

Interviewer's code

Irene Sato
Ida Shigaki (pesud.)

Evacuation and Resettlement Study,
February, 1944 (Revised)

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview 11-1-44 Interviewer C. Kikuchi

1. Case number 56 2. Sex, M ☒ F 3. Marital stat. ☒ M ☐ S ☐ D ☐ W ☐ O

4. Present address N. Rush St. Entered 10-1-44 Left --

5. Later addresses

| Date | Entered | Left |
|------|---------|------|
| " | | |
| " | | |
| " | | |
| " | | |
| " | | |

6. Birthplace Hawaii 7. Birthdate 1-19-18

8. Alien or Citizen citizen 9. Nisei, Kibei or Issei nisei

10. Addresses between Dec. 1, 1941 and evacuation

| | Date | Entered | Left |
|---------------------------------|------|-------------|-------------|
| (a) <u>San Marino, Calif.</u> | " | <u>1939</u> | <u>1942</u> |
| (b) <u>So. Pasadena, Calif.</u> | " | <u>1942</u> | |
| (c) | " | | |
| (d) | " | | |
| (e) | " | | |

11. Assembly Center Tulare Date 5-12-42 Left 9-'42

12. Relocation Center Gila Date 9-'42 Left 3-1-43

13. Addresses since leaving Relocation Center

| | Entered | Left |
|----------------------------------|--------------|---------------|
| (a) <u>19 W. Chestnut St.</u> | <u>3-'43</u> | <u>7-'43</u> |
| (b) <u>17 W. Superior St.</u> | <u>7-'43</u> | <u>7-'44</u> |
| (c) <u>5343 N. Winthrop Ave.</u> | <u>7-'44</u> | <u>10-'44</u> |
| (d) | | |
| (e) | | |
| (f) | | |
| (g) | | |

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

| Relationship to Resettler | Age | Sex | Birthplace | Occupation | Religion |
|---------------------------|-----|----------|--------------|----------------|----------------|
| (a) <u>Self</u> | | | | | |
| (b) <u>Father-in-law</u> | | | <u>Japan</u> | <u>Florist</u> | <u>Baptist</u> |
| (c) <u>Mother</u> | | | | | |
| (d) <u>Sister</u> | | | | | |
| (e) <u>Brother</u> | | | | | |
| (f) <u>Husband</u> | | <u>M</u> | <u>U.S.</u> | <u>Student</u> | |
| (g) | | | | | |
| (h) | | | | | |
| (i) | | | | | |
| (j) | | | | | |

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

Give symbols #14

What other related persons?

| Relationship to Resettler | Age | Sex | Birthplace | Occupation (as of Dec. 1, 1941) |
|------------------------------|-----|-----|------------|------------------------------------|
| (a) | | | | |
| (b) | | | | |
| (c) | | | | |
| (d) | | | | |
| (e) | | | | |
| (f) | | | | |

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

Give symbols #14

What other related persons?

| Relationship to Resettler | Age | Sex | Birthplace | Occupation (as of Dec. 1, 1941) |
|------------------------------|-----|-----|------------|------------------------------------|
| (a) | | | | |
| (b) | | | | |
| (c) | | | | |
| (d) | | | | |
| (e) | | | | |
| (f) | | | | |

17. Family members living together in Chicago

| Address symbol (see 13) | Entered | Left | Relationship to Resettler | Age | Sex | Birthplace | Occupation (at date of interview) |
|-------------------------------|---------|------|------------------------------------|-----|-----|------------|-----------------------------------------|
| (a) | | | Husband in Army since July 3, 1944 | | | | |
| (b) | | | | | | | |
| (c) | | | | | | | |
| (d) | | | | | | | |
| (e) | | | | | | | |
| (f) | | | | | | | |
| (g) | | | | | | | |
| (h) | | | | | | | |

18. Educational history of resettler

| Grammar schools (name and location) | Dates | Grade completed | |
|--------------------------------------------------------------------|---------|-----------------|--------|
| Elule elementary school, Hawaii | 1923-31 | 8th | |
| | | | |
| High schools (name and location) | Dates | Grade completed | |
| Kawai high school, Hawaii | 1931-35 | 12th | |
| | | | |
| Colleges, universities and vocational schools, (name and location) | Dates | Grade completed | Degree |
| Pasadena Business school | 1940-41 | | |
| | | | |
| Attendance at Japanese language school, location | Dates | | |
| None | | | |

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.

[illegible]

20. Political activities

| Dates | Voted in what elections | For what party |
|-------|-------------------------|----------------|
| 1940 | Presidential | Republican |
| 1942 | State | |
| 1944 | registered | |
| | | |
| | | |

2. Gila 9/1/42
3. Tulare 5/12/42
4. 1340 Old Mill Road, San Marino, Calif.
5. Yoshikawa, Shinichi Japan
Murata, Kameyo Hawaii
- 5a. U.S. Machinist
7. Grammar school, Eleele, Kauai, Hawaii 1922 to 1930
High school, Kauai, Hawaii 1930 to 1934
Business school, Sawyer, Pasadena, Calif. 1940 to 1941
Attended Modern Sewing School, L.A., Calif. 1939 (3 months)
- 7a. Major: commercial
Photo Editor of high school Annual
8. None
12. 61 105 lbs.
13. No major defects
18. Married
19. Daughter-in-law
20. 1/19/17
23. No
24. High 4, Bus. sch. 1
25. Speaks Japanese
27. Gen. Clerical work
- 27a. stenographer
28. 9/42 WRA Personnel Dept. Stenographer, take shorthand \$16 mo.
type, file.
7/42 to 8/42 WCCA Tulare Assembly Center Senior Clerk-take orders
Clothing Dept. typing, check and delivery
29. Hobbies: Hand sewing, read, collect plants \$12 mo.
Skills: shorthand
O.P. Secretary--education, personnel department
30. Episcopalian

Irene's father, Yoriyuki Sato

2. same
3. same
4. 812 Fair Oaks Ave., So. Pasadena, Calif.
5. Sato, Namitaro, Japan, Hiroshima
Fukuman, Rino, Japan Hiroshima
- 5a. U.S. -- Abroad farmer
7. Grammar school, Fukunaga, Hiroshima, Japan 1894 to 1902
High school, Matsumoto, Hiroshima, Japan 1902 to 1905
College, Normal, Hiroshima, Japan 1905 to 1909
- 7a. None
8. Hiroshima, Japan 1888 to 1916
12. 64 125 lbs.
13. Eye defect; far sighted, corrected by glasses
18. Married
19. Head
20. 5/10/88
23. No
24. 4 college, Japan
25. Speaks English
27. Manager, floral retail
- 27a. ---

Irene's father, Yoriyuji Sato, continued

28. 10/10 Ken Tashiro, Editor Gila News Stencilist (Japanese
1942 WRA. News Section) \$16 mo.
1940 to 1942 William Sato, Joint owner
George Sato, Joint owner Flower Shop and retail
(1 $\frac{1}{2}$ lot) nursery. Pots, cut flower,
corsage, etc. (family business)
29. Floral arrangement
O.P. Gila News Stencilist
30. Buddhist

Irene's mother, Makako Sato

2. same
3. same
4. 812 Fair Oaks Ave., So. Pasadena
5. Hinoishi, Seikichi, Japan-Hiroshima
Kimura, Nao Japan-Hiroshima
5a. Abroad farmer
7. Grammar school, Shinsake, Hiroshima, Japan 1898 to 1906
High school, Hiroshima, Japan 1906 to 1910
Business school, French American Sewing Sch. 1924 to 1925
U.S.A.
7a. ---
8. Hiroshima, Japan 1892 to 1917
12. 60 82 lbs.
13. Eye defect, far sighted, corrected by glasses
18. Married
19. Wife
20. 4/5/1892
23. No
24. High 4 Japan
25. Speaks English
27. Manipulative work
27a. Seamstress
28. Housewife
29. Hobbies: Needlecraft - hand and machine sewing, knitting, embroidery
O.P. Waitress
30. Buddhist

Irene's husband, William Sato

2. same
3. same
4. 812 Fair Oaks Ave., So. Pasadena
5. Sato, Yoriyuki Japan-Hiroshima
Hinoishi, Makako Japan-Hiroshima
5a. U.S. Florist
7. Grammar school, S. Pasadena, Calif. 1928 to 1933
Junior high, do. 1933 to 1936
High school, do. 1936 to 1939
College, U.C.L.A. Calif. 1939 to 1942

Irene's husband, William Sato, continued

- 7a. Treasurer-Boy's League (Sr. year at Hi sch.) Three yrs.
Honor student (Hi. sch.) 3 yrs. Letterman-Track, team (Hi.sch.)
3 yrs. pre-medical student at U.C.L.A.
8. None
12. 65 124 lbs.
13. Eye defect-near sighted, corrected by glasses
18. Married
19. Son
20. 8/10/21
23. Yes
24. College 3
25. Speaks Japanese
27. Technical work
- 27a. Medical technician
28. 9/42 Dr. Furata, Sanitation Dept. Sanitation Inspector--inspect
WRA, Rivers laboratories and mess halls \$16 mo.
7/42 to 8/42 WCCA Tulare Sr. clerk in clothing dept. \$12.mo.
Student
29. Hobbies: All around sport, angling
Skill: Laboratory Technician
O.P. Medical Doctor
30. Episcopalian

Irene's sister-in-law, June Sato

2. same
3. Same
4. Same
5. Sato, Yoriyuki Japan
Hinoishi, Makako Japan
- 5a. U.S. Florist Abroad Teacher
7. Grammar school, El Centro, S. Pasadena, Calif. 1930 to 1936
Junior high, S. Pasadena, 1936 to 1939
High school, S. Pasadena, 1939 to 1942
- 7a. Major: Language--English, French, Latin, and Science
8. None
12. 60 118 lbs.
13. No major defects
18. Single
19. Daughter
20. 2/28/24
23. Yes
24. High 4
25. Speaks Japanese
27. ---
- 27a. ---
28. 10/42 WRA Newspaper office Typist and stencil cutter \$16 mo.
9/42 to 10/42 WRA Mess Operations Waitress in Mess Hall \$16 mo.
#48--setting tables
Student and serving food
29. ---
30. None

Evacuation & Resettlement Study
Chicago, Illinois
Charles Kikuchi
January 16, 1945

CH-56
Ida Shigaki (pseud.)

Mrs. Ida Shigaki, 27, is working at McClurg's Co. as a stenographer at the present time. Her husband was drafted into the Army in July, 1944 and he is overseas at the present time. Ida was born in Hawaii but she has been in the continental U.S. since 1939. She has 4 sisters and a brother along with her parents in Hawaii at the present time but she has not seen them since coming to the mainland. Ida is 4 years older than her husband.

This case is an interesting example of the conflict of a young married couple with the in-laws. It also reveals some of the problems of a young married couple which is suddenly disrupted by the draft. Ida is living alone at the present time, in an apartment house which houses several other Nisei. The interviews were conducted over a period of 2 months due to the disruption of the Christmas holidays.

Mrs. Ida Shigaki, 27, was born in Hawaii on January 19, 1918. She arrived in Santa Marino, California in 1939 and moved to South Pasadena shortly before the evacuation in 1942. From May until September, 1942, she was at the Tulare Assembly Center. She then went to the Gila relocation center until her relocation center in March, 1943. She has lived at four different locations within Chicago since that time. Ida moved into her present address on North Rush St. in October, 1944.

At the time of evacuation, Ida was living with her husband's family which consisted of parents, a sister and brother. She has never been able to get along with this family because of differences in opinion. The in-laws would like her to return to camp to live with them now that her husband is in the Army but Ida has absolutely refused to do this because she feels that she could not stand camp life. She plans to take a business course in the near future to brush up on her secretarial work.

Ida's educational history was mostly in Hawaii. She attended the Eule elementary school in Hawaii from 1923 to 1931. In 1935 she graduated from the Kawai high school. Her mother was born in the same home town and she also graduated from this high school. Her father is an alien Japanese. Ida came to California in order to continue with her education but she was soon forced to take a domestic job in order to make a living. She attended a business school in Pasadena in 1940 and 1941. She has never attended a Japanese language school.

Ida has not had a long occupational history. From 1935 to 1939 she did various jobs but remained at home mostly. After she came to California she did a school girl job. When she got to the Tulare Assembly center she obtained a position as a typist. During her stay at Gila Ida worked as a stenographer for \$19 a month. Her

first job in Chicago was as a clerk for the Presbyterian Book Publishing Co. at \$20 a week. After 4 months of this work she quit in order to take a job as a stenographer for the McClurg and company at \$120 a month. She is employed in this plant at the present time.

Ida is a rather pleasant and attractive young lady. She appears to be independent in her ways. Her greatest worry at the present time is about what will happen to her husband. She went through a period of great confusion during the evacuation period and she was quite disillusioned with the policy of the government. However, her camp experiences made her realize quickly that she could never fit into the patterns of living which were enforced by the older generation. Ida has voted on the Republican ticket since 1940.

Throughout the interviews, Ida was very cooperative. She was a little hesitant about telling of her relationships with the in-laws for fear that it might cause some later conflict between her and her husband if the material was identified with her in any way. The writer has assured her that all information would be absolutely confidential and that proper disguising would be placed upon every individual and place mentioned.

Following are some diary extracts on Ida with some of her opinions on items not asked during the formal interviews. Her life history will follow these entries.

Oct. 28, 1944:..... I took Eileen over to meet Ida Shigaki to ask her if she were looking for a room mate. Ida said that her husband was in the Army and she would have to consult him. She pays \$42.50 for a single room, pullman kitchen apartment with a small private bath. She got the apartment from Doris Ihara (CH-39) who is now living with Tamie Ihara (CH-4). Ida said that she would ask another Nisei girl in the same building if she were looking for a room-mate.... Ida will let Eileen know in a week or so if her husband will object to her taking a room-mate in. It will be a problem if he gets a furlough. Ida said that she did not have any space to store things so that it might be too crowded. I have only met her once but I asked her for an interview after she said that she had heard that I was the "perfect Nisei"(!!!!!) Ida did agree to an interview. She is working at McClurg's. She said that two-thirds of the workers there were Nisei now. She has been there two years and she wishes that the Nisei would branch out more.

Ida also said that a girl, Kazu Kuwahara has re-opened the Mark Twain Beauty Box up on W. Division St. near Clark. It is owned and operated by a Nisei and it specializes in permanent waves and hair styling. Cards have been sent out to about 1000 Nisei girls but ~~xxxxxxx~~ Ida didn't know where they got all the names. The same handwriting appears on the announcements for Nisei dances and Japanese stores. Ida mentioned that there was going to be a Nisei dance at the Stevens Hotel this evening and it was sponsored by the Nisei employees there. She said that she had heard that the Nisei dance last week was not so successful. She said that she had been out here two years and did not care to see how the Nisei "were bunching together so much. A certain amount of it is to be expected, but I don't think that they should have to get

into such large groups. You know, the Nisei are funny. A lot of them at McClurgs follow the news of the Pacific fleet battle because they feel that it is going to affect them personally".

November 1, 1944: I stepped across the hall where Ida lives and I started my interview with Ida after a half hour of general conversation. Ida is rather attractive too, altho her personality didn't come out until she really start to talk about 10:00. By that time it was getting too late to continue so that we stopped to have some tea and cookies. A lot of the more significant comments were made during this informal period as Ida opened up and started to talk more freely. The first part of the interview was rather difficult as she had a hard time remembering about her life in Hawaii. Ida is 26 years old. She has a romantic memory of Hawaii. She was a little vague about why she left the islands but I gathered that it was due to a family conflict because she wanted to marry a Caucasian person. She said that her father was very much against that altho he was liberal in most other respects. Her father has been in the islands for over 40 years and her mother was born there so that Ida is a Sansei. She didn't care to tell me the details of the family rupture, but she said that they were reconciled before the war and she was ready to take the boat home on December 22, 1941 when the war broke out. In the meantime she met Bill who urged her continually to marry him, but she didn't give in until just before the evacuation. She had a terrible time with the in-laws in camp because of the crowded conditions. "There was only a sheet to separate our beds from Bill's family and we had to spend our honeymoon that way. His mother was very pro-Japan and I didn't get along with her because she thought I influenced her son too

much. I couldn't speak enough Japanese to get along with the Issei and they thought that I was making a sissy out of Bill just because he helped me with the laundry. It was a terrible experience in camp and we had a big blow-off when the registration came. That is why we resettled." Ida will probably tell me more of the details of her camp experience on the next visit as we did not get this far.

She doesn't talk too freely so that I was discouraged for a while at the start of the interview but I think that the next one will be much better. Ida's husband is in the Army now. He was a student before he got drafted. He is much younger than Ida. I had the impression at first that Ida was such a dead-pan but her personality became much more lively after I got to know her better.

Ida kept comparing the Japanese situation in Hawaii with that in California. She firmly believed that the Nisei would not be so despised now if they had fought against the evacuation instead of volunteering to go to camp. She said that the Hawaiian Nisei would never have allowed such a thing. She was also irritated with the mainland Nisei for being so contemptuous toward the Hawaiian Nisei soldiers. They said that they were fighting for the Nisei cause so that the mainlanders should not sneer at them just because they were a little uncouth and they spoke with an accent. She felt that the Nisei of Hawaii and California would have been equally loyal if the treatment had been the same.

At the time of the general evacuation, Ida was very disillusioned. She blamed the Caucasians who were prejudiced and then she blamed the Nisei who were too weak-minded to fight against it. "That's why the Issei dominated the Nisei so much in camp." She went on to say that she never did feel conscious that she was a Japanese until she came to the mainland. "It gets me so griped

when the people at work insist upon calling me Hawaiian. If they can call me a Hawaiian then I don't see why they shouldn't call all of the Nisei as Americans. I was so mad at Japan when the war started. The least Japan could have done was to have declared war before she struck. Then it wouldn't have been so hard for the Nisei." Ida went on to say that her attitudes have changed since as she read in the Tribune that Roosevelt caused the war by meddling in England's business and if he had armed this country instead of sending it all overseas, Japan would never have dared to attack this country, if the U.S. was armed. That is why I am against Roosevelt in the election. He was the one who caused the war."

Ida went on to say that Roosevelt went to Hawaii this year and he didn't make one statement about how the Nisei over there are helping the war effort. "They are building all of the air fields over there and every week-end they contribute something to help the war effort. Roosevelt didn't even mention this. If these things were more known, it would help us a lot. I feel that I am an American as I have nothing in common with Japan. I am supporting the war effort now as I have a stake in it. I want my husband to come back and I also want him to be fighting for something worth while if he is going to risk his life. Roosevelt is the cause of the Nisei being in such a bad spot and that is why I am going to help get him out by voting for Dewey."

It was all I could do to restrain from making some comment about the illogic of some of her points. It's not such a good thing to argue against a person one is interviewing even though it is painful to listen to some of the comments made. I'll have to save it all until I am finished or else she will not voice any more of her attitudes. Ida is a rather nice girl, quite friendly, but

conservative in her thoughts like most of the Nisei. And yet she is not like them in many of her viewpoints about the Nisei future. It's hard to figure it out. Ida said that she never would have been bitter if she were back in Hawaii. She said that her sisters are doing a lot of USO work and one of them is engaged to a Chinese fellow. Her parents do not object to that so much because he is an Oriental too.

Ida said that she believed very much in inter-marriage because that would eliminate a lot of prejudice. She said that the reason why her father and most Issei were so drastically opposed to inter-marriage with a white person was that "after three or four generations the Japanese blood would be eliminated. The old folks can't stand the thought of such a possibility as they are very proud of the Japanese blood and they want their family line to be carried on. They have an idea that if inter-marriage takes place, that would be the end of their family line. I just don't understand some of their ways. In my home, my mother was brought up as one of the older Nisei and she has never been to Japan so that she didn't teach any of us about Japanese culture except a little that was used in the islands. Back there, the Nisei may not dress so smartly as the mainlanders and they may not be so sophisticated but they are sincere in the things they believe in and that is what counts. Out here, I can't tell what the Nisei have in their minds most of the time. Maybe they are suspicious of everybody because the hakujins are suspicious of them."

November 6, 1944: I went down to interview Ida but she had an unexpected guest from Wisconsin so that she asked if I could cancel the interview for the rest of the week.....

November 13, 1944:.... When I went down this evening to interview Ida, I discovered that she was on her way to a party given to Yuri who is leaving for the WACs. Ida said that she had phoned my house but I just left. I had taken a cake down with me so I gave it to her to take to the party. Tomorrow evening Ida has her Red Cross classes and the following day her husband is coming in for a 10-day furlough so I will not be able to interview her again until the end of the month. I had hoped to complete this case last week but it was postponed a couple of times because of other private affairs. I think that around Christmas it will be harder to catch people at home because they will be pretty busy with the holiday season....

November 27, 1944:.... This evening I rushed down to interview Ida. I was quite disappointed when I got there because it had to be cancelled again. Ida's husband, Bill, was given an unexpected 21-day furlough so that he was still around. Ida said that she would be busy until after Christmas because she had a lot of shopping to do and she has to work over-time at McClurg's until after Christmas. She asked me if I wouldn't mind postponing the interview until next year so there was nothing I could do about that. I suspect that December is not going to be such a good month for interviews.

I talked for a while with Ida's husband. He was rather dejected because he won't be able to see his wife again for a long time after his furlough is up. They were having Japanese food for dinner. Bill mentioned that he certainly ~~appreciated~~ appreciated home cooking after eating all that Army chow. "It looks as if I'll be eating K-rations pretty soon. We finished our basic at Camp Blanding recently and we all felt sure that we were going to be shipping to Camp Shelby so that we wouldn't go overseas for a little while yet.

All of a sudden a notice was put up telling us to report to Fort Meade, Maryland when our furloughs were up. That is the replacement center for the Nisei Combat team so that none of us could eat that night. I feel pretty scared about the whole thing, I admit, because it's not going to be any picnic. I've only been in the Army since July. I was going to UCLA before the war and when I came out here I continued on at Loyola University. I suppose that I could make an application for the language school at Snelling but I prefer to take my chances with the infantry because I'll get out of the Army sooner if I come out alive. Those Snelling guys will have to stay in the Army for 5 or 6 years at least and I don't want to do that. I'll never be able to finish college if I stay in service that long and what chance would I have for a good job if I don't get through college? Merely being a veteran doesn't help out too much. I'll probably have some kind of a nervous breakdown if I keep thinking of going overseas too much.".....

Ida's

January 3, 1945: This evening I spent about 6 hours over ~~xxxxxx~~ place. She was very talkative this time. Apparently she misses her husband very much because he has just returned to the Army camp from his last furlough and will be going overseas in a few days with the Nisei battalion group. Ida said that they had spent quite a bit of money during his last stay here because the future was so unpredictable. Now she is beginning to worry about finances and she hopes to be able to start saving from this month on. She used up all of her savings during her husband's recent furlough. Ida said she had to use her allotment money in order to pay for her rent, \$42.50. She feels that she can't take another girl in because the place is so crowded now. It takes her \$120 a month salary

at McClurg's as a stenographer to pay for her other living expenses. She has a very good Caucasian girl friend down there the same age whose husband is in the South Pacific. The girl has been with McClurg's for 7 years and she is the manager of ~~Ida's~~ Ida's department. The two of them to together every place.

Ida said that there were still about 300 Nisei working at the company. She was a little disappointed because the Nisei workers didn't seem to mix very much and she felt that this was the reason some of the Caucasians felt that the Nisei outnumbered the white workers. Ida claims that the company had a policy of not hiring Negroes and Jews. Some Jewish workers had been hired recently but there still are no Negroes in the plant according to Ida. She feels that the post-war period will be most disastrous for the Nisei workers as most of them will lose their jobs. Ida knows the president of the company fairly well and she almost became an assistant secretary to his office so that she feels that her job is more permanent. However, Ida has indefinite plans for the future because everything depends upon whether her husband comes back or not. x

I met Bill (her husband) last month and he seems to be very sensitive type of person who doesn't exactly look like a soldier type. He finished his university work at Loyola but he was unable to get into medical school before he was drafted. His younger brother, George, with whom I worked up in the county in 1941, is now finishing his first year at the medical school in Washington University. Bill feels that he will be able to get his medical education through the Army bill of rights.

Ida said that she would go wherever her husband wants to go. She seems to be a rather independent individual and she has more self-confidence than her husband. She has been on her own since

coming from Hawaii so that she is not as timid as many of the Nisei wives whose husbands have been drafted out here. Ida said that she would like to go back to Hawaii as her sister recently got a job for \$200 a month. The inflated wages seem to attract Ida very much and she does not consider the higher living costs on the islands. Ida definitely wants to break away from her in-laws. She had a continuous conflict with her in-laws throughout her camp experiences so that she was most anxious to get away.

Her in-laws were both Japanese school teachers in Los Angeles and rather prominent in the community. The father-in-law was a member of the board of the Japanese hospital in Los Angeles. Ida felt that her in-laws were most conservative and they made her life very difficult. She had been married only a few weeks before evacuation so that it was rather hard for them to be crowded in with 4 other members of the family in a 20 by 20 barrack. On top of that Mrs. S. resented Ida very much because she was so possessive about her son. The conflict was intensified when the whole family went to Gila and Ida and Bill were unable to get an apartment of their own due to the intense housing shortage. They only had a sheet to separate them from the rest of the family. Mrs. S. thought it was indecent for them to have marital relations so that they had to sleep apart for the first few months at Tulare. Mrs. S. also resented Ida because she did not feel that her daughter-in-law knew enough about the Japanese traditions and customs. She was ashamed of Ida in front of her Issei friends.

The whole Block 49 people were against her because she wore shorts. She didn't dare to smoke at all because that would have indicated that she was an unmoral woman! Even when Ida and Bill held hands while walking to the mess hall the block people dis-

approved of this because they felt that it was too brazen. On top of that Ida doesn't speak Japanese so that she didn't get along with the Issei. She had a continual conflict with her mother-in-law because Bill helped her with the housework. Mrs. S. thought it was a disgrace for any man to be doing wife's duties. It mortified her when Bill went right out in public to help Ida with the laundry.

The final blow-off to this conflict came during the registration period in early February, 1943. Bill and Ida still had not been able to get separate quarters. The parents wanted Bill to answer "no" to the questionnaire because they felt that the Nisei should not be asked to serve in the Army after being evacuated and citizenship rights stripped away. Ida felt he had no other choice but to answer "yes" and she thought this was the only way she could get out of camp. She had become less bitter about evacuation when she found there was a chance to resettle. Bill was torn ⁱⁿ between and hardly knew what to do. He finally decided to answer "yes" because he was desperate about finishing college. They left camp in March before registration was completed for all the people. Ida was censured severely by Mrs. S. and the other Issei in the block as she felt that she was sending her husband out of camp to volunteer for the Army and therefore was being sent to certain death. Ida doesn't write to her in-laws now and she never wants to see camp again. The family owns property in California under Bill's name but she doesn't want to live with them again. For a year she supported her husband while he completed his undergraduate work at Loyola.

Ida used to work in the next office to mine at Gila but I don't recall seeing her before. She said that she saw me many times going back and forth. She had heard that I was a marked man among

the Kibei during the time I had gone around trying to get members into the JACL. She said that the Issei looked up to the Kibei because they knew Japanese well and that it was this group who did most of the agitating. She felt that the Nisei at Gila were very conservative because they came from the rural areas and they were afraid to stand up for themselves. She feels that the resettlement was the best thing that ever happened to the Nisei because they have to go on their own now. However, she is a little worried that they are segregating themselves right now. She wondered why they had to go to movies in bunches. She said that it was not a matter of being ashamed of their Japanese blood but for practical reasons the Nisei should attempt to make Caucasian contacts now because they would need these friends in the post-war period when jobs become scarcer. She told me quite a bit about her early days in Chicago this evening....

January 10, 1945: I went over early this evening to complete my interview with Ida. It took me about 4 hours since I had a social visit with her part of the time. Ida was greatly worried because she thinks that her husband is on the way overseas right now. She feels that he will get there just in time for the heaviest fighting on the western front. Ida said that she had about 2 years of living with her husband but really only about one year out here. She did not think that the camp phase of it counted. She said that the in-laws really gave her a hard time.

Ida is about 4 years older than her husband. She married him when he was only 20. She seems more like a mother to Bill because he appeared rather immature in a lot of ways when I met him recently. Her husband has never supported her because ~~has~~ has been attending

school. Ida said that she was willing to work and support him when he finished college because she felt that it would be worth it in the long run. She is so worried that he may never come back. That is why she can't make any plans for the future. She said that she would probably go back to Hawaii in the event that something happened to Bill. She is looking at the whole thing in a realistic way but hoping for the best. She thinks she might persuade her husband to go back to Hawaii with her after he finished his medical training, if the GI bill of rights provides this for him. Ida feels that he would have more chance to get into practice over there. At the same time she doesn't want to live in a Japanese community ever again.

She doesn't have many contacts with the Nisei out here except for a few friends. She spends more of her recreational time with some of the Caucasian girls at her place of work. She has met some Caucasian soldiers through them and she went out with this group on Xmas eve and New Years. Ida is quite modern and independent in her ways so I can see how irksome it would be for her to live in a restricted Japanese community. She is very attractive and she has such a warm personality. However, Ida is concerned about the Nisei future since she feels that what happens to them will also happen to her but she does not have any direct contacts with them now except for Vivian (CH-54) and one other girl living in that house. She said that she had gone to one Nisei dance with her husband and that was enough. She can't understand why the Nisei insist upon restricting themselves to their group.

Ida feels that the Nisei should maintain their old friends but they should also attempt to make new contacts among Caucasians with similar interests so that they will not get stereotyped as a clan-

nish racial group. She has a good point there, but I am afraid that the majority of the Nisei do not have the personality of the social poise to be able to mix freely as readily as Ida does. She mentioned that there was a number of Japanese businesses growing up on Clark St. and she was very disturbed about that. She said that during her house hunting experiences, some of the landlords turned her down very curtly and suggested that she go look "where your people are living on Division St." This made her very angry but she also felt that it was partly the Nisei's fault. Ida also recognizes that it is a great problem for the Issei because of language handicaps and that was the reason why they were starting up Japanese businesses.

Ida's solution is rather cruel. She feels that all of the Issei should stay in camp in their own camp where they would be happier because "they are going to live 5 or 10 years more at the most". It does seem to be a rather unsolvable problem because the Issei and Nisei just couldn't split apart now with the Issei segregating themselves in resettlement and the Nisei practicing dispersal. Ida feels that one solution might be for the more aggressive Nisei to go back to California because she is sure there will never be a Japanese community out there.

After I completed the interview, Ida served refreshments. Then she began to tell me how the bedbugs were bothering her. It seems that most of the Nisei are bothered with bedbugs but they won't admit it to any other persons because they feel that it is a reflection on them to have these bedbugs inhabiting their apartment. On the coast, it was believed that any person having bedbugs must be living a filthy standard of life. Out here it isn't that way at all because Chicago is infested with these monsters. We even

have them outelves and I have found very few Nisei who don't eventually admit that they have been bothered too.

Ida would like to move to a cheaper apartment but she feels that it is almost impossible to find a furnished place without bedbugs. She has moved four or five times out here and every time she has run into this difficulty. Ida said that she had to wear long sleeve blouses in order to hide all the bedbug scars. She won't complain to the landlady because she might be accused of bringing them into the building. Bedbugs usually don't come out in cold weather but Ida is used to a warm place, coming from Hawaii, so that she turns on all the gas jets and makes her room quite stuffy...

Ida's life story follows:

"My father was among the early group of Japanese immigrants who came to Hawaii from Japan in order to make his fortune. I don't know exactly what year he came in altho it was in his youth. My mother was born in Hawaii and she has lived in the same town all of her life. When my father first came to Koloa, Hawaii, he worked in the sugar plantations for a while. He got to know a little bit about the sugar refining machinery so that eventually he became a mechanic machinist. He has settled down in that town and I suppose he will be there for the rest of his life.

"My mother is one of the older Nisei there but certainly not the oldest since~~xx~~ there are a lot of second generation Japanese there with family. She grew up there in Koloa and went to the same schools I did. In fact, a couple of teachers I had, even taught my mother; they were that ancient. My mother was married to dad thru the regular Japanese customs because the Nisei of her days were not very modernized. My father had picked up a fairly good speaking knowledge of English so that he seemed to be suited to her. The regular baishakunin arrangements were gone through but my parents fell in love and intended to get married anyway. They had to go through the old practices just to satisfy the community. A marriage in those days was a great event in that community because Japanese women were still scarce. About that time sugar refining companies were importing wives from Japan but very few of them could get native born ones like my father did.

"I was the first one born in my family. Eventually the family consisted of 5 girls and 2 boys. My youngest brother was born after I came to California in 1939 so that I have never seen him. We had a pretty independent family so that we were not restricted

like I found so many of the Nisei to be after I arrived on the mainland. We lived in a very nice community and we had much more freedom over in the islands. Maybe it was because there wasn't so much friction between the Issei and Nisei as I feel now that the island Nisei are conversative in other ways but not in their belief in America. I know that my family certainly didn't have the big fights that some of the families in camp now. Even now my sisters are entertaining American soldiers over there and they mix very freely. They do all sorts of USO work there and there is absolutely no segregation of the second generation from the other racial groups in the islands. It's the white people who come from the states who create a lot of the race frictions there because the others who have been there right along tend to get along together and there is no gap in social position in any of these groups. They are accepted more for what they can do as individuals there ~~xxxx~~ than because of their complexion.

The community where I lived was a small distance out of Koloa. It was called Euele and I went to the elementary school there. The place was a sugar plantation and most of the people lived in the mills or out on the fields. My father worked as a mechanic for one of these large sugar plantations. He was considered by successful in his line and he always got enough of a salary to provide for his growing family. Everything over there belongs to the big sugar plantations but my father was a little above the status of a plantation laborer because he had a specialized skill.

During the time of my childhood, I never knew of hunger because food was quite plentiful. The depression didn't hit us at all and I didn't even know about it until I got to the mainland in 1939. A lot of the people in the community raised their own food stuffs so they did not have to depend so much on money. We rented our own

home in town and it was quite roomy and comfortable. There were a lot of small communities in our area and all the different races were mixed together and living with each other. There wasn't any special section in the town for any racial group. I had a wonderful childhood and I never had any worries to burden my young mind. It seemed like a paradise to me and I enjoyed it so much as I grew up. Even the weather was mild and I never had a taste of a cold hard winter until I came to Chicago. I never knew what prejudice was, but I certainly felt it after I came to the mainland. In Hawaii they still don't have racial prejudices as they have here. I can't understand it at all because we were taught to accept a person for what he was and we didn't care if a person had darker skin. None of the children ostracized any racial group because we all played together. A lot of the teachers were not white skinned and they taught us tolerance by their example.

"My home life was also a fairly happy one. Father was a quiet sort of man and ~~in~~ in most things he was very reserved. However, I always considered him as being broad-minded and he wasn't like many of the Issei at all. I guess that was because he came over to Hawaii when he was quite young so he forgot many of the strict Japanese traditions for the home. My father was next strict with any members of the family and he always allowed my mother to do most of the worrying about the children. He remained a mild-mannered man all the way through even though he maintained one Japanese practice: that a woman's place definitely was in the home and she had a little inferior status to man. My parents seemed to harmonize beautifully together in spite of that attitude because it was a marriage of love. They had a respect and mutual tolerance for each other and there was never anything sordid about their married life. It made our home environment very livable and we never had to argue with

our parents in order to get our point. They brought us up very wisely.

"Mt mother was a very pleasant and extremely broad-minded person as she was a Nisei too. That makes me a third generation. We all spoke English at home because my mother didn't know very much Japanese. My father even spoke a sort of pidgin English to us and he could understand it when we talked in English to him. My parents never insisted upon us speaking Japanese entirely in the home because all of the old folks in town knew pidgin English. I went to a Japanese language school up to the second or third grade but I don't remember a thing. I can't carry on a conversation in Japanese now. I just couldn't speak it to the Issei when I was evacuated to camp 2 years ago. I don't write or read the language either. I guess the first generation Japanese in Hawaii felt much more secure there so that they were more willing to adapt themselves to the American way which existed in the islands. A lot of them thought of going back to Japan to retire but that was a natural development. None of them had the burning ambition to go back at all costs which I noticed in the Issei attitudes while I was in camp. The Issei in Hawaii liked the life there and they knew that their children would remain there also. There's quite a few third generation Japanese in Hawaii now and I don't think the group will ever go back to Japan. The Issei over there are pretty old and they feel settled in their homes in Hawaii. Maybe the war has changed things, but I wouldn't know because I haven't been there for a few years and my only information about my home town comes through my sisters' letters.

"Some of the Japanese communities in the islands are very conservative because they are isolated. It seems to be the strongest

in the Buddhist communities. The Buddhist groups maintained a lot of direct ties with Japan and a lot of priests were going back and forth. They influenced many of the families to send the oldest son to Japan for an education. The Christian families didn't do that so much. We had a lot of Buddhist churches in our area but there were also a number of Christian churches. We had other parts of the Japanese culture which the first generation brought over from their homeland but it didn't affect our thinking too much. In our home we had a Japanese bath because the plumbing system wasn't so well developed in those days. But we never carried the Emperor's picture around with us as so many of the families do. My mother didn't believe in that so much.

"Both of my parents read the Japanese and the American newspapers and magazines. My father has never been back to Japan ever since his arrival in Hawaii during his early youth. He did want to visit his parents at least once more, but my mother wouldn't consent to go there because she was afraid that he would want to stay. My mother knew nothing about Japan and she didn't like the idea of living there. My mother has never been away from the islands. Her childhood was just like ours so that she considers herself more of a Hawaiian. She didn't think in terms of being a Japanese like the Issei.

"That was the good thing about Hawaii. The whole islands were a melting pot for every nationality, except the Negroes and the Jews. I don't know why the Jews were not accepted so well. The reason the Negroes weren't mixed in was because there were so very few of them in Hawaii. I never saw a colored person until I came to California. There were some groups who looked down a little bit on the Portugese but they certainly were not excluded from mixing, especially the second generation children. Everybody got along

well and the people were extremely neighborly. All of the different racial group spoke a common pidgin English which they could all understand and parts of all languages were put into it. That's why the Issei in Hawaii never had to feel self-conscious about not being able to speak English.

"I've never been able to find that neighborly atmosphere out here. Back in the islands my mother would go around exchanging food with all the neighbors and we all seemed to know each other. A home was never forbidden for us to enter just because we had a different colored skins. In the states, they seem to place much more emphasis on race. They don't have that neighborly feeling either, altho it may exist in some of the smaller towns. The people of the mainland seem to be filled with many more prejudices and they don't live the easy-going type of life which we had on the islands.

"My entire childhood is one big pleasant memory. I never was in want for a single thing. As I grew up, we had all sorts of parties, picnics, swimming, dances, and other gatherings. The older folks didn't attempt to restrict us in these normal activities at all. We had our social activities with all of the other racial groups and we didn't segregate ourselves. Swimming was about my favorite sport. Almost every child took it up at an early age and a swimming picnic was always the big even for the week-end. Since I have been out here, I've never been swimming once and I certainly miss that.

"In our community the Buddhist group was not stand-offish at all. They mixed just as easily as the Christian Japanese. The Buddhist would celebrate all of the Christian holidays with us and we would attend the Buddhist picnics and festivals. We celebrated all of the other holidays for the Hawaiians, Chinese and Portugese

too. It was a carefree life. I never knew what it was to sorry until I came over here to be on my own.

"When I was young I played with the Portugese, Hawaiian, Japanese, American, Chinese, and every other nationality. We were just one big group and we didn't have any differences in regards to race. My best girl friend that I grew up was of Chinese descent and she used to come over to our home all the time and I would visit her. Right now one of my sisters is married to a Chinese fellow and the parents of both sides never made a single objection to that even though China and Japan are at war against each other. We sort of considered everyone as Hawaiians and it didn't make so much difference what country their parents came from. I went around with all different types of boys and my parents never objected to that or think that I should go around with people they know. They did get quite upset though when I almost got engaged to a Hakujin fellow. My father was against it because he didn't think that it would work out. He didn't care if I married a Chinese, Portugese or a Hawaiian, but he didn't think it would be so good to marry a hakujin fellow. In almost everything else my father was very liberal. He never objected if we brought our ^{friends} ~~friends~~ home from school. Most of my friends that I grew up in my home town are in the Army now and many of them have been killed in action.

"Even though I was rather shy in grammar school and more of the introvert type, I didn't have any difficulty in making friends. I was just an average student after I got into high school altho I did skip one grade along the way. I was a president of a girl's club in high school and quite active in sport affairs, especially in swimming. At the same time I belonged to several young people's club in the community and it was always a lot of fun. I just grew

up like any other person in the islands and I never did have any deep personal problems.

"After I got into high school I started to get romantic interests and it was one boy after another. I guess I was sort of popular. I went out on a lot of dates and my parents never objected unless I stayed out too late. At school I wasn't so active in the social affairs as most of my social life was in the community affairs. The Kawai high school was an average high school but a lot of the teachers were Japanese. They got their jobs through civil service. I think that's the main reason why so many of the Hawaiian Nisei have decided accents. We all got to speaking alike and we learned mispronunciation from many of our Japanese teachers. We also had some hakujin teachers who came from the mainland. However, the student body of our school was 75% Japanese altho the whole island had one-third Nihonjins.

"I didn't play so much with the other racial groups after I got into high school since most of my friends were Nisei or Sansei because there were so many of them. They held almost all of the student body offices and they conducted all of the large social activities for the whole school. Everyone got an equal chance to be elected to the school offices. The Portugese kids never got into the school offices as they were on the dumb side. In spite of the large number of Japanese students in the school, they all mixed well with the other races and there was no consciousness of difference. We really didn't think much of what we were, but we just thought of ourselves as Hawaiian and there was not question there.

"The group I went around with in high school was a lot of fun. We would visit each other at our homes and we went to picnics and dances together. Most of the group were from moderately well-off

families so that we didn't have to work our way through school like some of the kids. Our group went to the same church. The adviser of the Episcopalian church which I attended, came directly from England. He was decidedly English in his mannerisms. Our whole family have always been active in church work so that it was natural for me to fall into it. My sister is the organist in the church and another sister teaches Sunday School there now. I used to teach Sunday School while I was in high school too. I don't know how my brothers and sisters got started in church but we always seemed to be active in it.

"My father was a Buddhist and my mother was more of an atheist as she didn't exactly believe in any religion. My father only went to church once in a while but my mother never went. Dad seemed to be very devout to his religion because he had 2 of those Buddhist shrines in our home and he used to change the flowers every day and offer it food before eating. He kept this up all along. All of us children were baptized as Episcopalians and dad never said anything about our religion. He was very tolerant about it and he felt that Christianity must be more suited to us and it was better than nothing. He never tried to force his religion on any of us. My mother had a sort of Buddhist background but she drifted away from it after she finished high school and she never adopted any particular religion after that.

"Our family was always very popular in the community as we were active in Red Cross work and other community affairs. My mother was the president of the Red Cross club for a while. She was also a president of a women's club which knitted things for the Army after the war started. I think that before the war they knitted things for the Japanese soldiers but that's a big secret. They knit

everything for the U.S. now.

"When we held dances in the community all the different nationalities attended and it's not like on the mainland where only the Nihonjin meet. It was rather strange to go to a dance where only Nisei attended when I first came over here because I thought it was so peculiar. In Hawaii we could go anywhere we wanted to without feeling there would be any prejudices or discrimination. We used to go out on horseback rides all over the islands and sometimes we would take long hikes. During the summer all of us worked on the plantation packing pineapple in order to make extra money. Life over there may be simple but I think that it's a lot better than the complicated life which causes so many nervous breakdowns. People on the mainland worry about making money so much that they never have time to enjoy it. Back home we didn't have too much money but we enjoyed everything we did and we made time for it.

"The Nisei in the islands are not as flashy as those on the mainland. We all dressed casually as we only had summer weather there. We never spoke much Japanese among ourselves like they do here but we did use pidgin English a great deal. We used to walk to school every day with all of our friends and the different racial groups would join us on the way. Sometimes we would stop and visit them after school was out. Nobody ever asked us if we were Japanese over in the islands as that didn't make any difference to any of the residents, except a few of those with narrow ideas who came from the mainland.

"I got along very well with my family altho we had occasional quarrels. At that time I only had one brother to fight with and I was much older than he was. The other brother wasn't born until after I came to California. My parents are pretty young so that

they don't seem like grandparents to me. So many of the Issei parents over here look like grandparents. My mother is only 44 years old now and dad is only 56 or 57. I would say that we have a very strong family bond and our parents did a lot of things right along with the children. They didn't seem like strangers to us at all and we could always go to them with anything that was disturbing our mind. My mother was more like a sister to me because she was only 17 years older than I was. Since she was a Nisei, she didn't have a lot of the conservative ideas that Issei women have. I could talk to her about my different boy friends and she would understand.

"I was never strongly attached to my father as he was more reserved. On account of his work, he had to live in a separate house in later years. He also suffered from asthma and that was another reason why he lived in another house a short distance away. He sort of grew away from the rest of us after we reached high school age as his main interest was in his work. But if we ever had any family problems, he was always on hand to add his weight to the general discussion. After I got into high school, I was allowed to enter into the family discussions.

"At ~~xxx~~ high school I took a general course as I did not study for anything special. I did have an ambition to become a nurse instead of going into the business field but that did not work out so well. My sister became a nurse later on and she was making over \$200 a month until she recently changed her job to the hospital accountant for about \$250 a month plus room and board. The Nisei over in the islands are really making money now. All my sisters who are working now ^{make} more of a salary than I do. While I was living at home I didn't have to think about working after I got out of high school as my folks could easily take care of me. I didn't

know what I was going to do. I guess I thought I was going to get married and settle down after high school like all the other girls did. I felt that I was quite modern and American and I wasn't quite ready to settle down.

"Once in a while I would have slight tiffs with my parents but not often. The only serious difficulty I had with my parents was after I got out of high school. I started to go around with a hakujin fellow and we were in love with each other. When I started to hint around that I might get engaged, my father opposed it quite a bit. Dad wanted me to marry a Japanese fellow because he thought it would be better for me. My mother didn't make any serious objections even though she tended to agree with dad. My father just didn't like the idea of intermarrying with a Caucasian as he said it wouldn't work out. The hakujin fellow's name was Paul and I met him during one of the last school dances in my senior year. We just started to go around together and I went around with him for three years. My father just wouldn't change his attitude and that's why all of a sudden I had an ambition to leave the islands and come to the mainland.

"I graduated from high school in 1935 and for the next 3 or 4 years I didn't do anything special. I kept up with my social life all along but I didn't do any special job. I just stayed home and helped my mother take care of the younger children. During the pineapple season I would go out and work. I didn't get a full time job as there wasn't anything in our small town that I wanted and I didn't have the qualifications to get into a real good job. I went to sewing school off and on and I also learned how to knit. After a couple of years of this kind of life, I got quite bored staying at home all the time and that's why I started to go around seriously

with Paul.

"When my father objected so much to our engagement, Paul sort of cooled off. We had a big fight in our family about this and that's the reason why I left the family. The breach has been healed since then but it was pretty awful at the time. The only way I could escape it was to go to the mainland as I had an uncle and aunt in California. I saved up all of my money during the summer I worked packing pineapple and I told my parents I was going to the mainland in order to go to school. My parents objected strenuously at first but they finally gave in when they saw that I would definitely break with Paul if I left home for a while. The original plan was that I would only stay for a visit of about six months and then come home if I did not start school. Somehow or other I just stayed on and on in California. After I came to live with my aunt and uncle, they wanted me to go back to my family when the six months period was over but I refused. I wanted to see more of the mainland. We were living in Los Angeles for a while and I went to a sewing school for about a year and a half. After that I got into domestic work in order to earn my own living.

"As soon as I got to California, I liked the state very much. But I didn't care for the people too much because they struck me as being too narrow-minded. I ran into my first taste of discrimination there. We were going to some kind of a dance hall in Los Angeles and we were refused. I was absolutely mortified by this experience but my Nisei escort seemed to take such thing for granted. I couldn't understand that because back in the islands we would have made a terrible fuss and never stood for such a thing. The difference was that there were more hakujin in California so that the Nisei felt a little inferior. In the islands the Japanese were

in the majority so we didn't envy the white people so much.

["In California I never did feel as free as I did in the islands. Before I came to the mainland, being a Nihonjin didn't make any difference at all but I certainly began to feel the difference after I lived in California for a while and heard about the prejudice and discrimination. This tended to push me in more and more with the Nisei groups and I wasn't able to mix as well as I had back home.]

"I got along well enough with the Nisei and I found that I was attracted to them because they seemed to be more sophisticated than my Nisei friends back home. A lot of them had cars and they had plenty of money. These were the ones whose fathers were in business. A lot of the Nisei were having a hard time during that period but I didn't know the group too well because my contacts were still limited. I didn't have too much time for Nisei social activities altho I attended them once in a while. I began to attend the young people's group in Pasadena. I was living in San Marino by that time and it was located just outside of Pasadena. I had left my uncle and aunt and I was working in a domestic job there for a hakujin family.

"I like the domestic work well enough because the wages were pretty good. There were times when I greatly regretted the whole thing but my employers never treated me like an inferior. I had come to the mainland with the intention of going to school and be a secretary, but my mother thought it would be more practical for me to go to a sewing school. That's why I didn't get started in the business college in Pasadena until 1940. I couldn't go full time because I was working my way through by being a domestic workers. I never did get too homesick for the islands because I felt that I could go back there after I finished my schooling. There were still

many things in California that I wanted to see. I never got tired of wandering through the business section in Los Angeles because it was so modern. We had nothing like that back home. Honolulu was the biggest city but it was only a small town in comparison to Los Angeles. I never saw such tall buildings in my life until I got over here. California just fascinated me.

"I got out of the business college in April, 1941 and I was planning to go back home and get a job there. I didn't think that there was any need to rush back so I kept on with my domestic job on a full time basis. I wanted to save up some money for my return trip. I planned to spend the summer of 1941 in California and then finally go home. My employers really did treat me like a member of the family so that I wasn't irritated with my domestic job any more. In July, 1941 I met Dick at one of the Nisei church socials. He was 3 or 4 years younger than I was but he seemed so mature to me. He was attending college at that time and he came from a rather prominent Japanese family. He began to take me around to a lot of dances and parties and we started to go steady. We weren't engaged or anything but I was quite worried about the whole thing because I didn't know what to do. I finally decided that I had better go home. I made reservations to leave for Hawaii on December 22 but this reservation was cancelled on account of the war and my money was refunded. I was told that I wouldn't know when I could go home because all trips were cancelled except for the Army personnel. That stunned me quite a bit and Dick got quite insistent about me marrying him. I broke down because everything was so confused and I agreed to get married. That's why I was married to him just before Xmas, 1942. I never dreamed that it would come so fast even though I was deeply in love with him. I didn't think it was pract-

cal but it turned out well.

"Before the war I had no idea of getting married. I was going back to Hawaii but Dick kept after me. He was attending U.C.L.A. at the time and he said that he was so desperate in love. I thought that it wasn't the real thing and I was getting pretty homesick. I wanted to get back to the islands as soon as I could since I was reconciled with my parents by this time. I wanted to go back and get a job and work for a while.

"I had no idea that a war was coming on as I had put in my reservation for my return trip to Hawaii late in November. I was busy packing all of my belongings when December the 7th came. It was quite a shock to me. I had the radio on that morning when the news of Pearl Harbor came over. It just about made me faint when I heard that the whole Hawaiian Islands were under attack. I immediately thought of my family's safety over there and I didn't know what to do. It took a little while for me to get this reaction as I thought at first that the Pearl Harbor attack on the radio was one of those Orson Wells stories and I didn't begin to believe it until they repeated it over and over. Dick came over and he didn't believe it at first either.

["When I realized that the news was true, I thought that Japan should have declared war before she struck. Now I feel differently as I think that the United States was warned and Roosevelt didn't do anything about it because he thought that Japan was just bluffing. Roosevelt just wanted to get us into a war. That's why I was against him in the past election. At the time of the war, the United States was helping England and naturally the enemy countries didn't like that. The United States should have kept its nose out of England's affairs and we wouldn't be in a war right now. America wasn't even prepared as all of the weapons under production were

being sent to England and we didn't even have enough for ourselves. It was just inviting an attack when the U.S. was so ill prepared. I didn't know of all these things on Pearl Harbor day so that's why I was so furious that Japan would do such a thing.

"I was so shocked that I felt that Japan was all in the wrong and I blamed her for everything. I've changed my mind since then because I realize that war is not entirely a one-sided affair. < It takes two to make an argument. I guess I have the Republican attitude toward the war right now. The Tribune always writes that Roosevelt is in the wrong and it doesn't seem to be supporting the war too much either even though it recognizes that it is a job to be finished. >

"I still don't feel any more sympathy for Japan now than I did at the time the war came. I don't give a darn what happens to Japan because I don't have any connection with that country. I don't have any relatives over there and the influence of Japan (a Nisei) never entered our family life very much because my mother didn't know much about Japan either. Dad left there 42 years ago so that he thought more of Hawaii than he did of Japan.] I guess it must have been quite a shock to my parents when they were in the islands right at the time Japan struck the first blow.

"During those early days of the war, I felt a lot of fear for myself as I knew that the California people didn't like Japan very much and I thought that they might turn their hatred toward us because of our faces. The people in California had been building up resentment against Japan for a number of years. They were mad about the Japanese soldiers committing the Nanking rape in the China war and they thought of all the Nisei and the Issei in California as being like that. They didn't take us like any other American before the war so I thought all the more race-conscious.

That feeling was definitely noticeable to me as soon as I arrived on the mainland. I had never experienced anything like that back home. It seemed to me that the California people were jealous of the Japanese farmers and they were building up their feelings for these many years and taking every opportunity to be prejudiced and discriminate against them. I knew that a lot of discriminatory laws had been put against Nihonjin in California because of this feeling. December 7th was the climax of it and it was the opportunity for the California people to vent all of their hatreds against us because of the war.

"Dick and I walked around town that day and some people gave us dirty stares and we were even called names. I distinctly heard several people muttering something at us under their breath. The feeling wasn't pleasant at all and some of those hakujin practically tried to shove us off of the street. We felt very uneasy about that so we just kept out of the way for the rest of the day. I didn't know what to expect but I told Dick that I would definitely have to go back to rejoin my family. He wanted to get married right away but I couldn't see the practical sense of that altho I was quite fond of him.

"The very next day I went to the steamship company to ask about my reservation and they told me that it was cancelled indefinitely. I had a sinking sensation because I knew that I just couldn't get back home again for a long time. I just figured that I would stay on in California and wait until I could go. But I had no thought that we would ever be evacuated like that. All of the talk of evacuation mounted in the next month or so and I was amazed that the Nisei were so apathetic about the whole thing. I was very disappointed in them because they didn't fight against it at all. I thought that it was very silly for them to volunteer to go to camp

when they should have fought for their rights. I couldn't understand why they resigned themselves so readily even though all of us were scared at the time. I just assumed that our American citizenship would protect us because we had no other country to turn to. It wasn't even a question in my mind but the newspapers made it appear that we were subjects of the Emperor and therefore dangerous to the U.S. That really did gripe me because I wasn't any more for Japan than any other Caucasian American. They were too willing to be suspicious of the Nisei because they had disliked the Japanese coming into the state for these many years.]

"I guess that it might have been hard for the Nisei to stay on in California even if we had fought for this right. There just wouldn't have been any jobs for any of us but it was the principle of the thing which bothered me. I still think that they should have fought the thing out because the evacuation put a suspicion on us which will take years to overcome. In Hawaii they were not evacuated so that this question has never been raised. I think that the Caucasian people would have respected us more if we had fought it out and we wouldn't have been quite as disliked. Because of the evacuation, many of the colleges out here in the midwest wouldn't even accept Nisei students because they didn't have any respect for them. It was the same way in defense jobs.

"After I found out that I couldn't go back to Hawaii, I wanted to follow my aunt and uncle. All of a sudden those restrictions came in and my uncle had to close his business. He had to sell his car which was bought in November for \$1800 and he only got \$700 for it. That was sure a gyp. My uncle lost quite a bit of money on the evacuation. All of his money was invested in the Sumitomo Bank and that was lost because the government took over all Japanese securities. My uncle did manage to save his property. He was very

bitter about the whole thing because he lost thousands of dollars. He still feels that way and I don't blame him for not trusting anybody.

"In the meantime my family was frantically trying to get me back with them but they were unsuccessful. I was quite relieved when I was informed that the Japanese attack didn't strike ~~there~~ my home town altho most of the civilians killed at Pearl Harbor were Nihonjin. The reports never mentioned that fact. I tried many times to get back home but it was just no use because the Army had taken over everything. All this time Dick kept proposing so I finally decided to marry him when it seemed that we were going to get evacuated anyway and I didn't think I would get home for the duration. Back in Hawaii my folks were never questioned about their movements or asked to evacuate. They even got all their cameras back. They were treated much differently over there so they were more willing to do things for America. On the mainland the Nihonjin were kicked around so they weren't too enthusiastic about America and naturally most of the old folks turned to Japan. A lot of Nisei got sympathetic to Japan too because of the way they were treated.

"I think that the Nisei were loyal enough in California but they just didn't have enough backbone to fight the evacuation because they felt they were too much on the spot. The thing I can't ever understand is that the war struck first in Hawaii and yet there never was any talk about evacuating the Japanese there. They got active right away in the war effort and they declared their position for this country. They were willing to fight to death to prevent any invasion by Japan. A lot of Nisei over there volunteered for the service right away. The Nisei on the mainland didn't do any of these things because they didn't know where they

stood. Another thing was that there were more Caucasian people than Japanese in California but that shouldn't have made any difference if the Nisei really stood up for their citizenship rights. The Army would have put all of the Nihonjin in Hawaii in concentration camps too if they had sat back and did nothing over there. That's something I can never understand.

"It amazed me to read letters from my family after the war started as they didn't have any bitterness and there wasn't much change for them. I thought that my folks would be bitter and disillusioned like the Issei over there but they weren't. I was much more bitter than my family. It was the JACL which was responsible for a lot of mistakes of the Nisei because the leaders of it didn't have the courage to fight for the American citizenship rights to the end. The leaders only looked out for themselves because they wanted to get a name among the people. They were more interested in prestige than in principle. They collected a lot of money from the Japanese community and they spent it on parties for themselves. They didn't do a darn good thing for the Nisei. I'll never support the JACL because I think that the leaders are still a bunch of spineless half-wits. They could have fought the evacuation but instead they sold out.

"The JACL even had the nerve to get some of the Nihonjin to volunteer for evacuation. I went to 2 of the meetings they held and that was the sort of thing they were doing. In Hawaii nothing like that could happen because the leaders of the Nisei over there had more faith in their American rights and they would have fought for them if necessary. They didn't hesitate in the least about their position so that suspicions couldn't build up against them. The Issei over here left everything up to the Nisei leaders who were mostly in the JACL because they thought that the Nisei knew

better but they were very disappointed.

"Those Nisei leaders sure disgusted me. We would not be half as despised as we are now if we had stayed on the coast and fought it out no matter what hardships we had to face. There weren't enough Nisei who were willing to do that. The Nisei lost a lot of staunch Caucasian friends who would have fought for them if they had given the word. We would be in a lot better position now if we had done that. Look how well things~~s~~ are turning out in Hawaii. Those Nihonjin there are respected there now as good Americans. Even my hakujin friends on the coast asked me why the Nisei could not have stayed behind and done something about it. I think that the Germans who ran around loose were much more dangerous than any Nisei because a spy among them wouldn't be very noticeable among the white people. All I can say is that it would have saved the government millions of dollars if they had the FBI track down all the suspected Japanese and leave the others alone to contribute to the war effort after they had been given a clearance. That could have been done without sending us all to camp. That's my opinion.

"The white people in California just wanted to kick all of the Nihonjins out so they could take over the property. It was a pent up hatred which was released against the innocent Japanese and Nisei at the first opportunity. [Evacuation wasn't for national security at all. I was furious and very bitter about the whole thing. I didn't think that it was fair at all. It was all a lot of prejudice and I felt disillusioned when I realized that my American citizenship really didn't stand for much at a time like that.

"I wondered where all the principles of democracy came in. I remembered phrases like 'citizens should have equality regardless of race, color or creed'. All those things were in the constitution. Tsk! That was all a joke. I was really bitter about the

whole thing because we had been fooled so much about democracy. This bitterness lasted all the way through my camp experience and I still felt a little of it until my husband went into the Army. That changed things because I knew I had a stake in the war then. I felt pretty harshly toward the white folks for a long time and I guess I still have some of this feeling because they didn't ^{give} us a chance and trust us when we were innocent. And yet, it seems to me that a lot of Nisei are being killed in this war and the American public still doesn't get it through their thick skulls that we are for the U.S. completely now. It always was that way except for a short period when most of us were disillusioned because of the evacuation.] The press only put in bad things about us and built up these suspicions.

"I guess the mainland Nisei is partly to blame because of their indefinite stand. One thing that I don't like is the mainlander's attitude toward the Hawaiian boys. It was the Hawaiian boys in the Army who really got us out of camp by proving their loyalty to this country and setting a good example. There are many Nisei girls right here in Chicago who won't even look at a Hawaiian boy when they come asking around to go on a date. These Nisei girls don't give a darn for the Hawaiian soldiers and they treat them like colored people just because the island lingo is a little different. These Hawaiian boys can't help the way they talk because many of them came from small isolated towns in the islands and they didn't have a chance to become sophisticated like the Nisei in California were. I wish that the Nisei out here will get it through their heads that these Hawaiian boys are fighting for their rights and they shouldn't be sneered at.

"I know that the Hawaiian boys are much more uncouth in their manners and not as polished as the mainlanders. They can't help

that so that the mainland Nisei shouldn't sneer at them and say that they are uncivilized. All the Nisei should stick together at a time like this because their position is weak. Pretty soon, the newspapers will refer to the Nisei soldiers only as Hawaiians in the press reports so that the Nisei as a whole won't get any good publicity at all and nobody will know that the Hawaiian Nisei are fighting for the rights of all Nisei. It's mostly the mainlanders' fault for trying to act too superior and cultured.

"The mainland Nisei don't have a thing to brag about after they let us get evacuated so easily. I'm just mad at a lot of things that I know is wrong and maybe it wasn't the Nisei's fault at all. Maybe I don't understand what it is all about but I have my opinions. I want the Nisei to advance and that's why I feel that they have to go more than half way to meet the Hawaiian Nisei who are doing the fighting in Europe for them. They have to go more than half way to meet Caucasians too so that the white people will have a better knowledge of where they stand. I got a good picture in my mind of the weak actions of the mainland Nisei at the time of evacuation and the impression is not very good. It was such a pity that things had to be that way. I wonder what really would have happened if all the Nisei in California and on the Pacific Coast had stood their grounds and refused to be evacuated on the basis of the principles of democracy?

"My morale was pretty low when I got to camp because I was mad at everything. It got me so angry when I compared the evacuation to the conditions in Hawaii as reported to me by my sister's letters. I just couldn't understand why we were not treated like Americans as anyone else. The Nisei didn't do a darn thing about defending the constitution when they had a swell chance to do it when the evacuation was first announced. It gets me down just to

think of it.

"Even now people out here don't think we are Americans. They think we are prisoners of war just because we went to camp for a time. That really put a black mark on us. When Dick tried to get into the University of Illinois, the registrar wrote back and told him that none of his nationality could be enrolled there because there was a ASTP unit on the campus and defense plants were located nearby. That definitely showed that the university thought of us as Japanese and not as Americans. I got so mad when I thought of the Nihonjin in Hawaii doing all the defense work for the government there. Why couldn't the Nisei here be given that same chance over here without that clearance nonsense? It's silly. There still exist funny attitudes about us and there are some defense plants still closed to us inspite of the fact that the Army admitted its mistake in evacuating us. I think that it is due to the fact that evacuation was accomplished and the Nisei were placed under a terrible suspicion that they just can't get away from no matter how hard they try.

"It was the Hearst newspapers which flamed up the race hatred and some of these prejudiced organizations in California took it up. And Roosevelt was in Hawaii last year. Why didn't he mention about what defense work the Japanese are doing there in his speeches? That's why I don't like him. Over in Hawaii, the Japanese Americans give up a little of their leisure time every week-end in order to do something for the war effort. The Nisei would do the same thing here if they were treated fairly. What gripes me is that the white people talk against the Nisei so much here and then the same white fellows go to Hawaii as soldiers and they always date Nisei girls out over there. The inter-marriage rate has increased greatly in the islands. Why shouldn't they look at us as

they do the Hawaiian Nisei? I think that democracy is working much better over there than on the mainland.

(1) ["In spite of all my bitterness against this country, I was even more bitter against Japan when I went to camp because it would have made so much difference to the Nisei if Japan had openly declared war before attacking.] That's the least that they could have done. To tell the truth, I was so darn mad at everyone, even the Americans, for disregarding the Bill of Rights just because we had Japanese color. I felt awfully bitter because the Germans and Italians were able to run around just as they pleased and they weren't even citizens. I felt that we were just as loyal or even more loyal than they were. I would have been all out for the U.S. like my family in Hawaii if they had given us a fighting chance in California. The evacuation raised a lot of doubt in my mind regarding America and it will take a long time before the attitudes are completely erased.

(2) "That was my mood when I got into Tulare. I didn't like that camp at all. [I hated it from the very first moment I stepped into it because it represented the injustice which had been imposed upon us. Physically, Tulare was nothing. Everything was like dirt there when we arrived. We didn't have any electricity and water at first and we had to take cold showers for weeks. The water made all of us sick and everything was so uncomfortable. We had to stay in a barn-like stable and there were ~~was~~ bedbugs and everything there. Six of us were stuck into one small room and I felt that it was positively unAmerican to force us to live in such an unsanitary way. We had asked for ~~five~~ floors and every time we sat on a chair, the chairs would sink right in. The beds would do that too.

"But the dirt and dust was what really got me down. We just couldn't get away from it. There were sentries posted around camp

and we couldn't get out of those gates. It griped me to have that fence surrounding our enclosure. We had to walk almost a mile to get to the mess hall and we had to walk even further to go to the wash house. I just hated that place. It was summer when we arrived and the climate was so humid that it took all the life out of me. We really did suffer in that place.

"I was in a black mood for several weeks in spite of the fact that I had just been married for a short time. I couldn't conceive of working my imagination up to the point where I would look upon this experience as a honeymoon. It was a punishment for being innocent and I just didn't like it. < Eventually I got pretty bored doing nothing so I went and got a job as a senior clerk in order to make the time pass more quickly. I worked in the house manager's office. Later on I was transferred to the clothing allotment department. I only got paid \$12 a month so I wasn't too enthusiastic about that job. We were pestered by flies and mosquitoes all summer long and we had to have nets over us in order to sleep. There was no medical service whatsoever for the people. When we got sick, the workers at the hospital gave us aspirin. My husband got ill during this time and he had a 102 fever and all they gave him was aspirin. That really was dumb. It was fortunate that no epidemics broke out in camp because a lot of people would have died from lack of medical services. It was a wonder that an epidemic didn't break out because conditions were so unsanitary.

"After a while quite a few activities began to spring up in Tulare. Community singing, dances and sports were sponsored for the young people so they wouldn't get even more bored. > My husband and I tried very hard to take camp like a honeymoon but it was impossible when only a thin sheet separated us from the other four people in the room. You can imagine what the beds were like in

camp. We couldn't even sleep together from May until September because the in-laws thought there was something indecent about it. I got along fairly well with the in-laws at that time as we all felt that we had to stick together. The fights came after we were sent to the relocation center.

["Dick ^(husband) wanted to get out of camp very badly in order to finish college but there seemed to be no hope for that. He sent out a lot of letters to colleges but the good ones were not accepting Nihonjin students at that time. My husband had quite a bit of college work to do as he wanted to go into medicine. He had finished 3 years of college and he wanted to complete his AB work and go into the graduate level without wasting anymore time. That's what made him so restless in Tulare. We both had things on our mind and we couldn't enjoy our stay there at all.]

"I really felt stifled at Tulare. I didn't even have room to stretch out and I didn't feel free at all. It was like a heavy weight around my neck which was always dragging me down and I just couldn't look up and see the bright side of things. I didn't care to fool myself that much. I was a prisoner there even though we had shows and things like that. We tried our best to make the place homelike that it was almost impossible when our apartment had only room for the six beds. When we did get fixed up a little, we had to move on to another camp and go through the same thing all over again. We had put a lot of work into our apartment. We had water and stamped the ground down all around it so there wouldn't be so much dust. I think that the Army put us there just to get the camp fixed up for the hakujin soldiers who came in later.

"I was bitter all the way through my life at Tulare. I can't lie about it at all. The main reason was that we were put in camp while the Germans and Italians were left to run around free and

that really griped me. I didn't like the sentries watching us through a fence either. I just couldn't convince myself that we were placed there for our own protection. I tried to get these thoughts off of my mind but I boiled every time I had to go to the washroom and live in such a restricted place. It was terrible.

"Then we heard that we were going to be sent to a camp in Arizona next. By that time I had just about given up any hope of ever getting out. The future was so black and that didn't help my morale any. I tried to convince myself that there would be more opportunity in a relocation center and that life would be more on a normal scale. They had given us a pamphlet telling us that we were going to be pioneers to build up a new community. It sounded exciting in print but it wasn't that way when we got there. I thought that Arizona would be much better than Tulare, but, oh, it was awful. It was better in the sense that the houses were newer and that we had wooden floors. But we were only supplied with small beds and we had to build all of our furniture. We got there in September, 1942 and the hottest weather of the year was closing in on us. It was a terrible heat and we couldn't stand it at all at first. I was completely disillusioned with the relocation center after a day or so and I realized that we could not build up any false hopes about this place. I knew that we had to get out of there somehow but things looked pretty dark.

"My Gila life was made more complicated because of the conflicts I had with my in-laws. [I got so tired living with them because they got on my nerves. I just waited around trying to get a separate apartment for my husband and I but housing was so scarce there that this wasn't possible. The battles with the in-laws started because we had different ideas on a lot of things. The

Issei think in a peculiar way and my in-laws tried to dominate me with their ideas. <It just wouldn't work. The differences really came out after we got to Gila. The Issei thought that the Nisei were weak and spineless because we didn't do anything about being imprisoned. Then they said that America couldn't be so democratic as it claimed if citizenship rights were disregarded so lightly. I agreed with a lot of things they said in my mind, but I didn't like the nasty way in which my in-laws said it because I still had a little faith in America. Then we would have an argument and they would condemn me for my behavior. >My in-laws began to criticize me all the time and it looked like they were trying to split Dick and I up. They thought that I was too modern in my ways and they were afraid that I would disgrace their family.]They were so conservative that they didn't believe in girls smoking. I bet that if they had ever saw me sneaking behind the Butte for a smoke, they would have kicked me right out. I don't know why I went out to hide in order to smoke, but I just wanted to avoid further arguments. In some ways my in-laws were broad-minded enough, but they were too small-minded in many little things which irritated me.

"The thing that got me down was the Army questionnnaire business. The Issei all got together and said that the Nisei shouldn't fight for the U.S. They made speeches right out in public saying things like this. The Nisei were country people and they were influenced by all this w talk. My in-laws didn't think that it was right for my husband to do any kind of volunteering as long as he was a prisoner in camp. They said that they wouldn't care if we were living normal lives out of camp but this was different. They wanted Dick to sign against the questionnaire. Dick was undecided ~~upon~~ about what to do because he didn't want to fight with his

parents.

"But I thought that it was his duty to answer the questionnaire favorably even though I was still bitter about the way we had been treated. I wasn't bitter to the point where we should lose complete faith in America and turn against it. I didn't think that it was fair for the Army to call the Nisei into service right then, but I hated the Issei dictating to me on what I should do even more. We had a lot of arguments in the family about that whole business and my ~~wake~~ husband was in a terrible state of mind because he was right in between my in-laws and me. Dick finally answered 'yes-yes' to the questionnaire and the in-laws thought I was the one who influenced him. We got into pretty harsh words over that. [My mother-in-law didn't want Dick to go out of camp at all because she felt the Army would take him right away. I insisted that this wasn't ~~xxx~~ true at all. Dick had been making plans to leave for school for a long time.]

"After these harsh words, Dick and I went our own way and we left the in-laws with some bitter thoughts against me. It was very uncomfortable for us to stay there during the remaining time we were in camp. I was so anxious to get away from the in-laws. We were still living altogether in the same apartment in February, 1943 because of the housing shortage in camp. Dick had built in partitions but that didn't do much good. What got me down was when Mrs. Shigaki told Dick what to do and what not to do even though he was a married man. She didn't think that it was nice for us to walk arm in arm to the mess hall because the block people disapproved. The neighbors all thought that it was so shameful for us to do that.

"Mrs. Shigaki and I had a lot of arguments about Dick. He helped me with the washing and laundry and Mrs. Shigaki used to

scold him right in front of me for doing this. She would make an excuse and send him out on errands just so he would not be around to help me with housework. Mrs. Shigaki kept insisting that men should be men and they shouldn't perform any of the household duties, especially her son. She couldn't stand to see Dick help me mop the floor as she felt so insulted. She threw a fit every time.

"It's all so amusing now that I look back on it, but it really irked me at the time because it was such a struggle between Mrs. Shigaki and I over Dick. She couldn't stand to hear other people make remarks that her son helped around the house. It hurt her pride and she couldn't take it. She never said anything to me directly but she would scold Dick right in front of me so I knew that it was aimed at me. Whenever she saw him doing any housework, she would tell Dick to let me do it because 'that's what a wife is for'. When Dick helped me in the laundry, Mrs. Shigaki would get very angry because other people would see him and talk about the family.

"All of these things built up and I resented it very much. Dick was a pacifist by nature and he always tried to please both of us. He thought that I would understand more so that's why he let his mother dominate him for a while in order to quiet her down, but I knew that I couldn't take such things all the time. Mrs. Shigaki was okay in other ways but she was just brought up differently and I couldn't see eye to eye with her. She was much more bitter than I was about evacuation and very pro-Japan in her attitude. I guess they thought things over later because my in-laws signed 'yes' to the questionnaire when their turn came.

"I know that Mrs. Shigaki was very sorry for some of the things she said to me after we had resettled. Mrs. Shigaki thought that I had sent Dick out to volunteer to the Army and she found out that it wasn't true so she tried to make up later on. But I have so many

things built up in me that I just couldn't forgive her. After all the things she did, she signed 'yes' herself. Mrs. Shigaki just believed a lot of silly rumors and she couldn't understand that the Nisei had feelings about this country too. Too much propaganda got her.

"That was the trouble in camp. There was too much gossip. All of the Issei got together and they made everything sound realistic. A lot of the Nisei did everything they were told to do by their parents. One boy in our block told me that he felt it was his duty to stick with his parents so he went to Tule Lake with them even though he had different political ideas. He said that his parents were old and he didn't want to split up and desert them. He said it was a disgrace for any Nihonjin to leave their family like that. That was the Japanese part of him coming out.

"It was so pitiful in many cases because the sons were so Americanized, but they answered 'no' to the questionnaire and went to Tule Lake later on because they didn't want to hurt their parents. They really were pulled two ways. The whole neighborhood in camp criticized me because they thought I was sending Dick out to a certain death when I insisted upon resettlement. Every place I went in the block I would hear whispers and the old people would give me a dirty look. They wouldn't talk to me at all because I was supposed to represent some kind of disgrace to Nisei. I really had a hard time there.

"My husband had been trying to get out of camp ever since our first day of being evacuated. He had to answer 'yes' to the questionnaire so that he would not spoil his chances. The people in the block didn't realize that he had motivations of his own. They just despised me so much because they said that I had made him do it and

caused him to go against his parents. One woman who criticized me so strongly in our block had a son who later changed his answer to 'yes'. Boy, did those Issei in camp gripe me! I think that most of the families in our block went to Tule Lake when segregation came. Even in our mess hall the people would go singing those Japanese songs. I was amazed when they sang the Japanese national anthem in our mess hall on New Years Day. I walked right out of there and that didn't help my reputation in the block any. Dick felt the same way I did but he stayed there because he said it was no use turning the people against us.

"Our block manager was also very pro-Japan. Boy, I was so surprised to see him wandering around in Chicago making a good living after all the things he said in camp. He used to scold me for being too Americanized but he didn't have nothing to say when I saw him out here. He owns an apartment house out here too and he is making a lot of money. I am so amazed at that because he used to be the one who led the people ~~in~~ in singing all those songs in the mess hall. I guess democracy is a pretty good thing when it can be tolerant against those who speak against it. I bet in Japan they would shoot American prisoners of war if they did such things as some of those Issei did in camp.

"Maybe the Nihonjin were like that before evacuation, but I thought they got even more Japanese after going to camp. All this Japanese stuff was new to me so it rubbed me in the wrong way. That was the first time I ever had so much Japanese culture pushed at me. Before the evacuation things were much smoother and the Issei never bothered me at all. I did get a little taste of it at the time Dick and I got married. His parents objected most strenuously as they thought that he should finish college first. But they finally gave in and we had to go through some of the Japanese marriage practices

in order to satisfy the in-laws. Mrs. Shigaki was always a little hostile toward me but her real feelings didn't come out until after we got to Gila. She thought I would shame her in some way I guess.

"The people in our block felt that the Kibei were perfect because they talked such good Japanese and they had all the Japanese manners. The Kibei behaved differently from the Nisei who were much more open in action and in talking. The Issei felt that the Kibei were better than the Nisei just because they had more of the Japanese culture. As if that was the only thing to judge a person's character on! For that reason, I was disliked more because I didn't know any of the Japanese things.

"I never mingled with the Issei when they came to our apartment to visit the in-laws. I just left them alone so that they wouldn't have a chance to talk some more against me. Dick and I would stay in our little partitioned 2 by 4 compartment or else go out for a walk. I had a most difficult time talking to the Issei as I couldn't express myself at all. The block people thought I was impolite because I didn't follow any of the Japanese courtesies. I didn't even know about them. I couldn't read, write or talk Japanese enough to carry on a conversation. They thought something was wrong with me and I built up resentment against them too.

"I had a better time getting along with the Nisei. I made many new friends there through my work, social gatherings and thru Dick's friends. I worked as a stenographer for the motor pool in Camp II all the time I was there. I didn't learn anything new in my job. And the wages were nothing to brag about, \$16 a month. One of the things I noticed was that the school teachers in camp had very poor standards. The camp was filled with Nihonjin from the country and I couldn't do a thing without being criticized. I just happened to mention one day that it was too bad the Nisei didn't

have a better public school education. Some Issei who overheard me sneered and said that it was no use for the Nisei to learn about America because this country would never do any more for them. I got angry at this and told them that they could go back to Japan but I felt that the Nisei had a better chance in this country. Then these people went around and spread the rumor that I was advising Nisei students to turn against their parents. That wasn't true at all. Another thing was that I used to wear shorts around camp and they would criticize me for that. I just couldn't do a thing that would meet the approval of the block people and I knew that I had to get out of there as soon as possible.

"I didn't have much of an impression of the Nisei at Gila. All they thought of was clothes and they never tried to look any further into the future. The Nisei at Gila tried to dress according to all of the latest fashion magazines, but the mind and thinking were old-fashioned when it came to more important things. The Nisei didn't even know where they stood politically after all that time in camp. They just allowed the old people to do all of their thinking and talking for them. They were happy just as long as they could buy some new clothes and have a few dances. I thought they were very childish in these attitude even though I wasn't particularly conscious of deep political or other subjects. I just felt that certain things were obvious enough and I couldn't understand why the Nisei were hesitant. Maybe it was because I didn't have a family of my own to get into a conflict with. My in-laws didn't count for that much and I wasn't trying to please them in everything.

"I haven't followed any of the friendships I made among the Nisei in camp because I feel that I have outgrown them. I don't say this with any conceit at all. I still keep up my correspondence

with my friends in California and Hawaii but I didn't feel too close with the Nisei in camp so I have drifted away from them. I don't even write to my in-laws anymore. Both of my in-laws can write English but I feel that I am worlds apart from the camp people now. My mother and father-in-law were both Japanese school teachers on the coast before the war. ~~Mrs.~~ Shigaki was a member of the board of directors of the Los Angeles Japanese hospital and a sort of big shot in the Japanese community. He taught a lot of Japanese to many Nisei who are now in the intelligence division of the Army. ~~Mrs.~~ Shigaki was much more broad-minded than Mrs. Shigaki. He has certain sympathies for Japan but he likes this country too. He is more willing to admit that the Nisei's place is more in America and not in Japan. That's why he thought it was best for Dick and I to leave camp.

"Mrs. Shigaki was jealous because we all lived together and she couldn't boss Dick around too much after I married him. I was the first daughter-in-law to enter the family and I took Dick from under her nose so that this caused a lot of the resentment. We had different basic ideas on what a husband meant and I didn't think that Dick was losing any of his character just because he was helpful to me. I wasn't holding back any of his ambitions because I wanted him to get his medical training too. I knew that he couldn't get it in camp so that's why I pushed him out of camp. He was a little more hesitant than I was because he didn't have so much experience of being on his own as I had. He had always depended more or less on his parents and I felt that it was time that he was on his own. Mrs. Shigaki was inclined to be too protective of her son and she wanted to do all of his thinking for him. I didn't see the necessity for that. It was all of these things combined with the distasteful camp life which made it so urgentx for me to re-

settle.

"I didn't think badly of the WRA administration because I saw that they tried to be fair to the people and many of the members of the staff went out of their way to help us. I feel that they were sincerely interested altho there were a few bad eggs in the lot. "One of the block people liked the WRA because they mistrusted the personnel. They were always willing to believe the worst about them and there were many rumors floating around camp that some of the hakujin administrators were stealing things left and right in order to make the people suffer. For a while some of the block people thought we were going to be left out in the desert to starve so they bought as much food as possible in the canteen in order to stock up. They considered it sort of traitorous for the Nisei to work with the administration but they got over this idea later on after they had settled down. I preferred to work in the administration building as I seemed to me more like the hakujin personnel in my thinking than the block people.

{ "Dick and I were the first ones out of camp after the registration started in February, 1943. We had been making a lot of preparations ever since our arrival but we couldn't do very much until that time. We did have a chance to go to either Rochester University in New York or Loyola University in Chicago. We decided to take the Loyola choice because we thought this was a Catholic institution and it would be more tolerant toward Nisei students. We found out later on that this wasn't true. My husband got the best grades there but ~~my~~ Loyola wouldn't allow him to enter the medical school after he graduated last summer. They told him that the only way he could get in was through enlistment into the Army. The University of Illinois and other schools in the midwest refused to enroll him because of military regulations and because he

(1) was of Japanese ancestry. It sure was disgusting. Dick sent letters to almost every medical schools in the midwest and east and they all gave him the same dumb answers. That's when we felt that we were lucky to be taken into the undergraduate division of Loyola. I had some plans for enrolling too but I didn't have the money since it was necessary for me to work in order that Dick would have his time free to complete his B.S. work.

(2) "We decided to come to Chicago because Dick had one friend here and he didn't want to go into a strange city. He was less adventurous in spirit than I was because he never had been on his own before. ^{My husband} He was much more scared than I was when we first came out here. It was a hard decision for him to leave camp without reconciling with his mother but I knew that we had to take our chance when it came, and that things would straighten out later. Mrs. Shigaki was still insisting that I was forcing Dick out to volunteer into the Army and it was no use discussing it with her. I knew that I had to get out of there ~~before~~ before it drove me crazy and before Dick would lose his ambition. He wanted to get out and finish school but all these other things sort of created mental conflicts and it disturbed him so much that he felt helpless at times. That's why I found it necessary to spur him on because I knew he would never regret continuing on with his education. That's what he has told me many times since then.

(3) "It's difficult to describe the urge which compelled me to get out of camp. Sometimes it was unreasonable. I just couldn't stand the general atmosphere of camp life. I knew that we had to go at that time because it was necessary for Dick to get on with his schooling since it takes so many years to become a doctor. Dick was wasting his time by staying in camp and that irritated me. He

wasn't getting a single constructive thing by remaining in such a rut.

"On top of this, the bitter arguments with the in-laws were getting me down and I didn't want to be forced into any more of them. I didn't like that awkward feeling after an argument. I didn't like the feeling of being a prisoner there. I just hated the camp life and I might as well admit it. I knew that I never could adjust my life to it and that a lot of the trouble was in my own mind because I couldn't accept camp life in an easy going way. Everything about it reminded me of distasteful things.

"I had become a lot more hopeful about our future. I wasn't so bitter against the government after it seemed that the chances for our getting out were good if we were cleared by the Army. Both Dick and I heard many stories that we would be spat at by the hakujins and treated miserably, but it wasn't like that at all even though we had a hard time finding housing out here. It didn't worry me about leaving friends behind as they were not that close to me. Dick sort of got my spirit about resettlement so we didn't hesitate at all when the day arrived for us to leave. I knew that if I stayed much longer in camp, I would get narrow-minded like the rest of the people.

"Mrs. Shigaki bitterly objected to our leaving at that time because she thought it was too dangerous. But we insisted that our minds had been made up so she stopped objecting in an open way. She tried to get Dick to change his mind behind my back but it didn't do any good. She tried to discourage us in many other ways. The block people were certainly against it because they thought that Dick and I would influence their sons and daughters to leave too. Yet, I knew that they didn't want us around there any more.

Dick was helped ⁱⁿ ~~box~~ his plans by the Student Relocation Council. He was finally accepted by Loyola University in mid-January in 1943 but we had to delay our departure because the Army registration business came up and no one was allowed to leave. I was more anxious than ever after I saw how camp people really were in their attitude about this country. I had decided that I would have to work out here but Mr. Landward got our clearance for us by saying that we were both going to school.

"We left Gila at the end of February, 1943. It wasn't hard for me to leave camp; in fact, I was greatly relieved that I wouldn't have to struggle anymore with Mrs. Shigaki. Mrs. Shigaki calmed down after we had one terrible outburst with her but I knew she held everything against me. We didn't even shed a tear as we left camp and I knew in my mind that I would never go back there again, not even for a visit. That's the way I still feel. I didn't have a job or anything waiting for me out in Chicago but I wasn't too afraid. I thought that it would be fairly easy to get adjusted there because I discounted all the rumors I heard.

"I didn't think that Chicago would be as dirty as this. At first I was scared of the people as I had that self-conscious feeling after leaving a camp where only Nihonjin lived. I thought that all of the people would stare at us all the time, but not too many of them did that. There were not many Nisei resettled out here in those days so that the public hardly noticed us. We really didn't know what to expect but we were still willing to take our chances and leave our bridges behind us.

"When we first got here we stayed at Newberry Hotel where Dick's friend lived. It was a dirty place but we considered it as the start of our honeymoon because it was the first chance we

really had to be alone even though we had been married for over a year by then. After a day or so resting up, Dick went out to look for an apartment and to register at the college. At the same time I went to the WRA and the American Friends office to look for a job because we had to have some income as we didn't have too great a reserve. The WRA or Friends office couldn't help me at all so I started to look around for a job by myself. I worked for the Sherman Hotel and the Presbyterian Book Company before I got a steady job to settle down with. The first two jobs I had paid such cheap wages that I just couldn't stay and work.

"All this time Dick was going around looking for rooms. We finally got a apartment on Chestnut St. It was so dismal and dirty there that we couldn't stand it. Every place we went we found bed-bugs. ~~xx~~ There was no way of getting away from it. We moved to another apartment on Superior St. but we didn't like it. It was too hard to get a better place so we just stayed on and on. We were there for over a year. Then in July, 1943, Dick got drafted into the Army so I went up to live on Winthrop St. way up ~~xxxx~~ on the northside. The landlady was terrible there. She didn't want any Nihonjin friends to come around. I just didn't like her attitude even though I didn't have many Nisei coming around to see me. That's why I moved down here on Rush St. last October when Doris Ihara (CH-39) went to live with her family.

"We never had any real housing discrimination experiences ourselves but our friends have told us their troubles. The only thing was that the nicer places wouldn't take us in because we ~~were~~ were Japanese. They would say that the place was just taken or something like that. They were always polite about it so we didn't catch on for a long time that we weren't wanted. It certainly fed me up. We had to walk all over and only the dirtiest apartments with bed-

bugs were shown to us. It was pretty sad. I guess housing conditions are even worse now as the Nisei don't seem to be able to get any kind of a place.

"I'm living in this apartment alone right now as I can't take a room-mate. There just wouldn't be enough closet space for two of us in this Pullman apartment. It's not very practical for me to live here alone because the rent is so high (\$42.50 a month) that I have to use my Army allotment to pay for it. But it's much too small to bring in another girl and it would be too inconvenient. The landlady here is very fussy and she complains because Vivian (CH-54) gets too many phone calls and she has too many visitors. The landlady told Vivian yesterday to get her own telephone or else get out. Shescolds us if we use too much hot water. There are only 7 Nisei in this building and we all live here on the second floor.

"The landlady has no kicks coming because I pay a high rent and I only sleep here. I furnish my own linen and I never cause any disturbance around the place. I have a lot of dissatisfaction about this apartment but I can't do too much about it. I don't have enough heat here and there is bedbugs. The only nice about my apartment is the private bath because it is so difficult to get one in an apartment in Chicago. Due to the present housing shortage, I think I will stay here as long as I am in Chicago. I may go home to Hawaii, but it all depends. I just can't make any definite plans about my future right now.

"I get along very well with everyone living in the building and I know them all. There are 3 Nisei sisters next door but I don't talk to them too often because they seem to want to be too exclusive. They don't seem to want to associate with any Nihonjin living here and I don't care because that is their privilege and

there is no use for Nisei to bunch together.

"I think that the Nisei should spread out in housing because the landlord gets fussy when too many comes in. The 8 here are just enough and I wouldn't care to see any more Nisei moving. The trouble is that we have to go only where we will be taken and not all places are willing to have us because of the lingering suspicion. That's what causes all the congestions, especially in certain district. There are a lot of Nisei who believe in spreading out but they can't do it because they can't find housing. It is easy to go where other Nisei have paved the way. That's why there are so many Japanese living in this general neighborhood. I see a lot of them around Clark St. but I have no contact with them. Dick and I led our own lives completely apart from any Nisei until he was drafted and my present contacts are not in the Nisei group. I don't feel any urge to get together with them because I am perfectly satisfied with other friends that I have made. I have to spend quite a bit of time at work so I don't have too much leisure time to be running around the city looking up Nisei.

"The first job I got out here was at the Sherman Hotel. I was a food checker for the trays that went out to the different hotel rooms. The job was too complicated for me and I knew that I would not be able to do it. I only worked there for one day before I quit. I think I would have been fired anyway. I got this job through one of my husband's friends. After that I went to work at the Presbyterian Book Company. It was a clerical job and not too complicated but I only lasted for only a week. The wages were too cheap, only \$80 a month, and I knew that Dick and I couldn't live on that. That's the kind of places the WRA and the Friends sent me to so I gave up depending on them. I wanted a job with better pay. All the time I was working, Dick went to Loyola to finish up

his undergraduate work so that our expenses were heavy.

"I got my job at McClurg's Company through Isao Fukuba who is a reporter for the Daily Times. He lived at the same house we did for a while and my husband got acquainted with him. He mentioned one day that ~~w~~ there were some jobs open for Nisei stenos at McClurg's so I went down for an interview. I was given a job immediately and I am still working as a steno there. I started work there on March 26, 1943 and I haven't worked at any other place since then. I've had four raises in all since going there and I expect another raise in a few weeks as the boss has promised it.

"My work isn't too exciting but it's interesting enough. All I did from the start was take letters. I got to like the job very much because I've made some fine contacts there. I like the general atmosphere of our office. I know all the people who work in our department and I have a very close hakuji girl friend there now. Her husband has been in the South Pacific for 3 years and my husband is in the Army now so that we have a lot in common. We spend all of our spare time together and we are almost alike in everything. She is of Irish-English extraction. She ~~was~~ in the same department as I was for a while, but Iris has been promoted to be manager of the office now because she has been there for 7 years. There are 4 stenos in our office and Iris is above us.

"There is a boss above Iris but she takes over his duties while he is away. The big boss has 4 departments under him and the president of the company is over all the departments. I am working in the correspondent department. I've known Iris for about 2 years now but I didn't get to know her real well until after ^{Dick} ~~Bix~~ left for the Army this summer. I find that I am able to get along with Caucasians better as a rule because they seem more sincere to me.

I have some staunch Caucasian friends back in California yet. I don't particularly feel that I am too different from the other Nisei but we don't seem to have much in common. That's why I can't seem to get along with most Nisei. My impression is that the Nisei are too superficial and I'd rather have my sincere friends.

"I get along well with the boss of the office. There are about 300 Nisei working at McClurg's now but they are mostly in the billing and order filling departments. There isn't any other Niseei workers in my particular department. The Nisei workers change over jobs quite a bit but they seem to be staying over there now and they don't quit as much. I don't know if the boss will keep all of them on after the war. I hardly think so because there will be plenty of other workers coming back to their old jobs.

"The president of the company wanted me for his assistant secretary, but the girls in our department didn't want me to go because there was so much Xmas rush work to be done. We were quite busy and I didn't feel like walking out on them in order to promote my own future at that time so I had to give up the chance. Was I disgusted! Working for the president of the company would have kept me on my toes everyminute of the day as he has a lot of work. I should have taken that chance in his office but I guess it will come around again soon. The president has taken a special interest me in because he attends the same church. Every once in a while he comes to our department and asks me how Dick is getting along in the Army. He is awfully nice. I see Mrs. McClurg at our St. James church every once in a while. Dick and I were the only Nihonjin who attended that church. Governor Green of Illinois was there for the Easter service. It is a sort of society church I guess. The minister has always been nice to us so that's why we continued to attend there. We just stumbled into it the first time.

"At McClurg Company I have more Caucasian friends than Nisei friends. I seem to get along better with Caucasian workers but maybe that's because I work closer with them. I see a lot of Nisei around the company and I say hello to them but I never converse with them freely or go out with them. There are only a few I know down there. The trouble is that they seem to go around in bunches among themselves and I don't particularly care for that. I think the Nisei should try to mix a little more. It's all right to stick with friends but they should know Caucasians too. They shouldn't discriminate against Caucasians because they have white skins. A lot of Nisei told me that they aren't allowed to go to the Black Hawk (night club) but I never get kicked out when I go with my Caucasian friends. It's only when Nisei go in bunches that they get discriminated again.

"The Nisei workers have a very good reputation as workers at McClurg's now. They seem to be more industrious and efficient than the other employees. The company has a policy of not hiring Negroes and only recently they started to hire Jewish workers. The Caucasians workers in the plant don't seem to care for Jewish workers. They seemed more inclined toward the Nisei, but as a matter of fact, there are a few Caucasian workers there who aren't used to seeing so many Nisei around and they don't particularly like it. Most of them try not to show it but I can see that the feeling is there. You can see them mumbling and grumbling when a Nisei worker walks in. It's partly the Nisei's fault because I find that the Caucasian workers like us very much when they get to know us. When they don't understand us they are more likely to believe what they hear against us.

"I think that it will be better if there weren't so many Nihonjin working at McClurgs. There are more Nihonjin working there

than Caucasians and that isn't so good because the Company may get a reputation for paying poor wages and the Nisei will get accused of causing it. Right now the Nisei workers get an equal chance in wage raises but not in opportunities in getting ahead in the company. In fact, some of the Nihonjin employees get paid more than Caucasians in the same job and they seem to get more wages too. I know that I am making just as much of a salary as some of the girls who have been in that office for 4 years or more.

"But the only trouble is that the Nisei employees just don't get promoted into any of the foreman or supervisor's job. They have to remain workers no matter how long they've been there. There are some Caucasians who have come later than Nisei workers and they have been promoted to take charge of Nisei crews. That's not quite fair because the Nisei should get a chance at the more important jobs too. Money isn't everything. The company tried not to discriminate but it is a little afraid to put a Nisei foreman over Caucasian workers. It shouldn't be that way at all. The president of the company was the first one to bring Nisei workers in and he tries to understand us. There are some Issei in the packing room. Some of the ^{Nisei} girls in the company are getting pretty good opportunities there and I think they get more of the breaks than the fellows. They are doing all sort of office work there and some of them operate complicated ^{business} machines in the office.

"I don't expect to stay on that job permanently. It all depends on whether Dick comes back from the Army and goes to medical school around here some place. He may not have the chance and I'll have to go wherever he goes. If he doesn't come back from the war, I'd rather go back home to Hawaii because there is nothing holding me on the mainland now except Dick. I'd like to go to Hawaii even

now the Japanese Americans over there are getting paid darn good wages. My sister is making over \$200 a month right now. They don't have any kind of discrimination in jobs over there. Even high school graduates turn over \$150 a month to start because labor is so scarce over there. Even the unskilled workers are getting good wages in the islands right now. I'd go over there now if it weren't for Dick. It takes quite a bit of money to travel and I want to save as much as I can so Dick don't have a hard time going to medical school in case the GI bill of rights for school does not materialize. I think there will even be medical schools out here which will refuse Nisei ex-veterans admission. Dick will have to go where he can have the best opportunities to get his training.

"There are all sorts of these things that complicates matters and that is why my plans for the future are quite indefinite. It really all depends on what Dick does and I'll just have to wait and hope that he comes back to me soon. The fellows who are going into the infantry Nisei unit don't have much chance right now because they are being thrown into the thick of battle in Germany and that worries me a lot. Dick is probably on the way overseas right now and I haven't heard from him since receiving his APO address. I have heard that the Nisei soldiers are doing some heavy fighting with the 7th Army right now. I won't ever be convinced that the Nisei combat team is a good thing because I think that they should be scattered out into all different units. Then we won't ever have the suspicion that the Nisei soldiers are being thrown into the tougher spots because they are such good fighters. Maybe that is a compliment but I am not so hot for the idea, especially now that Dick will be in with them. I just hope that it all ends pretty soon.

"Sometimes I get worried about the future but it's not much use. Like most of the Nisei, I doubt if the employers will keep the majority of the Nisei in their jobs after the war. They will get fired even if the Nisei make a good record in the war. That stands to reason because there will be so many unemployed people when all of this defense work stops. On top of that, all those soldiers will be coming back for their jobs. The Nisei didn't have any of these jobs before the war, so that they don't have much of a claim to them. Most of them never worked for Caucasians before they resettled from the camps. In comparison to the total population, there aren't too many Nisei but it will make a great difference in the group if large numbers of them are thrown out of work. There is a possibility, of course, that some of them will stay on. But for all of them, it is definite that they have to work for reduced wages. Before the war, 40¢ an hour was considered a good wage and most of them are making twice as much as that now. They won't be able to keep it up all the time so they had better save their money.

"I don't think that they will get back to California because that isn't very practical. The prospects for the Nisei getting jobs in California after the war is even poorer than our here. I think that the Nisei will probably have to stay out here and take the left over jobs. Maybe they will all work in the hotels or something like that. The Filipinos used to do those hotel jobs but I heard that many of them went into the Army and they will probably return to the Philippines after the war because they will get all kinds of government bonuses and that will make them big shots over there. That's what one of my girl friends told me anyway. The Nisei don't have any place to go. I guess the future for the Nisei getting good jobs after the war are not so ripe.

"If I don't have a job after the war, I'll go back to Hawaii altho my employer has promised me that my job is permanent. But I don't make enough of a salary there and I hate to use all of my allotment up. My greatest necessity right now is to find a better place to live but it's difficult to get a cheaper apartment. I don't know if there are any places out here without bedbugs. The way I am going now, I don't save hardly anything. My income from my work is about \$120 a month and I get \$50 a month allotment. I have to spend \$42.50 a month for rent and my food bill runs about \$20. It takes almost my whole month's pay for my upkeep alone. I have to send all of my things out to the cleaners and laundry and that amounts to about \$10 a month. My incidentals is another \$20. The rest of the money just seems to go. Lately I have been spending a lot of money because of Xmas and New Years. I had to draw out of the bank I don't know how many times. I just got through sending \$50 to my husband. When he was here on his last furlough we spent a lot of money going around to different places because I wanted him to have a good time since I don't know what is going to happen to him.

"We've been paying Dick's property taxes in California but his family will take care of it after this. This property was only in his name. His folks owned a florist business in Pasadena and his father had a few pieces of other property. It's all in Dick's and his brother's name. His brother is going to a medical school in St. Louis right now. My husband would have a place to go back to in California after the war but I'm not quite so sure whether that will be the best place. I think that he would rather live in California but the job opportunities wouldn't be so good. The Army Bill of Rights for school may take care of this problem because he has been promised his tuition plus \$70 a month. He will be able to

get into any medical school then and that's the one bright prospect that he has. Even then I worry because I don't know if the government will keep that promise or not because a lot of other promises have been broken.

"Beyond that, it's not use planning at all. I'll just have to keep on working because my husband won't be able to support me for a long time. Everything depends on what happens to Dick in Europe and I admit that I'm plenty worried about that. Some nights I just lay awake and I have the awful~~est~~ feeling because I worry so much. I feel that I am just existing now and we won't get a real start again until Dick gets out of the Army. We had a pretty good start for a little over a year and I am grateful for that. I don't do too many things right now. I only spend moderately for recreation. I have a lot of gifts to send out and that takes quite a bit of my income. I'm glad that Xmas comes only once a year because I spent well over \$100 for Xmas presents.

"It's a good thing that my health has been keeping up because I couldn't fit medical expenses into my budget. I have to pay up a dentist bill for some work done on my teeth but that should be cleared up within the next few months. I am covered by a hospitalization plan at work and a certain amount is deducted from my salary each month for this. I won't have to spend too much for clothing after this. I didn't have any winter clothes at all when I came out here because I didn't need it before. I used to make all of my own clothing but I don't have a sewing machine now.

"I simply must save all of my allotment money from this month on as I have to have some savings in the bank for an emergency. During the past 2 months I ^{spent} ~~saved~~ up all the savings ~~in~~ I had in the bank because of Xmas and Dick's last furlough. I felt I had to do

as much for him as I possibly could since I don't know what he is going to face when he goes across. I guess he is over there right now. During the time he is gone, I have to think of the future and at least put the \$50 allotment in the bank each month if I can. I don't know how I'm going to do it though unless I cut down on a lot of my expenses. I haven't thrown much of my money away.

"We were able to manage on my small salary during the time Dick was with me because our social life was very limited during our first year in Chicago. Dick was attending college and he had to study quite a bit so that we didn't have much time for social activities. I was busy doing things of my own so that I never got bored. It was a lot of fun keeping house. Once in a while we went to the movies or else we went to call on friends. I never had any time on my hand. Dick had one good friend out here and we met a few other Nisei through him. We also had a few friends from back home. One Nisei fellow we knew married a Caucasian girl that he met at Evanston Institute. He is at Fort Snelling right now. It was a very good match because the girl was so nice. She came from a respectable family. Her parents didn't object too much when they got married. We met a few Caucasian friends through her.

"In all the time we were together, we only went to one Nisei dance, and that was out of curiosity. We didn't like it at all so we didn't go again. Dick was mostly concerned about his future so that we didn't have too much time to be running around seeking a gay time. He expected to be drafted at any moment and the school kept telling him that the best way to get into medical school was to enlist. We thought that there must be another way but there wasn't. All of my husband's classmates got into medical school but Dick wasn't able to even though he had the best marks in class. He

should have been given an equal chance.

"During those months when we were so uncertain about when the draft would come, it was quite a tension on us. We had to make plans for it but nothing was very certain. We just planned that I would stay here in Chicago and keep on working. For a while he wanted me to go back to camp to his family but that wasn't very practical. I also thought of joining the WACs for a while but I gave that idea up. I didn't know what I could do with all my luggage and I didn't want to be permanently separated from my husband.

"I wanted to have a baby but my husband decided that times were too uncertain to start a family. He wanted me to wait until after the war as it was too risky. I decided that this was the best plan because it would have been hard for me to take care of a baby and be all alone out here. I wouldn't have been able to work either. I also had to consider Dick's future and I didn't want him to get so tied down that he would have to give up his medical plans. That's why we decided to wait until the war. Another thing is that I am several years older than my husband and I don't want to wait too long. I only hope that the war won't last 3 more years.

"I guess that I will go on in this indefinite sort of way for the duration. It looks like things are getting much worse in the war right now. Dick isn't too happy about Army life and he didn't want to go overseas so soon. He was only in training for 4 or 5 months. It looks like a lot of Nisei are getting killed in the war now. I don't know what I will do if something ever happens to Dick. I wish that the Army had spread the Nisei out in all of the units over there instead of all being sent into battle at one time. They have certainly proved themselves by now so I don't see the necessity of keeping the combat team intact.

"Since my husband has gone into the Army, I have had to make some adjustments in my life. I think that I am fairly satisfied with the way I am living now because I know that it won't be permanent. I'm just a working girl and I have to fill in my leisure time the best I can. I have one good Caucasian girl friend and I do almost everything with her now. We go to shows, go shopping together, attend plays, and call on her friends. I've been invited to her home a number of times for dinner and I spend one of two week-ends during the month at her place. I don't get bored at all in the evenings because there are so many things to do like letter writing, cleaning, and other things that all girls do.

"The main thing is that I do get lonesome for my husband because I was just getting used to him when he was taken away. I have met a few of the Nisei girls in this building but I don't plan things with any of them because they have their own group. I have enough to do in the evenings to keep me occupied so I don't sit around and mope; I usually go to church on Sundays with some of my friends. It seems that my group out here is composed mostly of Caucasian people now. I haven't kept up with any of my husband's friends because they live too far away. Actually the only Nisei friends I have are those few I know in this building. I know some of them down at work but I never go out on social engagements with them.

"I don't particularly care to meet any more Nisei right now because I wouldn't have time for them. It's all right ^{for} all of the Nisei to get together in big bunches once in a while but I don't like the idea of them congregating all the time. It gets to be such a habit and I don't see where it does any particular good. I can't understand it when I hear some of these Nisei say that they crave

Nisei company. It isn't that difficult to meet Caucasians. The dances and parties out here are all Nisei and I don't believe in that.

"The Nisei should make definite efforts to establish more Caucasian friends but they stick together too much and they are afraid to try it because they have heard so many stories of prejudice and discrimination. It's not that way at all. It's okay for them to keep their old Nisei friends but they should also try and make some Caucasian friends so they can help get the Nisei better known. They will find that their life will be broadened by these other contacts. The trouble is that too few Nisei make this effort because they claim that they don't have the opportunity or else they just aren't interested. They don't have to make fools out of them and chase after every Caucasian for the sake of that alone. If they just had a few Caucasian friends it would help a lot. I'm sure that they would enjoy it. The Nisei aren't that much different from the Caucasians. I can't understand why they feel it is so difficult. I have a suspicion that these Nisei have an inferiority complex and they have created the idea that a Caucasian person is superior to them. It's not that way at all because we are all equal. I think the Nisei would benefit greatly if they could get acquainted with other racial groups. It would help them to appreciate living out here a little more and it might make them feel more secure.

"There are some Kibei out here who avoid meeting any Caucasian and they are very much on the defensive. They think that every Caucasian person is out to get them. They are being very silly when they have their attitudes. I'm almost positive that there are a large number of Caucasians who will accept the Nisei quite easily once the ground is broken. Right now a Nisei can go any place if

they are with Caucasian friends. It's not so conspicuous. I've never had anyone point at me or stare when I've gone any place in a mixed group. I'm sure that if a bunch of Nisei go altogether they will be stared at and it does create a bad impression. That's why some of the night clubs out here are closed to them right now. It's the same thing in housing and other things.

"If the Nisei keep it up the way they are going now, there will be a big Japanese town here. That tendency seems to be developing all along and I don't know how it can be stopped or whether it is desirable.~~xx~~ All I know is that during times like this, it does affect all of us, and sometimes in a bad way. Once I went to look for an apartment up on Dearborn St. For several blocks, none of the landlords would show me the vacancy even though there were signs all over the place. I thought that this was a little peculiar and I sensed that there was a sort of hostile attitude toward me. The truth dawned when one landlady said to me in a very nasty voice, 'Why don't you go down and look where all your people live on Clark and Divison Sts.?' I was astonished at what she said and pretty mad too. That shows how some hakujin are beginning to push the Nihonjin into one segregated district. It's impossible for all the Nihonjin to live on Clark and Divison Sts. but once a Japanese town starts down there everybody will expect all of us to live down there. It's one of the poorest districts in Chicago. It will be too bad if a Japanese town is formed and I wouldn't like it at all.

"I certainly will never live in a Japanese community again. I will keep as far as possible from it. It's not that I hate the Issei and Nisei at all, but simply a matter of greater comfort to me because I will not have the gossip going around so much about me and I wouldn't like those community pressures to be forced upon me

again. The Nisei are trying so hard not to be classified as a race so that they shouldn't get together so much on their own free will like that because pretty soon they will be forced into it. If these Nisei like to live in a Little Tokio so much, why don't they go back to camp which is a completely segregated place. The Nisei should resettle with the idea of trying to be like any other American and make a strong effort to succeed in this. I know that it is difficult because very few of us can make those adjustments without a great deal of conflict. We have to consider many things and it isn't pleasant to be lonely in a large city. It's natural for Nisei friends to get together but the difficulty is that these circles grow and grow and then it's too late to expand out when the Nisei really want to. It's better to avoid all that and make a slight sacrifice now. It really shouldn't be much of a sacrifice because Nisei circles aren't too pleasant. All they do when they get together is to talk about camp life and dances. I'm sure that the Nisei have more interest than that.

"The Issei are a special problem out here, I admit. Most of them can't talk English very well so that they are not able to mix as readily as the Nisei. Perhaps it is better for them to remain in camp because the conditions out here are really tough. They shouldn't have such hardships forced on them for the remaining few years of their lives. It's just as well that many of them finish out their life in retirement in the government centers. However, it is a much more difficult problem with those families which have young children. The children definitely should have their chance in a normal community and many parents resettle with that in mind.

"I know that the Issei have a right to make a living and that's why they ~~have~~ start hotels and restaurants out here. But I

just don't like the idea because it brings all the Nisei together. It's such a difficult problem. In the long run I think that these movements to come together will do more harm than good. There seems to be quite a development of a Japanese colony up on Clark and Division Sts. right now and I don't like it at all. It's too conspicuous. Another thing is that many of the loafers among the Nisei hang around the street corners up there. I don't think that the nicer Nisei would want to live there at all but many of them are forced to out of circumstances. It really will be bad if all of us are forced by circumstances to segregate up there, but it's nowhere near that point yet. I don't know any of those Nisei who hang around Clark St. personally but I haven't heard many favorable things about them. They look like a pretty wild bunch. A lot of Issei are living up that way now and I just don't like the way they are pulling all the Nisei together. The Nisei are old enough to take care of themselves and they shouldn't depend on the old folks anymore. It seems to unnecessary and yet the Nisei are the ones to complain that they have to get together. I wish there was some other way to solve the whole problem. It doesn't bother me too much personally, but I can see where it eventually might influence me and I don't care for that day to arrive.

"At the same time I don't think that the assimilation idea is completely possible. It is possible for the Nisei to work into the general community though. Not all of them have to intermarry but I don't see any objection to that. Look at Toshio. He was such a quiet Nisei boy and scared of Nisei girls. Yet, he got married to a very nice Caucasian girl because he made a definite effort to adapt himself to life out here. It doesn't have to come to intermarriage if that is what the Nisei object to. It's simply a matter of getting good friends who are established here and obtaining that

air of security which they all lack.

"Right now it appears as if the majority of the Nisei will do nothing about this problem but drift into segregation. However, there will always continue to be a minority group who will keep open the avenues of integration by their efforts. I think that the more venturesome ones will go back to California and try out a new life there. The vast majority of the Nisei and Issei are afraid to go back to California because they have heard so many rumors about people being knifed out there. Just the other day a Nisei at the plant told me very seriously that it would be impossible for any Nihonjin to go back to Santa Barbara because the City Council has posted signs on the city limits saying 'Japs Keep Out'. I know that it isn't true at all. My husband was telling me on his last furlough that many of the Nisei soldiers were discouraged because they heard certain veterans organizations will never allow them into membership no matter how good a record they make in the war. That is discouraging but I am sure that the majority of the Americans are not as narrow as that. Maybe it will turn out that the best way to avoid being pulled into a Japanese town out here is to pack up and move to California where there won't be too many Nihonjin!

"I'm concerned about the Nisei and their future because I believe that whatever happens to them will also happen to me. I can't get away from them entirely and I don't try to escape them just because they are Nisei. I know that other people will continue to look upon me as a Japanese even more if the Nihonjin segregate themselves out here. That's the way it was in California. For instance, nothing could have kept me in California when the evacuation came around. I had to go with all the rest of them

because I was classed as a Japanese. It didn't make any difference how much of an American I was culturally. That was true for the whole group of Nisei. The only basis for that was the Japanese community which made them very conspicuous and everyone was thrown under suspicion. It wouldn't have happened at all if the Nisei had been allowed to spread out and integrate themselves more. They have that chance out here and I hope that they will eventually take full advantage of it. That's why I hope that the Nisei make good out here so that it will benefit me directly.

"The way the Nisei are ~~xx~~ doing things right now, I am inclined to be rather pessimistic. I think that after the war, practically all of them will be kicked out of jobs because they haven't secured enough of a foothold here yet. It will take a much longer period and a general depression certainly won't work to their advantage. It is a possibility that they will be able to keep their present housing as the Nisei have a good reputation of paying their rent promptly and they keep their apartments clean without creating big disturbances. I am afraid mostly of the job situation. They won't be able to keep their defense jobs and the returning soldiers will get first call on all civilian jobs when they come back. Right now many of the bosses say they plan to keep the Nisei on, but they will change their mind when the pressure is applied. The bosses won't be so willing to keep the Nisei worker on if protests from all sides come pouring in. The Nisei have to make much more progress and I don't think that the process is going along fast enough at the present time. I don't know exactly how this could be done, but I wish that it would.

"The war isn't going along so well at present. I think that it might drag along for a couple of years yet. It may even go on

for years and years with first one side winning some battles and then the other. I don't believe in the unconditional surrender term as this is only prolonging the war. It won't solve anything to completely crush Germany and Japan and make slave nations out of them. The people of these countries should be given a fair chance to make a living like we should have it in this country. The war could be settled by a negotiated peace by both Germany and Japan. There is nothing gained by taking more and more lives each day and creating all that hatred. The war casualties have gone way up and the Army wants to draft a lot more fellows this year. It will just go on and on. I think that the majority of the people in the world really want peace. If they all refuse to fight, we wouldn't have these terrible wars.

"There's a lot of rebuilding to be done after the war. I'm afraid that all the hatred will continue to be concentrated on the Japanese as this country doesn't seem to be hating the Germans so much. It might get harder for us if Germany is defeated first of all and the war is prolonged in the orient. I fervently wish and hope and pray that the war will be over very soon. I want to get back to a normal life again and I can't do it until my husband comes back with the rest of the soldiers.

"Life is always changing and I am changing along with it. I've always been very independent, but I am also very sensitive. During times like this, the sensitive feeling are emphasized more. In a way I am sensitive about being a Japanese because everything bad about them is being headlined right now. I can't help that because I stand out in a group as being a little different. It doesn't make me any less of a loyal American to have this consciousness. Once my husband and I went to a large bar down in the Loop with some Cauca-

sian friends. The bar tender jokingly called me Irish. Then some of the other patrons got curious and they wanted to know what I was. I had to explain that I was a Japanese American. I felt very funny that time. I always hate the subject of race to come up for discussion in a strange group. My close friends forget about race, but I get conscious of it when I got out in public. It's something hard to overcome and I can see how it bothers the majority of Nisei a great deal. That's why they are hesitant about broadening their circle of Caucasian friends. But I can truthfully say that I don't feel inferiority complex of being of orient^{al} descent. It's just that it's uncomfortable at times and I think it is important to emphasize that I am American in heart and mind.

"Since the evacuation, I have developed a lot of self confidence but I am not over-confident. I have found that it is fairly easy to make Caucasian friends and that gives me more confidence. It's much easier than in California but not as easy as in Hawaii. I am restless right now and dissatisfied with my apartment, but that is because of the blasted bedbugs. Otherwise I would be completely satisfied since I couldn't do much better under the circumstances. My work is close and I have some fine friends here. Chicago is such a dirty city and I'd like to get out of it as soon as Dick comes back.

"On the other hand, it might not be so good to go back to California because I might not be able to get the same kind of job as I have now. If my in-laws go back, I might go back too but I don't think that I could live with them again after what I went through in camp. I'd like to go back to Hawaii until Dick comes home but that is so far away. I really like the mainland much better than Hawaii but I am sort of homesick and I'd like to see my parents and

family once more as it's been six years since I left home.

"The main think I like about the mainland is that there are so many conveniences here. In Hawaii we don't have the large department stores. The islands are civilized but life goes on at a slower pace. Maybe it's better because one gets a greater enjoyment out of life that way. It would be so nice to go back there and there really is nothing holding me back now. But it's all a big unknown question and I just can't tell about the future.

"I haven an idea that it is going to be a great struggle for my husband and me for a number of years yet because the Caucasians are not going to forget what Japan has done in this war too easily. There will be many Caucasians who will still try to blame us for the war. I'm a little afraid that my husband's future is going to be a difficult problem even if he gets his medical training through the Bill of Rights. There will remain the question of how and where he will establish himself. Whether we succeed or fail will depend mostly on how my husband makes out. I expect to keep right on working until I have children. I wouldn't be satisfied staying around the house and doing nothing all day. It sure will be good when Dick comes back to me and we can start out once again. That's the day I am eagerly looking forward to and I hope that it will be very soon. I'll be able to take anything after that because it will be such a comfort for me to face things together with my husband. I hope that all of the Nisei will be able to start anew with a fresh and promising future ahead of them after the war. Not all of them are going to have this dream come true."