

Interviewer's code

Mrs. Fumi Tomita (Koshino)

Fusako Tanaka

See CH-307

Evacuation and Resettlement Study,  
February, 1944 (Revised)

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview April 26, 1944 Interviewer C. Kikuchi

1. Case number CH-40 2. Sex, M F 3. Marital stat. M S D W O

4. Present address 934 Armitage Entered 11-21-43 Left --

5. Later addresses \_\_\_\_\_ Date \_\_\_\_\_  
 \_\_\_\_\_ " \_\_\_\_\_  
 \_\_\_\_\_ " \_\_\_\_\_  
 \_\_\_\_\_ " \_\_\_\_\_  
 \_\_\_\_\_ " \_\_\_\_\_

6. Birthplace Kobe, Japan 7. Birthdate 3-27-18

8. Alien or Citizen alien 9. Nisei, Kibei or Issei issei-nisei

10. Addresses between Dec. 1, 1941 and evacuation

	Date	Entered	Left
(a) <u>Seattle, Washington</u>	"	<u>1919</u>	<u>1942</u>
(b) _____	"	_____	_____
(c) _____	"	_____	_____
(d) _____	"	_____	_____
(e) _____	"	_____	_____

11. Assembly Center Puyallup Date 5-6-42 8-16-42

12. Relocation Center Minidoka Date 8-17-42 11-19-43

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) <u>Paul Koshino</u>	<u>31</u>	<u>M</u>	<u>Denver</u>	<u>Import Co. emp.</u>	<u>Methodist</u>
(b) <u>Taiji "</u>	<u>29</u>	<u>M</u>	<u>"</u>	<u>"</u>	<u>"</u>
(c) <u>Shiro "</u>	<u>23</u>	<u>M</u>	<u>Seattle</u>	<u>Jap Hdware clerk</u>	<u>"</u>
(d) <u>Self</u>	<u>26</u>	<u>F</u>	<u>Japan</u>	<u>Cau Seed Store</u>	<u>"</u>
(e) _____	_____	_____	_____	_____	_____
(f) _____	_____	_____	_____	_____	_____
(g) _____	_____	_____	_____	_____	_____
(h) _____	_____	_____	_____	_____	_____
(i) _____	_____	_____	_____	_____	_____
(j) _____	_____	_____	_____	_____	_____

Married sister in Seattle (Citizen)

CH-40



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)	Chet (husband)	20	M	Seattle	Body & fender man
(b)					
(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)	Chet				
(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)	Chet	8-5-43		Husband	29	M	Seattle	body-fender man
(b)	Self	11-20-43			26	F	Japan	housewife
(c)	Sandy	"		daughter	Inf.	F	U.S.	
(d)								
(e)								
(f)								
(g)								
(h)								

18. Educational history of resettler

Grammar schools (name and location)

Dates	Grade completed
Leschi, Seattle, Wash.	1924-31 8th grade

High schools (name and location)

Dates	Grade completed
Garfield High, Seattle	1931-35 12th

Colleges, universities and vocational schools, (name and location)

Dates	Grade completed	Degree
Edison Voc. School (business)	1937-38	Diploma

Attendance at Japanese language school, location

Dates	
never attended	



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
	Not eligible to vote	



2. Minidoka, Idaho 8/17/42
3. Puyallup, Wash. 5/16/42
4. 1019 East Pike Street, Seattle, Wash.
5. Kashino Bujinasuke (dec.) Japan 5a. Lumber Expert (US)  
Oda, Hatsune (dec.) Japan
7. Grammar school, Leschi, Seattle, 9/24 to 6/31  
High school, Garfield, Seattle, 9/31 to 6/35  
Business school, Edison Vocational, Seattle, 1937 to 1939
- 7a. Bookkeeping and secretarial work
8. Kobe Japan 3/27/18 to 5/19
12. 61 110 lbs.
13. Wears glasses
18. Married
19. Wife
20. 3/27/18
23. No
24. High 4
25. Speaks Japanese
27. Bookkeeping
- 27a. Knitting
28. 3/39 to 4/42 J.W. Dunn and Co.  
1912 Pike Place, Seattle Bookkeeping & Secy. clerk \$22 wk  
Seed and Fertilizer Dealer
29. Knitting and crocheting
30. Methodist

Fumi's husband, Masaru Chet Tomita

2. same
3. same
4. same
5. Thomas Takichi Tomita Japan  
Kiku Shigemoto Japan
- 5a. U.S. cook
7. Grammar school, Central, Seattle Wn. 1923 to 1929  
High school, Broadway, Seattle 1929 to 1933
- 7a. Auto repair
8. None
12. 67½ 140 lbs.
13. No major defects
18. Married
19. Head
20. 4/10/15
23. No
24. Hi. 4
25. Speaks Japanese
27. Auto mech.
- 27a. ---
28. 1940 to 1942 Boulton Auto Rebuild Driver Painter's helper \$1.00hr.  
1520 13th Ave., Seattle Mechanic \$50 wk.  
1939 to 1940 Unemployed 2 mo.  
1932 to 1939 Augustine & Kyer Inc.  
2 years 1st & Marion, Seattle Produce clerk  
1 year 45th & University, Seattle Stock clerk  
4 years 1518 6th Ave. Receiving clerk \$27.50 wk.
29. O.P. Auto mechanic (Painting)
30. Baptist



Evacuation & Resettlement Study  
Charles Kikuchi  
Chicago, Illinois

CH-40 Fusako Takata (pseud.)

May '44

Mrs. Fusako Takaka, 26, technically is an issei as she was born in Kobe, Japan on March 27, 1918. However, she has lived in Seattle since the age of one up to the time of evacuation.

Fusako is a housewife and this case illustrates some of the difficulties of a housewife ~~xxx~~ in resettlement since she told of these problems in great details. The case also is an example of how a non-citizenship status affects the personality development of an individual.

Mrs. Takaka has all of the letters which passed between her and her husband while she was waiting to be resettled, unfortunately her baby threw away the key to the trunk so she has been unable to get them. She has promised to loan these letters as soon as she can get them out.



Mrs. Fusako Tanaka, 26, is a tiny nisei-ish young woman, rather intelligent, with a very pleasing personality. She has no difficulty at all in expressing herself and she has had many Caucasian contacts in the past. Fusako is a housewife and most of her energies is spent in taking care of the year old baby and the household.

Mrs. Tanaka was evacuated to the Puyallup Assembly Center on May 16, 1942 along with her three brothers. Her parents are deceased. The oldest brother, 31, was born in Denver, and he was employed in an importing company prior to the war. The second brother, 29, was also born in Denver and working in the same company. A younger brother, 22, was born in Seattle and he was employed in a Japanese hardware store before Pearl Harbor. Fusako is the only child of this family born in Japan since her other sister was also born in Seattle. This sister is married and she was not evacuated in the same household. The oldest brother is now working for the Immigration Service as a Japanese interpreter while her young brother volunteered recently into the Army. Fusako was working as a secretary in a Caucasian seed store at the time she was evacuated. She was married after Pearl Harbor so that her husband, Chuck, 29, was evacuated with her. He was a body and fender man in Seattle before the war and he is doing a similar sort of work in Chicago. (Miyamoto document CH-307 records a detailed interview with Chuck.)

Mrs. Tanaka was relocated to the Minidoka center on August 17, 1942. In August, 1943, her husband resettled to Chicago and Mrs. Tanaka followed with her daughter in November.

She has not worked in a regular job since September, 1942.



At Minidoka she was employed as a housing clerk for \$16 a month. During her stay at Puyallup she worked as a pay roll clerk in the administration building. From February 1939-April 1942 she was a bookkeeper and secretary for J.W. Dunn, a seed company receiving a salary of \$25 a week. Prior to that time she was in school and helping out at home. During 1935 and 1936 she worked as a domestic in Seattle for \$25 a month. She has no other work experience.

Fusako has never voted because of her non-citizen status. She received her complete education in Seattle. In 1931 she graduated from Leschi elementary school. She then attended Garfield high school where she graduated in 1935. She returned to school in 1937 to take a business course at the Edison Vocational School, a public school and she received her diploma in 1938. She has never attended a Japanese language school.

Fusako belongs to Tamie's (CH-4) immediate circle. She lives in a small 3-room apartment on Armitage St. just off of the El station. It is located near the back of a building and the one big disadvantage is the lack of sunlight. Her husband has fully furnished the place at his own expense. Fusako was so anxious to get out of camp with her baby that she was willing to live in any place even though she considers her present apartment as part of the slums.

"Fusako is the only one of her family born in Japan. She is quite Americanized and her alien status has been a sort of mental conflict in the past and especially so since the outbreak of the war. She is inclined to be slightly nervous in temperament. In Seattle she did not live right in the Japanese community and she was able to make considerable contact with Caucasians even though



she did confine a great deal of her social activities to nisei circles.

Fusako had a great struggle with her family in order to get married but it was principally the objection of her mother-in-law which made the situation difficult. Chuck's mother thought she was not good enough for her family and there was a difference in religion. There was so much conflict that they had to postpone the wedding from June. The outbreak of the war made this issue secondary so that Chuck and Fusako were married on Jan. 4, 1942.

One of her greatest fears after the outbreak of the war was that she would be interned and sent to Japan and she thought for a while she thought she would be separated from Chuck forever. This was one of the factor which made them defy the family and get married. Fusako was determined she would not go to Japan to live. She feels that this is the only country she know and will stick to it even though she cannot get citizenship. Her great fear now is that her husband will get drafted and she does not want to go back to camp or join his family who are now resettled in Omaha. No decision has been reached on this. Her husband is working overtime to save money for her. Fusako feels that his is working too long and doesn't see much of him. She only recently entered Tamie's circle. She feels that she will go to church soon and in this way will get to know of the neighborhood people. She maintains her contacts faithfully with her pre-war Caucasian friends as she believes that these are lasting friendships.

Fusako is very conscious of her alien status and her husband has cautioned her not to tell her neighbors as it may cause some trouble. Her husband is working at the same garage as Mike (CH-35)



and social contacts have been developed here also. He received 80 cents an hour at his job and he felt that this was low in comparison the \$1.15 he received for the same type of work in Seattle. However, he does not intend to quit and take a war job because he likes the atmosphere of his present place of employment.

Fusako is alone most of the day taking care of the baby and doing the household duties so that she has not had an opportunity to develop other contacts in the neighborhood yet. She was a career girl up to her marriage so she is somewhat restless about returning to work. Chuck objects to it quite strenuously as he feels that she should devote all her energies to the home. Fusako intimated during the course of the interviews that the birth of her ~~mirrk~~ baby was an accident but she is glad that she has it now. She does not plan to have any more children for the duration as she feels it will be too risky with her husband drafted. She fears that she may be left with the children and has no close family to turn to except a married sister in camp. Her husband would like her to join this sister in camp after he is drafted but Fusako objects. She would rather take a domestic job for only room and board if the employer allows her to have the child with her. She feels that she could manage in this way as she would be given an Army allotment to take care of other expenses.

Chuck and Fusako have a reserve fund saved up from before the war since both of them worked but she feels that she cannot touch this money unless there is an emergency. The whole expense of resettlement has been taken out of her husband's current income. He makes around \$250 a month at the garage. Fusako is able to save about \$10 a month out of this plus a savings of around \$20 a month



in war bonds. The expenses in furnishing their apartment is still being paid for. The rent is quite reasonable as it is only \$14 a month ~~far~~ but Fusako does not like the place. However, she would rather live there than go back to a camp atmosphere. She tends to look at things optimistically so her view of the future is not as depressing as many nisei contacted. She isn't in the least bitter about the evacuation and draft at the present time altho there were a few statements made during the interview which might indicate that this is not entirely true. Fusako manages to live quite comfortably out here and her adjustment process is rather successful. Her detailed life story follows:

"My dad came to America when he was only 14 years old and he stayed at the Methodist Mission school in Portland. I think it was through the influence of the missionaries that he first came to this country. He had heard a great deal of America through them and he wanted to come so badly that his parents finally agreed after the missionaries had converted them. Dad educated himself over here and he went right through business college. I don't know what he did in the period after that but eventually he joined a Japan import firm with a branch office here. I forget when he got married. I know that he went back to Japan to get married. Mother was from the Okayama ken too and I imagine that it was an arranged marriage like they had in Japan. After that he brought her over here about 33 years ago.

"Dad took his young wife to Denver where he was working for the same company before in another branch office. He got contract laborers to work for the railroads and other hakujin firms. His company also financed farmers in Colorado, Montana and Wyoming so



that they could get started. Dad was always a church-goer so he helped to establish the Japanese Methodist church in Denver. It is still the only Japanese Christian church there. My two older brothers and sister were born in that city.

"During the last world war my older brother was sickly as a child and my mother wanted to take him back to Japan because she thought the climate there would be better for him. Dad sent all of the family over there in 1917 and he followed a few months later. He came back to Seattle in 1918 and he decided to stay there. He was still working with the S. Ban Co. Just before my mother was ready to bring the family back to America to join dad, I was born in Kobe. I missed being an American citizen by only two or three months and I have always regretted that. I came with my family to America when I was only a few months old. After that a younger brother was born in Seattle. When my mother first started back for America, my grandmother insisted on keeping my older brothers and sister with her. That's why they are more kibeish. Dad made several trips back to Japan after that, but his company went bankrupt after the 1923 earthquake. Dad then started his own business in Seattle.

"As long as I can remember, dad was always quite active and very Americanized in his ways. He did not have very many connections in Japan since his father had married 2 times and he came from a large family. Dad inherited one of grandfather's farms in Japan but he gave it up to an older brother who was not so well off. My mother's side of the family were always store keepers and merchants. She had 3 brothers and sisters and none of them ever had any children. Right now only one uncle is living and my par-



ents brought him up in our home in Seattle until he went back to Japan in 1926 when grandmother became seriously ill. That uncle took over grandmother's fireworks factory and I suppose he is still over there making ammunition for the Japanese Army in all likelihood. I haven't heard of him for years.

"Dad always was well off until 1923 when he lost everything in the earthquake as he had all of his money invested in that company. It became a hard struggle for him after that as my mother was an invalid for 8 years before her death. Another younger brother I had died in infancy and my mother never got over that shock. We used to have to take her to the country for 3 months every year because of her delicate health. She finally passed away in 1934 with tuberculosis and all of those doctor bills kept us rather poor but not in ~~xxxxix~~ poverty. Dad was not well himself because he contacted T.B. from mother and he passed away in December, 1935. The doctor didn't detect it until it was too late.

"That's about all the contacts I've had with Japan since I don't know any of my relatives. I suppose there are quite a number of them but I've never bothered to try and find out. My mother died before I was old enough to be inquisitive about these things. I do know that I have 2 doctor cousins in Japan and another is a dress-maker. I don't know very much about my dad's side of the family. Once my father told me that one of his cousins went with the Japanese embassy to Persia as the Imperial Doctor and he was quite prominent. We have no other relatives in this country now.

"During his lifetime, dad was quite active in the Japanese community. He belonged to the Japan Society and he was one of the charter members of this group. He also belonged to the kenjin kai



and the Japanese Association. He took a very active part in the Japanese community life until his health started to break down. He also belonged to several hakujin business clubs. He spoke English well because he had been in this country for so long. My mother spoke only broken English and she preferred to speak Japanese. My parents got along well although there was 16 years age difference. They never had any big quarrels and dad was always concerned with mother's poor health.

"Since I was brought to Seattle from Kobe at such a young age, I naturally don't remember anything about Japan and it is a foreign country as far as I am concerned. My home is Seattle and I will always consider it as my home. [ We lived in a Caucasian neighborhood near Lake Washington. I didn't have any Japanese playmates while I was a child and I only saw Japanese children at the Sunday school. I always had Caucasian friends to play with since they lived in the same neighborhood. I didn't realize any difference until I got to high school. Then I got more interest in the Japanese group in Seattle. The way I got started was through the young people's group in the Methodist church.

"There was nothing outstanding about our home life. I used to like to read a lot and I went to the library quite often. In the summer I always went swimming in the lake with Caucasian kids. For 3 summers our family had a cottage on Puget Sound and we would have wonderful times out there. When I was in the elementary school, I joined the Campfire Girls and I was the only Japanese in the group. I wasn't able to take part in too many physical activities as I was not too strong as a child. I had to take up only the mild sports so that I would not exert myself too much. ]



"Our family lived in a large 6-room house. We always had animals around the place since we had a very large yard. We had some Japanese articles in our home since dad had a collection of silk paintings on the wall. We ate Japanese food occasionally as a tofu man used to come around once a week to sell us Japanese food. My mother buy enough so we could eat Japanese food about 3 times a week. We were not cut off entirely from the Japanese community because my parents had a lot of Japanese visitors. They were business and church friends.

"We spoke very little Japanese at home as we got into the habit of using more English. When my older brothers and sister came back from Japan we had a terrible time and I never got along with sister because of this language difficulty. She knew little English and I knew little Japanese and yet she was born in America and I was born in Japan. My brothers and sister had gone through high school in Japan and my brother didn't get along with dad at all. They wouldn't have come back to America at all if my mother had not been seriously ill. They are glad they came back as they like it much better. My oldest brother is now working with the Immigration Service as a translator and censor at one of the internment camps. My older sister is married to a person who is technically an issei and she is happy here so that she never spoke of going back to Japan after her marriage.

"When I was a child I took piano lessons for about 2 or 3 years until my health broke down. Mother wanted us to have the best education and she wanted to tell us all about the culture of Japan. She used to read us a book every night on Japanese folk lore. Mother gradually got more and more Americanized and she



took up bridge because she heard that this was the thing to do among the American society women. She got to be quite a fan that we had to play with her all the time when she was ill.

"Before that our parents used to take us out to many picnics around Washington and we always had a happy and gay homelife. Fortunately the Japanese language school was too far away and I could not get there by street car so I never attended. Mother didn't like me to go to that neighborhood so much as there were a lot of colored people down there. Dad never urged me to learn the language either as he thought I could pick it up at home. I think that I often wanted to learn Japanese but it was too hard for me to learn by myself. I can't write or read at all now. My older sister tried to teach me for a while when she came back from Japan but she didn't have much success because there was some antagonism between us then. I can understand fairly well now because of the presence of my older brothers and sister who came back from Japan but I don't speak well. It's just enough to get by on. After my parents died we never spoke Japanese at home. It was in camp that I picked up a lot of my Japanese because all of the people spoke it except for the younger nisei.

"Altho I wanted to learn about Japanese culture, my mother didn't have too much time to teach me much of it after her health started to fail. Our family life was fairly happy even with the ill health in the family altho us kids used to have our arguments. The thing I enjoyed most about childhood was my school life and I still correspond with my first grade teacher. We were the only Japanese family in the whole elementary school. Mother used to invite my teachers to our home for tea and she got to know them



very well.

"Our neighbors were all Caucasians and there were a lot of children living in our area. There was one Mason family in our block and they didn't like the Catholics so that us children used to have a hard time playing with each other on account of the parents. There were a lot of Jewish children too and some parents didn't like them. When my dad rented out home, a doctor protested the Japanese moving in as he said the property value would drop. There was quite a row about the whole thing but dad held his ground and he moved in. In the following year I became very good friends with the doctor's daughter and he became our family doctor and he took care of mom and dad when they were ill. He just didn't know us before and that's why he protested so vigorously. There was also a Danish family up the street and the woman didn't want me to walk up her street because she didn't like Japs. Later she became a Christian and her children became a missionary and one of them was even sent to Japan. The whole family became cordial to all people after they overcame their prejudices. We all became good neighbors and we never had any discrimination trouble after we got settled down in that neighborhood.

"I didn't realize that all these beginning troubles were due to discrimination as I just thought these people didn't like us. Later on some of our neighbors often took me on picnics and outings with their children. My father also had friends among the Caucasians in the neighborhood and my mother knew quite a few of the other mothers. ]

[ "Even though I did not go to the Japanese school, my parents would always take me to the Japanese school festivals and the ken-



jin kai picnics. These events were quite exciting for me as I never saw so many Japanese together at one time like that. Everyone was in a gay spirit at these picnics so I enjoyed them. At school I only had Caucasian friends and I kept them during all the years I lived in Seattle. I still correspond with two of my close friends that I first met in the first grade. I went around with Caucasian boys until I got to the 8th grade. I think it was about that time that I first realized that I was different because one of the boy's mothers made a remark about me. It was not a mean remark as it was only said in a joke but I realized that I wasn't quite the same. I went home and asked mother about it and she explained a little of it. This did not stay in my mind very long as I soon forgot it. I used to go with a Caucasian group of boys and girls for outings and picnics almost every week when the weather was nice. Usually I went around with the Caucasian girls the most. This was true as I got older and older. We used to go eat at each other's homes on Saturday nights and these girls would always want to have Japanese food at my house. My mother would teach their mothers to make Japanese and Chinese dishes and she would learn American dishes from them.

"I did fairly well in my studies as I was always inclined to be a little studious. My parents always wanted me to rank equal with the other Caucasian students so I put extra efforts into my studies to please them. My average was always A's and B's. I even skipped one grade in elementary school. I got along well with the teachers and I suppose I was sort of a pet with some of them. When I graduated from grammar school I went to Garfield high school. That school was like a melting pot and all nationalities and levels



society attended it. The school area covered the colored district and it also included a part of the wealthy district. The Jewish community and a part of the Japanese community were also included in this high school district. The students all got along very well with each other altho there was a tendency to break up along nationality lines.


"I studied very hard in high school and I always tried to compete with the other students. For the entire first year at high school I didn't chum around with the Japanese students at all because somehow I felt a little different toward them. It was a little difficult to get to know them because they were reserved and I was reserved. I tended to go around more with my friends from grammar school. Later on I got to know the nisei students so that I entered more of their activities. I took part in one school play with an all Japanese cast. There were quite a few nisei going to that school and they seemed to mix in fairly well with hakujin students at times but most of them were cliquish like.

My first experience with the nisei was very embarrassing. There was a Japanese boy in my news writing class and I was given an assignment to write about the Japanese community. I didn't know the community at all so I asked the nisei boy if he would help me and he blushed. I didn't get into all of the social life of the nisei in the Japanese community because I didn't live near there. That was the reason why I didn't have much to write about in my assignment. It was hard for me to go into the Japanese activities as I lived way out by the lake and I couldn't stay out too late.

"However, I gradually took more and more of a part in the



nisei social activities. The Japanese athletic club started to give roller skating parties and I began to attend these. In that way I got acquainted with different nisei groups. A lot of the fellows were rowdies and I didn't care for them at all. The first Japanese dance that I ever went to was one sponsored by the Japanese Student Club of the University of Washington. I was only a sophomore in high school at that time but my parents allowed me to go with a nisei fellow. I found that this nisei dance was pretty nice. Up to then I had only gone to our class dances at school and no nisei had ever put his head into the door and I was the only one. That Japanese dance was the first time that I had ever had a date with a nisei boy and I found it quite exciting.

"It was while I was in high school that I discovered that I had an alien status. I had been of the opinion that I could vote all along and I often made remarks to my school mates that I was going to vote when I was 21. None of them knew that I wasn't eligible. Then I went to a history class one day and I was mortified to hear the teacher say that any person born in Japan could never become a citizen of this country.  I don't know why but a sense of shame filled me and the blood rushed to my face. I felt that everything was lost and I was so terribly hurt that I went home and cried. For a while I blamed my parents for not having me born here because I thought it was their fault. I felt a little better when people started to tell me that it wasn't essential for a girl to be a citizen as a boy.

"I still am conscious of the fact that I don't have American citizenship and I don't tell anyone about it. I feel conscious and maybe even ashamed of it because my education and all of my child-



hood was in this country. I didn't turn against all things Japanese but what I mean is that I was so hurt that I could not be like the rest of the American citizens and I felt that somebody was to blame. I don't know Japan at all now so that I still feel that America is my country even if I can't get citizenship here. My baby has citizenship and I am certainly glad of that. If I ever get a chance to take out my papers, I will be the first one in line to apply. When this war first started, I was terrified and I changed all of my money accounts to my brother's name because I heard that everything would be taken away from aliens.

"It didn't make any difference at all with kids at school as they treated me the same. Most of them took it for granted that I was a citizen. I always dreaded having people ask me for my birth certificate because it gave me such an uncomfortable feeling. Nobody has ever discriminated against me because of my alien status. When the alien money was frozen after the war, my Caucasian boss gave me everything in cash so I wouldn't have to register it. People have always been friendly and helpful to me so that it really hasn't made as much difference as I think in my mind.

"After I got into high school, my friends became mostly the nisei girls at the Japanese Methodist church because I began to seek them out more and more. I met other Japanese girls through them and gradually got into their group. I also got to know some girls in Buddhist families. I didn't even know what a Buddhist was until I went to high school. Then I went to a Buddhist service out of curiosity and it didn't seem much different from Christianity.

"I also joined the Aolian Society but I had an inactive part



in it. There was also an Okayama junior club for the ~~shikaxanxmf~~ nisei whose parents came from that ken and we were very active. I served as the secretary of the group once. It was a social group and they devoted most of their time to parties and things like that. Gradually I found that there was nothing to hold us together except the fact that our parents came from the same ken and I didn't think that was so important so I finally lost all interest in it. We met at the Nichiren church since most of the people of that ken belonged to that Buddhist religion. I was a Christian so I was not interested in a lot of things that the club did.

"I started out in high school with a college preparatory course but I had to drop it after my parents passed away. I wasn't interested in any particular course as I wasn't planning on a career. I majored in science and math. I was on the Honor Society all the way through high school. During this time I also maintained some of my Caucasian friends and I did not limit myself exclusively to nisei society. I still had my Caucasian friends who lived near my district. They got to know some of my Japanese friends through me and they didn't resent them at all. I think they would have been quite willing to mix socially with nisei if the nisei themselves allowed it. My Japanese friends were actually the ones who were most cautious. Gradually I lost a lot of my Caucasian friends in this way because I didn't have too much time for them after I got into so many of the nisei activities. I still kept up with my studies all the time and one of the best Caucasian friends was a brilliant girl and I had hard time keeping up with her in classes.

"In 1936 I graduated from high school. I was going to attend a business college right away so I thought that I would do a little



domestic work in order to save some money. When my dad got gravely ill with cancer and T.B. so I had to give up my educational plans. My older sister was working and my two older brothers were also working so that it was up to me to stay home and take care of dad since mother had passed away the year before. It was very boring for me as I was confined at home and I didn't see my friends hardly at all. I just kept up with my church work the most.

"After my dad passed away, I was the only one left at home and it was quite a shock to me as he died in my presence, and I couldn't contact my other brothers and sister in time. I didn't know what to do and the experience was so terrifying that I had a nervous breakdown. I went to Montana to visit some friends of my father's so that I could rest up. I met several Japanese people out there and they were nice to me. The Japanese in Montana did not know much Japanese so I got along fine with the people up there.

"After I came back home I stayed home for a while as my younger brother was only 12 years old and there was nobody to look after him. Finally in the fall of 1937 I decided to go to school. The Edison Vocational School was very hard for Japanese to get into. The school was operated by the public school system but it stressed placement after graduation and diplomas were not given until a person had actually worked for six months in the field that he had been trained. The directors of the school knew that Caucasian companies would not hire Japanese as employees so they discouraged me from enrolling.

"My older brother told me that I should talk myself into it if I wanted to get in so badly even though jobs for Japanese were almost impossible to get. I finally got accepted into the school



but they were rather reluctant about it. But the teachers proved to be very nice to me and I never felt any racial discrimination after that. We were all there to learn something and everyone tended to his own business. We had to keep up our scholastic standing but there were also occasions when we passed for social activity. We all mixed in the school dances and parties and I never once felt out of place. In fact, I found it much easier than at high school as the students accepted me on my merits and I was only one of the three Japanese in the whole school.

"I was taking a business course and my teacher tried very hard to get me a job with the Mitsubishi Co. ] However, my brother was working at with a rival Japanese import-export firm and he thought that it wouldn't be wise for me to seek a job with Mitsubishi because trouble might develop if we were entrusted with company secrets. It was decided that I should try to get into a non-competing firm and I agreed to that because I didn't want to harm my brother's chances of future advancement. My dad had helped the president of that firm and when he died all of his business was turned over to the Yamasho Co. and my two older brothers were given jobs there. Taiji had a hard time as he didn't know the language very well. The company had a lumber firm and Taiji took charge of the branch in Tacoma. This lumber was all sent to Japan. My oldest brother handled all of the cablegrams for the company. My older sister was working as an office girl for the North American Times, a language paper. It was easy for her as Japanese was used all the time.

"When dad died he didn't leave too much money for us because of all the doctor bills for the previous years. We divided what was left into four equal parts. Dad also had some property in



Japan but his brother there wouldn't send us the deed. This uncle had a large family so we decided to let him keep the property since we weren't ever planning to go to Japan. We didn't want to send the ashes of our parents to Japan to the family shrine so we got a plot in the cemetery in Seattle. That caused a lot of trouble as it was against the Japanese custom. Dad never told us to send his ashes over so we just kept him here. One good thing about dad was that he never boasted about Japan to us.

"After I got out of the Edison Vocational School, I went to see Mr. Dunn for a job in his company. Mr. Dunn had had his home built in Spokane by a Japanese contractor and they had adopted a nisei boy and sent him through school. This boy went to Japan for a few years. <sup>When</sup> ~~Mr.~~ Mr. Dunn's partner died he called Mr. Ishi back from Japan and sold him a partnership in his company. Mr. Ishi's children always referred to Mr. Dunn as grandpa. The oldest child is also being sent through school by Mr. Dunn. I had known Mrs. Dunn for three years. I happened to mention once that I didn't know how I was going to get a job. <sup>He</sup> ~~She~~ told her husband about it and he immediately offered me a job as a stenographer-book-keeper in his seed store. [I was always treated as one of the Dunn's family and I enjoyed the work very much. Mrs. Dunn still sends me gifts and letters all the time and she considers me as her daughter. She even gave a shower for me at her home when I got married after the war. I was always invited to their home for the New Year's party. If I don't write to her at least once a week now she gets very worried and sends a telegram.

"The Dunns earn their money the hard way so they don't put on the air like the newly rich. ] They are still keepingx the business



going although they are pretty old. At the evacuation time, I stored all of my things in their home and they sent me anything that I needed later on. Mr. Ishi had passed away in 1939 and Mr. Dunn sent the wife and children to Wyoming just before the zone was frozen so that the Ishi family would not have to be evacuated. He even wanted to send me but I had other circumstances which prevented me from going. Mr. Ishi had left quite an estate and Mr. Dunn sees to it that the Ishi children gets money every month. He wants to build up a good sum for them so that they will not have a hard time when they grow up.

"After I started to work for Mr. Dunn in 1939, I had many more contacts with Caucasian people and my Japanese contacts were more limited. My brothers and I had moved to another house after my parents passed away because we did not feel like keeping such a large place up. Then we moved again right into the Japanese community to the Star Apartments which was filled with young nisei couples. It was too hard for me to keep up a house after I started working.

"Altho I was living right in the Japanese community before the war, I didn't have any more association with Japanese as I had to spend most of my time at work. [ I met many Caucasian friends through the Edison Vocational School and I maintained these friendships afterwards. We always met once a month and we would go visit each other's home. I would meet their friends and in this way my circle was expanded.] I continue to see mostly Caucasians even after I was married altho not so much as just before the wedding.

"I had started to go around with Chuck about the summer of 1938. I first met him at a nisei party and we started to go around



together after that. We mixed our two groups together. I kept most of my Caucasian friends apart though. Up to then I had gone around with Japanese boys off and on as I had met most of them through church connections. But I never went real steady until I met Chuck. Even though I wasn't a citizen, I went to a lot of the JACL conventions and I met out-of-town nisei people in that way. However, most of my Japanese circle was met through church connections. I was a pretty regular church-goer~~x~~ until I got married. Chuck ~~that~~ is a Baptist and his mother wanted me to go to the Baptist church but Chuck wasn't a regular church member so I gradually dropped my church activities. His mother didn't approve of me going alone to the Methodist church just because she was an active Baptist. I stopped going just to keep harmony in the family. I want to go to church out here but I don't know how my baby will behave yet. I will take church attendance up again eventually and I think I will get to meet more of the Caucasians around in this neighborhood in this way.

"I always had a funny attitude toward the California Japanese. Chuck told me of the zoot suiters after we got to camp. I only knew a few of them before the war because most of them were located in California. We blamed the California Japanese for the evacuation as we thought that the Washington Japanese would not have been evacuated if the California ones had behaved themselves. We felt that the California Japanese acted too much like the Filipinos and not enough like the Caucasians. We thought that they should take on more of the American ways because the California Japanese did not mix enough with the Caucasians. We really believed that they were quite different from us. But when I got out here, I found



that the California Japanese are no different from us. I certainly had a terrible viewpoint of the California Japanese before the war though.

[ "I never cared much for the Filipinos either. I shouldn't have racial discrimination, but in Seattle most of the Filipinos were the cannery workers and they were pretty wild. We were always warned to watch out for them because they were sex fiends. I was always a little afraid of the Filipinos and I didn't care for them so I didn't try to understand what they were really like. My mother was always particular that I meet only the right people properly. For a long time I felt that I was better than the other Japanese, particularly the Buddhist. Now, I have met some nice Buddhists out here so I don't feel that way anymore. ] I suppose I was reserved among the Japanese for a long time because I didn't know how they would accept me. I found out that it was their nature to be reserved too, and it did not pay to be too frank with them or else they would think wrong of you.

[ "I didn't have any definite attitudes toward the Negroes altho I never made any attempts to chum around with them. In Seattle it seemed that they were a group apart and they led their own lives. I still feel that the average Negro is below an average Japanese, but maybe that is racial prejudice. In Seattle I never got to meet any of the better type Negroes because there never was any occasion to meet them on social grounds. ]

"One of the things that really hurt me was that I couldn't become a member of the JACL because of my lack of citizenship. Maybe I didn't lose anything because I know that I got disgusted with their meetings because they always talked in circles. I just



went there to meet the other Japanese. The gatherings were good social affairs and I made some new friends that way. I didn't have any interest in politics at all. These things did interest me until I realized that I could never vote and then it wasn't much use.

"In the few months before the war, Chuck and I were planning to get married. We had to postpone it in June, 1941 because we had difficulty with his folks and my older brother. My older brother wanted the wedding to be strictly in the Japanese way and he thought that our family was too good for Chuck's family. On the other hand Chuck's folks objected to me as his mother figured that her son should marry her son who knew more of the Japanese culture. His mother said that my nose was always up in the air and that I thought I was too good for the other Japanese just because I worked in a hakujin place. She wouldn't speak to me because I didn't know Japanese very well. We just didn't get along because she had a lot of the narrow ideas of the Japanese customs. She said that I was wild just because I went around with some Caucasian friends.

"My older brother was almost as bad. However, he didn't object to Chuck personally. He was worried because Chuck had two blind brothers and he thought that Chuck's place was to look after his family for a while longer. Then my older brother didn't know whether blindness was hereditary in that family and he wanted to investigate Chuck's family line thoroughly in order to find out what was wrong with the family line. Naturally this made Chuck's mother boiling mad.

"Chuck and I couldn't stand this any longer because we were



determined to get married regardless of what they said. Chuck's mother then said that our family line was not so good either because we had T.B. and cancer in the family and that none of my sisters had any children so something must be wrong with us. Chuck and I just put our foot down on the whole thing and both sides finally realized that it was no use opposing us so they grudgingly gave in. I think that my brother gave in very gracefully and he was worried about blindness because he thought my children would have it. The families did not give in until after the war broke out though. I never did get along with Chuck's family. We were married on Jan. 4, 1942 and we went over to live at Chuck's house. I didn't have any relatives to stand up for my side of the family at the wedding except my brother and his mother thought that I would not make a good wife because I didn't know enough about the Japanese things. Chuck's whole family is now relocated to Omaha and I can think of them more kindly when there is distance between us. I know that it would be impossible to overcome this friction if we ever had to live with them.

"After I got married [I was planning to work for 2 or 3 years yet as we wanted to save up a lot of money so that we could have a big fund to start our settled married life with. Chuck was making a good salary as he was the only Japanese in the A.F. of L. mechanic's union. We figured that we if both worked for 2 or 4 years, we could save quite a bit of money.] But after we went to camp, we thought that we would never be able to get out. Not knowing how long this war would last, we decided that it wasn't such a mistake to have a child while we were still young.

"Chuck and I had always planned to live in Seattle permanently



as we had lived there practically all our lives. Chuck figured that he had a good lasting job and he would never be fired from it. We didn't even dream of such a thing as evacuation. I don't think that I even knew the meaning of the word. We had talked of buying a home in the suburbs of Seattle where we could settle down permanently. That was one of the main reasons why I had planned to keep on working for a couple of years after marriage. We had planned on buying a home just south of Seattle. Some of my haku-jin friends had homes near the Sound and we thought we would like to be out there. The Japanese were able to buy property in Seattle if they were citizens. We never thought of any possible discrimination in looking for a place to build a home. We didn't have very many close Japanese friends so that it would not have been hard to live apart from the Japanese community. We still planned to have both our Japanese and Caucasian friends, but I imagine that I would have seen more of Chet's friends after marriage if we had remained there. One of our main reasons for deciding not to live right in the Japanese community was that there was too much gossip going on and I didn't feel completely at ease among the issei.

"When the war broke out on Dec. 7, thought of evacuation or anything like that were the furthest from our mind. Chuck and I still had our plans for buying a home until evacuation was definitely announced. Then we really got excited. [On Dec. 7 I was cleaning house when the Pearl Harbor xattack was announced. I never was so stunned in all my life. I didn't know if it was the truth or not. The first thing that flashed through my mind was a fear that something would happen to me because I didn't have American citizenship. I took it pretty hard and I was nervously



excited. ~~and~~ My brother had been out playing golf with some hakujin business friend. He had to leave the golf course right away to go to the office and burn up a lot of papers before the FBI arrived. I don't know what kind of papers he had to burn up but his company had instructed the bosses over here to burn certain accounts up. My brother didn't have any thought of doing anything against this country as he was only doing his work. Evidently the FBI didn't think that he did anything wrong either because he wasn't ever interned.

"That afternoon I had a date with Chuck so we went to a restaurant on Broadway St. I felt that the people were looking at me for the first time in my life and I was scared. Nothing happened to me that day except that I was numb. I couldn't fully realize what it was all about. I suppose everyone in this country was excited too because the Pearl Harbor attack was so unexpected. I didn't know anything about politics so the thought of war had not entered my mind. My mind was chiefly occupied with ~~how~~ how we could break down Chuck's mother so she would give her approval for our wedding.

"The morning following Pearl Harbor I was too frightened to take a bus to go to work. I thought that some violence might occur. I was deeply conscious of my alien status, but I finally decided to take the bus and go to work as usual. I was greatly surprised because the people didn't pay any attention to me on the bus and nothing happened at all. In fact, I knew a lot of people on the bus because they lived in the neighborhood and they nodded as usual. It was just the same as any other day.

"The thing that scared me most was that several people in our



apartment were taken by the FBI. My brother had to go to the office to open the safe for the Federal investigators. The company officials had to explain the whole business and bring out all of the papers. It was through the FBI agents that my brother got his present job. After my brother was all cleared, the FBI agents told him that the interpreter at the Immigration station had been interned and the job was open. My brother didn't want to take the job at first as he didn't want to be put into a funny position with his Japanese friends but his draft number came up so he took the immigration job on Jan. 20 and he left Seattle. The FBI agent even gave him the best recommendations.

"In the meantime a lot of restrictions were being put on the aliens. I didn't know what was going to happen to me and I got afraid when the talk started about alien being interned. That was another reason why my mother-in-law objected to me as she said that there might come a time when I would be sent to Japan and be forever parted from Chuck. I had to go down and register along with the other aliens and I felt so different from them.

"Chuck suddenly decided to go through with our marriage immediately. The excitement of the war made it a minor thing for his mother so she gave her consent. We wanted to get married while all of the family was around. We had a very informal marriage ceremony on Jan. 4, 1942. I wanted to have a wedding gown and a large reception, but I did not think it would be a wise thing to do this during a war. We left all of the arrangements up to his mother and we were married in a Japanese Baptist church. We could not go on a honeymoon as my travel was restricted. So we just took a week off from our work and stayed in our apartment.



"Right after that, one of dad's old friend who worked for the Dollar line said that we would go up to his cottage up in Edmondsx for our honeymoon. It was at this time that I found the true value of my Caucasian friends and not one let me down. They all called and they were very concerned about our welfare.

"The thing that bothered me the most was the FBI round-ups and I had a fear that my brother would be taken because of his connections with the kaisha. I was not relieved until he finally took the job with the Immigration Service and then I knew that he would be safe. A lot of the officials in his company were interned. His boss' wife was a nisei and it was pretty hard for her. The boss had come over from Japan as a young man and he was pretty liberal in his thinking. He got interned because of the company contacts with the main office in Japan. When he was interned, his wife felt that they were going to kill her husband and she got in a very bad state of mind. She believed all of the rumors that she heard. It was too much for her that she finally went out of her mind from all of her worries and they had to put her in a mental institution. After a week she committed suicide and this hit me quite closely as I had known the girl very well. Then we heard rumors about other people trying to commit suicide and we were quite depressed.

[ "I had no guilty conscience about anything as I did not know a thing about Japanese history. But I was resigned that I would be taken eventually because of my alien status. ] Chuck kept telling me not to worry as I had a lot of Caucasian friends who would give me good references. It was the first time that a lot of my Caucasian friends found out that I wasn't a citizen. When I told them, they were so surprised but they all said for me not to worry as they



would stand by me always. My sister had married an issei and she told her husband that if he were ever taken she would go along with him any place and even give up her citizenship. I couldn't ask Chuck to do anything like that as I knew how much he valued his American citizenship. Fortunately he never had to decide on such a thing like that.

[ "I kept right on working at my job and Mr. Dunn assured me that nothing would ever happen to me. I wanted to quit work as my mind was all in a whirl from the excitement but he persuaded me to stay on. I worked in the seed company until I wasn't allowed to go into that area any more. Mr. Dunn then offered to finance Chuck and I if we wanted to voluntary evacuate. I had some old family friends in Denver and they had asked me to come, however, Chuck 's family wanted to stick with the rest of their friends so I decided to remain with him. ] My brothers decided to remain with me also, except for my oldest brother who was working in Montana. He flew back from Missoula when he heard of the evacuation and he was amazed that we had not voluntarily evacuated and that we were not even packed up yet. He couldn't change our minds so he went back to his job.

"We heard a lot of rumors that the Japanese voluntary evacuees were not wanted by the other states and we did not know how we would be treated if we went so we decided to stay with the group to see what would happen. As long as I have lived in Seattle, I have never come across any unpleasant experiences in shopping or anything like that after the war had started.

"At first we thought that only the issei who came to the United States before 1924 would be evacuated. It was quite a shock



to me when it was announced that everyone was going to be moved. I didn't think that it was fair to move all of the nisei out and leave the German and Italian aliens. The nisei had to have curfews and everything imposed upon them and they had not done anything. They never did evacuate the Germans and Italians like they said they would. Thenisei went along peacefully as they felt that the Germans and Italians would go right after them. They didn't realize then that it was such a racial discrimination.

"I thought that it was so unfair to take me away from my friends and home. I felt that the FBI could have picked out the disloyal without moving all of us first. Everything was happening so quickly that we didn't have time to collect our wits. It was at this time that I really made a firm stand on just which side of the fence I stoodk.

[ "I was all against militaristic Japan but I felt so funny because I was standing up for a country where I did not have any citizenship. But I knew I would never be happy if I ever were sent back to Japan. I never had any intentions of going there to live as I knew that the people of Japan did not care for us. I have heard of nisei going over there and being followed around by the Japanese police. I didn't understand any of the Japanese customs because I never did think that it was necessary for me. I would have been a big misfit in Japan. ] My mother-in-law has always disliked me because I don't know enough about Japanese customs, like when my child was born. I didn't want to give her a Japanese name but we had to just to satisfy Chuck's mother. Sandra will never use it though because we just call her by her English name.



[Anyway I certainly was frightened for a long while because I thought that I would be sent back to Japan any time and then the Army officials would hear that I have stood up for America and then I certainly would have had a hard time. I knew that if it ever came to a showdown, I would choose America. I didn't know any of my relatives over in Japan as I had never corresponded with them. The only life I knew was in Seattle. I desperately hoped that I would be finally given a chance to be a citizen, but the announcement of the evacuation made it look quite bad.

"In spite of that, I knew that I would stick to this country regardless of anything they ever did to me. I couldn't give up this way of life that I knew so easily and I really had no choice. I felt somehow that things would turn out well in the end as all of my Caucasian friends had stuck by me. I thought that there might be millions of other Americans who felt just as tolerant but they were waiting for the right time to speak up.]

"I was caught in a spot but I determined to take my chances. I was the only alien in my family as my brothers and sister were citizens. In a way, I was glad that my parents had passed away as they would not have been able to go through all of the hardships of evacuation. My dad might<sup>have</sup> even been interned because of all of his dealings with Japan and that would have made me even more of a nervous wreck.

"Chuck and I worked in our jobs almost up to the time of evacuation. We left all of our packing until the very last week. I saw my sister off first and my two brothers went a week later with another group as Chuck and I were scheduled to leave in the very last group. After that, whenever I went downtown to shop, I didn't



see any Japanese at all and it felt so strange to be about the only ones left. My Caucasian friends came to see us every night as the time for departure drew near. It was so hard to think of leaving them behind. We kept our minds off of things by doing our packing in one last rush week and taking them over to my employer's house. We were very disillusioned about everything but Chuck did not worry too much around me so that kept me calmer. I felt so sad because I didn't know if I would ever see Seattle again or not.

"I didn't like the idea of going to a camp at all as we had been living pretty comfortably up to then. Just before we were evacuated, we went to a nice show and ate in a big downtown restaurant and we put on our best clothes as we thought it would be the last time we would ever get to do this for the duration. We had been getting letters from camp about the muddy grounds and the stable the people had to live in. This didn't make us any cheerful. Our friends told us that it was so awful in Puyallup and people had absolutely no privacy at all. The thing that made me feel so terrible was when my sister wrote and said that there was no partition in the country toilets. I couldn't imagine the government doing anything like that and I didn't think I would be able to stand that.

"Chuck and I spent a lot of money on rough clothes so that we would be prepared for the outdoor life. We bought a lot of cotton clothes that were easily washable and I also bought boots, slacks, heavy underwear and clothes and everything that would prepare us for a camp life. We bought luggage to put all of this in.

"Chuck and I left all of our nice clothes behind as we felt that we would not use them until we came back. I thought that we



would have to stay in camp until the war ended. That really did depress us and it had changed all our plans for life after marriage. That's why we decided to live from day to day and not plan for the future at all because it was so uncertain.

"When we left Seattle on the bus for Puyallup, I felt blue and lonesome and so sad to leave the only city I never knew. I didn't ever want to leave all of those familiar landmarks and it seemed that this would be the last time we would ever see our hometown for years. I really was low that day. [ Oh, when I saw that camp with the barbed wire around it and all those Japanese people standing around, I wanted to turn right around and go bac, home because I didn't ever think I could ever live with them. Those M.P.'s standing at the gate looked so imposing, and dreadful. It was just like going through the gates to a prison. ] The Japanese people behind x the fences waved at us as our bus pulled in. We looked at them with bewildered faces. I didn't want to get out of the bus and enter that awful place. It seemed that this was the end of everything and I really was numbed and all confused just like when the war first started.

"After we got into camp, we had to register and be assigned rooms. We were so disgusted when we saw our apartment for the first time. It was located under the grandstand there was absolutely no light in it. It smelled damp and musty and I didn't like it at all. We were just given small kerosene heaters. After 3 days Chuck got his pleurisy back so we requested a change into more healthy quarters. It took another 2 weeks before we got our change. Then we had to share a room with a strange issei couple that we didn't even know. We thought that we could put up with



it for the sake of the light and air.

[ "All of the barracks were very crude and the rain used to come in through the cracks on the side. There were also cracks on the floor and the grass used to grow right up into our room. The walls had so many knot holes that you could see right into the next apartment. The partitions were only about 6 feet high so you could hear everyone in the barracks when they talked. Conveniences in the Assembly centers were very bad as we didn't have hot water for showers during the first 3 weeks we were there. The workers were the only ones permitted to go to another section of the camp to take showers. It was out-of-bounds for us to go out of our section. The only way that we could take a bath was to boil hot water on the electric plate and sponge ourselves in the tubs we brought. We couldn't use the electric plate too often because the fuses would blow out.

"In our section there were nearly 2000 people and we all had to eat in one main dining hall. Everyone ate at the same time and sometimes we would have to wait for 45 minutes in the drizzle before the line would reach the mess hall. This was too hard for the old folks and young children so they decided to eat in shifts. Even then it was usually quite a wait and often our meals were not hot by the time we got inside.

"The food was very bad as it was all canned Vienna sausages and potatoes for the first month. It wasn't what we had ever been used to before and I found it most unappetizing. I was really disgusted with the way they fed us these slop. ] I soon became immuned to this so I didn't protest so much. I had to keep pretty busy in getting settled down.



"Everyone was rushing around trying to get a job so that I registered at the employment office as a secretary and bookkeeper. A payroll clerk job came up so I decided to take it even though it was working from 6 to 12 at night. I felt that this was one way that I could avoid the camp curfew. The head of our department was very nice and understanding but on the whole it seemed that none of the WCCA officials knew what they were supposed to do. They always had to run around to consult each other and there was red tape and repetition about everything. That's why office procedure was so unorganized. There were 6 of us working in that office and we compiled all of the timekeeper's reports.

"For recreation, we had dances, talent shows, movies, church services and other things like that after the people got settled down a bit. I never went to breakfast in camp as it was not worth the effort. Fortunately the Dunns sent us plenty of food to supplement the poor camp diet. That's why Chuck and I were able to have our own coffee every morning and we had plenty of other things to eat so that we did not have to get along with the WCCA slop. Our friends on the outside sent us plenty of things to eat and we really did appreciate that.

"I spent a lot of my leisure time doing washing because I could not send it out. The difficulty of this was that the hot water was only turned on at 11 o'clock so that we had to stand in line for our turn. After lunch I would go visit around or else knit and gossip with a few friends. I didn't know many of the Japanese at first, but I met a lot of them during the afternoon when I was off from work. We just talked about casual things and we got together to make our individual gripes because that was



expected of everyone.

"After supper I usually went to work. On Sundays we just relaxed. [It was the same old routine life day after day and it got very monotonous for me. I was bored to death.] I read everybody's PHAD  
magazines and books and then there wasn't anything else to read. The library books were all too ancient. There wasn't much else in camp to take up my interest. The JACL was trying to take a predominant part in the camp and they tried to rule everything. The nisei who were not members objected to the JACL as it had not raised much fuss at the time of evacuation and they believed that it didn't know what they were doing. We didn't have any trouble there because the nisei didn't feel like throwing the JACL out since they had no program themselves to present. I couldn't be a member anyway so I didn't bother with any of these camp politics.

"As far as I know, the administration treated us well as they could under the circumstances. We found out later that we didn't get our clothing allowance because of the JACL. It had told the administration that the Japanese people had sufficient clothes and we did not need it. This made it very hard for people in camp as winter was coming on. We also had trouble with canteen coupons as some administration person had ordered a Japanese to burn the coupons and then kept the money himself. He was arrested and sent to jail for that but the administration kept it very quiet. Some of the administrative staff also sold meat from the center warehouse to their friends on the sly so that we didn't get our full supply. That was caught up with too a little later on. I couldn't understand how any person would be so greedy as to attempt to profit by other people's misfortune.



"I found that I could get along with the people in camp all right. I believed that they had a right to complain as we were being treated unfairly and life was not easy in camp. Some of the people were living in stalls where animals had been kept before. The smell was not completely gone even though it had been disinfected. We only had straw mattresses to sleep on. I was subject to hay fever so that Chuck threw the straw mattresses out and I just used folded blankets and quilts for a mattress.

"In spite of all this, I still felt that Japan was wrong in attacking Pearl Harbor in that way and that was the reason why we were evacuated. It gave the prejudiced groups in California the excuse to get us all out. I wasn't extremely bitter about it myself but I felt that other groups should have been evacuated too because otherwise it was a racial discrimination. None of us had done anything wrong, but we were treated as guilty without being given a chance to prove our innocence. I couldn't blame America itself, but I thought that some of the government officials were wrong for making it a racial evacuation. Our camp was quiet all the time and the people had a great deal of patience so that they never made any trouble at all. A few people did lose their minds and they had to be taken to insane asylums. The agitators kept more or less under cover until they got to relocation centers.

"I felt so detached from the rest of the country and I just couldn't get over that feeling of being cooped up in a cage. I didn't know when we would ever get out so that I was very impatient. It was useless to make any plans for the future when you didn't even know what was going to happen to you in the next month. Of course, my husband and I felt that we could get out old



jobs back in Seattle after the war but this seemed to far in the future.

"We got real excited when it was announced that we had to be relocated to another camp. At first we thought that we were going to be sent to Tule Lake but this was changed to Idaho. We heard that it was a very barren place where nobody ever lived and that it was extremely cold. We also heard that there were poisonous rattlesnakes and spider there. I didn't know what to believe and I wanted to stay at Puyallup as it was near the coast and Seattle was not too far away to return to. I didn't want to go to a place where the climate was much hotter than what we were used to.

"When the time came to move we just loaded on the train and we were off. We left on Aug. 16, 1942. Puyallup was an unhappy experience for me and I don't have any happy memories of it at all. It was a completely different life from what we have lived before and I couldn't get used to it. It was so depressing that I'd hate to have to go through that again.

"Our train ride to Minidoka was terrible. We had to get up at 4 o'clock in the morning in order to get ready, eat breakfast and check out. We were taken in nice new busses to the train so that I anticipated a fairly pleasant trip at least. We were astonished to find that we had to ride in very old train coaches and the upholstery was all dirty. It was one of those gas lit trains and the conductor came with a torch to light them. There was a big stove in the back but it was so hot that we did not have to use it at all. We had to sleep on those awful straight chairs. It took us two days and one night to get to Minidoka. We went along the Columbia River highway and that was the most scenic and



beautiful part of the trip. After we got past the Hood River, it was barren, sagebrush country. It was so depressing to get into such a dry country after leaving the evergreen section of the state. When we got to Minidoka, we could not see anything but sagebrush for miles around. We had to ride to camp on busses for about 6 miles and it was so dusty. Everything was a dust powder and it just about ruined all of our clothes.

"There was a reception committee waiting for us and we were served lukewarm ice tea. Chuck and I were assigned to a room with another couple that we knew because housing was so crowded. The very next day we were able to get a place of our own because Chuck knew the fellow in the housing section. Our room was much nicer than at Puyallup and it was light and clean when we got the dust out of it. But we had a dust storm the very first night that I was there and it was so thick that we couldn't even see 3 feet in front of us. The dust seeped right through everything and we had to close the windows in our barrack so it was just like an oven. This was the last straw for me and I almost broke down. I was so upset that I almost had a nervous breakdown then and there. There was not hot water for the showers so we had to go to bed dirty for the first few nights. We only got to enjoy our own apartment ~~xxxx~~ about one day. Then my 2 brothers came over and said they did not want to go to the bachelor barracks where they were assigned so we took them in. They stayed until April when my baby was born.

"After I got to Minidoka I got a job right away. The housing department needed office workers because they were so rushed. New people were coming in every day and it was so crowded that we had to assign them to recreation halls as barracks were not fin-



ished yet. Our food was a little better as the cooks had to prepare for much smaller groups and they could give it more attention. I thought the food tasted much better and it was not such a hurried feeling to eat in the mess hall. Later the food got worse until the vegetable season came along. The cooks lost their ambition and they served us slop as it was the easiest to prepare. Some mess halls had good food because the cooks were conscientious about their jobs.

"About the second week of September, 1942, I got an attack of appendicitis from the bad food I had been eating and I had to have ice packs placed on my side for 3 weeks in the hospital. When I was taken to the hospital, I discovered that there were no sheets or pillow cases on the hospital beds. It was awful to have those Army blankets on me during the hot day because the cooling system had not been put in yet. Chuck brought over sheets and pillow cases for me so it was comfortable. Then the nights got suddenly cold so I had to put hot water bottle on my feet at night. The food in the hospital was much better than in the mess halls. The doctors also gave me very good attention but I didn't like the way they came and poked me around the stomach all the time. I was pregnant so I couldn't stand it. I never appreciated all of the work that the nurse's aide until I got into the hospital. Some of them were really conscientious about their job and they tried to make the patients as comfortable as possible. I met alot of Portland people in my Ward and they told me of their assembly center. That kept me from getting completely bored. After 3 weeks I was finally released from the hospital without an operation.

"After that, I stayed around home quite a bit. Winter was



coming on and the nights were getting extremely chilly. We had stove in our apartments but no coal was provided yet so the people started to steal it from the mess halls. Chuck got so disgusted with camp life so he decided to go to sugar beets to work for a while. He didn't want to draw on his savings with a baby coming on so he went out to make some money at Idaho Falls. He stayed out for about 6 weeks and was able to save a pretty good amount. He made enough to pay for three-fourths of the things we needed for the coming baby and also bought a lot of canned goods and other things.

"During the time that Chuck went out to work, I went to live with my married sister in the middle of the camp. This was around November. Chuck and I had really not planned on the baby, but things do happen and we were glad afterwards. We figured finally that it was a good thing as we did not know how long we would be in camp. I felt that if I had a child, it would keep me busy and my mind would not get bored. [ The first talk of resettlement started in that winter. Chuck wanted to go right away to resettle but he decided he would wait until the baby came because he would worry too much being away from me. We made plans that he would go as soon as the baby was born. ]

"I was very limited in my activities after my pregnancy began to show as I had to stay at home since it was not good for me to walk around camp too much. I just got acquainted with the people around my block. I had to talk to the issei mostly as the majority of the nisei were working during the day. It was very hard for me to talk to the issei, but I managed. It was during this time that I picked up quite a bit of Japanese. There were several other



pregnant nisei wives in my block so we began to get together to knit and gossip. The library was located in the next block so I also began to do a lot of reading. I went to church a few times on Sundays but it nauseated me to be in a crowded room on account of my condition so I quit going. I went to a few of the camp for-  
ums but I did not take an active part in anything.

"I was really getting into a rut and the only thing I had to look forward to was the baby. Luckily I lived near the hospital clinic so I could go over there easily. The other women had to wait around for the ambulance to pick them up. I tried as best as I could to put the camp existence out of my mind and put all my thoughts into our baby and the future when we could resettle and live a normal life once more.

[ "The whole camp life was mentally depressing for me. Everything had to be done by permit and I resented that very much. The guards continued to stand around the fences and I felt like a prisoner. I hated the idea of being watched like that all the time as I felt that it was not right. Later on they built watchtowers and this made me feel even more dejected. It was impossible to escape in camp as there was only sagebrush in all directions. ]  
Twin Falls was the nearest city but it was 30 miles away. As if I could have walked there in my pregnant condition!

[ "Once in a while we got permits to go into Twin Falls to shop. It was so nice to go shopping there and we would go eat in a clean restaurant and then go to a show. [ I felt like I was snatching  
back a little of my former freedom when I did this. On the other  
hand, it made me want more than ever to get out of camp and mingle  
with other people. ]

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"The WRA administration was distant to me as I was not working in the Ad building since I first went to the hospital in September or October. They seemed to be trying their best for the people. My husband told me that a lot of the Caucasians did not know what they were doing but I wasn't very interested in those things. There was a great deal of friction at the hospital as the head Caucasian doctor hated the Japanese and he would never listen to them. Many of the Japanese doctors were much better than this man and they only got \$19 a month.

"We were always having little strikes in camp and trouble was brewing but nothing on a mass scale ever broke out during the time I was there. These troubles were bound to occur because of all the dissatisfactions about this and that. The people tried to accept things as well as they could and they put up with a lot of inconveniences. There were a few agitators around who were trying to make it a pro-Japan issue but they never got control over the camp because the more level-headed leaders did not listen to them. A lot of issei tried to stir up the nisei but no attention was paid to them.

"In Puyallup the issei had a bad start but they took the driver's seat at Minidoka. They got all of the block managers' job and tried to lord it over everybody. I didn't let it bother me at all. In our block we had a cooperative election and it was supposed to be a secret ballot. But 3 of the agitating issei went around the practically marked all the ballots themselves. Some nisei found out about this and got angry. They forced a re-election and had an honest election this time. A co-op was then voted in. The issei wanted to control everything and didn't want any



nisei on the co-op board or anything else. The issei felt that the nisei did not know anything and they didn't like to have nisei in positions of importance in camp. All of these things caused a lot of hard feelings for the people involved.

"The Army registration in February stirred the people up for the first time. There was talk that we would be sent to an internment camp if we did not answer correctly. We didn't get to see the questionnaire at all for a while so that we were quite worried. The rumors were going around about questions 27 and 28 and that stumped the issei. They felt that if they were to forego their allegiance to Japan, and if they were sent back to Japan, they would be executed as traitors. Then we also heard later that if they did not answer 'yes', they would be sent to an internment camp and be separated from their families. It puzzled everybody until they changed these questions for the issei. Those who answered 'no' were not allowed permits for anything anymore. Many issei and nisei had a lot of trouble getting five Caucasian references to speak up for them as they did not know this many from before. Chuck and I had applied for a leave clearance just before this and I found that a lot of questions were similar. [It was no effort for me to make up my mind that I was going to answer 'yes-yes' even though I was a non-citizen. After I made up my answer I didn't let it bother me after that.]

"Everyone in our camp registered altho a number did answer 'no'. A lot of the nisei didn't want to go to war and yet they were afraid they would be drafted right away if they answered in the affirmative. That's why there was not much response for volunteering at first altho the JACL bunch were urging it very



strenuously. Only 17 volunteered the first time they went around camp. Then all of the speech making went on. There were lots of banquets and meetings and the Army representatives encouraged the nisei to volunteer to make a good showing. A lot of questions asked could not be answered so that the Army team kept pressing the point that this was the chance for the nisei to prove their loyalty. There were finally about 350 volunteers in camp and that was the most of any center.

"The issei were split on the whole issue and a lot of them were opposed to the nisei going into the Army after being evacuated. Some of the nisei who volunteered still had fathers in the internment camp so that other issei would come around and call them 'bakas' (dumbbells). My youngest brother was out on a farm and he came all the way back to camp to volunteer but he was not accepted immediately. There was some funny doing with the volunteering because in one case two brothers volunteered and one was accepted and the other rejected without even being given a physical examination.

"Most of the fighting about the volunteering went out in the private families. In my block a father and a son actually came to physical blows. The father was pushed against a hot stove ~~and~~ with some water heating on top and he was scalded pretty badly. A lot of the mothers got nervous breakdowns. In our block there were 2 boys who did not tell their parents that they had volunteered until the day they left. The parents were in hysterics but they could not do anything about it. The ~~xxxi~~ father went around the block and called his son a lot of names and said he was disowning him forever. He really was bitter about the whole thing.



In another case I know of, the son volunteered while the parents answered 'no' to the questionnaire. There were all kinds of difficult cases like this and many families almost came to the breaking point. It's a wonder so many nisei volunteered despite the opposition.

"There was a group in the JACL bunch who were professional men and they were telling all the nisei in camp to volunteer when they themselves were only volunteering on condition that they would get commissions. Several of the JACL leaders like James Sakamoto who was blind, and Kanow, who was a cripple, were taking an active part and telling everyone to volunteer when they knew that they themselves would be rejected. Altho many families did have a break-up on account of this registration, a great many of the parents cooled off, and before the boys left for the Army, most of the parents were reconciled. They even helped to give big send-off for their son. Only the most bitter ones remained stubborn and I suppose they are that way to this day. After the registration was all over and the boys left for the Army, the camp went right back to the same old routine in a rut.

"On April 2 I went to the hospital and my baby was born that evening. Chuck left camp in May to take a farm job in Idaho. He wanted to look around for a better job in a garage in some small town so that he could bring me out. He stayed out for about a month but the conditions were not so good so he came back to camp about the end of June. [He kept trying to contact jobs at the employment office for a whole month. Then he found that there was a job opening in Highland Park, Illinois so he applied for it.]

"Chuck was offered this job by the employer so he left on

P2B



Aug. 5, 1943.

"After Chuck came out here, he discovered that the employer had closed up the garage because he was losing money on account of lack of help. He told Chuck that he didn't know anything at all about his coming and that the job offer had not been definite. Chuck had come all the way out here for a non-existing job and he really was disgusting. He didn't want to be located in Chicago as he didn't want to live in a big city for the sake of the baby. The employer felt sorry for Chuck so he called up a friend at the Nelson Chevrolet Co. in Chicago and asked about job possibilities.

[ "Chuck got very worried as it was costing him money to live so he went to the Chicago WRA offices. It could not do anything for him at all so he became angry at the inefficiency of the office. He didn't work for 2 weeks. The chevrolet company had given him an offer for Chuck couldn't make up his mind whether to work on a straight salary or for percentage. He didn't feel like investing \$200 in tools so that's why he was looking around for another job. He was quite depressed as his money was going fast in the 2 weeks he was not employed.

"Chuck kept looking at all Want-ads but he could not find anything suitable. He even went to a private employment agency but he didn't feel like paying a high percentage of his first month's salary as a fee. Finally he decided he had to take a job or go back to camp. He took the job at Nelson Col at straight time pay as he knew that he would be disappointed if he came back. The boss was very good to him right from the beginning.] Chuck expected at least \$1.00 an hour on this job as he had been making even more doing the same work in Seattle before the war. [He liked



the job as it was mostly Germans there and they were very tolerant. There were a couple of nisei working there also in another section as mechanics. Chuck didn't like the other nisei there at first as he felt that they resented him for muscling in. They were not friendly at first, but after they got to know each other everything changed and he started to go out with them so now they are our friends.] (CH-35 and CH-36)

"Chuck's next problem was to find a place that I could come out to. He had a terrible time in this. His boss tried to help him out too but he couldn't find a furnished place so he began to look for a flat. Several times he went to places where they didn't want Japanese. In another place Chuck thought he had the apartment but the owner wanted to raise the rent. The OPA would not allow him to do this so the owner decided to move in himself. Every Sunday Chuck walked all day long and looked every place. Finally one of the boys at the shop heard of this flat. Chuck didn't want to take it at first because it was so dirty. However, there wasn't any other choice.

"The real estate agent promised to clean up the place for him and Chuck gave him \$10 to do it but there wasn't any result. Chuck got impatient so he started to clean it up himself after work but he didn't get too far. He paid a month's rent in advance and then the landlord said he could not get anybody to clean it up. That is why we had to move in here without having the place cleaned. Chuck bought all of the furniture at a second hand place. He certainly was lonesome until I came out to join him. Several times he was ready to give everything up and come back to camp as I told him I would not come out if he could not find a place by



November. He barely made the deadline as he didn't get this place until November 1.

[ "During all this time I was on pins and needles as I expected to be out of camp by September. < Chuck had got ahead on his plans that he would get the place but we didn't know how hard housing was. We didn't want to bring the baby out into Chicago heat right away. I was awaiting back at camp anxiously. > [ People came and asked me when I was going and th t got me. They would advise me to stay until spring as Chicago winter was too cold. Others told me that it was foolish to go out when the government was willing to support us in camp. Then they said I had no relatives out here and I would have no one to call on in case of illness. ] [ I also heard about the high cost of living. ]

"All of these things discouraged me quite a bit but I didn't care as I wanted to get out of camp no matter how hard it was on the outside. I knew I'd never be satisfied with camp life. There was no chance for me to pla n for the future in a place like that and the world was changing so rapidly that I felt that I had to get out in the swing of things before I was left too far back. We had to get back into the outside world in order to do any planning at all. ]

"At that time we didn't even think of the possibilities of the draft. The utmost thought in our minds was to get settled so we would never have to go back to camp life. I thought that every able bodied persons should go out to prevent themselves from getting into a rut. It was such a depressing life in camp and no direction to it. I wanted to get out where I would not be so limited. It was necessary to make some program, especially with



a baby as added responsibility upon us.

"I just hated camp life and I don't think I could ever stand it again. It wasn't the people who bothered me so much as the general conditions and atmosphere. [Chuck <sup>(Chuck)</sup> and I kept writing letters back and forth to tell each other of our problems. He was discouraged and I was impatient.] (The interviewer is attempting to obtain these letters but unfortunately they have been misplaced. It is possible that they will be obtained at a later time.)

"I was so happy when the day finally arrived for me to leave camp. It was the start of a new life in a new environment. But I was also sad in a way as I was leaving my sister and brother behind and we had never been separated like this before. They were my only living relatives so I felt close to them. I also hated to part with some of my friends, but I knew it was the best thing for me. I was so excited about leaving that I forgot about my leave permit. The project director drove me out to the train in his own car and we had to go back to camp for clearance papers which I left on my dresser. We finally got things straightened out and I was driven 70 miles an hour to catch the train at the station I really did leave camp in a rush!

"There was another nisei girl who came out of camp with me and I was relieved to have company on the way. All of the soldiers on the train made a big fuss over my baby. An army officer's baby played with Sandra and this officer went to a USO in Platte and he brought back some food for the baby and me. The porter was also very nice to me and he did everything possible to make me comfortable. I wanted to stop off at Denver to see some old family friends



but it was impossible to do this with a baby on my hands so I came straight through.

When I first saw Chicago, my first impression was that it was big and dirty. The station was so crowded and I didn't know what to do. I was relieved to see Chuck coming towards me. The nisei girl I came out with had her handbag stolen at the station and she was left with nothing. We had to help her get her bearings first and then I had to look after my problem. [Chuck brought me out to our new home the first thing.

"When I first saw this apartment, I was so disappointed as it looked like the tenements in the movies. Seattle is such a clean city and I couldn't get over the contrast. But I was glad to be out of camp and with Chuck so I resolved not to let the rumbling El overhead bother me at all. My express didn't come for 3 days more so that I had to put the baby in the dresser drawer to sleep that night. After that I got settled more and I found that it wasn't so bad. The neighbors are all friendly to me and I get along nicely with them whenever I meet them in the street.]

[Of course, this flat does not compare with my former home in Seattle where we had all new furniture and a well lighted front apartment. This place is in the rear of the building and I don't get enough light. It's not so good for the baby. It still needs to be cleaned and wall papered. The building is so old and I feel so crowded here. But I like it much better than camp life and I wouldn't change it for anything. At least I am leading my own life without all of those restrictions and I feel free.

"As soon as the warm weather comes, we are going to look for a better place. We prefer to stay in this neighborhood now as it



is close to Chuck's work. We can't afford to move into a nice modern area like before because the rents are so high. We don't pay very much for this place as it is only \$14 a month and that is much below the average of what the other nisei are paying. Our utilities run to about \$15 a month. ]

"My husband only makes around \$250 a month. I know that my food bill is high but I am not extravagant at all. I only spend about \$17 a week for food for the three of us and my friends say that this is too much. Chuck has the income tax and \$5 in war bonds taken out of his paycheck every week. This only leaves him with \$45 a week. It costs us quite a bit to get started. We paid \$175 for the furniture and we still haven't got all the things we need.

"We haven't been spending too much money on clothes yet. I don't go by a budget at all. I had to send a lot of gifts to camp because they are not able to get things there. There has been so many birthdays and weddings that we had to buy gifts for during the past few months and we spend an average of \$10 or \$15 a month for this alone. We don't have any doctor expenses yet as I only pay \$1 a month for the welfare clinic. However, I suppose that it would average around \$5 a month because once in a while I have to have the doctor come and look at my baby when she is sick and every little thing like that. I do my own laundry but I send ~~her~~ the cleaning out and this amounts to \$2 or \$3 a month. We don't spend much for recreation as we don't go out too much on account of the baby. We don't spend over \$20 a month for recreation and that includes buying books and cigarettes. I save about \$10 or \$15 a month besides the war bonds that is taken out for Chuck.

[Our money just seems to go and I don't know how or where it is



spent. We are both free with our money and maybe that is the trouble. I keep thinking that I am going to save but I never get around to it. We could save a lot more I suppose if I learn how to manage things more economically, but even then it would be rather difficult because living costs out here are high.]

"We were going to move into a much larger place and get more furniture, but we had to change our plans when Chuck got his physical for the Army last April 17th. I've just made up my mind that he will get drafted soon so it won't be too much of a shock when the time does come. We've had a lot of discussion recently about saving for the day when he goes. We still have quite a sum from our savings from before the war which we have not touched out here as that is only for emergency.

[ "Chuck wants me to go back to camp if he gets drafted as my sister is still there. He feels that I can resettle again when my sister goes out. Chuck worries because he feels that it will be too hard for me to be out alone and he thinks that it would be better for me in camp. But I don't want to go back to camp and I'd rather take a domestic job for just room and board if I can take Sandy with me. I don't care if I don't get paid a cent as the Army allotment should take care of my other expenses since I won't have to keep up a household. We haven't decided definitely yet what we will do as we are just waiting for the latest announcement on the draft. It has been changing recently and since Chuck is over 26, I don't feel that he will be taken immediately as I did before. Chuck keeps telling me not to worry about it until the time comes as he may even get an occupational deferment. ]

"If I can get a couple of girls to stay with me, I could keep



a flat up and make a go of it. Everything is still pretty vague yet and we have no definite plans yet. I wish I had more relatives out here because I would feel easier in my mind. [My first reaction was that it was such a waste of money to resettle and then I would have to go back to camp again on account of the draft. Chuck keeps saying that if the worst comes, I would have to pretend that this was all a dream and a sweet interlude.] I'm not excited about the draft these days as I am getting used to the idea that Chuck eventually would have to go just like many other fathers.

"I don't think that the draft is so unfair like a lot of the nisei do. Going to camp was unfair, but that shouldn't eliminate the selective service for them. The thing that I don't like is the combat team for the nisei. I've heard a lot of reports about Camp Shelby and the nisei soldier boys I have talked to all say that the conditions there are much worse than in other Army camps. I don't think the nisei will make a name for themselves in a combat team as much as if they fought right along with the other American. The nisei combat team are being sent to the front lines in one year right now and that doesn't seem fair when other American soldiers have been training for 2 and 3 years and they are still in Army camps in this country. I think that everyone should be sent out in their turn. Otherwise, it seems like certain groups have to do all of the dirty fighting and take more of the risks out of proportion to their numbers.

"Our own future depends upon how long the war will last. Seattle has changed during war time too so that we may have to stay out here even though we do want to go back to our home town. But



we have received letters from our friends back in Seattle telling us that the city has changed so much and that all kinds of people are swarming into it for war jobs.

"I think that the most important thing that Chuck has to consider is the job situation. [He is pretty sure that he will <sup>get</sup> be his old job back <sup>(in Seattle)</sup> but he is not positive. If we stay out here, we will move to the suburbs eventually and see if we can start buying a home. I don't want to bring up my child in such an environment as the dirty city life of Chicago.]

"I suppose that all nisei out here are worried about what is going to happen to them after the war. Their job situation will depend upon how the war ends. The nisei are being taken into the Army now so that they may not be around. I feel that most of the nisei are given jobs out here in all different kinds of fields at the present time because of manpower shortage. [I'm afraid that when the soldiers come back the nisei will have to take second choice. Those in the war plants are bound to be let out.]

"On the other hand, some of the Caucasian employers realize that the nisei can do good work. On the whole though, it will be hard for them just like before the war. I try to be optimistic so I look on the bright side mostly, but I do get blue once in a while too. It depends on my mood as to what I think the future looks like.]

"I still feel pretty loyal to this country even though I don't have American citizenship. I certainly have [no intentions of ever taking my baby to Japan to live as this is even more of her country than it is mine. Our future is definitely in America and we have to make the best of it no matter what happens. It looks rather hopeful at times.] I don't follow politics but I have a



faith that things will work out in a democratic way. We can't ever have complete democracy here, but I don't think the system is going to die out because there are too many good points about it. I just accept democracy and sometimes I take it too much for granted. I suppose this is typical in the American way and there is some danger that we might lost it if we don't watch out. However, I don't think it will ever be discarded for Fascism or anything like that.

"I think that there are faults on both sides in this war and that the United States has interfered with Japan and China. That was the main cause for Pearl Harbor but Japan was at fault for striking the first blow. I'm in a peculiar position, but I've been raised as a nisei and the only thing I lack is my citizenship paper. That's why I feel that this is just as much my country as it is my brotheers' and sister who were born here. Japan doesn't mean a thing to me as it was only an accident of geography that I was born in Kobe. Maybe someday I will be able to get my citizenship paper. There may be a chance for this after the war and that's one of the things I am looking forward to. If that day ever comes around, I certainly will be one happy person. I feel sorry for the common people of Germany and Japan, but their system has to go even if they are not completely in the wrong.

"There are times that I get bothered about the action of some of the groups of this country which are trying to deport us. I will be terribly heart-broken if I were ever forced to be sent back to Japan. I don't think this will ever happen, but I won't ever be positive again as I was so positive that we wouldn't be evacuated, and look what happened.



"I try to ignore the Dies committee and groups like that because they only make a lot of noise. They never have the real facts. It does bother me to hear of the rebellion against selective service in the camp and I suppose that this is the fault of some of the agitators since all of them did not go to Tule Lake. There is bound to be disturbances at Tule Lake, but what can you expect when they are so pro-Japan there? I only hope that it won't harm the chances of those of us already out of camp. There are a lot of crazy groups ~~out~~ in this country trying to stir up race hates, but it is all prejudice and I don't think they are real Americans if the things they advocate are really in their hearts. They are in the minority anyway.

"I get so angry when I see the falsies in the papers about the evacuees. I can hold my head up as I have never done anything wrong. The neighborhood people are understanding and I never have trouble with them as I am accepted as an individual. That's one of the good things about Chicago--the people are not prejudiced.

"Altho I enjoy being out of camp, resettled life has not been completely satisfactory to me. I haven't become acquainted enough with nisei and Caucasians. I've always been active in club work before and I haven't had the chance out here. This is the first chance I've had to become acquainted with nisei raised in different parts of the country and I find them interesting.

"I would like to do a little studying too in order to improve my mind, but I haven't had time. [Another thing is that I would like to continue with my business work. I haven't done any stenography work for almost 2 years and I would like to keep up on that. Chuck is very much against me going back to work again, but



I would like to do it after my child is old enough to start school. We don't plan to have any more than 2 or 3 children, but sometimes I wonder if one is not enough. Maybe that won't be so good for Sandy. We don't plan to have any more children until after the war and the war may last for a long time yet. I think that we may be in a position to give our baby the thing she deserves, but we won't be able to give more than one child all the advantages if Chuck does to war. He will have to get settled all over again afterwards and that takes time.

"Until that time we will try to get as well adjusted as possible but things are rather uncertain right now. I'm not lonesome at all as I keep busy most of the day. I do get a little lonesome toward evenings because Chuck works such long hours and I miss him. I do laundry for four mornings of the week and I take until around noon every day to finish up the housework. I do all of my sewing by hand and I make dresses for the baby. I have read a lot of books, mostly fiction, that I get from the circulating library around the corner as I have some spare time in the afternoon. Usually I am busy writing letters to friends and families.

"Occasionally Chuck and I go out to visit nisei friends, especially on Sundays. The only thing is that Chuck likes to stay home and sleep on Sundays and I don't. The baby keeps me busy all the time and I like to get away from it once in a while. I do get tired staying home 7 days in a week. Chuck and I have minor fights about how we are going to spend our Sundays but he usually gives in to me. I don't like his long working days at all as it is not good for the baby. He leaves the house at 7 in the morning when the baby is sleep and doesn't get home until 7 in the



evening and it is again asleep. It isn't good for him to wake up the baby and maybe she will grow up not even knowing her own father. It makes the day so long for me and we can't go any place during week nights. Chuck needs more change and relaxation or else he will get irritable. I should have change too as I might be irritable and we will have a <sup>big</sup> fight. We haven't been married long enough to be able to afford big fights yet.

"Of course, I am just mentioning some of the irritable things so it doesn't give the real picture. I'm certainly not as unhappy as I may sound. We entertain friends on the average about 4 times a month so I do see plenty of company. We haven't had time to develop too many friends out here yet because our old friends from Seattle and camp are not around. I would say we know about 25 people in all but they all belong to different groups. We only see about 6 of them fairly often and these are other nisei couples. Most of our friends we knew from before in Seattle are not here altho I would say that we only have about 10 non-Seattle nisei among our acquaintances. I like the California nisei but I know that a lot of Seattle nisei still think that the Californians are too wild. I don't see that much difference though.

"When we visit friends, we talk of old times and what mutual friends are doing. In some circles we talk of our babies, our present day affairs in relation to nisei. We talk about the draft and job among the fellows. Lately we have had so many soldier visitors that all we talk about is army life. It seems that nisei out here are not as cliquish as before even though they mix mostly with other nisei.

"We haven't have very many contacts with Caucasian except for



Chuck's friends at the shop. Last Sunday one of them took us for a ride to see Statesville, the state penitentiary. Some of the Caucasian church women have invited me to come and one of them is coming to visit me soon. I think I will probably start going to church pretty soon if I can drag Chuck along.

"I haven't been to any nisei activities at all and I rarely desire it. I just as soon go to the Caucasian public places with small groups of friends than one of those big Japanese affairs. Everyone tells me that the nisei dances are so rowdy and only a lot of drunks go. There shouldn't be large scale nisei affairs like this as there is apt to be trouble and people will get suspicious of us again. It's not use to give them a chance to start this once more. Large nisei gatherings cause too much trouble and we can't risk making a bad impression because we are still unsettled.

"I'd rather meet other nisei in an informal way. I don't want to meet any old nisei as I want selectivity in my friends and there are some types that I don't care to know. This could be one without forming big nisei clubs and organizations like they used to have before. Now is the time for resettled nisei to go out and make more Caucasian contacts if possible. I know that I have failed in this because I didn't respond to the invitation of the church the first time and this is the best place to make a start. I feel that we have to go 80% of the way. The couple we went out with last Sunday didn't even know a Japanese until they met us. A lot of the Caucasians out here don't know that we act and talk just like other Americans. Since we are way out this way, we might as well show that we are not so different. If we



get better known, there will not be so much talk about sending all of the Japanese out of this country.

"It would be too bad if a Japanese community started up here. It is all right to have a few Japanese stores but they couldn't all be located in one district as this gets too noticeable. If this happens too much, the Japanese will segregate themselves and forget about keeping up their contacts with the Caucasians. If there is a Japanese community and some trouble starts, then right away it is blamed on all the Japanese. So far the Japanese out here have not had too much trouble renting places to live in, but if they got into a Japanese section, there will be segregation like for the colored people here. When certain types of nisei get together they try to show off too much and they cause trouble. They behave better if they are not in such large groups.

"I've never lived in an all Japanese community except for a little while before the war and I don't want to start now. There is no gain for such a community and it would be a big mistake if it developed out here.

"So far it seems that the nisei are making progress in mingling around in Chicago. Some are living in small groups but most of them are scattered out ~~xx~~ from what I hear and they seem to be getting along fairly well. I haven't been out long enough to know if they are getting assimilated. I realize this is the most favorable time and may not get another chance. Maybe then nisei won't succeed in assimilating now but I don't know. The WRA has stressing assimilation right along and some of the nisei may be afraid to get along by themselves because they feel that they will get lonesome but I think most of them understand that it is for



their own good. As for us, the future is not too bad, I hope.



Add to CH-40

The following letter was received by the interviewer regarding the letters which Mrs. Tanaka promised to loan:

May 13, 1944

Dear Charlie--

Thanks for your letter. Well, we finally found the key (in one of my old purses), and have the letters now--but, after reading them over, Chuck decided they were all too personal to let anyone else read. Therefore, he asked me not to send them to you. I'm sorry it turned out this way.

Will you need more information now? Let me know, and I'll do my best to help you.

Sincerely,

Fusako



Add to CH-40

During the several hours I was over at Fumi's apartment this afternoon I managed to bring her resettlement story up to date. Fumi is pregnant again and she confided that she would have another baby in 6 or 7 more months. She said that it was a planned baby and they decided to have it right after Chet was pretty sure he wasn't going to get drafted. Chet felt that Ike and his other friends could not get ahead of him with 2 children. Fumi has given up all plans for working now as she has to spend her full time taking care of the home. She seems to be a rather cheerful and optimistic individual and her adjustments have been very good. Sandy is quite talkative and she calls me Chale. The last time I saw Sandy a year ago she wasn't even talking or even walking. However, Sandy is a much better behaved girl than Lucy. She is getting at the very curious age so that she asks Fumi about everything. I had to stop and play with her for a while so that the interview took longer than I had expected. The following is a verbatim account of Fumi's comments during the afternoon:

"Gosh, a year in our lives certainly does go by fast. To think that I have been out here in Chicago for over a year and it hardly seems possible that the war has been going on for over 3 years now. Camp life seems so far away that I can hardly recall it now. During the past year, we have been constantly looking towards the future and our lives have been pretty well balance. We are much more settled here in this neighborhood than we imagined possible. [Of course, I am not satisfied with my present housing yet. For a while last year we did look around a great deal for another place to live in because we felt pretty crowded. We wanted to get into a better place because we had moved into the first apartment with the understanding that it would only be temporary. I expected too much in the way of



housing when I first came out here because I wanted a place just as good as our Seattle home. I didn't realize then that housing was so hard to get. During the past year we were continually on a lookout for a new place. On several occasions we just missed out because we arrived a little too late. The better places don't advertise in the newspapers so we had to walk about and look for the signs. You have to take a place just as soon as you see it because if you stop and deliberate over it somebody else will jump in and rent it from under your nose. A lot of places that I went to didn't have any baths. I was so amazed at this and I asked the landlord how he expected a family to keep clean. He said that many homes in Chicago did not have baths or showers but on Saturday nights they would bathe in the kitchen. I felt that I could not move into an apartment without a bath because that would be lowering my standard of living. Even during the poorest part of the depression I've always had a regular bath. I guess the Chicago people have been deprived of so many things that they get used to it. One of the landlords was telling me that many apartment homes in the colored district didn't have baths at all. I don't see how they can stand it. I don't see how any Nihonjin can move into a place without at least a bath there. I just had to ignore those places that didn't have baths.

"I did run up against a few discrimination cases at times. Once a woman opened the door and said, 'no' and slammed the door right in my face. The other places were not so direct and they gave me a long story about the place already being taken. I tried not to be sensitive about it, but I couldn't help but feel that it was discrimination when I would go the next day and see the sign still up.

"Finally last November the lady living upstairs got married so that we decided to move up here. It's the same number of rooms but they are a little bigger and the apartment has more light. The rent



is only \$17 a month and that's only \$3 more than what we paid downstairs. I'm satisfied with my housing for a while, but I still would like to get a flat with at least 2 bedrooms. I gave up looking for this year, but maybe next summer I will start looking again because a lot of the defense workers may be leaving the city.]

"The day that we moved upstairs, I remember one of the hakujin fellows from Chet's garage came up to help us and he handed Chet the draft notice which had come in the mail. I had such an awful feeling then. Albert had just been drafted a short time before so I thought sure that Chet would also have to go. I was so worried because I didn't know what I was going to do. Chet went down for his pre-induction physical and I was so relieved when he came back and said that he had been rejected on account of his sinus trouble and his bad eyesight. Up to that moment I was all tied up in knots because I was so determined not to go back to camp. My plans in case he was taken was to bring my brother out of camp so I could stay on here. I had it all figured out that I could make it out financially if we shared expenses in that way. Chet was agreeable to that plan because he didn't want to leave me alone without anyone around.

"When we do move, we want to stay on the north side since Chet works up in this direction. We would like to stay in this general district as I know all of the stores around here and we feel established. I could move to the south side but it's no use for ~~Alkaxi~~ Chet to waste 2 hours a day in order to commute. If we had an extra room in this apartment, my brother could come out here. Then we could stay here permanently. I sort of hate to leave this family in a way, because we get along so nicely with the landlady. She hates children, but she likes Sandy very much and she talks to her all the time. Our landlady has been very kind to us. Last summer she used to bring us vegetables from her farm quite regularly. Whenever she



goes to the farm now she brings back eggs and sells them to me for 7¢ a dozen cheaper than the stores' price.

"I get along with the other people living in this building too. The occupants of the first floor are rather friendly with us and I'm always going down to talk to the lady. I don't know the couple in the front flat very well as they are night workers. [Anyway, I can honestly say that there never has been any discrimination against us in this house. In fact, this whole district is pretty good as no one has mentioned anything about our race to us, unless they ask us in a curious way. When I first came out here, I was very uneasy about my position, but I never worry about that anymore. A lot of it has to do with having a child as most of the people around here seem to like Sandy so much. That's how we get acquainted with them. This is a family district anyway and a lot of Germans live around here. They are inclined to be more sympathetic because a lot of them suffered during the first war. A number of Nihonjin have moved into this district but they haven't caused any crowding at all. When I first moved into this area, there were only 2 other Nihonjin families. Since then about 10 families have moved in. They are mostly Californians so I don't know them very well.]

"At first I felt very sensitive about other Nihonjins moving into this district, but I don't mind it at all anymore as I realize that it doesn't hurt me. There isn't any danger of great numbers moving in because there are few housing vacancies. I don't think a Japanese community could ever spring up around here. I still think that if too many came in, it would reflect against us but it hasn't influenced in that way yet. The district is full of old German families and there isn't much of a change over around here, so that not too many families can move into the area. ]

"My sister did try to find an apartment around here, but she



was not successful. My brother-in-law wanted to get a whole house but this was not possible. Finally they went down to the WRA and some vacancies on 39th St. had just come in so they grabbed it up immediately. They took a couple of the 2 room apartments. My sister would like to have a larger place as it is too crowded there, but she is hoping to get a 4-room place on the first place. They feel that they can't be too choosy since there is such a housing shortage. A lot of the Nisei have to go into these 1-room housekeeping places and that's not really a home. The chief trouble with most of the housing in Chicago is that there are too many bedbugs. This is the chief evil of Chicago. There are a lot of colored people living around 39th St. where my sister lives. In the house they are in, there is a mixture of Filipinos, Chinese, whites and Japanese, but no Negroes are allowed. I think they have a policy against them. But on Sundays, you can see the Negroes all sitting out on the front ~~patioes~~ porches and they are really getting into this area.

"I'm certainly glad that I don't have to worry about family resettlement like my friends are doing. My bachelor brother is the only one left in camp now. He had a pleurisy attack so that he has been trying to get well for the past 2 years. He has not resettled before because the doctor advised him to rest as long as possible as he wouldn't have been able to do that out here. My brother was planning to come out with my sister last June but these plans did not go through. That is why he decided to remain in camp for a while longer. Now that people are leaving more rapidly, he wants to resettle. I told him that he could come here and stay with us temporarily. He might be able to get a cheap sleeping room nearby and then he could have his meals here.

"All the rest of my family is out of the center now. My oldest brother is doing censorship work at Bismark but he wants to come to



Chicago now as he doesn't like all of the trouble-makers in the internment camp there. The Kibei and Nisei there try to make his work all the harder and they do the opposite of everything they are supposed to do. That's why he doesn't care to remain in that atmosphere any longer.

"Chet's family is all out of the center too. I think that it is better for the people to get out now that they have the chance. It is best for the children as they should mingle with the hakujin children and not feel different. One of my friends brought a daughter out recently and the little girl had forgotten all about hakujin children so that she was afraid of them. Camp life is no good if it is going to do that sort of thing to the young children. The WRA says that it will help the families resettle by locating housing and finding furniture. If they really do that, then the people in camp should have no objection to leaving. I hope that it is another one of those false promises which used to disturb us too much.

"A lot of people say that the Issei are too old to ever work again but they aren't all that ancient. I've seen a number of Issei out here already and they all seem to be getting along all right. I think that the large families will have the hardest time so that they deserve a large financial assistance grant from the government if that is possible. I imagine that those really old people just can't come out as they won't be able to support themselves. On top of everything, the people are so afraid of the outside because they have been sheltered by the government for the past 3 years. I think that the WRA will have to keep one or two camps open for those who find it impossible to leave. It would be pitiful if they had to leave the camp and live on relief.

"Our present plan is to stay on in Chicago & for the duration. But eventually I would like to go to a smaller town for Sandy's sake.



I don't like a large city as it is too hard for children. We were thinking of going back to Seattle after things got settled, but it depends on housing and job possibility. We don't have any property back there so that it wouldn't be very easy for us to get relocated. We can't be moving around indefinitely with children. But I still feel that Chicago is not the permanent place for us. I also would like to move to a little higher-toned neighborhood. It isn't because I feel superior to our neighbors, but I don't approve of some of the ways in which they allow their children to run wild. A lot of the people around here are coarse and profane with their children and I don't want Sandy to get that from them. What I would like would be a house of my own.

"If I had a house of my own, there would be a lot more freedom. In a flat, a child can't express itself freely. We have to be considerate of the people living below us. We are going to have another child next December and we hope for a boy this time. I'd like to have at least 3 children, and Chet says that this is the absolute limit. He came from a large family himself and he had to sacrifice all the time for the younger kids. He feels that it isn't fair for the children if they can't all get equal opportunities. If we have too many children, we won't be able to give them all that they want or should have. ]

"I really don't worry too much about Chet's job because he has been supporting us right along. I feel that he can always get some kind of a job. We haven't been doing too badly as we have managed to put aside a little money each month and our expenses are not too great. I'd like to get ahead a little more, but we can't be too particular. My husband is very interested in his garage work in the sales department and he thinks that there is a future in it. His boss has been reassuring him that he will be kept on after the war



is over. That's why Chet has remained on the job for 2 years as he feels that the future security is more important than the higher wage he may be able to make elsewhere.

"I don't think that I will ever be going back to work again as I will have the children to take care of. My husband doesn't believe in my going to work anyway. We are able to manage on our budget quite well now. It's easier for me to figure out our expenditures and I know exactly what I have to spend from month to month. It costs me about \$120 a month for essentials. That includes food, light, coal, rent, etc. Our recreational expense is greater now as we have been entertaining more of our friends. We haven't had too much of a doctor bill as we are fairly healthy, but last winter I had to take Sandy to the doctor several times. Right now both of us have been going to the dentist quite often. I don't go to the Japanese dentist at all because they charge too much. We go to one of the neighborhood dentists and he is very reasonable in his prices.

"I guess we spend approximately \$200 a month to live so that we are still able to save about \$50 a month. That doesn't go very far when an emergency occurs. We try to think about the future so that we have started a college fund for Sandy and over \$100 is in that already. We plan to take out a Prudential Endowment insurance policy for her so that her education will be taken care of. My husband has his own life insurance policy but I let my lapse. One good thing is that we do not have any large debts to worry about.

"Altho I don't think that Chet will lose his job, I imagine that many Nisei will lose their position and many more will get drastic wage reductions after the war. But Chet feels that the automobile business will get even more prosperous from now on so that his wages won't be cut at all unless there is a major depression. But we are still trying to save as much as possible just in case we



do have an emergency period of unemployment. Chet could go work in another garage right now and make big money like Ike is, but he feels that his job security is more important. Besides Ike tries to rush through his job too quickly as he is money mad so that many of his jobs used to come back. It pays to go slower and build up a reputation.

"I've gradually gotten so settled down here that I'm even used to Chicago now. I don't care for the weather or the dirty streets, but one can't be too choosy. Last year, I was very disturbed about living in Chicago and I hated it but I'm getting over it now. I think that my social adjustments have been more completed and that contributes to my greater sense of being a part of this Chicago neighborhood. Another thing is that my sister is out here now so that I don't feel quite as isolated from the family group anymore.

"Chet and I don't belong to any organizations yet, but we have plenty of things to do to occupy our time. We go occasionally to the Methodist church. A number of Japanese go there for the evening fellowship as a Japanese minister conducts it. I only go to the morning service. That Rev. Dude is doing a lot for the Nisei out here. He used to come to my house all the time. He wanted all of the young Nisei couples to start attending church so that they could really feel they were a part of the community. Whenever he hears of any Nisei or Issei moving into the district, he goes and pays a home visit on them and he tries to encourage them to come to his church. Chet is a Baptist so that Rev. Dude doesn't press him. A few of the Buddhists out in this area even started to go to that Christian church.

"There are about 20 or 30 Nihonjin who go to the morning services and I understand that about twice that number go to the evening service. The Caucasian members of the church are very friendly



to them. At the Sunday evening fellowship, they mix in quite well. Rev. Dude came over to my place last week with a Nisei girl. They were visiting all of the Nihonjin families with children around here to ask if we wanted to start them in Sunday School. I think that I will wait for six more months before I send Sandy. Chet doesn't care what church I send her to as long as we get her started as he thinks a religious life is good for her and there isn't any danger that Sandy will ever get too fanatic about it. Sandy won't be starting public school for a couple of years yet. Right now she is getting at the age where she is very curious about everything so I have to spend half the day answering all of her questions. She wants to learn a lot of things so I try to be very patient with her. I feel that it is best to encourage <sup>her</sup> all that I can. Recently she got interested in tying her shoes but she had a hard time lacing them. That is why I have to fix her shoes about 10 times a day. She likes to play with Chet's tools too and we allow her to do that as long as she does not get too destructive. I think that the reason why so many Nisei are so inhibited is because their Issei parents suppressed them too much as children so that they had to be quiet as a mouse all the time. On top of that they had to learn Japanese first so that they started out in the public school with a terrific handicap and they got inferiority feelings.

"Chet and I have not taught Sandy any Japanese at all. We never spoke Japanese out here until my Kibei sister and her mother-in-law came out. We went to visit them last Sunday and my sister's mother-in-law talked to Sandy in Japanese. Sandy just looked at her in great puzzlement and then looked at us for an explanation. My sister's mother-in-law feels that we must teach her Japanese but Chet and I have decided that we won't force it upon her at all because she will only get behind in the public school if she has to learn two



different languages. She wouldn't have a chance to play like the other kids if she had to go to a special Japanese language class. If she picks up a few words it's okay but we can't teach her. What's the use of it? A lot of the Nisei studied it for years and it's really no necessary. I couldn't teach Sandy any Japanese. If Sandy wants to learn it later on, it will be up to her. I just want her to be as normal as possible and I don't want to do anything that is going to make her race conscious. I feel that the little children now won't need to know the Japanese language by the time they are grown up anyway. It's just too hard to make her go to 2 different schools and it will only confuse her. Chet went to the Japanese language school for about 8 years and he can't read or write it and he hardly speaks the language. It's not worth all that effort.

"I have no intentions of ever going to Japan to live and I'm sure that Sandy won't be interested as she will be even more Americanized than I could ever hope to be. I don't worry about my not having American citizenship anymore as people don't ask me for any papers. I just say that I am a citizen if they ask and I let it go at that. It sure did worry me when I first came out here though but it's not important anymore.

"I feel that my social adjustment is good enough and it's not essential to join a lot of clubs. I don't approve of all those Japanese clubs as there are many Caucasian clubs already established that Nisei can go into. If they just have Japanese clubs out here, they will just get segregated all the more. I'm not interested in the JACL at all because I don't think that it does much good. I don't think very highly of its leaders and I haven't seen anybody getting any benefits out of that club yet. I think that it is better for the Nisei to get well established in the hakujo communities.

"I notice in the Pacific Citizen where all the JACL chapters



are going in for that inaugural ball and all those things that they did on the coast. Chet doesn't like it at all because he thinks that it makes the Nisei all the more cliquish. That's why he refused to join the chapter out in Seattle. He feels that now a labor union would be of much greater benefit to him than to joining a segregated JACL.

"We have a very strong liking for our Nisei friends, but we have never attended any of the Nisei social activities out here. I just have no desire at all to attend them. Back in Seattle, I used to go to a lot of the Nisei dances and think nothing of it, but now I feel that it doesn't take too much of an effort to break away from such limited practices and I much prefer to go to a public ballroom. My friends tell me that at the Nisei dances that stags are always getting fresh and causing trouble. I don't feel that such isolated social affairs are necessary at all.

"I've made quite a number of Caucasian friends out here but I don't go about it deliberately. I have my Nisei friends too. Our group of personal friends is composed of around 10 or 15 people, but we have never all gotten together at one time. I visit some of my old Seattle friends about once a week. There are a few out on the west side that we see occasionally. Other than that, we only visit our friends once in a great while. There are a few Caucasian friends in the neighborhood who visit back and forth with us. I've met some of them in the stores and they made the first move to ask me to come over for coffee. They are all great coffee drinkers, but I have started the tea drinking practice with some of them. We visit each other informally. We have done some social activities together.

"Chet also brings some of his Caucasian friends from the shop up to visit us. Most of our Nisei friends are the ones we knew from the coast. I'm not particularly active to meet more Nisei, but I



don't go out of my way to avoid them. I feel that our lives are fairly full and I don't have any sense of isolation at all. I've heard that some of the Nisei leaders out here are always going to the social agencies and telling them how lonely the Nisei are in order to get more Japanese clubs started. I don't think that this is true at all. My friends all have their circles. There must be something wrong if the Nisei have to have a lot of other Nisei around them in a group. About 10 or 15 friends is about all that an average person can handle so why start all those Nisei clubs? The married couples have more of the home interest and they are even less anxious to join Nisei clubs. I've never heard any of my friends say that they wish there was a Japanese club that they could go to. I know that they wouldn't even bother to join such things even if they were organized. Most of my friends just visit back and forth in their own circle. Once in a while a few couples get together with us and we go out to dinner and a show. But this is not very often as I always have to get somebody in to watch Sandy as I can't leave her here all alone.

"When I stop to think of it, I really don't have too much leisure time. We do a lot of fiction reading when we can get the books from the library. I sew quite a bit and I have many letters to answer. I usually take Sandy out for a walk about once a day. After all of my housework and shopping are finished, the day is pretty much over. In the evenings we listen to the radio, play cards and read the papers. Chet lets me beat him in cards so I'll keep playing. I'm not very interested in politics but Chet tries to keep me informed. He never gets very heated about politics though.

"Now that the full war is against Japan, I don't think that it will become more unpleasant for us. I expect that the feelings will rise but I am not so afraid of it anymore as we seem to be well



accepted in this neighborhood. I used to dread it very much but that was because I didn't think we would have this present acceptance. I'm hoping that that the war will be over pretty soon. Japan just doesn't have a chance anymore. I used to be afraid of the draft more but now that Chet has been referred and put in E-AF, I don't worry about it. I think that it will be pretty hard for those Nisei to be sent to the South Pacific though. Those Japanese soldiers would really mistreat them if they were captured.

"I haven't changed my attitude about the Japanese military government. I have no sympathy for it and I think that it is better for them to be eliminated. I have no interest in Japan even if I have Japanese citizenship and I can't be a citizen here. I don't feel any closer identified to Japan than to any foreign country. I do feel sorry for the common people over there as they are the ones who suffer and I don't think that they were particularly in favor of this war. I don't hate the Japanese people as they were forced to go to war by the military too. I just can't come out and say that I hate all Japanese even if I haven't sympathy for their government.

"I just feel that I want to live in peace in this country and that Chet will have a fair chance to make a living for a growing family. Democracy is a pretty good thing through. I've benefited by it. I have almost the same privileges as any American citizen. I would feel more secure if I had the citizenship papers though. Because that would help to make me feel more like the other people. I have intentions of living in this country for the rest of my life so I am all for it. If I ever get a chance to become a citizen, I'll sure take the papers out in a hurry. I wonder if the government will ever permit the Issei to get citizenship in this country?

"Now that I think of it, evacuation has affected my life much more than I at first felt. Back on the Coast we were pretty settled



and we even had plans to buy a home in the suburbs. We would have been real settled by now but it was a nice dream. We were making pretty good money before the war too and we thought that if I should work for a few more years we would be able to own our own home and then start raising the family. I thought sure that all of the hopes were crushed when the evacuation came along, but now I feel that we have gained a lot of grounds back. We have been given an opportunity to see much more of America and realize what a large country it is. I know that we didn't like the way the Japanese people acted in camp so that's why we were anxious to leave. Back in Seattle, I thought many of the Japanese were superior to me, but when we got to camp I realized that they were no better than us. We have learned that Americans can be good to us and that we have a chance even though it may be hard. We still have some insecurity as we can't plan too far into the future. My hopes are not quite as optimistic as they were before the war, but I think there is a good chance. It doesn't cost me anything to make some plans for the future and I'm pretty sure that a large part of them will come true. It is a challenge to live anyway and we are getting plenty of it now. I think that we have grown up and matured in many ways. We didn't fall to pieces at the time of evacuation and we could have done that very easily. Most Nisei came through in this respect and only a small percentage signed up for repatriation. That is a little hope for the future and I'm sure that after this war there might be an even greater acceptance of them even though jobs no doubt will be scarcer. It all depends on how good a reputation they are making now."