

Interviewer's code

Evacuation and Resettlement Study,
February, 1944 (Revised)

Ay Maruoka

Amy Manate (psued.)

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview Nov. 2, 1944 Interviewer C. Kikuchi

1. Case number #57 2. Sex, M (F) 3. Marital stat. M (S) D W O

4. Present address 1035 W. Belden Ave. Entered 6-7-44 Left --

5. Later addresses _____ Date _____
_____ " _____
_____ " _____
_____ " _____
_____ " _____

6. Birthplace San Francisco 7. Birthdate 1-21-21

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 Francisco, Calif.</u>	"	<u>1921</u>	<u>1942</u>
(b) _____	"	_____	_____
(c) _____	"	_____	_____
(d) _____	"	_____	_____
(e) _____	"	_____	_____

11. Assembly Center Tanforan Date 4-'42 9-'42

12. Relocation Center Topaz Date 10-'42 5-23-44

13. Addresses since leaving Relocation Center
(prior to "present address")

	Entered	Left
(a) <u>Windsor Hotel, Chicago</u>	<u>5-26-44</u>	<u>6-7-44</u>
(b) _____	_____	_____
(c) _____	_____	_____
(d) _____	_____	_____
(e) _____	_____	_____
(f) _____	_____	_____
(g) _____	_____	_____

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

Relationship to Resettler	Age	Sex	Birthplace	Occupation	Religion
(a) <u>Father</u>	<u>60</u>	<u>M</u>	<u>Japan</u>	<u>Insurance agent</u>	<u>Buddhist</u>
(b) <u>Mother</u>	<u>50</u>	<u>F</u>	<u>"</u>	<u>Housewife</u>	<u>Christian</u>
(c) <u>Self</u>			<u>S.F.</u>		<u>"</u>
(d) <u>Brother</u>	<u>20</u>	<u>M</u>	<u>S.F.</u>	<u>Student</u>	<u>"</u>
(e) <u>Brother</u>	<u>16</u>	<u>M</u>	<u>S.F.</u>	<u>"</u>	<u>"</u>
(f) _____					
(g) _____					
(h) _____					
(i) _____					
(j) _____					

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

Give symbols

What other related persons?

Relationship to Resettler	Age	Sex	Birthplace	Occupation (as of Dec. 1, 1941)
(a)				
(b)	All except father who was interned			
(c)				
(d)				
(e)				
(f)				

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

Give symbols

What other related persons?

Relationship to Resettler	Age	Sex	Birthplace	Occupation (as of Dec. 1, 1941)
(a)	#15			
(b)				
(c)	Father joined them in August, 1943			
(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)	Self						
(b)	2 others (2/3 Japanese in house)						
(c)							
(d)							
(e)							
(f)							
(g)							
(h)							

18. Educational history of resettler

Grammar schools (name and location)

Dates

Grade completed

Emerson, S.F.	1927-33	
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High schools (name and location)

Dates

Grade completed

Girls' High, S.F.	1933-38	12th
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Colleges, universities and vocational
schools, (name and location)

Dates

Grade
completed

Degree

Attendance at Japanese language
school, location

Dates

Japanese School, S.F.	2 years	
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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
	never voted	Republican

2. Central Utah, 10/3/42
3. Tanforan 4/30/42
4. 2945 Pine Street, San Francisco, Calif.
5. Joe Shigemitsu Maruoka Japan
Ryo Aato Japan
- 5a. U.S. Insurance agent Abroad Student
7. Grammar school, Emerson, S.F. 1/26 to 12/32
High school, Girls Hi- S.F. 1/33 to 12/38
- 7a. Bookkeeping-High major
8. None
12. 60 100 lbs.
13. No major defects
18. Single
19. Daughter
20. 1/21/21
23. No
- 24 High-4
- 25 Speaks Japanese
27. Bookkeeper
- 27a. Library assistant
28. 10/42 WRA Office services, mimeograph operator, \$16
9/42 to 10/42 WCCA Employment office, Senior Clerk \$12
5/42 to 9/42 WCCA Master file, Senior Clerk, \$12
5/42 to 5/42 WCCA Dining hall, Server, \$8
1/39 to 4/42 Mrs. M. Sato, Bookkeeping, Stock recording, selling
Jewelry Shop etc.
414 Grant Ave.
San Francisco, Calif.
29. Reading, knitting, -hobbies
O.P. File Clerk, typist
30. Protestant-Presbyterian
- 31.

Aiko's mother, Ryo Maruoka

2. Same
3. Same
4. Same
5. Sato, Tosuke (dec.) Japan
Watanabe, Yoshiko Japan
- 5a. U.S. --- Abroad Middle-school teacher
7. Grammar school, Takata, Niigata-Ken 1902 to 1909
High school, Sano, Tochigi-Ken 1909 to 1910
College, Aoyama-Jogakuin, Tokio City, 1910 to 1916
- 7a. Honor student at the college in Japan
8. Japan 1895 to 4/20
12. 60 102 lbs.
13. No major defects
18. Married
19. Head
20. 9/15/95
23. No
24. Japan 14
25. Speaks English
- 27.
- 27a. Seamstress
28. Housewife
29. Hand and machine sewing; hobbies--reading books (Japanese)
30. Protestant--M.E. Church

Aiko's brother, Kazuo Roy Maruoka

2. Same
3. Same
4. Same
5. Maruoka, Shigemitsu Japan
Sato, Ryo Japan
- 5a. U.S. Ins. agent Abroad Student
7. Grammar school, Emerson, San Francisco 1/34 to 12/39
Junior high, Roosevelt, S.F. 1/40 to 4/42
- 7a. Honor Roll Student Jr. High
School orchestra clarinet player Roosevelt Jr. High
8. None
12. 61 114 lbs.
13. No major defects
18. Single
19. Son
20. 3/20/28
23. Yes
24. High-1
25. Speaks Japanese
27. ---
- 27a. ---
28. Student
29. Hobbies: Stamp collecting; trumpet playing; clarinet playing
Sports football
O.P. None as yet
30. Protestant, Presbyterian
- 31.

Aiko's brother, Frank Mitsuo Maruoka

2. Same
3. Same
4. Same
5. Same
7. Grammar school, Emerson, S.F. 1/30 to 12/35
Junior high, Roosevelt, S.F. 1/36 to 12/38
High school, Commerce, S.F. 1/39 to 12/41
College, S.F. Fr. College, S.F., 1/42 to 4/42
- 7a. Honor Roll Student High school
Major Hi. Sch. Sales and History
Major Fr. Coll. Insurance
Vice-Pres. Spring '41-Pres. Fall '41-Japanese Student Club Commerce Hi.
8. None
12. 68 145 lbs.
13. No major defect. Recovering from appendectomy operation. Wears glasses.
18. Single
19. Son
20. 11/8/23
23. Yes
24. College-1
25. Speaks Japanese
27. Student
- 27a. Musician (bugle and sing)

28. 10/42 -- Topaz, Utah, Accounting Div. Timekeeper, carpenters
Sign painters, janitors, cab.
makers. \$16
5/42 to 9/42 Tanforan San Bruno, Calif. Kitchen-help (coalman) \$8
2/42 to 4/42 Chop Suey Rest. S.F. Waiter (part time) \$5 wk.
6/41 to 7/42 Oakwood Farm (Pear ranch) Picking pears, hauling 50¢ hr.
Martinez, Calif.
29. Skills--Bugle-playing, scouting (Jr. Asst Scout Master, Troop 12)
Hobbies--Singing, printing (compositor)
O.P. Accountant (C.P.) Office work
30. Protestant, Presbyterian
31. Japanese school attendance in U.S. 1937-1938

Evacuation & Resettlement Study
Charles Kikuchi
Chicago, Illinois
December 4, 1944

CH-57
Amy Manabe (psued.)

Amy Manabe, 23, is an example of the more hesitant type of Nisei. She lived in San Francisco prior to the war. After graduation from high school she worked for 3 years in a Japanese art goods store on Grant Ave. At the present time she is doing clerical work for a religious publishing company. She is rather indefinite about her present and future plans since she feels that she is not settled down yet altho she does not know exactly what it is which seems to be lacking in her life. Amy appears to be a rather ~~xx~~ cheerful individual and quite friendly. Her only previous contacts with Caucasians has been only in church circles.

Amy Manabe, 23, was born on January 21, 1921 in San Francisco, California. She lived in that city until her evacuation to Tanforan Assembly Center in April, 1942. Amy was sent to the Topaz WRA center in October, 1942. She remained there until her resettlement to Chicago on May 23, 1944. During the first week of her stay in this city she remained at the Windsor Hotel, a Japanese hotel, but moved up to 1035 W. Belden on June 7, 1944.

Amy's younger brother and parents are still in the center while her next younger brother has resettled. Her father, 60, was an insurance agent prior to the war. He was interned for a considerable period of time before immigration officials permitted him to rejoin his family in the relocation center in August, 1943.

Amy attended the Emerson school from 1927 to 1933 and then continued on to Girl's high school in San Francisco where she graduated in 1938. She also attended a Japanese language school for a period of 2 years. After her graduation from high school, Amy worked for 3 years as a clerk in a Japanese art good shop for an average salary of \$60 and \$75 a month, she claims. One of her friends who worked with her stated that the salary was only \$50 a month at most. Amy did clerical work in the assembly center and the WRA camp. At present she is employed as a typist clerk for the Baptist Publishing Company.

Amy is about 5 feet in height and rather plain in appearances although her personality seems to be fairly well developed. She is rather shy upon meeting a strange person but she quickly adjusts herself to meeting new Nisei friends. However, she stated that it was a little more difficult for her to feel at ease among Caucasians since she felt there was some difference. She does not

recognize this as a manifestation of an inferiority complex. However she does not feel secure out here so that she has some mental reservations about returning to the center life in the event that the economic situation for the Nisei gets difficult. She has not any immediate plans for the resettlement of her parents. Amy would like to get married if she could find a suitable husband. She feels that one of the greatest problems is meeting other Nisei in a normal setting. Most of her social activities out here have been centered around the Fourth Presbyterian Church, which is attended primarily by Nisei.

Amy is living with Mrs. Nabase and her daughter. Further comments about this individual will be found in the excerpts from C.K. Diary which follows:

November 1, 1944: I dropped in to visit Sunny and Vivian (CH-54). Amy Manabe and Toshi Sugiyama were there so I was introduced to them. Amy said that she lived in the barrack right behind me at Tanforan but I didn't remember her altho I claimed I did. She said I looked much "stouter" than when she saw me last. She talked rather freely so I arranged to go visit her some time as I think that she would be willing to be interviewed if I make the right approach..... I left on friendly terms as Vivian wanted me to come to dinner sometime and Amy said that I would be welcome to visit her on the north side when I got around to it since she was home most of the time anyway....

November 3, 1944: This evening I went up to the north side to start my interview with Amy..... I did not get very far with my interview with Amy as three other girls came in to visit so I just sat around and listened to their conversation. Amy seems to have led a rather colorless life before the war. She has some personality but it has not been fully developed. Her father was an insurance agent in S.F. and the family did not live right in the Japanese section. Amy went to Girl's High so that she said she has always been rather timid around boys. Her whole social activities has been centered around the church. She went around exclusively with Nisei before the war and she has picked up her old contacts out here. She goes to the Fourth Presbyterian Church occasionally. Prior to the war she worked for 3 years in a Japanese art goods store on Grant Avenue for \$40-50 a month. She is making twice as much out here in her secretarial job.

Amy is living in a house on Belden Avenue which has about two-thirds Japanese. As soon as I entered the place I smelled the

Japanese food. There are several Issei in the building. Amy has a room of her own on the fourth floor but she eats with Fumi Adachi and her mother. Fumi and her mother lived in Richmond before the war. The whole family is out here now..... Fumi is a rather quiet girl, more on the average side. She went to the same church with Amy in S.F.

Sumi Shimizu, Yasuko Kasumoka and Toshie Teraguchi were the 3 girls who visited. I didn't talk with Fumi's mother as she understands little English and does not speak it..... A lot of the conversation was carried on in Japanese so that I did not catch this part of it. However, I thought that this group represented the usual type of Nisei talk. Several rumors were passed on..... On the whole, I was impressed by the fact that these girls seemed to be more settled to Chicago life than the fellows. This seems to be true of most Nisei girls in general..... The girls passed a lot of gossip about who married who, what girl was going to have a baby, what kind of clothes was in fashion, where their friends were located, who was the newest arrivals in town, what girl was getting a reputation for having a secret love affair, the high cost of living out here, where one could look for housing, etc.

One of the noticeable differences with the pre-war Nisei conversations was the glib way in which they talked about all sections of the U.S. In this way the Nisei have been immensely broadened... I was rather pleased that these girls did not seem to be so bitter towards their lot in life as the Nisei fellows. All of the girls agreed that there would be a depression after the war and that the Nisei would have to get together and cooperate to help each other out since nobody else would be interested in helping them very much. I got the impression that they were all still on the fence

about who they want to win the war.....

November 8, 1944: I dashed over to Amy's to finish up my interview with her. I was there until about midnight. Mrs. N. and her daughter Fumi were out so that Amy talked much more freely. It seems that Mrs. N. was most suspicious of what I am up to. She thinks that I am doing some kind of FBI work and I can't explain what it is all about because of the language difficulty. With such a suspicious nature, I have concluded that I will not even approach Mrs. N. for an interview, using her daughter as the interpreter. I was rather disappointed that I have lost my interview with Fumi because of this. Amy said that Mrs. N. had forbidden her daughter to be interviewed and "Fumi does everything her mother tells her to." Fumi can't even get out of the house without the old lady tagging along. Amy said that Mrs. N. was so afraid that her daughter would get raped. She has heard a lot of stories that Chinese men were posing as Nisei and luring innocent Nisei girls into opium dens and then raping them. It made me laugh when Amy said that Mrs. N. wondered if I were a Chinese because I didn't speak Japanese!

Amy tried her best but she didn't seem to be able to express herself too clearly. I listened to her for about 5 hours, but I had to ask a lot of questions. It wasn't that she was reluctant to talk as she kept saying, "See, didn't I tell you that I would not make a good interview? I just don't remember and I never had any thoughts on a lot of things you ask." That is probably the truth of the matter. Amy has an under-developed personality. She has never had a steady boy friend so that she is quite worried about getting married. She feels for this reason that the baishakunin system is a good thing as "I think I could learn to love my husband

even if it were arranged, if he were kind to me." Amy is quite conservative in her ideas but she would really like to get integrated if the "hakujins will give us the chance".

Amy is 23 years old, but she listens to everything her parents tell her. She did not leave the center until this year because of her mother's objection that all of the Nisei girls were going wild out here. Amy was contented to remain in camp as long as her friends were still there, but she got extremely restless when they started to leave one by one. She is now working as a typist-clerk for the Baptist publishing company. Her life expectation right now is to make a lot of money so that she can resettle her family in a "nice home located in a friendly district". She doesn't get out too much as she has settled down to a fairly routine life. Amy is quite religious but she honestly admits that she goes to church out here for social purposes and she hopes that she might find some nice boy to marry. She said that she went to the Japanese services at the Moody Church for a while but the L.A. group there was not so friendly. Now she goes to the Fourth Presbyterian Church which holds special Nisei services and she said that she was getting in with the Seattle group and that some Nisei activities were planned. She feels that there is a definite need for a Nisei social center around here. In spite of this, she is very much opposed to the development of a Little Tokyo.

Amy's mother allowed her to resettle if Mrs. N. looked after her. Amy does everything that Mrs. N. says. It is a good example of Issei control making progress out here. In political sentiments Amy is "neutral" as she claims that she does not know too much about what the war. She would like to see a negotiated compromised peace even though she feels that this country is her choice. She is not

quite as conservative as many other Nisei I have seen and heard in the past. I suppose she is one of the marginal cases left in camp and these people only come out when the outlook is more promising. They are definitely not the pioneer group. Amy said that she might have to go back to camp after the war as she was certain that most Nisei would lose their jobs. She feels that the hope of the Nisei is to get rid of the inferiority complex. She feels that the church will accept them and this is the best way to get integrated. She has made some Caucasian friends at her office as the staff is composed mostly of church people. Amy went to the same church in S.F. as Kimbo (CH-53) so that she has picked up this contact. All of her Nisei friends out here are former friends from S.F. or camp. I have an idea that Amy belongs to the 80% or more Nisei who will find integration more difficult task because of the greater hold of the Japanese culture over them. I would say that Amy is Americanized enough as far as habits and standards of living is concerned, but there still exists that difference in thinking which is more closely tied in with the Issei patterns of thinking. I suppose that this is to be expected in the cases of the majority of Nisei and it is remarkable that they have made the progress they have. If Amy can make fairly suitable adjustments, then I think that most of the other Nisei can do the same....

Amy Manabe's own life story follows:

"I don't know why you are interested in interviewing me because nothing exciting ever happened in my life. I never had any experiences which have made a great impression on me and I don't think I'll be able to remember about things in the past. I'm very vague about my family history because I never asked my parents about what they did before I was born. My life was pretty calm and it wasn't disturbed too much by evacuation, I don't think, except that it caused some hardships on my family when my father was interned. I don't think I feel very bitter about it because it's something that just happened and I haven't pondered on why it was caused and who is to blame. I have tried to live just as calmly and peacefully as before. My life in camp was not very exciting and I didn't go through very many reactions. I'm trying to pick up all over again out here and it isn't so different from the life I led before except that my parents aren't here. About the only thing that makes a difference is that I am 2 or 3 years older now.

"I don't know much about the beginnings of my family history in the United States. I don't think dad ever mentioned when he came to this country but it must have been between 1910 and 1920. My mother came around 1920 with a lot of other Japanese ladies who were coming to get married to Issei men. My mother was a picture-bride like everybody else and her Japanese kimono was one of her most cherished possessions. It's too bad that she got so scared when the war broke out and burned it up.

"Come to think of it, my father may have come to this country much earlier than that. I think he must have come when he was still a young man and now he is over 60. I know that dad went to Oakland Tech high school for a while. That was where he learned his Eng-

lish. He worked as a school boy. After he learned a little bit of English he got a job as a salesman in one of the first Japanese art stores open on Grant Ave. in San Francisco. I don't know how many years he did this work but he picked up much more English when he came into contact with hakujin customers. I guess he saved up some money so that he was finally able to send for mother around 1920. I was born within the next year after that.

"Upon getting married, my dad decided to strike out on his own because he wasn't making too much salary as a salesman. There were quite a few Japanese in California by this time and he noticed that many of them were getting insurance. He made some contacts with an insurance company and became a representative for the Japanese community. He was able to do this same work right up until the evacuation. Dad's company was the California Western States Insurance and he was with them until Pearl Harbor and he made a fairly comfortable living for us. There was more prestige in this kind of work than being just a worker so that dad liked it fairly well. It was a good thing he learned a bit of English as he might have become a farm worker. Dad came from south Japan where his family were farmers for hundreds of years. Mother was from the same province and dad arranged to marry her through letters he wrote to his relatives over there.

"My dad was a jovial type of person and that is why it was fairly easy for him to get acquainted with prospective insurance customers. He always stressed the fact that they would get a large sum of money if something ever happened to them. For a long time it was quite a fad for all the Japanese to take out insurance because all of the better educated Issei turned into this kind of work if they did not have businesses of their own.

"In the home life dad tended to be rather strict with me in a way even though he had many broad-minded ideas. He thought he was doing it for my own protection and I never resented it much because I never thought it was unreasonable. I always knew he tried to act in my own interest. Dad was always trying to help other people out in their difficulties and other plans. He was able to develop a very active leadership role in the San Francisco community because everyone seemed to respect him. He was active in Japanese social affairs and also helped out with Community Chest drives. He would go to all of his customers and get donations for the Community Chest as he felt that it was up to the people in the neighborhood to help out things. He also took up contributions for the more Japan type of organization. He never did mention very much about his work at home but I think he did belong to the Japanese Association and some other clubs like that. That was the only reason he was interned but the evidence was rather flimsy in his case and I think it was a great injustice that he was not released right away. That was the time I felt close to my father as I had taken him more for granted before the war broke out.

"I was the closest to my mother and she had a great feeling toward me also. She was always kind and thoughtful to the 3 of us and she did not try to show me any preference. Mom tried to live a good life according to the Bible as she was quite religious. Some missionary in Japan had treated her with kindness and told her all about America so that she always appreciated the religious people. That is why she believed in being kind to all of her friends. The only social affairs that my mother too part in was in church activities because she didn't have time for anything else on account of the 3 children. However, my mother had a love for nature because

she thought that it was a handiwork of God. She always saw the good in life. My mother's ambition in life was to live completely for her children so that we could grow up with strong character and a certain humbleness towards God. She didn't particularly stress religion to us but I sort of accepted it because the goodness reflected off my mother so much that I thought religion had done it. At times my mother got rather homesick and she wanted to go back to Japan in order to see her parents once more. She used to write a great manner letters to them telling them of the wonders of America and this influenced other people of the province to come to California until the immigration was closed to the Nihonjin.

"My mother seemed to be well matched to my father as they got along swell and they never did have a single big fight which threatened to split the family up. My father was a more dominating person so that he had the upper hand in most of the family affairs, but he was never permitted to make any decisions about household functions because that was up to my mother.

"When I was real young we lived on Post St. but later on we moved up near the Presidio. I never did live entirely within a Japanese district like San Francisco because my home was surrounded by Caucasian homes. It wasn't too far from the Japanese town tho. We were about the only Japanese family in our whole neighborhood. That is why my brothers and I got to learn how to play with children of other racial groups. We were about the only Japanese family in the whole neighborhood. I have two younger brothers besides myself.

"Our home in San Francisco was a large place just like a real home. My parents taught me a lot of Japanese customs while growing up but I don't think that I follow very many of them anymore. My

parents told me that I should always be kind to elder people and they gave me a lot of instructions on how to act in front of company. They always taught me these customs in the Japanese way even though I felt that they were good practices. We talked Japanese all the time in our home even though my dad understood English. He insisted upon us talking Japanese so that we would learn the language well since we were too far from the Japanese school. I talked half English to my brothers but we knew Japanese fairly well. We ate Japanese food all the time. An old Issei vendor used to come around with Japanese food about once a week and my mother would stock up. Once in a while my dad would stop in Japanese town on his way home and he would pick up Japanese food. I acquired quite a taste for it so that's why I like to eat it now. On special holidays we would have a big feast which was more in the way of American style like Thanksgiving and Xmas. On New Years we would have many variety of Japanese food set out on the table for all our friends to taste. Xmas would also be a day for a large dinner and we would spend most of that day at the Japanese Christian church.

"While I was young I didn't have much contact with the Japanese town except in church group. I guess this was true all the way through because I never did join any other Japanese group in San Francisco as I wasn't down that way very much to attend meetings. The San Francisco Japanese town wasn't too big anyway and there was nothing special for me to see. It was a bunch of old houses with Japanese stores. The good thing about it was that it was located in a fairly clean district. Once in a while I would go down there in order to wander around some of the stores. I enjoyed going down to Chinatown much more because it was most picturesque and there were more tourists strolling around. The only other people I ever

saw in Japanese town besides the Nihonjin were kurombos and Filipinos.

"I did have a direct contact with the Japanese community for a while when I went to the language school. I attended for 2 years regularly after my public school classes. That was when I got to high school because I had lived too far away from Japanese town when I was going to grade school. I stopped going ~~to~~ the language school after I graduated high school because I started to work. That is about the only contact I had with Japanese town altho I did visit my friends down there quite often.

"The neighborhood I lived in was quite different because it was a residential district and mostly Caucasians lived there. The people all seemed nice and we were never looked down upon. There were a few colored people living in that district but the hakujin didn't care for them so much. Our landlord was an Irish couple. My mother wasn't able to speak English very well but she got to know some of our neighbors quite well. She was especially close to the landlord's wife as they were both religious and they liked to discuss that subject. That's why I started to go to church as my mother forced me to go when I was quite young and it became a habit so that I never did stop.

"There were not many children in our neighborhood but I got to know most of them. There were not any Nisei in that group because we were the only Japanese family living in that area. I just ~~far~~ grew up with hakujin and I didn't notice any difference until I got older. Then the hakujins started having parties and I felt sort of left out. They invited me a couple of times but I didn't go because I felt the difference too much. Some of the older hakujin were quite friendly with my parents and they would even make a call on our

house on holidays like New Years in order to taste the food that mother had set up on the table. They seemed to be quite impressed by Japanese culture and they were always asking questions about it. I couldn't explain to them because I didn't have the background. We also had many Japanese visitors in our home because they were friends of my parents. They used to come and visit us quite often and some of them would talk about their life in Japan if they came from the same ken. I guess they got a little homesick when they talked about the old country. My father had an automobile so it was no trouble for him to go visit his friends.

"All this time I was leading a pretty average life and I never had any mental conflicts that some of the Nisei told me about. [I just grew up and took things as they were and I never questioned why certain things existed. As I grew older I accepted the idea that I was a Japanese because people didn't distinguish between the Issei and Nisei very much and it didn't seem to make any difference. < My home life was comfortable enough and I didn't find it intolerable so that I had no occasion to rebel against Japanese customs. > I was an American too but I had sort of a reservation about that because I was aware of a color difference. This didn't come to me until after I got out of grade school.]

"I started to attend Emerson elementary school when I was 6 years old. I think I was a pretty introvert student so I never said anything in my classes until I got to the sixth grade. I was shy and I preferred to remain in the background. It would make me blush if I became the center of a lot of eyes and I couldn't speak. That was the way I was and I later found out that most of the other Nisei girls were pretty much the same way.

"After I reached the seventh grade I started attending Girls'

High School which was located near the edge of the Japanese community. There were no boys in that school and that is the reason why I developed a shyness toward boys and I was afraid of them. I never did completely overcome this feeling. In a way I am sorry I did not go to a regular high school like many of the other Nisei girls because they developed a more extrovert personality. There were quite a few Nisei girls in my high school and many parents preferred to send them there as it was like the educational system in Japan where the sexes did not meet in school. It took me a long time to get away from that introvert feeling and I always felt that I was more backward than the other girls and a little more different from the regular Nisei girls.

"In grammar school I had a few friends. There were about 6 or 7 Nisei children in my class and I palled around with a group of these Nisei girls. We never talked to any of the boys in the school. I only went around Nisei girls in high school too because I didn't seem to have anything in common with the other girls. I studied hard and that was the most important thing in my school life. I was a B average throughout my school. I never did overcome my feeling about reciting in class as I was so shy. I guess I was just brought up that way because my mother felt that it was a good trait to be humble at times and she did not believe girls should be too noisy in public places.

"It was in 1933 that I started the last part of sixth grade at Girl's High School. They had a sort of combination Junior High and Senior High there. This was the closest high school to my home and my mother felt that I should go there because it was located only a few blocks away from the Japanese school so that I would be able to go to both. Girl's High was considered one of the better schools in

San Francisco. There were quite a few colored girls going to that school but I never got acquainted with them because they stuck to their own group. I took a business course after I got into the senior high level. It was then that I joined the Commercial Club and I became a little more active in school affairs. I was the Vice-President of the Club in my senior year. That was the occasion when I started to go around with some hakujin girls for the first time. Our Commercial Club would go around to different businesses in the downtown district so that we could get a first hand view of how it functioned. I began to enjoy the company of these Caucasian girls in the club because they acted so free and easy. I never did develop to the point that I took part in other activities with them though. In my senior year I took up tennis and I joined a few other school clubs. I even took up social dancing because I thought that I should learn. I didn't begin to like high school until after my junior year so that I regretted not taking part in more of the school activities before then. I sort of wished that I had gone to a co-educational school as Girl's High didn't have a football team to make the school spirit strong. I used to go see some of the other schools play with my Nisei girl friends if we happened to know one of the nisei fellows playing.

"All of the Nisei girls in high school seemed to go around together in their exclusive groups altho a few of them became rather active in school activities and one of them even got elected to a minor student body position. There was nother Nisei who was appointed to be a judge in the Student Court for the school. Very few of the Nisei girls ever went to the dances sponsored by the school because we didn't know any Nisei boys well enough to invite them. My social life didn't begin until after I was 16 years old and it was confined

to activities sponsored by the Japanese church. It was there that I began to meet a few Nisei boys. We had a Japanese Students Club at the high school where all of us could get together once in a while. We also had an Alumnae Club for the girls of that school. This was organized in 1938 and the idea of it was to get together with all of the Nisei girls we had graduated with once in a while. Sometimes we would hold the meetings at my house. The Japanese Students Club was quite active but most of its social functions were held in Japanese town. We gave parties for various Nisei boys' clubs. That was where most of my social life came in because my parents didn't approve of me running wild like some of the other Nisei girls. I didn't get a bad reputation at all like some of the other Nisei girls because I was always careful of my conduct and I didn't do anything out of the ordinary.

"I had a few Nisei girl friends who belonged to the Catholic Nisei club and I used to attend some of their affairs. I also had a lot of girl friends who belonged to the Nisei Girls Club at Heald's Business College. The great social event of the year was the Young People's Church conference and I never failed to attend this affair because it was an opportunity for me to meet new Nisei. The only dance I got to go to were the small parties held in some Nisei's homes when their parents were not around. My parents just didn't approve of my going to any of these Nisei dances but they would never tell me the exact reason why they were objecting. They just said it was wrong and I accepted it. My folks even tried to keep me from going to some of the larger Nisei social affairs but they would usually break down at the last minute. That was about the fullest extent of my high school experiences.

"I graduated from Girls' High in December, 1938. I was glad to

finally get out of high school because it wasn't too much fun. I did have an ambition to continue on with a business course in a junior college or a business school, but I didn't see the use of it because very few got jobs after they finished. That's why I grabbed the opportunity to work in a Japanese store on Grant Ave. My father had gotten this job for me because he knew the widow who owned the store.

"I spent the next 3 years working on Grant Ave. My job was as a sales clerk but later I did a little punching and clerical work. After working there for a couple of years, the owner permitted me to take care of all the money and keep the accounts. I started working in that store for less than \$2 a day. I gradually worked up to a salary of about \$60 a month but that was during the time when all the Japanese stores were closing up because of the lack of goods and the embargo and war influence. I thought that this sales clerk job in a Japanese store was a lot of fun and I found it rather interesting.

"It gave me an opportunity to talk to all kinds of different Nisei people who came from different parts of the United States. There were moments when I didn't think so much about my job because the opportunity for advancement were definitely limited. I thought that as long as I was working there on and on, I should be able to become a manager or even a store owner after I saved up some money. I think that the Issei widow who owned the store would have sold it to me eventually because she wanted to return to Japan. The war came along before we could even commence to talk about the transfer of ownership.

"During the time I worked on Grant Ave. I was able to save most of my salary in spite of the low wages because I wasn't very clothes conscious and I lived at home where the expenses were taken care of by my father. I only had to contribute to the family pot once in a

while. My parents advised me to save all of my money in case of illness and they also felt that I would need it when I got married. I was just saving my money for the general future but I never stopped to think about it very often because my life was satisfactory enough and I wasn't in a state of rebellion against anything.

"I worked for 8 or 10 hours a day and all day Saturday. But the work wasn't very hard because I just had to wait on customers who came to buy oriental art objects. The only time when we were really rushed was during the Xmas season and I usually put in longer hours then. During the time I was working I didn't do much in the evenings except stay at home. I knitted quite a bit and I also read occasionally. Once in a while I would visit some of my friends. Sundays was my day off and I followed the usual routine of going to the church in the morning and visiting with friends in the afternoon. During the summer time my family would go for a ride in the country. We would go up to northern California to see the redwoods and sometime we would go into the valley to visit some of my father's friends. My life during the time I worked on Grant Ave. was all routine and I felt pretty settled even though I did not have any time to get well acquainted with the other Nisei working on Grant Ave. I sort of envied my classmates at time because they all went on to college. Most of the Nisei were going on to college if they did not get a job on Grant Ave. After they got out of college they came to work on Grant Ave. though so I felt I wasn't losing anything because I was able to get more experience.

"I never had an interest in politics altho I became a member of the JACL for a year because I thought that it might be good for social contacts and some of the JACL leaders told me that it was my duty to vote. I wasn't interested in that at all and I didn't know very much

about voting. I didn't know what the JACL was planning to do for the Nisei either. It just happened that my girl friend joined the JACL so I decided to go in with her. I didn't have any other reason for joining. I just went to a few of their socials and parties. I didn't go to any of the big dances that they held because I didn't have a partner. I never did vote because I was working the first chance I had for it. I guess I would have voted just like the rest of them though. My girl friend voted for the Republican and I was in favor of them. I didn't vote in this election (1944) either because I could not register since I have not lived here for a year. I guess I would have voted for the Republicans if I had been a registered voter because I heard that President Roosevelt was not so good for the Nisei.

"The only other social club I belonged to while I was in San Francisco was the Christian Y.P. Fellowship. We would hold small socials and tea after the regular meetings and in this way I got to know quite a few of the other Nisei. I guess I was pretty religious too because I accepted all of the teachings of the church and I believed in God. I thought that it was a good thing to have my life guided by Religious thought and I wanted to live a useful life.

"Looking back upon my life in San Francisco, I suppose that it was a very routine sort of thing but I wasn't dissatisfied with it at all. I never did stop to think about the future because such things just didn't enter my head. I guess I didn't worry about losing my job either because I got along very well with my employer and I knew that I could keep on working as long as she had the store. I think that my employer was a little worried about the trade embargo in the summer of 1941 because business suddenly dropped. It still was pretty good though because she had a fair stock of good stored away. She was planning to retire to Japan and she used to tell me to

get married to a nice business-minded Nisei so that she could sell us the store. She even said I should marry an Issei but I couldn't think of that. Nothing happened about my getting married because I didn't find the right person. It was my ambition to open up a gift shop of my own eventually because I liked that kind of work and I thought that I could save up enough money sooner or later to start on my own. The profits were pretty good in this business and it didn't seem to be too much of a risk.

"I really wasn't concerned about any marriage plans because I didn't feel that I was ready for it but my parents were getting quite worried about me. I was 21 years old in 1921⁽¹⁹⁴¹⁾ and my folks thought that I should do something about getting married or else they wanted to go ahead and arrange a marriage for me. I objected to that very much because I thought I could find my own husband. I didn't think that it was necessary to really get worried about it for 4 or 5 years yet. I didn't have a boy friend at that time but I would liked to have had one to take me out on dates like the other Nisei girls. Every once in a while my parents would bring up the subject of a baishakunin but I always avoided it and turn them into some other line of conversation by saying that it was too soon to think of anything like that. I didn't want to get married by a baishakunin because the other Nisei would think that I was a sad case if they found out about it. But really, I didn't see anything wrong against the baishakunin system as all of the Japanese were using this custom. I thought it was perfectly natural for them to look into the family background because a family has to be careful that it does not marry into one with home hereditary faults. There was a certain class which was not regarded highly in the orient and my parents didn't want any of us to marry into it. All of the Issei parents felt this way about this

class (etas). I guess there must be something wrong with that class because they don't have hereditary blood. ^(Sic) That's why they were made the outcasts in the orient.

"Another thing was that the arranged marriages aren't really that bad because it is necessary in some cases where a girl doesn't get to meet a fellow too easily. I'm not so particularly keen on that part of the baishakunin system but I don't think that it should be forbidden for everyone. All of the Issei were married by the baishakunin system and it seemed to have worked out for them. I guess we Nisei are too proud to have such a system for ourselves because we like to follow the American way that we see in the movies.

"I never thought that I would ever live in any other city than San Francisco. My dad's office was located there and he was doing pretty well in his business. I know that he was never thinking of moving & out altho he did mention several times that he would like to visit Japan once. I don't think he would have gone there to retire there. We were just going along in a nice settled life in San Francisco when Pearl Harbor was bombed. That day I remember was a Sunday and I did not have to work. I went to church as usual and I was coming out about 11 o'clock when a Nisei fellow ran up with a newspaper extra which had Pearl Harbor Bombed. I didn't know what that meant until I read a little of it and I had the funniest sensation when I saw that it was the Japanese Army and Navy which was responsible. I thought it was some kind of a joke because I couldn't believe it. I just dismissed the whole matter from my mind and I nonchalantly went on home. The thought came into my mind on my way home but I didn't see any other people excited on the streets so I thought it must be some kind of a mistake.

"A girl friend of mine came over to my house and she had not

heard about it either so I didn't even think to mention to her. We went out for a walk and I didn't even stop to turn on the radio at home. We walked down to the Marina district toward the Golden Gate bridge and nothing happened. I didn't see any newspapers on the way because we were walking through the residential district. We decided to walk back through Japanese town and as we got near it, we noticed there were policemen on every corner. I asked one of them what the trouble was and he said that Japan had bombed Pearl Harbor. Then I realized that the terrible news was true. ~~I~~^{my} heart just sank right down and I felt guilty when that policeman looked at me as if I were to blame. I didn't want to meet any other people so I went right on home.

"After that everything seemed tense and I just couldn't get rid of the uneasy feeling that I had. [I began to wonder whether I was really a Japanese or an American. I knew that I had Japanese blood and I had always accepted the fact that I was Japanese but I also knew that my whole background was American and I felt American too. I began to realize I would have to choose being an American even more even though it was strange at first. I wasn't ashamed of having Japanese blood in me but I didn't think Japan should have done the bombing in the cowardly way it had. I didn't know why they had attacked altho my father had mentioned that there was a growing tension and my employer also had made some remarks about it. It never worried me at all as I couldn't see how it would affect me directly.

"In the days that followed, the hakujin people didn't do anything to me and they didn't come right out and blame me for anything. I still didn't understand what the war was about as I was slow in current events and I didn't think to keep up with it. [I did read the newspapers a little more to see what was happening. I began to get

more of a vague feeling that the Nisei were having suspicions directed against them. > I felt that I couldn't help it if I had a Japanese face and I didn't want people to be asking me embarrassing questions. I didn't come right out directly and say that I was against Japan because I felt that I was a little part of both countries. Some of the Nisei groups began to say that we would have to choose and I knew that I wouldn't want Japan to defeat the U.S. I didn't want the U.S. to crush Japan either. I didn't know what my real feelings were. I still don't know which side to believe in the war. I think that it was both side's fault as they did not compromise. But now I feel that I am more of an American because there is very little of the Japanese things left in my life except the contacts with my parents.]

"My parents were also surprised about what happened even though they were aware that things were not going smoothly between America and Japan. They didn't say much to me but I guess they were more sympathetic to Japan's side of the argument as my father had read up on it in some of the Japanese magazines and newspapers. Everything was in such a state of excitement that I guess we were all in a daze. I just continued to go to work in the Japanese store in Chinatown until a few weeks before the evacuation. Nothing distasteful happened to me altho I heard some of the other Nisei sales clerks were terribly insulted by the hakujin who were angry at what Japan had done.

"All of the people in Chinatown were boycotting the Japanese stores but they never said anything mean to us directly and I felt that they were okay. All of a sudden though, the Chinese merchants began to put up signs saying that they were Chinese stores so that it made things pretty bad for the Japanese store. Little by little the

Jewish importers and exporters began to buy up the stocks in the Japanese stores. Some of the customers who came into our store would loiter around and many left after asking if we were Japanese. Some of them didn't care about the goods which were made in Japan and they would say something about cheap goods but I never paid any attention to them. I just expected this sort of thing but I was always uneasy that a customer might get real angry in the store and then I wouldn't have known what to do. There were some customers who were sympathetic and they consoled me by saying that I was an American citizen so I had nothing to worry about. I just didn't care for the low class hakujin people who called us a Jap store. Some of the young Chinese boys would yell Jap stores through the door way and that always made me feel a little peculiar.

"Not all of the Japanese stores in Chinatown were permitted to reopen. Most of those owned by Issei were closed and investigated right after the war started. My employer's store was permitted to reopen after 2 or 3 weeks. That is why we lost a great deal of Xmas trade. By that time my employer was quite worried about the future because she couldn't get any more goods. She regretted that she didn't return to Japan before the war started because all of her money was frozen and it didn't seem that she would get it back. She owned a lot of stocks and bonds but they were taken away from her. It was too bad that she had to lose her lifetime savings and she didn't hate the hakujins.

"In the weeks following the war our family situation ran along as usual even though ~~it~~ ^{it} was a great shock when my dad was taken by the FBI agents on December 8. That was one of the reasons why I was undecided about my own feelings toward America because I thought this was a very unjust action. The FBI didn't even have any charges

against my father and he was innocent. He wasn't a spy or an agent for Japan and he would never have sabotaged against America because he liked this country. All dad did was to collect money from the Japanese community for the Red Cross, the Japanese Association and a couple of other groups that I don't know anything about. It was pretty disgusting to lock him up for doing this. On account of the internment and everything, my father got a stroke and he is paralyzed on his leg now. Hereally was unjustly treated and I was pretty mad about it for a long time. I guess that's why I didn't come out for America so much in the war and I still don't want to see Japan crushed because I think that it isn't being civilized at all. I just want to see a sort of compromise where neither side will lose the war. I know that I wouldn't want to see Japan beat America now that I am resettled and I am sure that I am going to live in this country for the rest of my life.] I guess I shouldn't taken my dad's internment so hard because a lot of mistakes were made in the excitement after the war started. That's why we were eventually evacuated.

"My mother, two brothers and I were left all alone after dad was taken and mother told us to pray every night for dad's safe return. Our prayers were not answered until August, 1943, but we were glad that dad finally did get back to us after 18 months. At first we had firmly believed that dad would come back right away but it was almost 2 years before that happened. I wrote a letter to him every week so that he would not become too discouraged. We told him to be brave and not worry about us because we could get alongx on the money that was in the bank. Dad was always worrying about us and he never complained about himself. He never mentioned about life in the internment camp in his letters. All we could do was to look forward to the day when we could be reunited. It looked bad for a

while when we were sent to the assembly center. When dad finally did join us at Topaz, he didn't seem to change ^{much} too much altho he was much older looking. At present he isn't bitter about what happend to him altho I suppose he is more for Japan in the war now because of the way he was treated. But he would prefer to remain at Topaz because he does not want to go to Tule Lake since he has no friends up there. I guess he is more neutral in the war and he is hoping for a compromise too.

"After dad was taken from our family on December 8, 1941, I had much more of the responsibility for the family because my brother was a little too young to find out things for us. My mother depended on me for all the news so I had to listen to the radio every day and tell her of all the new developments. I also had to take care of all business matters for the family as my mother did not know much about these things. She would have had a terrible time if she had been left with a lot of young children. That's the way it was for a lot of Issei women whose husbands were taken away. I think that our family got much closer after the war started because we felt that we needed each other more.

"My brothers were younger so that they didn't know exactly what it was all about. They tended to take a lot of America's side in the war and sometimes we had an argument because I felt that they should understand a little of Japan's side too even though none of us wanted Japan to win the war. I feel much closer to my brothers now that I am away from them. We never argued much about the causes of the war as none of us were well acquainted with that subject.

"We had quite a problem in deciding where to live after father was taken. My mother wanted us to move down to Japanese town as she thought it would be safer for us down there. My brother and I thought

it was better to stay in our own home. We didn't know anything about an evacuation coming then. Most of our worries for dad as we didn't know how he was being treated. We heard many rumors about interned Issei being given terrible beatings by the guards and that worried my mother quite a bit. Later on we found out that none of these rumors were true even though some Issei were not treated so well. My father's business was all left behind and he didn't have a chance to straighten any of it so that I had to follow some of his directions in getting it cleared up. There wasn't too much to this as dad was only the agent for the company. It was very important for me to keep on working because I had to support the family more and I began to use some of my savings in the bank for this purpose because my salary alone could not take care of the 4 members of the family.

"I didn't know how long I would have to keep on working and I was getting worried that things might be worst for us because some of the newspapers were agitating against the Nisei. I felt very self-conscious about his. I had the same kind of feeling that I had in grammar school when the hakujin children stared at me when I got up to recite my lessons. My employers told me that she would have to close her business pretty soon and I didn't know what I could do ~~xxx~~ for the family next as I knew there weren't any more jobs for me.

["I never dreamed that evacuation would come along and be the answer to the whole thing. The notices for evacuation came out very suddenly so that I wasn't quite prepared for it. All the Nisei were shocked ~~xxxx~~ that such a thing could happen to American citizens so I became sort of disgusted too. We couldn't do anything about it so we began to pack all of our belongings as soon as the announcement became definite.] We had heard rumors that evacuation would come and that kept us in suspense for a long time. In a way I was sort of

relieved that we knew for certain we had to evacuate.

"Then we had to begin our worries about packing. We had to consider whether we should plan to come back to our home or not. I didn't think that we would be gone this long but my mother was not so sure as she felt that we might have to stay in the camp for the duration. All of my friends were sort of bitter about everything and they started to think that it was no use to have any rights of American citizenship because it offered no protection at all due to the racial prejudice against us.

"It was too bad that we couldn't stay back and the blame for that is all on the Nisei because none of us really stood up and protested. There was some kind of talking of leaving the Nisei behind but the majority of them wanted to stick to their folks so that they had to go. I don't know what would have happened to us if we had remained behind. I don't think we would have been able to support my family as my employer was an Issei and she would have had to close the store anyway. I don't think I could have gotten any other kind of job so maybe it was better that we were sent to a camp. I know I would have hated it to see my family go on relief. I don't think they would have been eligible because my mother was not a citizen. At that time I did not consider all of these things and I only felt that I didn't want to be kicked out of our ~~own~~ home no-matter how things turned out. I was so disgusted with everything that I did not think about it anymore. I knew it was another kind of injustice against us and that it was purely a result of racial prejudice and because there were some farmers who were jealous of Nihonjin farmers who were able to make more money out of farming. I did not see anything behind Tanforan Assembly Center and I had an idea we would be staying there for the duration. That wasn't so bad

because it was so close to San Francisco. My mother thought that it would be best for us to be in camp for the duration. That is why she was so much against my resettlement this year as she thought the family was being broken up and she heard rumors that Nisei girls were getting spoiled in Chicago and that at least 9 of them had married kurombos. I went to Tanforan with the thought that I would be there for the duration and I didn't think about resettlement until after everyone started to leave camp.

["I guess I had a sort of grudge against America because I didn't think it was living up to the American Constitution about equality of all American citizens. I didn't quite understand how that had come about because in high school I firmly believed that the American Constitution ~~was~~ a set of sacred traditions of this country and that it was inconceivable for it to be violated so drastically as the evacuation did. It seemed that everything which was opposed to the American ideals was being done to us just because we had blood from the Japanese race. Because of this, I felt closer to the other Nihonjins and I felt that I might as ^{well} admit that I was a Japanese because everyone said that we were. It didn't look like we were going to be accepted as American citizens. (I just didn't think much of these things as I still didn't read the newspapers in great detail or follow the war closely over the radio.) I didn't get to feel more like an American until I thought about resettlement.]

"My mother was quite bitter about everything that had happened and she felt very sorry for the Nisei since we were American citizens and we were thrown into camp and didn't have as much protection that an alien would. She said Japan would stand up for the aliens but she said that nobody wanted the Nisei. I sort of agreed with her because I could see the evidence of this truth in everything that

happened to us. All of the Nisei were thinking in this way because nobody trusted us very much and they didn't want to give us a fair chance to show that we could be loyal to America. I think the Nisei did pretty ~~xxx~~ well because they didn't do anything against America even after those dirty lies told against us. We were hopeful that the American people would understand us eventually but we rather doubted it at that time because our faith in America had been dealt such a severe blow.

"Even with all of these bitterest thoughts, I didn't think much of Japan as I didn't consider myself as one of them either. I was just confused and bewildered so that it was hard to determine what to believe, especially when there were many who argued on the 2 sides of the question. The bitter thoughts seemed to have more effect on me because I could see the hardships being faced by all the Japanese community. That's why I can't definitely say that I am entirely against everything of Japan and for everything that is American. I suppose that I am more for this country now and it's pretty hard to figure out the right approach when everything is such confusion. It's too bad that there has to be a war and that's what I'm against. I'm just as much opposed to Japan's conquering this country because I like the good qualities of America and see her eliminated in favor of Japanese things. Each country should let the other alone and they should have a fair share of everything because it is better to follow the brotherhood of man. That is more of the Christian principle and the democratic ^{ideal} ~~ideal~~ should follow too instead of being influenced by the selfishness of man.

"It was sort of hard to prepare for the evacuation without dad being around to sort of guide things along, but we managed with the help of friends. We had to decide on what to sell and how much to

charge for our belongings. We couldn't make up our minds so that most of our things were eventually stored in a private store house because we clung to the idea that if we had faith in God, we would eventually be allowed back before too long a period. Our house was just rented so that we didn't have any trouble about disposing of property. All of us had insurance in our name but mother didn't think it was necessary to carry on the policy any more so that we stopped payments in order to use the money for our immediate expenses. Dad heard about this and he wrote back and said that this was not the right thing to do and that we should continue our payments as long as possible. I knew that he was right when it came to insurance matters so that my policy was reinstated. I was the only one in the family though because we didn't have the money to pay for all the policies. That whole evacuation period was one mad house and it certainly was a strange feeling of relief to finally leave for the assembly center. When I left San Francisco, I found that our friends were going to other camps so that it was a very sad parting. Our neighbors were very nice to us and they tried to help in every way that they could. It was very difficult to leave all of my life-long friends behind and I was irritated to find they were not coming to the same camp I was because I dreaded the thought of going to a strange community where I didn't know anyone. There were a lot of San Francisco people going to Tanforan but none of my immediate friends were included. It didn't quite seem as if we were leaving the city as we only went to Tanforan about 15 miles south of the city.

"We arrived at Tanforan on a very rainy day and that made everything quite miserable for us. We were led to a horse stable immediately and we found that nothing was ready for us. It was all mud

there and we had our clean clothes on so that it was pretty messy. We had to walk through some mud that we actually sunk into. Some of the early arrivals had put boards on the mud but they had sunk out of sight.

["There was a distinct odor of horses in the stables that we were quartered in. It was so sad to have to go into horse stalls to live and I really felt quite dejected. < We couldn't do anything about it except to start fixing up the place. That kept our minds off things and we went to work right away and eventually it wasn't too bad there. The only difficulty was that > we didn't have any privacy because the walls did not go all the way up to the ceiling so we could hear everything going on in other stalls. Every once in a while the electricity would blow out. It was pretty uncomfortable for a while and we had quite a time getting settled. It didn't help our morale either to have to tramp through all that mud to eat that food at the main mess hall located under the grandstand. At first we had to line up in the rain to eat and the food wasn't very nourishing because it was all starches. The dishes weren't so clean either so I lost my appetite.]

"After a couple of weeks the individual mess halls were opened up. A meeting was held in our district and they asked for volunteer workers. I went to work in our mess hall for about 3 weeks. Then I heard that there was a vacancy in the master files department so I signed up for that. I was given this job and there were over 100 girls working there. I made a ^{lots} ~~large~~ of friends after that everyone felt so close to one another because we didn't know what was going to happen next. There were quite a few rumors going around camp so that I stayed indoors as soon as it got dark. Every night I would hear the train going into San Francisco as the tracks

passed right by the camp so that I wished I could be on the train like any free person. The city lights could easily be seen and I wondered what it was like back there because we seemed confined far away even though the distance was short. We were living a new kind of life and it was strange and exciting at first but the novelty soon wore off. Everybody began to pay attention to building up the community and after it was organized, we just waited around and tried to figure out what was going to happen next.

"At the master file job, the work proved to be very routine but I liked it because it gave me something to do. This sort of life went on for weeks and weeks and the summer quickly passed. I took part in the usual camp activities but something seemed to be missing because there was an artificiality about it all. Everyone was worried but they tried not to talk about their problems. After ^{in the master file} the project was completed, it was almost time for everyone to go to the relocation center so I remained unemployed for the rest of the time I was there. I did work for a short time in the employment office and that got me stuck in Tanforan until the last group left.

"There was not much to my social life at Tanforan and I found it rather dull. I went to the recreation hall a lot just to talk with friends and I would visit around to my other friends' barrack. After the golf course was completed, I went to practice once in a while but I wasn't very good. Occasionally I would play badminton in the gym with my girl friend. When there was nothing else to do I went to play cards with my friends. There were a lot of dances going on in camp but I didn't go to any of the big ones held in the social hall as I didn't have a boy friend to take me. I still don't have a regular boy friend. When I had to stay home in the evenings, I usually read or knitted.

"On Sundays I went to church because everyone seemed to be

going. It was the only chance that we had to dress up. The rest of the day I would go visiting my girl friends and that was a very long day for me because there wasn't much to do. Even though it was a pretty routine life, there were times when I had fun. I didn't think anymore about why we were there and I forgot about all the excitement of getting evacuated and everything else. I didn't care about what was going on outside because it only brought back hurt memories into my mind. At that time everybody was thinking that the Japanese Army was going to invade California at any time, but we quickly forgot about the war inside the camp and concentrated upon making it a more livable place where we could pass the time without it getting too heavy. I just took things as they were and I never questioned anything. I didn't like to think about causes because I didn't know what it was all about. I just accepted the situation there and try to make the best of it.

["I got so that I lived from day to day and I didn't even think about the future at all. I didn't have any particular ambition that drove me on so that the interlude of camp life didn't stifle me like it did some of the other Nisei who had their life plans all broken up. I didn't even begin to think about anything serious until about the time I decided to resettle.] That was many months away and I never thought of that possibility during the time I was in Tanforan.

"Like most of the Nisei, the most important thing to me in camp became the social activities and I got so that I craved it because I thought I was missing out in a lot of fun that the others were having. I was hoping to get a regular boy friend but I didn't have any success. I had my deep moods too and I began to pray more because I thought that was our only salvation and I felt that perhaps God would show us the light out of this confusion. I guess I

did get much more religious during the time I was in camp. It seemed to give me a lot of comfort because I was lost otherwise. I was worried about my dad most of all because I didn't know how he was getting along. I prayed for his safe return. Everything turned out right eventually and my dad did come home to us so that I believed it was the way of God in answering prayers. I guess my religion was the real reason why I didn't rebel against camp life too much. I thought there was a hidden reason for it and I felt that God would give us the answer eventually. Sometimes innocent people are punished for the wrong-doing of the evil and I thought that maybe this was the cause. But I don't think this was true at all now and I'm not clear as to why we had to go through that experience. Maybe some day the light will come to me. I still have my faith in God and I didn't give up my religion just because I felt frustrated in camp. I don't know why I felt this restlessness because I accepted things and I didn't have any camp problems on my mind. It was the same restlessness that every body had because we didn't know what was going to happen next.

"I didn't get any of the outside papers at all so I didn't know what was happening in the war. These things seemed to be so far removed from my life and my mind was occupied more with the immediate camp activities. Once in a while I began to wonder what was going on in San Francisco as I could see the city lights at night but this feeling went away after I was in camp a month or so. I know that I didn't like the idea of being behind a barbed wire fence but I couldn't do anything about that because the government had decided to put us there. There were some people in camp who told me that this had been done for our own safety and that sounded pretty logical to me. But there were other Nisei who were becoming bitter and

skeptical about everything and their occasional comments disturbed me but I didn't probe deeply into that. I thought that I still was some kind of an American so that I was a little disappointed with the United States for not giving us a chance to show our loyalty. I didn't stop to ponder why it had all happened so quickly. I heard other people say that we had been put into camp because of the dangerous Japanese spies on the coast and because we were not trusted. They were afraid that some sabotage might take place. I guess this all happened because everybody in California was upset and they were worried that Japanese was going to invade at any time so that they got all excited and took it out all on us. They put us in a camp before they realized what a wrong thing they were doing. There might have been some Japanese spies in California but I don't see why we had to be punished because of that. I never heard of a real case of a Japanese spy in California yet altho there were plenty of rumors about it. I guess some of those newspapers made up those stories just to stir up circulation. They never did like the Nihonjins in California anyway. I think there were a lot of hypocrites to preach democracy but not practice it. It made me disgusted and I thought there was something wrong with democracy with the prejudice could sway the minds so that 100,000 people would be the victims of their distorted thoughts. I just can't understand the whole thing and I don't attempt to because it mixes me all up. I guess my mind isn't developed to think clearly. I just get confused just to hear about it and there are a lot of good arguments for both sides so that I jump from one view to another depending on who has the best arguments. These things don't bother me too often though and I completely forgot about everything except social activities during the time I was at Tanforan.

"About August the rumors began to go around that we might go to Arizona next. I didn't know what the WRA was all about when the people started to talk about it. Then it was announced that we were going to Topaz and that was a surprise to me. I didn't care as long as my friends went ~~with~~ with me because I felt one place was as bad as another. A lot of Nisei went ahead as volunteers and they began to write letters on what to expect at Topaz. Then we began to hear about poison scorpions and about how some of the boys were killed. I got worried about that but a couple of my girl friends wrote and said there was nothing to worry about because everything was exaggerated. The people all got busy and packed their belongings once more. Most of them left camp with more than what they had come in because they had sent for many of their belongings after finding that they could not live out of one suit case. It took several weeks for the people to leave and Tanforan got very deserted. The workers left had to clean up all the last minute business and we felt close to one another at that time. We were anxious to get to Topaz to start a new life up there. I didn't regret it at all when I left Tanforan. When I finally arrived in Topaz, it was the last group so that things were a little more settled. In spite of that the camp was not completed and many of the barracks didn't have roofs or electricity so that the families had to go through a lot of hardships. Our group didn't get beds until midnight. We were exhausted by the trip so that we slept right on the floor because we couldn't wait that late. At first they were going to let us sleep in the mess hall as it was warmer there but they promised us that everything would be fixed up right away and we waited and waited.

"The days following went by fairly rapidly because we had to get used to the life at Topaz and fix things up in a livable way. For a

couple of months we had to eat at another mess hall. There were many other inconveniences but we managed to survive because everybody had a spirit of cooperation when we first went there. This feeling soon passed away then everybody started to look after himself first of all so that the camp lost its initial harmony. I guess the people became disappointed with Topaz because it was nothing like they expected and they resented the idea of being put away in such a desolate area.

"Since I came in among the late arrivals, I found it quite difficult to find a suitable job for myself. I went to the employment office on a number of occasions and requested a typist-clerk job but I didn't have any pull with the Nisei working in the office so that I did not get an assignment. After a few weeks I finally did get a job as a mimeograph operator even though I didn't know anything about that kind of work. I did this for about two months and then I started to work in the mail and file office as a typist clerk. I worked in that department until I left Topaz this year. It was very routine work and there was nothing particularly outstanding about it. One day passed into the next and we just existed.

"In fact, my whole life at Topaz was work, play and sleep. In my leisure time I visited my friends and I soon went back into the same routine that I had at Tanforan. Topaz was a bigger place so that we didn't get the feeling of being close to one another and there weren't so many social activities as in the assembly center. I managed to keep myself fairly busy because I knew that I would have a nervous breakdown if I brooded too much and became unhappy. One of the things that kept me going was the church services on Sunday and I really got a lift out of it every time I attended. The rest of the evenings during the week I visited my friends and took part in a few other activities. I did go to a few more dances at Topaz but I still

didn't have a steady boy friend. My mother did not worry so much about my getting married because she wanted the family to stick together.

"My mother had greater worries on her mind. She didn't like the terrible dust storms that we had so she stuck at home mostly. Later on she did start to work in the mess hall and she is still working there. Most of her social life is through the camp church. She began to go around visiting some of the sick people quite a bit and this seemed to give her a great deal of satisfaction. My little brother was still in school so that he continued right on. My other brother had an appendectomy after he got to Topaz so that he couldn't do much physical labor for a long time. Eventually he became a Boy Scout leader for our block and he was put on the payroll of the GAS. He did this work until he decided to go out to Brigham Young University and continue his education. He is studying there for the ministry now. This brother was the first one to resettle from my family after dad came back. My brother kept emphasizing that I should look after the folks and my parents sort of expected me to do this. Dad is an invalid in camp now so that he takes it easy and he is not thinking of resettlement at all. My own resettlement was delayed for quite a while because I couldn't think of leaving my folks behind when they needed me around. That's why I didn't bring up the subject of resettlement when everybody started to leave camp early in 1943. My thoughts on leaving didn't come until much later.

"I just went along in my routine life there and camp life did become very dull but I managed to keep my morale up for over a year because I still had a number of friends that I could visit. I didn't know that I could do if I went outside anyway. Most of the Nisei started to think of resettlement after the WRA asked us to register

early in 1943. They had a lot of discussion about volunteering for the Army at that time but I didn't even think about it because it didn't affect me at all. We didn't have much excitement over registration as our camp was very quiet. Some of the other camps almost had riots but nothing like that happened in our camp. Some of the more rabid Nihonjin tried to stir up the people but they didn't get very far.

"I thought that these agitators were sort of dumb to make so much of a fuss over registration. My parents were opposed to the Army for my younger brother but they never said much to him because they felt he could get a deferment on account of study for the ministry. I hardly knew what most of the Issei thought but I guess they were against the U.S. because they were Japanese. My mother decided not to go to Tule Lake as dad said it was better for us to stay in America because we didn't have any close relatives to go live with in Nihon. All my mother wanted all through the time she was in camp was to get dad back to the family. Dad was so sure that he would eventually get a release from the internment camp so he could rejoin us so he advised us to not oppose the registration.

"When the Nisei started to relocate from camp by the hundreds in the middle of 1943, all of my friends began to leave one by one and I felt a little left out but I still didn't have the urge to go out too because I didn't have any definite skill and I heard that it would be hard for a Nihonjin to get good jobs on the outside. I didn't start thinking of resettlement for quite a while because my friends didn't go out immediately with the first group which left camp so that's why I didn't think of resettlement while my friends were still there. But when my friends got resettlement fever at last, I began to think of all the freedom they had on the outside and I got a little envious

① and felt a little cramped in camp.] [As more of the Nisei left camp,
the social activities became less and it got awfully dead for those
② of ~~left~~ left behind.]

"I knew that my parents were not in favor of my resettlement but I gradually began to bring the topic up to them. At first they did not take me seriously so our discussions didn't get very far. Finally I came right out and told them I would like to resettle because there were many Nisei of my age going out with the approval of their parents. [My folks were still opposed to it as they didn't want me to leave them. They told me that single Nisei girls should not be out of camp alone as it was too dangerous. They told me about a lot of girls who became pregnant without becoming engaged and told me of at least 15 Nisei who married Negroes after running wild because they did not have the proper supervision of parents.] This convinced me for a while but my friends wrote back and they didn't seem to go wild even while enjoying the outside so that I got even more and more a desire to go out myself. After that I began to bring up the subject of resettlement more and more and we would have a sort of family quarrel because I didn't believe what my parents said any more. Then my mother said that this showed how the Nisei were getting too fresh and they would only get spoiled if they left the family completely. I told my parents I had no idea of getting spoiled and I still respected them quite a bit but I should go out for my own good because there was no future in camp. They gradually began to realize this point but they were still afraid to let me go out by myself.

④ [Eventually Mrs. Nakase and her daughter Fumi decided to leave camp in order to join other family members who had resettled before them. Fumi was one of my best friends and I wanted to go out with her. Mrs. Nakase then suggested that she would be willing to be

① responsible and act as my second parent if my folks would give permission.] We talked this over with my parents and I said that I would like to go out with them. My mother finally gave her consent as she thought that I would not be spoiled if Mrs. Nakase would look after me. I know that deep down in her heart she didn't want me to leave but I wanted to get out of camp and have my freedom because I knew that I would be stuck there for the rest of the war if I didn't go out with Mrs. Nakase. I felt pretty bad about it but at least I had the satisfaction of getting my mother's consent. I guess I still would be in camp if Mrs. Nakase had not decided to resettle. She had a son and a daughter out here so that it was better for her to be with her family rather than remain behind in camp.

② ["I really was getting dissatisfied with all the camp routine and I got pretty restless. < All of those discussions with my folks about resettlement bothered me quite a bit because I didn't want to cause a split with my parents and I desperately tried to get them to understand. > I just couldn't stand the dust storms in camp anymore because that's what camp life represented--a lot of cloudy dust where we couldn't see where we were going or what we were doing and it was just an uncomfortable and confused life. I got irritated with all of the deficiencies of the camp. We would have trouble with the water supply and everything seemed to go wrong every once in a while. On top of that I was getting so bored because I didn't have very many friends to go visit in the evenings and there weren't any social activities going on. There were so few Nisei my age left in camp by April, 1944 so that I dreaded the idea of having to remain behind with just a lot of old folks and children.] I tried to make the best of life but it was so hard and even my prayers did not help. I made my decision to leave definitely and after 2 weeks of steady talking with my parents

and Mrs. Nakase, my mother finally gave her consent. Then I had to rush around and get some dental work done and a permanent. I had to have some new clothes to leave camp in so that I tired myself by rushing around so much. It took me a few weeks to get everything prepared and I didn't begin to realize that I would be leaving my family for a long time until the date of departure arrived. I knew that I had to go so that I kept building up a picture of the outside in my mind so that I would not weaken at the last moment. I did not feel that I was deserting my parents because they had given their approval. I finally left camp on May 23, 1944.

"When I first started to think of resettlement seriously, I wanted to go to New York City. Mrs. Nakase thought that Chicago was the better place to go as she had relatives there. We also thought of the possibilities of going to Cleveland but Mrs. Nakase voted that down and I had to go where she was going or else my mother would have changed her mind about letting me resettle. She never would have consented to my going out alone as they thought this was dangerous. Gradually I accepted the idea of going to Chicago as I heard that jobs were plentiful there and the hakujin people were not so much against us as in other cities. I didn't want to experience unpleasantness just because I was a Nihonjin.

"Mrs. Nakase, Fumi and I didn't have a job waiting for us at all. We decided to come out and get a job because we were advised that this was the best method. It didn't worry us too much because we knew there were plenty of jobs and wages were a little better in Chicago. I was encouraged because my friends wrote and said it was not too difficult to get an office job out here. I was a little worried about that because I didn't have training and I didn't think hakujin company would take an unskilled Nisei girl. But my friends wrote and

told me that Nisei girls who had just graduated from high school were able to get jobs almost any place. They said the WRA and American Friends offices would help us out. I was pretty excited because this was going to be my first chance to work for a hakujin employer and I thought I would like that.

"When the day came to leave Topaz, I had to make the rounds to say goodbye to all of our family friends. I had to say in Japanese style to the Issei friends that I hoped they would look after my parents. I followed all of the Japanese customs of taking departure because I wanted to leave a good impression behind. Some of these Issei family friends got tears in their eyes and they were quite surprised that the only daughter in my family was allowed to leave. One of the close friends asked me if I had quarrelled with my parents and was leaving but I told her that mother had given me ~~permission~~ permission. I told her that there were lots of Nisei girls who were leaving. Then she said I should always remember to be a dutiful daughter and come to my family if they ever needed me. I told her that I would do this because I felt close to my family and it was a great struggle for me to leave them.

"Our family parting was also quite sad. My little brother just cried and cried as this was the first time in my life that I had ever been separated from my folks. My dad was the calmest of all of us but I knew he was feeling bad too because he kept very quiet. My mother tried to act brave until the last minute and then she burst into tears. I told her not to worry about me because I would never do anything to disgrace her and I would try to accomplish something on the outside so she would be proud of me. I said I would send the family things they needed as soon as I could save some money. I told them I would be very lonesome on the outside and I would be constantly

be thinking of them. My mother instructed me to follow all of Mrs. Nakase's advice because she was an older person and she would know how to raise me properly. She told me to pray to God whenever I had a deep problem on my mind. Mrs. Nakase writes a letter to my mother very frequently in order to give her a report on how I am coming along so that my mother has full confidence in her. I respect Mrs. Nakase's advice now so that I don't have any frictions with her at all. After all of these last minute instructions were given, it was time for me to get on the bus and leave camp behind for my new life. I was quite excited about going to Chicago but I also had a heavy feeling in my heart about leaving all the familiar things behind and I had a hard time keeping from crying when my friends got together and waved goodbye to me.

"I happened to be leaving Topaz on the very same day that Sgt. Kuroki was leaving so that there was a huge crowd gathered around the administration building to say goodbye. The newspaper staff went as far as Delta with us on the truck. I was very quiet for the first hour because I was thinking of what I had left behind but we soon began to talk about what was ahead of us. When we got on the train at Delta, it was packed full of soldiers and civilians so that we could not get a seat at all. The porter was very kind and he told Mrs. Nakase, Fumi and me to go to the women's rest room and we could sit on the seats in the dressing room. We were very fortunate to get these seats and we had to stay in there until we arrived in Salt Lake City. After that we were able to get seats on the regular coach car. Mrs. Nakase was very self-conscious about other people and she preferred to stay in the dressing room but Fumi and I told her it was better to have a coach seat. I felt a little strange at first but I didn't notice anybody staring at us so I didn't worry any more. We

had heard rumors that some of the resettlers were not treated very well when they left camp but nobody seemed to be paying attention to us. We ate most of our meals in our seats as we had been warned that the dining car was always jammed and it was impossible to eat in there. Mrs. Nakase had made a lot of rice balls and other food so we had plenty to eat all the way out.

"When I finally had a chance to relax, I discovered that it was a very good feeling to be out of camp and I got very excited and relieved. I was anxious to get to Chicago and see what it was like. Everything was turning out well and it was all that I had imagined. It looked so wonderful to see all the nice green fields that we passed. I guess I sort of missed the green fields after being in Topaz for so long. I looked forward to seeing a big city again and I hoped that I would like Chicago. I didn't know very much about the city as my friends had not written a detailed description of it. I never imagined Chicago would be this large and so dirty. When we arrived at the station it was so warm and sultry and we were rather tired because the train was 3 hours late.

"Mrs. Nakase's son came to meet us at the station so that we did not feel so lost. We got all of our baggage together and we started to walk out in the streets so that we could get a good sight of city life once more. All of a sudden the rain started to pour down and I was amazed because it had been so sultry a few minutes before. I had never been in a place where the rain came down so suddenly. Mrs. Nakase had some friends who had reserved 2 rooms for us at the Windsor Hotel at Clark and Division St. The owner of the hotel was a Japanese man and he had sent letters to camp saying that he had rooms available for people who planned to resettle to Chicago.

"We went up to the hotel on the North Side and I was expecting it

to be a nice place. We were so disappointed when we found the hotel such a dirty place. We didn't even feel like unpacking because we planned to move to a better place as soon as we could. For the first 2 days we just rested and roamed around downtown in the Loop to look at all the stores. Then we decided on Saturday that we would start looking for work.

"We went down to the WRA and we had to sit around for quite a while before we got to ask about job possibilities. We didn't like any of the leads the interviewer gave us so we went over to visit the Friends Service office. The interviewer there had 2 openings for typist clerk jobs at the Baptist Publishing House so Fumi and I decided to go after this job because we wanted to work together. We went down for the interview and we were told to report for work on June 1. We still had a week to look around for our housing until we reported for work so that it worked out quite well for us.

"Our housing didn't come so easy. We never realized that housing was so scarce altho we had been warned many times that there was a shortage in Chicago. We began to look at advertisements in the newspapers and we felt that we should get a good place if 3 of us were working as the rent would be divided 3 ways. We phoned a few places and they told us to come out. When we got there, they suddenly changed their attitude when they saw we were Nihonjin and said that the place was already taken. Some of the other places we looked at were not acceptable as the place was too dirty and we couldn't think of living in such a dirty place. We discovered that rents were high so we worried a little. There was one apartment open way on the westside and it was a nice place but the landlady changed her mind at the last minute and cancelled the opening for us. I'm sure that was prejudice because she mentioned that some of the

other people didn't like the idea of any Japanese moving in. We became very discouraged so that Mrs. Nakase asked her friends to help us find an apartment.

"One of them told us that there was a building up on Belden St. which had quite a few Nihonjin and she said there was an opening there. We came up immediately and we found this apartment and a small sleeping room upstairs so that we took it. It wasn't what we had planned upon but we couldn't be choosy anymore. We felt that it would be impossible to find a 3 room apartment so we moved into this place on June 7. We are still looking for a larger place. We have been here for 5 months now and haven't been able to find anything. It's very inconvenient to be living in such cramped quarters because Mrs. Nakase has to cook on that little stove right in the same room. I guess we are a little particular but I'm sure we should be able to find something better.

"I'm not satisfied at all with this place even though I have my small room upstairs. Mrs. Nakase would like to get a flat and buy furniture for it so she would have a decent place to entertain friends. It is embarrassing for her to bring friends into a room 10 feet by 15 feet where the bed, dining, room, refrigerator, stove and everything else is located. If we were able to get a flat, I still would get my own room because Mrs. Nakase promised me that. I'd have to move with them wherever we went because Mrs. Nakase says My mother asked her to be my guardian and I can't very well go my own way now after promising that I would follow Mrs. Nakase's advice. I don't think I need such close supervision at my age (23) but I guess I will go with them because Mrs. Nakase doesn't try to be too bossy with me and I get along with her fine.

"Even though my room upstairs is very small, I could bring in

another girl to sleep with me ~~xxxxxxx~~ in the double-bed but obasan (Mrs. Nakase) might feel hurt if I took in a girl friend to live with me and cook ourselves. She might think I want to get rid of her and I don't want her to think that. I think it might be better if we moved into a flat because there would be much more freedom. I haven't had any conflict with Mrs. Nakase yet because she is getting more liberal and she isn't trying to keep a close watch over me as that. She doesn't tell me too many things to do and her advice is usually good. Fumi minds everything her mother says and she wouldn't think of doing anything on her own. Fumi ~~shk~~ is the same age as I am. I'm glad things aren't that strict for me even though I know I don't have the freedom that a lot of Nisei out here have. Maybe it's better for me because there are a lot of bad influences around here and I wouldn't want to do anything that would disgrace my parents. Mrs. Nakase is nice even though she has a lot of the Japanese ideas. I am helping Fumi to get her to change some of them because we are not living like w were in California and the nisei have more to say.

"We talked quite a bit af Japanese here because Mrs. Nakase doesn't understand English very well. When our Nisei friends come to visit we speak English. We try to explain to Mrs. Nakase right away so she doesn't feel out of place. She does all of the cooking and management of the household so we eat a great deal of Japanese food. Mrs. Nakase got a job in a factory sewing through a friend of hers and she seems to like ti well out here because the Issei she works with speak in Japanese and nobody tells them not to. Fumi likes it here better than camp and I am perfectly satisfied because it is different from camp life and I am not bored like I was back there for so long. There are so many interesting things

to do out here.

"The thing that I dislike most about this apartment is cooking and sleeping in the same room. We don't have enough chairs for visitors to come sit in. It doesn't look so good. Mrs. Nakase pays \$8 for her room and mine cost \$5 a week. We don't have a private bath either. Back in San Francisco I had a home six times bigger than our present apartment. I wish that we had it out here now with all this housing shortage. I feel a little cramped here like I did in camp. All my friends seemed to be located in small one-room quarters too and they are all looking for bigger places but I guess it's hard because of the discrimination. The Nihonjin can't find housing so easy out here and that's the biggest problem for all of us. I wish the government would open a housing project for just resettlers.

"The district around here is a nice quiet residential one and it's not dirty so it's a good point about living here. Our apartment is quite convenient to transportation facilities so we do not lose much time going and coming from work. In this apartment house the majority of the tenants are Japanese. There are 2 nihonjin couples and a lot of boys and girls here. There are only 6 hakujin living in this building and all the rest are Nihonjin (15 in all). I don't know any of the other Nisei living here very well altho I say hello to them occasionally. They don't seem to be too friendly toward each other any way so we just leave them alone.

"I do know the 3 Nisei girls who are living upstairs and I go over and talk to them some evening. I don't mind living around other Nihonjin as they don't bother me very much. The landlady here is very nice and she likes to have Nisei. For a while she preferred to take all Nihonjin into the apartments here because

they kept the place so clean. But when so many of them moved in here she decided to take in any more as her remaining Caucasian tenants don't seem to like it too much. There seems to be quite a few Nihonjin living in this district but I don't see them as I am busy at work. We would like to find a flat in this neighborhood but they don't rent the good ones to Nihonjin. I wish that they wouldn't discriminate against us so much because we are willing to pay the ~~xxxx~~ rent. All my friends feel that they are paying more than the place deserves.

"I'm much more satisfied with my job. I've worked for the past 5 months as a clerk typist at the Baptist Publishing House. I type bill of lading and other things all day long and do a little filing now and then. The people in the office are very nice so that the working conditions are very pleasant for me. I work from 9:00 until 5:00 and I get an hour for lunch. We take 15 minutes off in the afternoon for a rest period. I work $5\frac{1}{2}$ days a week and get \$112 a month but my taxes have to come out of that. I think I could get a better paying job at a non-religious company but I don't know ^{hard} shortage at all. There seem to be plenty of jobs listed in the newspapers but I haven't thought of quitting my job to take another. I'm used to my work and I don't feel like leaving as I know all the people in the office and they are very nice to me.

"There are 5 Nisei girls working~~g~~ in our office~~k~~. One of them is an assistant bookkeeper and one of them is a shipping clerk and 3 of us are typist clerks. There must be 17 Caucasian girls there and 4 or 5 ~~kum~~ombos in the shipping room. The ~~ku~~ombos are not very good workers because they come irregularly. But everyone treats them nice because it is a Christian office.

"My job is getting to be quite a routine matter but I find

^{Sum}divergence in talking to other girls there. Sometimes I feel like changing jobs though as my work is getting so routine. I would like to be transferred to the order filling work in the same office and I might ask the manager if I can do that for a while. I've heard that in most other places of work you get an automatic raise after staying 3 months but I haven't got one raise yet after staying with the Baptist Publishing House for 5 months. I could do some over-time work there and I do, but not too often. I think I'll be putting more over-time during the Xmas season.

"The manager of the office is such a nice man and he is always joking around with us so that there is always a cheerful atmosphere in the office. Most of the employees are active in the church so that they are pretty understanding of the Nisei. They feel quite sympathetic for us and they are very sorry that we had to be evacuated. There is one hakujin girl there that I admire very much because she has such good American ideals. Altho she is not a religious person, she believes sincerely in the brotherhood of man and all the principles of democracy which we do not have. I think she is aswell person and I like to talk to her as she is helping me to regain my faith in democracy because she tries to live what she talks about. In fact I get along swell with all the girls in the office. Fumi and I have been invited to their homes for dinner and we have gone out with hakujin girls at different times. None of the workers in the office are not prejudiced at all and they accept us for what we are. They have no suspicions about us and they take us as Americans as they are. We all go out to eat lunch.

"The boss is a German and maybe that's why he is so kind to the Nisei workers in the office. We have plenty of opportunity to mix with the hakujin girls working there but it is getting so that

4 of us Nisei girls are going out together for lunch for several Caucasian girls come along. The fifth Nisei girl is not so sociable toward us and she doesn't care to mix with us so much. She gets along with the other Caucasian girls much better and she does things with them so we don't pay much attention to her. She has more Caucasians friends there than we do so she might be doing the right thing. It is natural for us Nisei girls to get together but we shouldn't do it so much I guess when we do have the opportunity to mix in and be accepted by the other Caucasian girls. Fumi and I are the only do things together after work though because we don't see the other Nisei girls when we are off. The Nisei girl who gets along better with the Caucasians in the office goes out with them quite often and I suppose we should attempt to do the same thing because there is really no difference between all of us in the office. I don't try to be so chummy with the Negroes in the stock room because they are so different from us.

"I ^{make} net about \$100 a month after my taxes are taken out. I'm able to live on this fairly well because my expenses aren't too high. I even manage to save a little money out of my salary. Mrs. Nakase, Fumi and I put all of the household bills together and we split the room and board cost 3 ways so that it only costs me about \$30 a month for my room and board. I think that's pretty cheap. We don't eat too excessively because girls never eat as much as a fellow does. Mrs. Nakase is a very economical cook and she plans all of the menus so that it doesn't cost us so much. She always wants to deduct the amount from the main bill when she buys bills to entertain her own friends but I don't feel that this is necessary because it's all in the family. My living costs are reasonable enough and I have no complaints. Mrs. Nakase always wants me to

save as much as possible because she knows that my folks are expecting me to do this.

"I think that I should be able to save even more because my other expenses are not high. My cleaning bill amounts to about \$2 a month because we do our own laundry. I've been buying about \$5 or \$10 a month of clothes because the winter season is coming and I am not prepared for it. I didn't buy many clothes in camp so that I have to re-stock now. I send about \$5 in gifts to my family every month. I spend another \$5 for other friends. Fortunately I don't have any doctor bills yet. I only spend about \$5 a month for recreation and \$5 for carfare so I've managed to save from \$10 to \$20 a month. I don't think I'll be able to save that much during the winter months because my expenses are going up. I've been spending more money for things that I wanted for quite a while. I don't worry about losing my job so much now because I am fairly well established and I know that I'll be having some income.

"Fumi and I would like to stay on in that job even after the war is over if we don't get fired first. But we don't know what will happen. After all of the soldiers come back from war, the first people to be fired will be the Nihonjin. Gosh, it will be terrific and I bet there will be a lot of Nisei unemployment after the war. I have a little more chance to keep my job because it is a Christian firm and they are always stressing a Christian life so they won't exactly throw us out if we really needed a job. We might have to take a cut in our wages though. I'm hoping we can stay on that job because I don't know what I would do if I had to go look for another job when times are hard.

"A lot of Nisei seem to be going back to camp already because they are not satisfied with their jobs. That is true more for boys

than for girls. Even if I lost my job after the war, I wouldn't go back to camp unless I found it absolutely impossible to make a living. I just don't want to go back to camp anymore. I know it's going to be hard to make a living after the war and the Nisei will find it more difficult than other people. That's why I'm trying to save as much money as I can because I want something to fall back on. I get a little ~~afraid~~ frightened at times as public opinion may turn against us then we won't have a chance at all.

"I just don't know what will ~~x~~ happen to us afterwards. The Nisei girls will lose their jobs just as much as the Nisei boys. All of those WACs will be coming back and they will want their office work back and I am sure they will get the priority over the Nisei girls. There's just bound to be discrimination against the Nisei, especially if there is a depression. Mrs. Nakase is worried too because all the Issei in her factory are sure they will lose their jobs when there isn't such a demand for workers. I think the Issei have even a less chance of keeping their jobs than the Nisei. Even the highly skilled Nihonjin out here will have a hard time keeping up. There are some Nisei doctors and dentists ~~xxx~~ out here but their income will be cut down quite a bit when the patients have to take a cut in wages. If they have all Nihonjin patients, they won't be able to charge much because very few of these workers will have steady jobs. They'll be able to live for a while on social security but that can't last.

"I think that the Nisei in their own businesses and professions won't have it hard as the workers like me. I am just expecting a hard time for myself because I know that it is bound to come. In spite of all that, I feel pretty well settled right now because I have some family life and I don't think too much of the future

ordinarily.

"I wish that I could make a lot of money and call my family out here. It's all a dream but I sure would like that. I couldn't think of family resettlement for a long time as I certainly couldn't support my parents and brother on \$100 a month. My ^{mother} month may be able to work at the same place as Mrs. Nakase but it takes so much money to relocate a family. We just wouldn't be able to find a decent place to live. I haven't mentioned resettlement to my family at all because I don't think they are even considering it. I think my parents expect to stay in camp for the duration. I don't know what they plan to do after that. They want to go to their old home in San Francisco but that was rented and I think housing is just as bad in San Francisco as any other place. We have no property at all so that my family's plans is even more of a dream than my own.

It's pretty hard to decide anything. Everything has to wait until the time comes. I don't even know if the hakujin will try to deport all of us to Japan after the war. It's a good thing that Nisei boys are in the Army as they are making things a little safer for us even though they get the raw deal sometimes in the Army. I don't think I'll even consider joining the WACs as it would not give me such a good reputation among the Nihonjin. I heard the WACs are pretty wild and a lot of them have to be shipped back from overseas because they get pregnant. I don't know if Nisei girls who join the WACs have a reputation or not but they are taking quite a chance. I don't have to worry about any members of my family getting killed in action because my brother got a deferment on account of being a theological student. I wouldn't want him to go into the Army at all because there is too much risk in being

sent into a spearhead. I heard that this was the reason why they were putting into one combat team. They just want the Nisei fellows to take all of their risks because they don't value their lives as highly. I know the Nisei boys are fighting for all of us but sometimes I wonder whether it does any good or not. I don't think it has changed things for us too much because they don't give the Nisei soldiers too much publicity. I hope too many of them don't get killed before the war is over.

"Right now, it looks like the war in Europe may be over in another year. We seem to be doing pretty good over there against the Germans. I just hear news over the radio and I don't follow it in the newspapers at all so it might be as ^{good} ~~bad~~ as we think. It's pretty bad now for Japan too and good for our side if it is all true. It may be just propaganda to make us feel good. The way the Japanese soldiers fight, it may take a long time to beat them. Japan has been fighting two wars now for over 7 sevenx (one in China) and I think that they will last for a long time yet because they won't give up as easily as the Germans even though the odds are hopeless. The American Army has the best equipment because this is a richer country. I would be even more pleased with the showing of the American army if I didn't have doubts about the necessity of Japan being absolutely crushed. I think that it would be better if they had a compromise settlement.

"I know now that my future is definitely in this country so I want America to win most of all even though I still don't understand a lot of things that go on. I feel sorry for Japan if they really get discriminated in world trade as we have been on the coast. It's kind of bad for the Nisei that Roosevelt got into office again because he isn't so much in favor of us. A lot of my

friends say that he caused the war and that's why they voted against him. I really don't know what is what because I am ignorant about politics. They say Roosevelt has done a lot of crooked things but I don't see how they know all this when it doesn't come out in the newspapers. I didn't vote because I wasn't a resident but I think I would have voted for the Republicans. I regret that I didn't vote because it would have been my first chance to vote for a president. I also heard that we might get to go to California if the Democrats stayed in office. Mr. Ickes is head of the WRA and he is supposed to be good for the Nihonjin because he stuck up for them in Congress. I think it will be better for us after the war if we had friends like Ickes in the government. I wish I knew more about these things but I don't know ~~wh~~ anything about politics and I don't know who to vote for.

"I don't think that there will be any great changes in my life for the duration of the war. My family can't come out here unless things become more promising and I am fearful that it won't be that way because of the depression that is bound to come. My dad is an invalid and we haven't any money to resettle. If we had a few thousand~~s~~ dollar~~s~~ and a home out here, it would make us feel more like taking a chance. If ad had his health like he did before the war, ther would be more hope for it. As things are right now I just don't see how the family can resettle. There is a chance the government may give each family some~~x~~ ~~some~~ money to resettle. Gee, they just can't close up the camp all of a sudden and kick the people out because there is no place that tye can go to. A lot of the Issei are too old to work anymore. I don't know how long the WRA camps will last but I bet some of them will turn out to be like Indian reservations. Most of the families don't have any money at

all now because they have spent up all their reserve since they were evacuated. They lost most of their money before they went to camp as they had to sell out in such a hurry. They don't have any thing left to start out the new life with. It's hard enough for a single person to make a go of it and I don't see how all those families are ever going to get established without some sort of government help. When I was in camp, a lot of Issei thought for a long time that Japan promised to give each family \$10,000 if they did not resettle but waited for Japan to win the war. I don't think that so many Issei are confident that Japan is going to do this now because it looks like Japan is being pushed ~~abackwards~~ all the time in the war. There were many Issei in camp who hoped that the U.S. government would help them out eventually but they were in doubt for a long time. Now that so many people have left camp they are more hopeful that the government will give them more than \$50 as financial assistance to resettle. It would take at least \$500 for a family to get established on the outside and it would cost several times that amount to carry out any plans for going into farming or business because they don't have any of the equipment left. I hope that the government does help out eventually.

"Altho I don't get bored with the life out here, I am not having too much fun for the present. But I guess that it's better to be a nice girl because I wouldn't want to get a bad reputation. I would like to go out more as it could be much more fun for me but Mrs. Nakase doesn't think that it would be a wise idea for me to run around too much and I have to listen to her. I heard that there are quite a few Nisei girls out here who are going bad and they do all kinds of wrong things because there are no older folks to guide them. They are beginning to drink and smoke and do worst things

than that. But it's not good to have too many Issei around because they may get too bossy like before and not understand that the Nisei act a little different from them. However, it wouldn't hurt to have many more parents out here because they are needed to make the wilder Nisei settle down more. If the Nisei begin to run around too much, they will make a bad reputation for all of us.

"I live a fairly quiet life but I am pretty well satisfied with it even though there are some things that seem to be missing. Most of my evenings are free to do whatever I please. I usually have plenty to do even if it's just reading, washing, ~~drong~~, or writing letters. I try to write letters Monday and Thursday nights so my correspondence won't accumulate too much. I write to my parents in camp or few friends who live in other cities. On other evenings I usually see my friends and we talk over old times in camp and in San Francisco and that keeps my morale up. Once in a while we go out to shows, but visiting is ~~xxxx~~ about the biggest social activities for me and my friends. On Sundays I go down to the Fourth Presbyterian Church which has an all Nisei program. After the meetings we stand around and talk with friends for a while or else go visit another friend or just play bridge or gossip for the rest of the day. I haven't had any dates with boys out here because they seem to be getting even more scarce than in camp. I guess a lot of them are getting drafted. I had a number of friends among girls and married couple^s though.

"Most of the friends I have out here are those that I knew from back home and I see them most frequently. There is one good friend of mine who lives only 2 blocks from here and I see her quite often. I don't have too much time to go around visiting because Chicago is a big city and I wouldn't want to be out alone at night. They are

scattered all over so that I only see a limited circle of friends right now. Once in a while I go out to the southside to go visit some girls that I know very well.

"I've also made a number of new acquaintances at the Fourth Presbyterian Church but I haven't cultivated any of these too much. None of them are very close to me. I just stay with my old camp group and those I knew in San Francisco and I have trouble enough seeing them regularly. I've met a lot of Seattle Nisei out here and I think that they are more friendly than the Los Angeles Nisei. I think the weather they lived in before has something to do with their nature. In Seattle it was cool so the Nisei up there had calmer disposition while the Los Angeles ones are more hot-headed and wild. I noticed the difference when I went to the church because the Seattle ones seemed more willing to make friends while the L.A. just stuck to their own cliques and they thought that everyone who didn't come from their district was uncivilized. .

"The longer I stay out here the more contacts I make. My old friends tell me where other friends are living and this goes on and on. I correspond with a number of them and some of them have come to Chicago from other cities. There are only about 6 of us girls in my group right now that see each other more than twice a week. At first we used to switch between the Moody Church and Fourth Presbyterian Church on Sundays. The Moody church had mostly Los Angeles people in it so we couldn't break in it. That's why we went to the Fourth Presbyterian Church even though it's twice as far away. The Fourth Presbyterian Nisei are much more active and we have taken part in some of the things they have sponsored. We went out on a weenie bake last summer while it was still warm and I made quite a few friends there. It's most a Seattle bunch and I like them every

much. That is why we are more or less members of that church now.

"The only Caucasian contacts I have made out here are those who work with me in the office. It's too hard to get to know the Caucasian people in this neighborhood because we have no way of meeting them. It's hard enough to meet other Nisei. I haven't been to any of the Nisei affairs out here except those sponsored by the church. I don't care to go to any of those Nisei dances unless nice refined Nisei attend as I will get a bad reputation if I go to those affairs with so many of those zoot suiters around. Some of my girl friends have had a chance to go but they refuse for the same reason that I do. Their parents will tell them to come right back to camp if they hear that they are going around with a wild group. There are enough N Issei out here who hear all about different Nisei activities and they will be sure to write back to camp and spread gossip so it's better not to give them any chance.

"In a way, this isn't the type of social life that I would want. I should be meeting many ~~may~~ more boys but they just don't come to church so much. I haven't any plans for marriage yet but I'm at the age where I should get seriously interested in some boy. I haven't met one who appeals to me too much at any of the Nisei church affairs yet. It has to hit both of us if we are going to get to like each other enough to get married. I've met some boys that I've fallen for out there but they haven't responded so I'll just have to try some other person. I think I could get to like almost anybody who liked me a lot. It's a lot of fun to get married I guess, but I don't suppose that I'll be doing this for the duration. I've always dreamed of a church weddings with all the trimmings, but very few of the Nisei get married that way nowadays.

"I think that it would be nice if some sort of a social center

for Nisei could be established . I think that it would be up to the church to serve ~~xxx~~ this purpose because they could do it the best. It would be a lot of fun if we had some of those inter-church conferences like we had back in San Francisco. At that time we got to meet a lot of new Nisei and they were all nice. The trouble out here is that only 75 Nisei go to that Fourth Presbyterian Church. There should be some other place where the nicer Nisei could get together for a social life. On the south side there is a large Baptist Church group under Rev. Morikawa but that is too far to go. The Buddhists have meetings of their own but I wouldn't care to attend any of their meetings but I might if they sponsored a lot of social activities.

"I think that it would be better not to feel inferior and we Nisei should try to break in with the Caucasians right now during the time when our Nisei circle aren't too well established to take up all of our spare time. We shouldn't be as hesitant as we are but I notice that I even have this feeling of hesitan~~cy~~ at some time. We have just as much right to mix in as anybody else and it really should become one of our biggest responsibilities. I notice that some of the other racial groups in Chicago are actively becoming integrated. There are all sorts of inter-racial programs and parties going on but very few Nisei attend. I have gone to a couple of them and I should push some of the ~~a~~contacts that I have made. I think that it is rather stupid for the Nisei to sneer at the other Nisei who makes an attempt to know Caucasians. ~~Maybex~~ that is because of the inferiority complex. They hate the Caucasians because they blame them for everything. But I don't think that it is good to have a thought like this in mind. Most of my Nisei friends aren't that bitter. I think that most of the Nisei are willing enough to try and get into

the life out here but they don't exactly know how to go about it. That's why there is a tendency for them to stick to their own group more.

"But golly, I hope that there won't be another Japanese town like Little Tokio here because that isn't so good. It looks like the Nihonjin are gathering around Clark and Division St. and there might be a Little Tokio there eventually. I just hope that they will spread out more as I know the neighbors would be willing to accept them. It's hard to get housing now and that seems to be the drawback. But a lot of Nisei don't even look because they just think every place is discriminating against them except those houses that have Nisei in them. I'm sure that this isn't true or else how could the Nisei have gotten into all those places when they first came out here. I think that a lot of the reluctance is in the mind of the Nisei and they built it up themselves as the rumors go around. I believe a lot of these rumors myself because I have no way of checking up on them. Maybe there should be some kind of newspaper to help the Nisei in making plans for their adjustments out here. Most of them seem to be pretty young and they need the guidance of somebody when the parents aren't around.

"On the other hand, a lot of the Nisei just like to be around other Nisei because it is natural for them. They want somebody to depend upon in case something bad happens. My mother writes me quite often and she wants me to be in good company all the time so that I won't get into any trouble. I think that's one of the reasons why I'd like to have my Nisei friends because I wouldn't want to be alone out here. My mother doesn't worry about me too much now because she knows that Mrs. Nakase is here to help me here in case I need advice. Now my mother is glad that she let me out of camp be-

cause I am saving money and she thinks that this is very important for my future. It seems that most of the Issei who come out here stress saving money the most. The Issei are satisfied easier than the Nisei though and they don't have to take part in as many activities as we do because they are not used to it. It does take money to have recreation out here and the cost of living is rather high so that none of us can save as much money as we expected to do when we first arrived. I don't know how much progress I am making in the other direction but I feel that things are fairly smooth right now. I think that the integration of the Nisei will depend on whether the hakujin allow us to enter community life or not. That's something that the Nisei can't decide by themselves altho it would help a lot if they made a good impression. The hakujin don't seem to be so willing to accept us right now because of the war and it will take a long time before it is done. I think that the Nisei will have to make many of the contacts themselves so that the hakujin will get a better and better impression of them. That's what I think.

"Even if we make good progress, I don't think that we can get away from discrimination entirely because we still have a yellow face. I'm hoping that the Nisei will gradually get assimilated but that's something that's going to take years and years. It will be much easier for the sansei children as we will do the bringing up and we won't be as strict on them as the Issei were on us. It's not good to have all that segregation as before but I think that in time of trouble there is comfort in it, but then, on the other hand, there might not be any other kinds of trouble if we did not have this segregation. I really don't know what is best for us altho I would like to be just like any other American.

"My present ambition is a sort of dream and I don't know if I

can ever expect to achieve it because it does seem impossible right now. I'd like to get my folks out into a normal community and live a good family life. I also would like to get married too, ^{but} ~~and~~ then I wouldn't be able to help my family out as much. I have to think a lot of these things after the war. Marriage at this time is not so good as the fellows are 'legible' for the draft and it wouldn't work out if they were taken into the Army. Things are so uncertain now that I can't tell what will happen. Everything is unsettled when it comes right down to it and none of us can ever dream of getting back to a normal life until after the war. I hope that this will be soon. I'll just work along until that time comes."

Add to CH-57

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My social visit to Ay's this evening was long, but I don't think that I wore out my welcome. She spent a lot of time asking me about WRA assistance in family resettlement and housing problems. Ay is still working at the church publishing company and there is nothing wrong with her work adjustments. She seems to be fairly easy-going, but she has very strict and straight laced moral conventions and she is shocked by a lot of ordinary things. She thinks it is so awful because she heard that one of the former Topaz Nisei was thrown into jail out here, etc. Ay seems to be a fairly cheerful person and not as tense as she was before. The reason for that must be that she has gotten herself engaged since I saw her last in October, 1944, or thereabouts. Ay was quite worried about marriage, but her mind is more at ease now that she has an understanding with a Nisei soldier overseas. She met him in January, "and progress was swift after that." Ay is average looking and there isn't anything outstanding about her. She is only about 4 ft. 11 in. in height and I doubt if she weighs 100 pounds. She doesn't wear glasses, but she said something about her eyesight not being so well. She doesn't have any physical defects. She is just a Nisei girl and she dresses and makes-up like all of them, same kind of hair-do, painted nails, etc.

Ay is still living in the same place, but Mrs. Nabeta and her daughter, Fumi have departed for California. At present Tama Yoshimura is staying with her for the summer. I met Tama. She is a small Nisei girl, average in appearance, but she uses Japanese words and phrases now and then like Ay. Tama has been out of Topaz for a year now. She has just finished her freshman year at Carroll College in Wisconsin and expects to return there

in the fall. Tama is very concerned about the resettlement of her family. "My sister is out here working and we are going to try and bring our parents from Topaz. My father is only 50 and my mother is in her 40's so that they will still be able to work. It's not like those cases where there are a lot of children. It will be pretty nice to have the whole family together again. If we can't find any housing at all, my parents may go into domestic work out here. I have heard that couples are making way over \$200 a month. There is one Issei couple up in Winnetka that I heard of and they are making about \$300 a month working in a millionaire's home. Gosh, that's much more than they could ever make in California. There isn't much sense in us going back there because we don't have any prospects. We own a house back there but we can't be too sure about making a living and we don't feel like taking a chance yet. I guess the vacation is over for my folks and they'll have to get out if the center closes." I also talked to Tosh Yamazaki. He is a young Nisei boy originally from central California. He is expecting his 1-A at any moment so that prevents him from making any family resettlement plans. He maintains that it was easier for girls to resettle the parents because they could be reasonably sure that they would be around to help out in a crisis. Ay is working on her family resettlement plans but she does not intend to bring her folks to Chicago. Tosh thought it would be much wiser to go to Salt Lake where there is a more friendly feeling than in California. He is working in a factory out here and he didn't have too much to say.

Tama, Ay and our family lived in the same barracks, No. 10, in Tanforan. I didn't know either of them before. Ay remarked during the conversation that it certainly was amazing how the war has scattered the families around the country. Both Ay and Tama then began to trace the families in our barracks and it seems that most of them

have moved eastward while the parents are still in the centers. It would be interesting to be able to trace all of these families to their final resettlement. Most of Barrack No. 10's families were from Sacramento with some scattered Eastbay families in between. Tama and Ay knew more about these families because they went to Topaz with all of them and they had contacts before the war. I didn't know a single one of these families prior to the evacuation.

The barrack's manager, Mr. Kitanagi, his wife and 2 children were in the first stall. They are now divorced and Ay said that there was quite a scandal in Topaz about this. The husband operates an restaurant on Rush St. here in Chicago and Tama thought the 2 children were with him. The Imaji's with their 2 children are now in Chicago since they followed the Iwanagas with their 2 children. The Kikuchi's are mostly in Chicago with one member in Minneapolis and one member in San Francisco and the final resettlement will take place this month. This family was the only one which did not go to Topaz from that barrack. Rev. Fuji and his wife are still in camp but Ay thought that the daughter was married and resettled. The son is in the Army and another son is in Japan. The Yamamoto family was in the next 2 or 3 stalls since there were 10 members in the group. They all went to Tule Lake and it was the only family in the barrack which did this. The 4 Takahashi's (related to the Berkeley Takahashi) were in the next stall. The parents are in camp and the daughter is in California and married now. Her husband is overseas. Nobu is out here in Chicago some place. The Nakayama family is split since there is a son in the Army, Yoneko is in New York, June is in Detroit and the parents are still in camp with a younger child, I think. Tama's family was in the next stall. The 2 sisters are here and the parents are still in camp but expected to come to Chicago.

On the other side of the barracks the 5 Horitas occupied the first stall. Two boys are in the Army, the girl is in Minneapolis and the father and younger son are still in Topaz. The 5 Suyehiros came next. Two of the daughters are in Salt Lake, the son is in camp, and the mother and younger daughter are in Topaz yet. The father died before the war. The 4 Shimatori's are still in Topaz. The Kawabata's with 4 members were in the next stall. The son is at U.C. while the parents and daughter are still in camp. Of the 5 Shimasaki's in the next stall, the son is in the Army, 2 daughters are in Salt Lake, and the mother is in Topaz yet. The father died early this year. The Maruoka family (Ay's) is also split up. Two brothers are in Ogden, Ay is out here, and the parents are in Topaz yet. The Ozawa family is next. The parents are still in camp and the son returned to San Francisco to attend the junior college. Of the 5 Adachi's in the next stall, 4 are still in camp and one son is in the Army. The same is true for the 4 Watanabe's. Dr. Hikoeda's family with 4 members are all relocated to some place in the east. Of the 4 Hibino's, one is in the Army and the parents are with the other son in Philadelphia. There were 2 other families composed of 4 member each with Tema did not know about.

Ay's comments on the was that it would be practically impossible for all of these families to ever return to the West Coast. She felt that this group was more fortunate than other groups of evacuees because they were better off economically and there weren't so many younger children to burden the resettlement problem. She felt that it was up to the older Hisei to take the lead in resettlement since most of the parents could do nothing. Ay said that in most cases of family resettlement this was true.

Following are Ay's general comments during the 3 or 4 hours I was there. I took notes on most of her personal comments:

"There are only 2 of us Nisei left at the publishing company. I've been there the longest. Sumi Harada (CH-60) is the other girl there and she is the one who yells around quite a bit. She acts rough but I have found that she has a very generous heart. She is just dissatisfied with everything in Chicago and I feel sorry for her because she just doesn't seem to get adjusted. It's the same old work that I have always been doing and there isn't much to say about it. I sort of missed Fumi who used to work there with me because she went back to Richmond to join her parents 3 weeks ago. Another one of the Nisei girls there changed her job to the War Labor Board. There was one other girl who went back to the West Coast.

"I don't know much about what happened to them except for Fumi since I was living with her here and we correspond. She is going to help her dad and her brother re-establish the nursery business that they had there. She wrote and said that she liked it very much out in California as there was no place like home. It has given her a great thrill to see all of the familiar places. I sort of get homesick too but I know that it won't be practical for me to go out there. Things have changed too much that it would be almost a strange city to me. I'd rather be near where my friends are. Fumi is urging me to come out & there but we don't have a business to go back to.

"Since Fumi and her mother left here, I had to look around for another room-mate in order to cut down the expenses. Tama is living here with me for the summer. She is working in a factory and she plans to go back to school in the fall. Every night she goes out with her sister to try and locate a flat but it's almost impossible to find one. They are going to bring their parents out here. I decided to take her in while she was looking around since there wasn't anyone else I had in mind and I knew her from before in San Francisco

and Tanforan.

"I've been here in Chicago since May, 1944 and I still am not crazy about the dirty city. I have some hopes of leaving here this fall to go to Provo, Utah to live. It will be better for me to go out there since my brother is attending Brigham Young University there. My other brother has also graduated from high school recently and he intends to go there too. If I go back there, the 3 of us can start up a home and we could call mother and father out from camp. That will be sort of hard to do but we are going to try it because it is necessary to have the family together once more.

"The WRA is urging everyone to leave by the end of the year. I think that it's terrible to send all those people out to relief. Many of them just won't be able to make a go of it. My folks haven't made any definite plans at all because they are not sure of what they would like to do. They will have to depend on our help. I went all the way back to camp on April 8 just to talk to them on resettlement plans because I heard then that the WRA would close all the centers by the end of this year. My brother got some time off from the university so he came to Topaz too and we had our first reunion of the whole family in 2 years. My parents said at that time that they would rather remain in camp a little longer. They wanted me to come back to Chicago and make some more money and not to worry about them too much. I knew that we had to start making some kind of plan so I asked them where they would like to go. Mother said that she didn't want to travel so that she didn't think she would care to come to Chicago. Father did not mind where he went but he thought that Salt Lake would be good since so many of his friends have gone there. My father is retired now so that he doesn't plan to go into any kind of business again. I guess my brothers and I will manage to support my parents since they have a little savings too. My father doesn't have

any kind of pension or anything like that so we have to have some income. I am going to try and get them listed as my dependents at my job since I have been helping my brother a little bit in school, but those income tax men might catch me and say that I was doing something wrong. I wouldn't want to get into any trouble about it.

"Mother and father did not seem to think very much of the idea of going back to San Francisco since we had nothing to go back to. We haven't even got a home there and it wouldn't be so good to return at this time, especially when the sentiment would be so much against the Nihonjin. Everyone is talking about the war against Japan out there and they wouldn't like to see us roaming around so much. I wouldn't want to go back there and get beaten up. When people get excited, they will hit anyone, even an old man or old lady and I don't want nothing to happen to my parents.

"The main thing which holds up the rest of the family's resettlement is that father is a sort of invalid now and he can't work at all now. Mother certainly doesn't want to leave him to come out here and do domestic work. They said that they would remain in Topaz until it closed and then go to another camp if that was possible. Maybe we'll be able to find a place to live in Salt Lake by that time. My folks don't believe what the WRA says about ending the camp, but I do. Father thinks that it would not be civilized for the government to push all these helpless people out into the desert. But it's no use counting on that. The WRA says it is going to close and no amount of reasons which father gives is going to make me think differently.

"I got pretty worried about my family resettlement recently and so I have been writing more letters to discuss it with my folks. I asked my father to please cooperate in making plans so that I would know what to do. He wrote back and said for me not to worry because he was happy as long as his sons and daughters were making good on

the outside. Parents certainly get difficult sometimes. It still doesn't solve the problem about what we are going to do.

"For a while I thought that I would try to find a flat out here so that mother and father could resettle, but I'm sure that father would not like it very well in Chicago because he couldn't walk up all those stairs. In Chicago the Nihonjins are only able to get apartments on the second floor or higher in most cases. We don't get to rent the ground floor places at all. No kidding, I sure would like to get the family together once more and I don't care in what city it takes place. All of my friends are advising me that Salt Lake is much better as it is a smaller city and the Mormons have a friendly attitude. I wouldn't mind living in a smaller city because I don't like this impersonalness of such an immense city like Chicago.

"I don't know exactly what kind of work I would be doing if I left here. I'd like to go to Salt Lake and get some kind of clerical work. My 2 brothers will both continue school and they could work part-time in order to help out with some of their expenses. I won't be able to help them at all like I have been doing occasionally in the past. I don't mind helping my brothers get through college even if I didn't get there myself because it is more important for a boy to get a college education than a girl. They have to prepare for some kind of life career. My brother has a deferment from the Army right now because he is studying for the ministry. My youngest brother is not even 18 yet so he won't get drafted for quite a while. Gee, it is too bad that father is bed-ridden because that makes our problem so much harder. That WRA certainly gets in my hair.

"But I can't complain too much. In away it is good for the WRA to close those camps up and force the Nihonjin to get back to a more normal life. They can't live in the camps forever. But in a way,

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it is sad. You know how it is--all those old people just don't have much of a chance. I don't know how they are going to make out. But I don't see how they can be happy remaining in these camps. When I went back to camp, it was so pitiful. I arrived there just at mess hall time and everything was so dead and quiet. It looked like a deserted ghost town and I had a very sad feeling. It was so depressing there. I saw all those old people and they looked so worn and aged. They didn't look like they had any energy left in them at all. I was so thankful that mother and ~~my~~ father looked fairly healthy. All the people in the block were worried about resettlement and I had to tell them all about Chicago. They want to hear everything about all the possible places for resettlement and then they believe the worst about each place in order to convince themselves that it's no use trying to get out now. I felt sorry for all those young people in camp because they didn't have any pep at all like young people should. On a Sunday I went to church and the Nisei members there just had no spirit in them at all. They sang the songs in a lifeless way and I really noticed the hopeless air all about the place. I felt so sorry because they seemed to have lost the spirit of adventure which young people should have. I guess they're carrying a heavy weight on their shoulder because they have to listen to their parents' problems in those closet-like apartments of camp. When I thought of all this, I thought it was better for the WRA to end it because the prospects out of a camp couldn't be that sad. There was something very lonely about camp and I had a feeling that it was gradually dying.

"But gee, if the WRA is going to close up the centers, it should try to help the people more. At least they should find them a home because most of the camp people don't know what to do after being

locked up for 3 years. The people need more help in order to give them an equal chance to make good once they leave. They make announcements all the time about how they are licking the housing problems but look at the kind of places they want the Nihonjin to live in? They want whole families to move into a dark one-room apartment and that would be even worse than in camp. I think the Nihonjin would make a good try and they would have the best adjustment if they could get a little more government help. It's too hard for us Nisei to take care of the families without getting some kind of head start. Some of us have been out here for quite a while but we barely make a living and we have never been able to get very far ahead financially, except for some cases where they are doing defense work.

"At Topaz I asked some of the Issei people what they were planning to do and a few of those in our block were thinking of joining their older Nisei children. The families with a lot of small children couldn't plan on a single thing and they were the ones who said that they were going to remain until they were pushed out. All the young kids want to go out because it will give them a chance to travel and they do want to go to school. That worries the parents too because they would like their children to receive their education. I don't blame all those people for being so afraid because they haven't got much of a choice. I read in some of the camp papers that the people shouldn't have a right to demand so much from the government. Why not? I don't see any reason why they shouldn't expect help. They were forced out of the coast when they were innocent and they did lose a lot. Why shouldn't they get some help in getting started once more? It's no good just to say 'sorry, it was all a mistake, now you go ahead and live a normal life.' They have to get help to back it up.

"In spite of all the difficulties, the people seem to be gradually coming out now, but it's mostly those Issei who are able to work

yet. If father weren't an invalid, he would be willing to come out and make a living. However, he doesn't want to be a relief case. He had his pride you know. That's why my family resettlement plans are so indefinite now. It's easy to talk about it but it will be tough when the time comes. Both my brother and I are willing to do it for our folks and I don't resent it at all. It's a duty and an obligation which I have. I guess that's what they mean when they talk about the Nihonjin family unity. I don't think the WRA helps as much as it promises. Just as soon as they get the people out of camp, they don't care no more.

"I've been thinking of writing to the WRA office in Salt Lake to ask about assistance in finding a home out there for my family, but I know that they will say for me to come out and look for myself. That's the way it is every time. My brother is looking around for a place out there whenever he can, but there doesn't seem to be much housing out there either. It's a tough problem all right and I can imagine how difficult it will be for those families who need large places with so many children. People aren't always willing to rent out to the Nihonjin. I've heard that there was a Japanese section in Salt Lake from before the war but I don't want to live there. I've never lived in a Japanese community very much before and I don't feel like starting out.

"I guess I'll just keep on working and saving as much money as I can until something definite turns up. We may have to make plans in a rush so we must make some preparations for it now. My mother always writes and says that we should leave it up to the will of God as she has a lot of faith. She writes that every time, but dear me, we can't live on faith alone and at least half of the effort has to come from us. It's been pretty hard for me during the past few months and I'm waiting for my paycheck now as my insurance premium is coming

up.

"When Mrs. N. was living here with me, I managed to save a little because she was very economical. It was good that my company gave me two weeks vacation with pay this spring when I went to Topaz as that helped to pay for part of my expenses. But I still had to withdraw some of my savings that time. Gosh, I have only saved \$100 in the first year out here. Isn't that sad? Before the war I used to save more than that even when I was getting paid way less. That's because my parents paid for my living expenses mostly. But I am so easy going that I don't worry about money too much. If I get sick, I'll have hospitalization thru the company plan. Money isn't everything and as long as I'm healthy and living a decent life, I'm happy. However, it would help to have more money for the family resettlement and I'll have to do better from now on.

I finally

"My family managed to get one small raise after working there for a whole year. In most places they give a raise after 3 months but in a religious publishing company like mine, they don't give so many raises. The only satisfaction I have is that during the next 2 hot months we won't have to work Saturdays and I'll still continue to get the same wage. All along I've been doing the same typing-billing work and I don't mind it so much now. I'm not planning to change jobs at all because I may lose more than a week's salary while looking for a new job. I'm fairly satisfied and I might as well stay there because I like the people whom I work with. When I hear about some of these other Nisei girls working long extra hours in order to save money for family resettlement, I get a guilty conscience. I should take an extra night job in order to save more money but it would be too hard for me and life is too short. I don't think my folks would like it too much if I ruin my health by trying to work 70 hours or more a week.

"Luckily my housing expense didn't double after Fumi left because Tama came to live with me. I think that \$35 a month is way too much for this one-room apartment. I feel that this housing is still temporary so I won't move to another place in Chicago. It's too much trouble. I want to get a flat and be with my family in Salt Lake. I'm not satisfied with living in this one-room kind of life. This dinky kitchen is in the bedroom and everything is here. I think that's bad. I can't even receive guests here without feeling ashamed. I'd like a big place like I had before the war where I could roam around a bit. I guess I should be thankful for having a roof over my head as there are plenty of less fortunate people.

"The landlord here is okay and I never make any complaints to him. There are over three-fourths Nihonjin here. Twelve of the 15 apartments in the building are Nihonjin. I've gotten to know most of the people living here a bit more but it's still pretty impersonal. They all seem to be friendly now. I don't know all of them very well. I guess that I have been in this house about the longest now. Recently we got a Nihonjin manager into this building and he has a hakujin wife. There has been a lot of turnover here as the people either move out of town or find a better place. There hasn't been any complaints about us in the neighborhood as far as I know because most Nihonjin aren't too conspicuous in their action.

"Living with the Habetas was easier for me in some ways as I didn't have to cook. I liked them very much and they are good friends but there were some handicaps too. Now I feel much more independent and freer. I can fix the room the way I want and I can choose what I want to eat. I usually had to account for what I did when I went out to Mrs. N. She asked me casually but I knew that it was a sort of xxxxxx check-up too. She never had to worry about me because I always behaved myself. The Issei are just that way.

"My social life has been practically nil as I don't go out too much. I used to do things with Fumi most of the time as we went everywhere together. The only club I belonged to out here is the Nisei Christian Church at the Moody Institute. Most of the members in the Nisei Christian church come from the Los Angeles area. It was very hard and very slow for me to break in with that group. We didn't make any progress until we took care of refreshments at one of the socials. Now we can at least exchange greetings with each other after church services. Before that, we used to go right out after the services because we didn't know anyone. I think that it is a lot easier to break in with hakujin as they don't act so cool. The Nisei don't break down so easily.

"The Nisei Christian church have been having one or two socials a month. I don't go to all of the affairs, but I do attend the big ones. The active members of this group is between 30 and 40 so it isn't too large. Last Sunday about 20 Nisei service men on furlough came so that we had the largest group for a long time. Right now I'm helping to organize the Nisei church choir and we had our first practice & last Sunday with 12 girls. It's pretty much the same bunch which keep coming to this church.

"At the beginning the Issei and Nisei held services together but there was too much of a language handicap so we split up. The Issei preferred their services in Japanese and we preferred ours in English. You know, it took me over half a year to break in with that Nisei group and I used to go every Sunday. At first I was alternating with the Fourth Presbyterian church but I decided to see what I could do in the Moody bunch. We have never had a joint meeting with the hakujins in that church. We did have a hakujin speaker come on Father's Day and he was well received. I asked my hakujin friends at work to come to the meeting once and they were fairly well received. I wasn't

on any committees then but I asked them to come anyway. I think that it's a good thing to have more of a mixed congregation, but I guess they don't want it so much.

"I don't belong to any other club out here. I'm the home type and I like to stay here and receive visitors. Quite a few of my friends come over pretty often or else I talk to them over the phone and ask how they are. There are about 10 people that I know pretty well like this. We don't all go to the same church because some of them attend other churches or else they are Buddhist. I'm pretty well satisfied with things as they are and I wouldn't want to join any more Nisei clubs as I don't have time to go to a lot of meetings. I think that the church is the best place to meet the right kind of people. The Nisei who have good family backgrounds usually go to church but then there are plenty of them who do not go to church at all. I don't think it's an absolute necessity for them all to go to church but it wouldn't hurt. The church is one place where they can find fairly good social adjustments and they can make a good circle of friends too. I guess most Nisei are too busy to go to church regularly though. On special occasions we have large congregations at our Nisei Christian church, but most of the time only the old faithfuls show up. I think that they are really interested in religion and it also helps them to fill out their social life. I wouldn't have the time for any other Nisei club and I don't even go around looking for them."

(Attached program of the Nisei Christian Church)

THE NISEI CHRISTIAN CHURCH AT MOOD

July 8, 1946

Pastor.....The Rev. Akira Kuroda
 Pianist.....Miss Dorothy Yoshimoto

ORDER OF WORSHIP

Prelude
 Call to worship
 Doxology.....Congregation Standing
 The Lord's Prayer
 Hymn No. 252....."Holy, Holy, Holy"
 Responsive Reading No. 297....."The Word of God"
 Scripture Reading.....1 Peter 2:11-8
 Prayer
 Hymn No. 299....."When I Survey the Wondrous Cross"
 Offertory
 Announcements
 Sermon....."Righteous Stubbornness"
 Prayer
 Hymn No. 263....."Jesus Savior, Pilot Me"
 Benediction
 Introducing New Friends
 Postlude

"Let all the earth fear the Lord: let all the
 inhabitants of the world stand in awe of him."
 --Psalm 33:8

ANNOUNCEMENTS

The Nisei Division owes a vote of thanks to the hard-working committee members who made the Fourth of July Picnic the great success it was. Special mention is due Edwin Hashicka, general chairman; and Ikue Kuzuhara in charge of the picnic supper, as well as the many who generously loaned their cars, who prepared food, worked on advance publicity and tickets, prepared song sheets, and to the songleaders, John Miyabe and Arthur Kametaka.

The Cabinet meeting will be held tonight at the home of Alice Maeda, 2241 W. Clifton at 7:30. All members are requested to be present.

The Prayer meeting will be held on Thursday evening, 7:45 at Harper Hall of Moody Memorial Church.

CALLING ALL SINGERS--a Nisei Church Choir is being formed. If you enjoy singing, please come and join. Choir practice will be held every Sunday at 1:15 in Sankey Auditorium.

"There are a number of Nisei groups out here but I don't know if they are all organized or not. I still don't think there is any need for a Nisei social center where they can all meet in one big group. It sure looks like a Japanese section is growing up on Clark St. and I don't feel so good about that. They should not be so close together and wandering around in such big lots as it's better for them to scatter out. It makes them look too conspicuous to live altogether like that. It might lead to more segregation later on.

"When the Issei come out, they can't lump together too much as it depends upon the Nisei finding housing. They can't all go to one place when housing is so scarce. I really can't do anything about it and I don't object that much, but I just don't like it. I know that I can't prevent it, but I certainly wouldn't want them to act like in camp and be so inquisitive. I think that there is a chance to even many of the Issei to make friends with other people out here. I've made quite a few Caucasian friends at work and there are plenty of other Nisei who have done the same. I go out with friends at work once in a while. I never feel too different from them anymore, but it does make me feel a little ill-at-ease when they talk about the war. It depends on who says it.

"It makes me feel sort of funny when comments are made about Japan because I am of Japanese ancestry. I know that they don't deliberately say it to hurt me but I can't help feeling it. I take it personally all the time. I guess that's because father and mother are Japanese subjects and I know that all Japanese are not as bad as some people say even though we are at war against Japan. I would defend my father and mother any time.

"I think that Japan should give up the war pretty fast because they can't keep on taking those bombings no matter how much national spirit they have. It's hard on me too as hakujin people think that

I am for Japan. That's a selfish thought but I think Japan should give up now. I think that the war might be over by the middle of next year but that's only a guess. I really can't say as I only read the headlines. The rate that they are going, the war might even be shorter but that might even be just newspaper propaganda to fool the American people. I'm glad the war doesn't seem to affect the Nise too much out here. I thought that there was going to be all kinds of riots when Japan was the only one this country was fighting. I think that the war does affect the Nihonjin on the West Coast and that's the reason why there are so many house burnings out there. I really don't know what the war is being fought about now but it does seem to be a lot of politics. I guess that they are fighting for democracy too. There are some things that we are gaining by because this is a democratic country, even if we did have an evacuation. When I hear about what happened in Germany, I don't think that sort of system would be so good for us. The German tortured the Jews and really tried to wipe them out just because there was a race hatred. I bet there were a lot of these kakuji in California who wanted to wipe us out too, but most of the people in this country would never let them do a thing like that. I don't understand much about democracy because there are so many contradictory things going on like what they do to kurokbes in the South. I guess this war may make a better trend for all of us but I wish that it would hurry up and end.

"The evacuation has been a very interesting experience but I can't say that I've gained from an all around point of view. I've met a lot of different people and I've had a chance to travel a bit. But the one great disadvantage is that my former home in San Francisco has all been broken up and the family is scattered. On the other side of the picture, I've learned to appreciate a lot of things I

used to have before the war. I've gotten poorer housing but this is balanced by the fact that I have gotten a chance to work in a Caucasian company.

"My year of resettlement has given me more of a spirit of independence though and I think I've gained in maturity. I can't tell about my future as it's so indefinite. However, I'm most optimistic about it. The thing I am looking forward to the most is getting the family united once more and then marry. Every girl thinks of marriage. It's so hard to take care of both of these problems at one time. The reason why I think the future is more hopeful is that I have met an interesting boy and I have an understanding with him. He just went overseas and if things turn out, we may be able to announce our engagement. I've talked it over with my folks and they have no objections other than that they would like to know more about his family.

"I met the boy through a mutual friend when he came into Chicago on a furlough last January. It was pretty quick work and we seemed to be attracted to each other. It has given me something definite to look forward to and I think that's why things are brighter for me. It's so hard to get married these days though. Everyone has so many other things to take care of. I don't care what the girls may say in public, but they all want to get married and they think it's a rather serious problem. It's no use to worry about it because the time will come for every one of them."