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The second generation has several problems. It seems to me that the problems in Los Angeles differ from those in the San Francisco Bay District. It seems to me that they have better home life in the North, while on the East side in Los Angeles the living conditions are not so good. Many families live in quarters behind their stores or places of business. The parents are too busy working so that the children are left free to shift for themselves. The home life, however, in the southwest district near Normandie and 36th Streets is better than in the down-town area.

In the South many of the high school graduates do not plan to go to college, but in the North it has become more of a tradition to go and the number is much larger. The college students in the South, however, are greater grinds; they stick to their books and do not mix in other activities such as athletics to the same extent. In the North there is a tendency to keep more of the good Japanese customs, while in Los Angeles there is such haste to become Americanized that everything, even the bad elements, are copied. There are fewer recreational facilities here than in the North, and that results in too much lounging around. In San Francisco there is a Japanese Y.M.C.A., with a full-time secretary. In Los Angeles the Y.M.C.A. has been under consideration almost two years, but many things get in the way and slow up the movement.

The second generation has certain problems to face because of the gap between themselves and their parents. I have keenly felt that I would
like to have my parents understand me. I would like to be more of a pal with
my father, but I can't. My father had a rather hard time in his early years
and so he is very anxious to give us children the opportunities of an education.
My mother holds to the old ideas much more than father does. My older brother
and I, however, have had the same problems and we understand each other and get
along together very well.

I know a certain boy who had an unhappy time because his father did not
understand him. The boy wanted to go to college but his father did not appreci-
ate this desire and made him work very hard. They came here from San Francisco.
The boy was interested in church work and liked to be with young people, so he
went to one of the churches here and became a member of a certain group, but he
did not enjoy himself to the fullest extent. He was interested in athletics,
but this group centered its attention on playing cards. He had been accustomed
to a more varied form of recreation and self-expression in the North. One New
Year's eve I stayed with him and he told me his troubles; he felt that his
father had been quite unreasonable. Soon after this his father died and he
returned to the North, and since then I have heard nothing about him.

I do not think that the churches are doing what they should for the
second generation. I used to attend the West Lake Presbyterian Church, but was
absent about three months on account of sickness and when I returned there had
been many changes, so that I did not feel at home there as before. I have now
been attending the Japanese service at the Methodist church on Sunday mornings
and the Epworth League in the evening. I do not care for this evening service,
however, because it is too monotonous—it seems like a waste of time to attend.
The programs should be more progressive instead of following the lessons in a
printed leaflet. I was second vice-president of the League for some time and
tried to improve the programs but I was unable to carry it out. The Japanese
churches, however, are very useful in that they provide a place for the young
people to meet--there is no other place for this purpose.

I feel hurt at times when I notice the discrimination against the Japanese. If I go to one of the beaches I cannot feel free; I have not been forbidden to go into the surf, but I feel that I am not wanted there. I cannot go to any of the plunges at the beaches--I have never tried because I have known that I would not be allowed there.

At one time I was playing basketball on the Sunday School team of an American church and we played at the Y.M.C.A. I could tell that I was not welcome there, but because I played on that team they did not deny me any of the privileges. At that time some of the boys proposed my name for membership in the Y.M.C.A. and for a time it seemed that I would be admitted because my last name, Nobe, could pass for European, but when they came to my first name, Seiichi, they knew that I was Japanese and then did not admit me. Some of the boys came to me to console me, but I did not feel badly because I had not expected to be taken in.

An experience which my brother had gave me an idea of what I might expect. Although he was not an American citizen he enlisted in the medical service of the army during the World War. When the soldiers were mustered out they were given Y.M.C.A. tickets. My brother received one and he understood that it gave him full privileges, but one day he took some exercise in the gymnasium and went to the shower room only to be denied the privilege of taking a shower bath. He was also denied the use of the plunge.

There are many things that hurt me, but the propaganda in the newspapers I feel most keenly because it is so unjust. Without a doubt the Japanese do many things which are undesirable. In fact, I have worked for Japanese farmers of whom I have felt ashamed, because they were so careless about their personal appearance. I am rather sensitive and I have been embarrassed at times by Japanese. I would not care to walk along the street with a Japanese who shuffle
his feet as they do in Japan on account of their wooden shoes. I have often made fun of new arrivals from Japan because of their oddities. I can always tell a Japan-made suit of clothes because they are so ill-fitting. But in spite of certain undesirable features in the Japanese there is a lot of unjust exaggeration. In high school I often felt bitter about the injustices, but I have thought about these things a great deal since and have concluded that being bitter will not help matters any. I have decided to do my part to show that the Japanese are a desirable people.

I have worked on farms several times where I met several young men who had ambitions for an education, but various obstacles came in the way and so they dropped back into the group of common laborers. I know one boy in Los Angeles who wanted to go to college but has been unable to do so. He used to mingle quite freely with American boys, but lately he has turned to the Japanese group.

I am planning to enter the legal profession, because I want to be in a position to help the second generation in making adjustments to the American group. I should like to be able to right the wrongs of some of the Japanese farmers. Many persons have asked me why I should take up law; they suggest that I go into business because that is the only opportunity a Japanese has for making money. I am not turning to the legal profession on account of the money; I am not interested in that, but I want the satisfaction of winning a case that is right.

The second generation is between the old Japan and the new America and needs to understand both sides. This group has to make the transition and it must come gradually.

A knowledge of the Japanese language is essential in bridging this gap and I want to go to Japan to learn the language so that I may become more efficient.
A big problem facing me is the matter of competition with white Americans. I should like to be on an equal footing and have the confidence of all without the handicap of an inherited inequality. I used to wish that I were white and I used to be pessimistic because I was not, but now I'd rather be what I am. I think it is a privilege to be a Japanese in America, because we have to do so much more than the average person to win recognition. We have to equip ourselves better than the white Americans do. My father has stressed this idea for a long time, that a Japanese person must be above the average, and he has encouraged us to prepare ourselves well.

I am not taking up the study of law because I am particularly fond of that. If I were able to do just as I pleased I would prefer to study literature. I am fond of literature, biography and history. I like to read Emerson and other good writers. I do not care for the slushy stuff of the present day, indeed I cannot enjoy it at all after reading Shakespeare. I have been in the habit of carrying a pocket edition of some good author for reading on the car. I am sorry that my course, which is directed toward law, will not permit more literature. Later on I hope to be able to do more in this field.

I have heard several engineering students say that they were going to Japan on the completion of their courses. They realize that they would have difficulties in making adjustments here, but I feel that some of them are inclined to be selfish and consider themselves rather than the interests of the second generation in America. In America the Japanese engineer would have to be above the average in ability. Of course, many of our young people are too much wrapped up in immediate pleasures; they want to have a good time now and do not seem to think very much about the future. A number of boys belong to the Oliver Club—they play all the time and do not seem to think of much else. I do not feel drawn toward this club because these boys do not have my interests. Still, it is no doubt doing a lot of good for these boys.
I regret very much that I cannot do more to help the younger group, but I do not have time for the training I would need for doing this well. I am not satisfied with the monotonous programs of the Epworth League—I want something better but I can't bring that about myself. I would like to have a group of the younger fellows, to help them out of my own experience, but I just don't know how to handle them.
INTERVIEW with Seichi Nohe, 1982

Mr. C. Smith

The second generation has several problems.

It seems to me that the problems in Los Angeles differ from those in San Francisco Bay district. It seems to me that they have better home life in a month while on the east side in Los Angeles, living conditions are not too good. Many families live in quarters behind their stores or places of business. The parents are too busy working so that children are left free to shift for themselves. The home life, however, in the southwest district near Mountain St. and 30th streets is better than in the downtown area.

In North many high school graduates do not plan to go to college, but in month it has become more a tradition to go to, number is much larger. The college students in North, however, is greater. swimming; they stick to their books & do not mix in other activities such as athletics to a same extent. In North there's a tendency to keep more a good Japanese customs, while in Los Angeles, there isn't much that results in too much loitering around. In San Francisco there's a Japanese by Mr. C. A. with a full-time
The second generation has certain problems to face—because of the gap between themselves and their parents. I have keenly felt that I would like to have my parents understand me. I would like to be more of a pal with my father, but I can't. My father had a very successful time in his early years, and so he put much effort into giving us children opportunities. My older brother and I have had some problems, and I got along with my mother. My mother holds to old ideas much more than my father does. My older brother and I, however, have had a good time along together very well. I knew a certain boy who had an unhappy time because his father did not understand him. The boy wanted to go to college, but his father did not appreciate this life from him. The boy worked very hard. They came in church work. I liked to be with young people so I went to one church here. I became a member to fullest extent. He was interested in athletics, but he has been accustomed to a more varied
from recreation & self-expression. In north one new year I stayed with friend & he told me how trouble he felt that his father had been quite unconscious & returned to night & since then I have heard nothing about him.

I do not think that churches is doing what they should for a second generation. I need to attend Westlake Presbyterian church, however about 3 months on account of sickness & when I returned there had been many changes so that I did not feel at home there as before. I have now been attending the Japanese Methodist church on Sundays morning & Epworth League in evening. I do not care for this evening service homewards because it is too monotonous — it seems like a waste of time to attend. The program should be more progressive instead of following lessons in a printed leaflet. I was president vice president of the League for some time & tried to improve program but I was unable to carry it out. The Japanese church, however, is very useful in meeting there is no other place for young people to meet. I feel hurt at times when I notice discrimination against Japanese. If I go to one I always feel free; I have not been forbidden to go into service, but I feel that I am not
wanted there. I cannot go to any a plunge at a 

teacher - I have never tried because I have known 

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I could tell that I was not welcome there and besides 

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but for a time it seemed that I would be admitted 

because my last name 'Nobe' could pass for 

european, but when they came to my first name 

Seichi, they knew that I was Japanese. I then 
did not admit me. Some boys came to me to 

console me - that I did not feel badly because 

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which my brother had gave me an idea what I 
might expect. Although he was not an American 
citizen he enlisted in the medical reserve army 
during a world war. When soldiers were enrolled 
out they were given Y.M.C.A. tickets - my brother 

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There are many things that hurt me, and I propagate
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impotent, without a doubt. Japanese are many things
which are undesirable. In fact, I have worked for Japan;
men I have felt ashamed, because they
not only sensitive but have been embarrassed at times
by Japanese. I would not care to walk along a street
with a Japanese who shuffled his feet, like they do
in Japan on account of their wooden shoes. I have
often made fun of new arrivals from Japan
because of their oddities - I can always tell an
Japanese mode suit or clothes because they're so ill-fitting.
But in spite of certain undesirable features in
Japanese, there is a lot - anyway.
This is a handwritten page with several paragraphs of text. The handwriting is legible but densely packed, and the page contains several sections discussing various topics. Due to the handwriting style, it is challenging to extract exact quotes or sentences, but it appears to be a detailed personal or academic essay. The content seems to address some sort of personal or professional growth and development, possibly related to education or career advancement. The handwriting includes various notes and corrections, suggesting a thorough and thoughtful process of writing.
many persons have asked me why I should take up law; they suggest that I go into business because that is the only opportunity a Japanese has for making money. But I am not interested. I am not turning to legal profession on secondhand money; I am not interested in that, but I want satisfaction—winning a case that I might; the second generation is between old Japan and new America. I need to understand both sides. This group has to make a transition; it must come gradually. A knowledge of Japanese language is essential in bridging this gap. I want to go to Japan to learn language so that I may become more efficient.

A big problem facing me and other Japanese is the competition with white Americans. I wish I should like to be on an equal footing and have confidence, all without handicap, an inherent inequality. I need to wish that I were white, and I need to be realistic, because I was not born new. I'd rather be what I am. I think it is a privilege to be a Japanese in America, because we have to do so much more than an average person to win recognition. We have to equip ourselves better than white Americans do. My father has stressed this idea for a long time that a Japanese person must be above average, and he has encouraged me to prepare myself well.
6.
I am not taking up ... study. I am particularly fond of ... able to do just as I please. I would prefer to study literature. I am fond of literature, biography, history. I like to read Emerson & other good writers. I do not care for ... stuff a present day, indeed I cannot enjoy it at all after reading Shakespeare. I have been in habit, carrying a pocket ... edition some good authors for reading on ... cars. I am sorry that my course which I directly toward law will not permit more literature, though I hope to be able to do more in this field.

I have heard several engineering students say that they were going to Japan on ... completion their courses. They realize that they would have difficulties in making adjustments here, but I feel that some, then I inclined to be selfish & consider themselves rather than interests, second generation in America. In America, Japanese engineers would have to be above average in ability. Of course, many ... people too much wrapped up in immediate pleasures; they want to have a good time now & do not seem to think very much about future. A number of boys belong to ... Club - they play all the time & do not seem to think much else. I do not feel drawn toward this club because these boys do not have my interests. Still, it is no doubt doing a lot of good for these boys.
I regret very much that I cannot do more to help the younger group, but I do not have time for training. I would need for doing this well, I am not satisfied with a monotonous program. I think something better but I can't bring that about myself. I would like to have a group, a younger fellows to help them out in my own experience, but I just don't know how to handle them.