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COME OUT AND COME OUT SOON

of islands in the Far East. The generation after generation, the people have had very little contact with the outside world. The young generation has been taught what to do or not to do by the generation preceding. All of their activities have been planned in every detail and the latter generation simply followed what the former generation instructed. There was nothing original. Their mode of life has been cut out; they have cultivated the soil with the same type of equipment, in the same manner; the scope of their social intercourse has been limited; their marriages, arranged; their ideas, stereotyped. This introvert characteristic of the Japanese was intensified during the three hundred years of exclusion set forth by the Tokugawa Shogunate. Consequently, the people sought no changes in their life and they became a people with no initiative, no pioneering spirit, no adventurous spirit, and finally no desire to seek for the truth.

Upon this sort of people and their sons and daughters suddenly fell a misfortune, and every one of them was perplexed: Evacuation! It is needless to say that the evacuation of 100,000 Japanese and Americans of Japanese ancestry was due largely to war hysteria and the economic pressure in certain areas of the Pacific Coast and that the government of the United States alone is not to be blamed. It was another political game and Japanese and American Japanese in the Pacific Coast happened to be the victims.

Building a bridge in a certain district of Rhode Island, if federal expense is to be incurred at all, will be debated, discussed, and compromised among congressmen. But the very group of

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people who are concerned

they are the ones who raised

the ones who control the government

may. Likewise, California businessmen and politicians are in the position to control this government. It is true that they initiated the movement of Issei as well as Nisei; however, the nation as a whole now realizes that "evacuation was a mistake."¹ In other words, at present, there are more people who are sympathetic toward evacuees and are endeavoring to relocate them as soon as possible. These sympathizers want to help the people in Relocation camps.

Naturally, the idea of relocation is based on voluntarism--contrary to evacuation. Therefore, it is absolutely necessary that evacuees themselves take part in this program; otherwise, the whole undertaking will be of no avail. However, as has been stated, beside lacking pioneering spirit, Japanese are slow in arriving at a resolution. They do not make up their own minds; always, someone else made their minds for them. I am not insinuating here that consulting parents is inadvisable or that the younger generation should disregard the opinions of the older generation. Listen to what they have to say. It is only natural that a person should listen, of course.

However, it is evident that living in a War Relocation camp makes one lazy for he may eat without working. Where two men are needed four are placed. Two hours of work is stretched to four hours. It prevents him from having social intercourse with the outside world and makes him completely ignorant of the rest of the world.

1. Donor Post, May 16, 1943.

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suspicious, and restless. It goes without saying that the longer he stays in camp, the more he will become unaccustomed to the outside world when re-contacted. A young man of twenty-seven years, after living in camp for six months, confessed how awkward he felt when he was released from camp for the first time.² He said that he was afraid that the people on the street might be looking at him. He felt so self-conscious that for a while he thought of returning to the camp.

Beside uncertainty of the outside world, there are many other reasons why relocation is difficult. One would be the fear of breaking up the family tie. But it is only temporary; soon they can get together. Different from Issei when they came to the United States, young men and women today have no reason to be hesitant to go out, for they have good command of English, know the characteristic of the American people, and already some forerunners are there waiting for them. They should plan to go out today, this hour, at this very moment, establish themselves, and call for their elders and the immature. Of course, the future of Nisei is dark and uncertain but so is that of everybody else. Nisei have many, many more years to live. Some even go so far as to say, "Why be tied with aged parents?" Being kind to elders by staying with them now may be very unkind to them later, for both of them will be caught in the camp when this war is over. They should take a job which gives them fair living expenses. They can look for a better job only after they go out. It is only temporary.

2. A resident of Boise, Idaho. Volunteered for Camp Savage.

Secondly, the people...
much the cost of living in a place is (according to Index of Living Costs of American Labor) and how much an employer offers. They say that they do not receive enough even if they take the job. They ask, "How can we make a living?" My answer to this is: It is harmless to wait for a better opening but one should not wait too long. One should not be choosy these days; he should think of 100,000 other people beside himself. The sooner ALL get out, the better for everyone. Again, may I repeat that the longer one stays in, the harder it becomes for him to go out?

I am sure there will be another Indian conservation camp unless the people in the camp themselves take part in this program. This country is short of labor now. No intelligent person would be hesitant to take this golden opportunity to establish himself in the outside NOW. The sooner he goes out and cultivates friendship among the American public, the easier it is for him to hold on to his position. When the war is over, there will be millions of soldiers coming back and there will be a tremendous shift in industry, causing vast unemployment as in the case of the last war. A man who spends four years (assuming the war will last for four years) in camp cannot compete in the labor market; he is no good.

To those who are planning to remain in camp for the duration of the war, hamper America's war effort to the greatest extent, and return to Japan, I ask, "Are you sure that the Japanese government will accept you?" According to Mr. Myer, Director of War Relocation Authority, only ten percent of those who had signed the repatriation/^{request}were acceptable to the Nippon government.

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Before I conclude, a brief description of the outside world may interest those who live in camp, particularly women. In town, more than ever, women are driving taxis. In train stations women wash train windows and sweep chair cars. In town, W. A. L. C.'s, Wavos, Spars, in cute uniforms, are found on fur-lough; in U. S. O.'s they mix with soldiers and sailors; in military offices they type and keep books. Hundreds of women munition workers, with their name tags on their coats, walk home at night. Cities in the Pacific Coast are only dimly lighted at night to maintain a semi-black out, and a multitude of people on the street are hardly recognizable. High school children earn an extra dollar or two in the afternoon. Street cars are packed with women shoppers because their (or perhaps their husbands') cars have no tires. Universities and their dormitories are gradually being taken over by the Army and Navy. In the outside, there are still goodness and sweetness which Nisei have experienced in the past: drug stores, sandwich stands, shows, and department stores.

Mr. Myer admits that the W. R. A. was a mistake and will relocate the people on a large scale. As one who has many friends in the W. R. camp, I sincerely hope the day will soon come when the last man leaves the camp cheerfully for a new and free world.

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