don't think there is any such thing as democracy the way I understood the term in school. The biggest cause for its failing is racial prejudice. It's the old idea that the white man superior to everyone else in the world. This war won't eliminate that kind of thinking too much. It may gradually diminish because a lot of the colored boys are fighting for this country. They won't come back and be willing to be shoved around. They will be given some privileges but not as much as they have earned. Some of the hakujin guys say that if you give the Negroes an inch, they will take a mile. That is as it should be until they get equal rights. The same goes for the Nisei. But it won't come fast enough for me and I have to worry about earning a living for my family. It may come in another generation or so I think.

"After the war, as far as Japan's imperialism is concerned, it will be greatly curtailed. I think that the communists will take a bigger hold there. Even if they did take over, they would give us an even chance of making a living. I don't care what kind of system I live under if it is good for all the people in the world. If I went to Manchuria, I could go into some kind of work to represent an American concern. I'd like to do that all over the orient. I think that

this is a practical idea.

"I don't think of going over there ~~was~~ to be a great Japanese engineer or anything like that. I'd just like to be an American citizen over there to represent an American company and then I would really value my citizenship more than ever before in my life as I would be getting my rights from it. China isn't going to be run by ox-carts forever so that there will be a need for a great amount of machinery over there. Why shouldn't I go over there and try to sell it to them as a representative of an American concern? A lot of the Americans go to the orient for business reasons. I don't agree with those Nihonjin who think that they will go to Japan and help rebuild it for the Japanese government. I wouldn't give up my citizenship in this country for anything like that. But I would even go to Japan to be a representative for an automobile concern or something if I got to keep my citizenship. I never want to give up my U.S. citizenship because I went through too much at the evacuation time trying to hang on to it and now I should be allowed to cash in on its value. I guess all of this is just my dream though. But I could live very comfortably on an American salary over there in the orient. If I got my own shop here though, I'd just as soon stay pat. Life after all is just to be happy and I want to be as practical as possible but able to enjoy it to its fullest possibilities.

"You know, I'm planning for Mike's (his son) college education. I just took out a \$2000 insurance for him and it will mature when he is ready to go to college. But if he doesn't happen to have the initiative to go, I won't force him. I want my son to have a better opportunity than I did and I want him to know how to fight back against a Union which makes a guy pay to work. I'm going to try my best to make a go of it in this country and if they won't let me work here, I might as well try some other place. I want my son to have a

better chance than I.

"He might have it in 20 years if those thousands of Nisei in the Army means anything. But I'm afraid that the hakujin people will forget that after the war. It's easy enough to praise the Nisei while they are in uniform, but afterwards, they may look at us and say, 'Another Jap'. Racial prejudice is the biggest thing which my son has to face and I think that this fair employment practice commission may be strong enough by the time he grows up so that he won't race the discrimination that the Nisei did. As far as the life in this country is concerned, my son has all the advantage to gain by remaining in this country. Maybe it will be best for him even if the job chances will not be 100% equal as for the white man. I don't know.

"As far as my present social adjustment is concerned, I could stand more activities. It's partly my fault as I am not aggressive enough in making social contacts. I seem to be too concerned with making money for that depression after the war. I have a self-consciousness but I don't feel inferior. I am afraid that I may not be welcomed in some activity so I don't try. There are some activities that I would like to be in but my restraint holds me back. I can't blame the hakujin people because their sons might have been killed by the Jap soldiers and they would be inclined to take it out on anybody who looked like a Jap. But I didn't cause the war. I suppose that during the war I have to be more careful and I don't go into things that I would have gone into before the war. I do have some Caucasian friends out here, but they are not as close as my Nisei friends. I have nothing against the Caucasians and I'd like to have more of them. But our paths don't seem to cross too often. I hesitate to ask them to our gatherings as they may feel out of place among a bunch of Nisei. They may feel the same way about taking me into their group.

"But I do have a few hakujin friends who come to visit us occasionally. Herb Webster is our closest hakujin friend and he comes a few times a month. We met him at the hospital when my wife was having a baby. The trouble is that he is an intellectual and I am more sports minded so that our wives have more in common as they can talk about baby problems. I can talk to him about automobiles but he does not know too much about it. We talk about post-war job possibilities and things like that a Herb feels that he is in the same boat as I am. We never try to bring the racial part into it and he seems to accept me as one of his group.

"My Nisei circle out here isn't too large but I attended all of the bridge tournaments ~~xxx~~ during the winter and early spring. I won't be going to them during the warm weather. I go bowling with some hakujin guys once in a while and I go with Nisei guys at other times. There is really no set circle that I am in, except for about six Nisei couples with children. I think I could get along with almost anyone. But I wouldn't want to be living entirely in a Japanese community like on the coast. I'm not against the idea of one though.

"A Japanese community is a drawback as far as ~~xx~~ assimilation goes, but at the same time, it is necessary for a full social adjustment of ~~xxx~~ many Nisei because not all of the Nisei are able to mix in with hakujin. In sports there is ~~x~~ little discrimination because of race, but very few Nisei go bowling like before the war because they feel that they might not be accepted by a hakujin team. They go bowling and have their games, but they don't have any leagues. Now, if we had our own Nisei bowling league, all of the more bashful Nisei could be satisfied. But it could also be one Nisei team with five or six other hakujin teams in the league. I have some Nisei friends who go out to golf and nobody seems to ever say anything to them. So I really don't know for sure if a Japanese community is absolutely ne-

cessary. It all depends upon the way you look at it.

"I do know that a Japanese community would be bad for the job angle and it all seems to come down to that. If we are segregated with no chances for getting jobs as a result of a Japanese community, then I think that we should avoid it. But, there are many Nisei out here who feel that the Nisei should be organized into some kind of a group. Most of them are not too anxious to go join a lot of things themselves because they don't have the time. Some of those old coast group want to get going again but they haven't been too successful so far except a couple of the churches.

"I don't belong to the JACL out here. I don't know of any of its present activities altho a friend of mine is always trying to interest me in it. I'm just not interested in joining as I've been opposed to its policy for a long time. I don't think that the JACL has any backbone and it tries to please too many people. Some of those guys in it got the bigshot complex. Hell, man, they should try to work out a better program if they expect to accomplish anything. I'm just interested enough in politics to have bull sessions about it with my friends. I registered to vote and I've been following the Democrats as it seems to do more for the working man, but not enough to completely please me.

"I'm not a member of any church out here. I've had a Buddhist background, but I've met a lot of hakujin who know more about the Buddhist philosophy than I ever did. I don't have much of a desire to go to the Buddhist church on the south side. If my children have all Christian friends as they grow up, they naturally would want to go and I wouldn't oppose it. The only reason why I went to the Buddhist church was because I lived in one and they sent me to school. A lot of the Buddhist teaching is practical and I can't swallow a lot of that Christian doctrine. I just leave religion alone.

"Most of my recreational life is going to sports events like baseball, hockey, basketball, etc. I also shoot pool with some of my friends once in a while. I go to shows and a few parties with my wife. We entertain friends at home a great deal. There isn't more than 10 or 15 people we see fairly often and that's plenty to keep up pace with. I guess my roots are better grounded here now and it's fairly settled. I have more confidence in myself and I wouldn't be afraid to barge into any restaurant like I was a year ago. I am not so afraid of discrimination against me and I fight back more when I feel that I have to stand up for my rights. Before I just used to take things, but now I am not so willing to do that, especially in jobs.

"I guess that the evacuation has been more good than bad for me though. It took me out of the rut. If I was back in California, I would have been doing the same things year in and year out and I would have really been roped into a Japanese community life. I guess I might have been more settled in some ways, but I can't say that I would have been any happier. I've got a family now and that's one thing I didn't have much hope for while I was working for cheap wages back in California.

"Materially I didn't lose by the evacuation, but I still don't have the security that I want. I had a sort of security back in California but it was in a rut and it wasn't real security at all. Now I have plans for the future, but I'm not too optimistic about the chances to carry it out. If I had the financial backing, I think that I could do it. I think that the Nisei future has a chance to be optimistic because they got out of the rut too and they had been able to get away from the dominating control of the elders in the Japanese community. The Nisei are not so much among themselves now as they used to be even though there is a tendency for them to stick together.

They do have possibilities for advancement and there are some who are taking every advantage of it. You know, the Issei were giving the Nisei a raw deal in employment before the war. Now the Nisei know what's what and they are going to demand equality to all the rest of the workers. They may not succeed, but at least they have developed the guts to stand up for themselves. There are a lot of spineless ones among the Nisei but I think most have the fight in them. Evacuation did a lot of good in this respect. The Nisei grew up and they don't feel like getting shoved around anymore. Maybe they feel more like being Americans in everything now, whereas, before the war they took it more for granted that they were Japanese and they expected things to happen against them. A lot of Nisei are sore yet about evacuation but they aren't bitter against this country like they used to be."