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PROTESTANT CHURCH COMMISSION FOR JAPANESE SERVICE

1945

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MINUTES AND FINDINGS OF THE MEETING OF THE
PROTESTANT CHURCH COMMISSION FOR JAPANESE SERVICE

January 11-12, 1945

San Francisco and Berkeley, California

The meetings of the Commission immediately followed the Conference on Interracial Cooperation which was held under the auspices of the Pacific Coast Committee on American Principles and Fair Play in the Palace Hotel, San Francisco, January 10-11, 1945. This Conference was attended by the representatives of the interested Federal agencies, and of a large number of service organizations, including the Protestant Commission.

The publication of the following minutes was delayed in the hope that they might accompany the report of the Conference, but as a full report of this Conference is yet to be issued, these minutes will refer to the findings and recommendations of the Conference in so far as they were implemented by actions of the Commission.

ATTENDANTS:

<u>Members</u>	<u>Observers</u>
Royal H. Fisher (Baptist), Chairman	George E. Rundquist (Resettlement Com.)
Frank Herron Smith (Methodist)	Sohei Kowta (Poston)
W. Carl Nugent (Evangelical Reformed)	Ernest N. Chapman (Utah)
Galen M. Fisher (YMCA)	Robert T. Brownscombe (No. California Church Council)
Clarence Gillett (Congregational Christian)	Walter Groesbeck (Free Methodist)
James Sugioka (Disciples)	Eiji Kawamorita (Topaz)
Gorman Y. Doubleday (Friends)	Shungnak Luke Kim (Korean Church)
Kojiro Unoura (Japanese Committee)	Galen Rose (Disciples)
Ralph W. Bayless (American Bible Society)	Ann Larson (Office Secretary)
Clyde J. Burnett (Free Methodist)	
Gordon K. Chapman (Presbyterian), Executive Secretary	

SIGNIFICANCE OF THE OCCASION

The War Department issued a proclamation on December 17, 1944 revoking the orders excluding persons of Japanese ancestry from the Pacific Coast military area; this to be effective from January 2, 1945. The Commission rejoices in this lifting of restrictions on loyal persons of Japanese ancestry, and trusts that many will find it possible to return to their former homes and occupations. We stand ready to serve returning evacuees who need assistance of any kind.

The WRA announced that it hoped to have all relocation centers closed by January, 1946; no centers to be closed earlier than six months or later than twelve; three months notice to be given in every case. The Commission, as in the past, will continue to serve the churches and residents of the relocation centers until such time as they are closed.

MINUTES AND MEMORANDUM

Copies of the minutes of the meeting of October 30-31, 1944 having been furnished to all members of the Commission and to the constituent agencies, they were found correct and ordered filed.

The attention of all interested agencies is called to the Memorandum of September 21, 1944, as finally amended at the meeting of October 30-31, 1944, which suggests policies to be followed in connection with cooperative work in relocation areas and on the Pacific Coast as Japanese church work is reopened.

COMMUNICATIONS FROM
EXECUTIVE SECRETARY OF
HOME MISSIONS COUNCIL

The executive secretary reported that he had received certain communications from Dr. Mark A. Dawber concerning the work of the Commission, especially in view of the reopening of the West Coast and the prospective return of evacuees.

As the Home Missions Council was holding its annual meeting at Atlantic City from January 8th to 12th, it was decided to send the following telegram to the Council: "Commission unanimous that the coming twelve-month period is crucial in the solution of the evacuation problem. Functions: First, coordinate church plans in the newly opened West Coast and continue same in already settled areas; second, promote integration into church and community life; third, effect nationwide resettlement; fourth, assist Fair Play Committee institute local unity committees; fifth, personalized counseling center people compelled to relocate within 1945; sixth, serve center churches struggling with problems of reduced leadership."

The Japanese representatives present reported that they had sent the following telegram to the Home Missions Council: "We Japanese delegates to the special conference on the future of church work in California ask your body for the fullest support of the Protestant Commission, whose services are keenly needed in this critical period."

SERVICES TO RELOCATION CENTERS As the process of relocation continues, it is obvious that the center churches will be more and more handicapped by a steady reduction in leadership. The Commission and its constituent agencies are prepared to aid churches which are endeavoring to carry on an adequate program with insufficient workers; i.e., with:

1. Regular visitation on a definite assignment basis of Commission members for personalized counseling of evacuees concerning resettlement problems, and special service to center churches. The chairman of one of the center church councils said: "I think this service is very necessary, because the center residents do not have the knowledge of the outside which is needed, and at the same time people on the outside cannot grasp what is going on in the centers, and it is therefore necessary to have an exchange of ideas from those who can go in and out."
2. Enlistment of preachers and specialists from constituent denominations for pulpit supply and help with special programs, especially for Nisei groups.
3. Coordination of the service of missionary workers.
4. In cooperation with the National Intercollegiate Christian Association, the Commission will again secure student and teacher volunteer workers to assist the centers in furnishing adequate programs for the summer months of 1945. If WRA schools are to close after June, 1945, this service will be of even greater importance than was the case last year. Already seven centers have requested a total of forty-five workers for the summer of 1945 in the following activities: YMCA and YWCA, DVBS, Church and Sunday School, music (including choir and community singing), recreation, handicrafts, athletics, camping, scout activities, arts and crafts, club work, organizing and directing leadership groups, group activities for young people and adults, dramatics, needlework, Bible and leadership training, and so forth. (See Minutes of October 30-31, 1944, pages 3,4.)
5. Acting as a liaison agency between center churches and those in relocation areas; i.e., (1) follow-up of settlers and assisting with integration; (2) securing case histories of families desiring the aid of Caucasian churches in their resettlement; (3) enlisting former friends on behalf of returnees, with the aid of lists being furnished by the evacuees.
6. Assistance in securing needed equipment and supplies for center church programs.
7. Furnishing information to evacuees in the centers and in relocation areas concerning conditions on the West Coast. Messrs. Galen Fisher, Gorman Doubleday, and Gordon Chapman were designated as a committee to prepare bulletins answering questions sent in by center churches and others, and giving information and counsel from time to time.

The center churches are requested to keep the Commission informed of their changing needs and special desires in connection with the visitation of representatives of constituent denominations and agencies. Such representatives are urged to notify the Commission office as soon as possible of the availability of themselves and others who may wish to participate in this service. It is only as this office

has information concerning prospective center and relocation area visitation itineraries that undue overlapping and wasteful effort can be avoided.

While the responsibility of the Commission, as such, has been primarily in the relocation centers, its members as individuals have also been heavily involved in the interests of the evacuees as they relocate, and also in all phases of the resettlement problem. Thus it is rather difficult to differentiate clearly between church work and other activities, as we have sought to minister to the complete need of the evacuees.

SERVICES TO RETURNING EVACUEES The Commission, together with other service agencies, is prepared to render whatever assistance may be needed to secure the effective integration of returnees into normal community life on the Pacific Coast. However, in order to avoid wasteful overlapping, it is very necessary to take due cognizance of the fact that Federal and state government agencies are also serving the returnees without discrimination. Assurance has been given that the basic rights of the evacuees will be upheld and full protection has been promised by the law enforcement agencies. The Interracial Conference heard reports of the available facilities of these agencies, and took note of the points where supplementary help is needed. Members of the Commission participated in this conference and heartily concurred in the various findings and recommendations which are to be passed on to those concerned; it being understood that the organizations represented were to further implement the recommendations.

1. **WRA ASSISTANCE** This agency of the Federal Government will continue to assist evacuees in relocation, both on the Pacific Coast and in other parts of the United States. Full travel funds will be furnished, and, where necessary, additional assistance of \$25 per person, though not more than \$100 per family. This amount is considered inadequate by many, and it is hoped that it can be increased. Moveable property will also be transported to the point of relocation, when the distance exceeds twenty-five miles. These services are to be available for three months after the relocation centers are closed, although such assistance will only be rendered for two months after an evacuee has returned. The Commission decided to express to WRA the conviction that such assistance, including legal help, ought to be extended to six months. While WRA has at all times furnished legal advice to evacuees, it has not represented them in court. It was the opinion of the Conference that litigation ought to be carried on in behalf of evacuees by Government attorneys, at least in connection with property assistance, on the theory that their property came into jeopardy through an act of the Government.

2. **ASSISTANCE OF OTHER AGENCIES** a. **DEPENDENCY CASES:** With the cooperation of the Social Security Board and other service agencies, a sound program has been worked out for the care of the old, the blind, the deaf, orphans, and so on. The welfare officers of the centers will ascertain the wants and needs of each family or individual and refer these to the welfare offices in the communities to which the people go; the Social Security Board to provide additional assistance where needed. While further help of this nature, from private or church agencies, will doubtless be needed in many of these cases, it is difficult to make definite plans at this time. The services of county and state health departments, the Public Health Service, the Children's Bureau, with its maternity service for the wives of service men, and so on, will be available for returnees.

b. **HOUSING** is the most difficult of all problems to solve, especially in such "tight areas" as San Francisco, Los Angeles, and Seattle, where buildings formerly occupied by Japanese are now utilized by war workers of other minority groups. While in the case of those who secure jobs in war projects some provision will doubtless be made by the Housing Authority, others who do not have homes of their own will require special assistance. The Housing Authority is limited both in funds and in materials for new housing, and without special Congressional appropriations, little can be done. The Commission concurs in urging the Government agencies concerned to make some special provision for additional housing which would be made available for returnees.

(1) Members of the Commission reported that plans are already on foot to utilize some of the Japanese church buildings and other church properties as temporary hostels, with a Caucasian in residence, or members of a Caucasian committee prominently visible, in connection with each. These hostels would chiefly accommodate the heads or representatives of families as they return in advance to prepare the way for others to follow. The executive secretary was instructed to prepare a list of all church property available for this purpose, especially where plans are already in process. The hope was also expressed that WRA would open hostels at needy points.

(2) The suggestion was also made that we urge the WRA or other Government agencies to set up work camps such as have been in use at Caldwell and Nyssa, Idaho, or else to utilize some of the camps built for migrant workers. With such provision, returnees could make permanent arrangements for employment and housing while in residence.

(3) Private service agencies are giving special attention to this problem, and have already provided some housing.

c. LOANS: While the WRA is not planning loans to anyone, these can be arranged, without discrimination, either from Federal or private agencies. Rural rehabilitation loans to farmers, group service or operating loans, farm purchase loans (very limited) are available for Japanese Americans without discrimination. Payments of the Agricultural Adjustment Agency for agricultural conservation and increased war production can also be secured. The facilities of the Federal Land Bank are available as before; as also the program of the Agricultural Extension Service.

Church agencies can be of great assistance to those who have special problems in connection with re-establishment in business on the Coast, especially by utilizing the help of sympathetic Christian laymen who have experience in the various occupations.

d. EMPLOYMENT: Assurance has been given that the facilities of the War Manpower Commission and the United States Employment Service will be extended to Japanese Americans; with labor unions also cooperative. The Commission members concurred in the following resolutions: (1) That evacuees be discouraged from under-cutting wage standards or accepting a type of work which is below their ability. (2) That a Fair Employment Practices Act be set up to prevent discrimination in employment. (3) That all government agencies be asked to reinstate public employees of Japanese descent. (4) That we encourage evacuees to stay on the job, even in the face of threats, thus allowing time to organize support among friends and law-enforcement agencies. The Commission took action to suggest that WRA disseminate information that the threatened danger of war workers refusing to work with Japanese is a bluff, as they cannot quit under present War Manpower regulations. Many friendly citizens in California are making job offers through members of the Commission, which are being matched with job requests from the centers.

It is now very evident that private agencies, such as the churches, will have to render service in all of the above fields, and this involves considerable liaison responsibility for the Commission.

COORDINATION OF INTERRACIAL PROGRAMS

In view of the aggressive nature of the activity of the anti-Japanese forces on the Coast, it was felt that the time had come to be more active and courageous in the program on behalf of fair play for all minorities. While a large number of agencies are vitally interested, and some have definite plans to serve returnees, there is grave danger that there will be serious overlapping of effort and some loss through misdirection unless provision can be made for proper coordination. Members of the Commission concurred in a recommendation to the executive committee of the Committee on American Principles and Fair Play that its organization be expanded to become the coordinating agency to cover the interests of all racial, cultural, and inter-creedal groups on the Coast; that this Committee be a more widely representative group, or delegated body with an enlarged staff for field work; that it serve the purposes of disseminating information, of stimulating and planning community and group action. It was also recommended that each community be encouraged to organize an over-all committee

of understanding which would include well-thought-of citizens from all walks of life-- labor, capital, business, religion, and so on -- to study the problem of racial discrimination from two angles: (1) individual cases of discrimination that may lead to major tensions if unchecked; (2) program of education leading to action on behalf of minorities like the Japanese;

The Commission approved, and voted to encourage its members to offer their services to the Committee on American Principles and Fair Play in connection with its program for developing coordination of inter-racial activities and cultivating acceptance in the various communities on the Coast, with special reference to Japanese returnees; and that such members of the Commission cooperate heartily with whatever other persons may be enlisted by the Fair Play Committee in executing this program. The executive secretary was instructed to draw up a list of the members of the Commission who are in a position to help in the above program as they visit various communities in connection with their own denominational work.

THE FUTURE OF THE JAPANESE CHURCH WORK ON THE PACIFIC COAST There is already general agreement concerning the principles and policies which shall guide the constituent denominations in working out satisfactory arrangements for church work on behalf of returning evacuees (see Statement of Policies of the Home Missions Council on Administration of Japanese Work and the Protestant Church Commission, December 15, 1943; also Memorandum on Cooperation in Japanese Work, September 21, 1944, etc.) In view of the fact that return is imminent, the discussion in the Commission meeting had chiefly to do with the proper implementing of these principles in practical situations. The following represents the general consensus of opinion of the members of the Commission:

1. Integration of people of Japanese ancestry into membership and active participation in Caucasian churches is still the ideal. Caucasian churches in the communities where evacuees are likely to return are therefore urged to be prepared to provide church homes for these people.

2. While it is inevitable that some segregated denominational Japanese churches will be re-established, such action should be approached with the greatest care lest cooperative arrangements be put into jeopardy and the progress of integration be hindered. And while it will doubtless be necessary to provide meetings of a religious or social nature which will have a predominance of persons of Japanese descent in attendance, it is of the utmost importance in every case to encourage a large degree of Caucasian participation.

3. The same fine spirit of unity and inter-denominational cooperation which has been so characteristic of church life in the relocation centers will doubtless continue, especially when we are agreed as to the value of mutual consultation. In connection with the relocation of workers or the reopening of work, it was decided that each member of the Commission who is administratively concerned with Japanese church work will immediately consult by letter, if not face to face, with all members of the Commission, and especially with those who may be concerned in that locality. Also, before arriving at a final decision, he should take pains to confer fully with local church or ministers' councils in such localities, so as to place the burden of cooperation squarely on the local Caucasian churches. Japanese

4. It was agreed that it would be advisable for some able/pastors to come to the West Coast in advance of most of their people and act as liaison agents between them and the locality to which they are expecting to return. Such workers should regard themselves as responsible to serve the interests of all returnees, without respect to denomination or religion. In communities where more than one denomination has been concerned, it is understood that in the earlier stages at least, segregated meetings, if any, should be of an inter-denominational character.

The Methodist superintendent reported that within three months workers would be placed in the following six localities: Seattle-Tacoma, Portland, Sacramento-Loomis-Florin, Fresno-Livingston, Oakland, and Los Angeles. The Presbyterians have plans to place ministers in several Presbyterian areas where they will serve as field workers, i.e.: San Francisco, San Jose (Monterey Bay Area), Sacramento-Stockton, San Joaquin, and Los Angeles. As it is not expected that other denominations will be assigning ministers to these areas, at least for some time, it is the understanding

that these workers will serve the interests of all in effecting integration into local churches, especially in communities where several denominations are concerned.

In the interests of integration and a closer fellowship of service, it is hoped that West Coast Caucasian churches will follow the good example of those in the Middlewest and East, and call ministers of Japanese ancestry to pastorates, assistant and associate pastorates, of Caucasian churches, and also utilize their services on staffs of church extension boards, social service institutions, and so on.

5. It was the considered judgment of members of the Commission that it would be emphatically unwise to reorganize the Japanese church federations and other segregated inter-church bodies at this time. It would be best for all ministers and workers of Japanese ancestry to take their places in the regular denominational and inter-denominational organizations, and serve on the same basis as Caucasian ministers.

PERSONNEL PROBLEMS 1. **TULELAKE AND CRYSTAL CITY:** While various possibilities have been canvassed, it has been impossible to secure the reinforcements requested for these two needy fields. (see Minutes of October 30-31, 1944, page 6.)

2. The Minidoka Federated Christian Church has decided that it does not need the services of Miss Ruth Forsburg as its office secretary. (Minutes, October 30-31, 1944)

3. TRANSFERS:

The Reverend Sohei Kowta: from Poston to Los Angeles, where he will act as field representative of the Presbytery, and have charge of a hostel.

The Reverend John Yamashita: from Chicago to Oakland, where he will have charge of the hostel.

The Reverend Frank Omi: from Tulelake to Des Moines, Iowa

Mr. Yoshia Tsujimoto: from Poston to Houghton College.

The Reverend H. G. Bovenkerk: from Manzanar to Michigan

Dr. J. V. Martin: from Denver to Palo Alto, California

The Reverend and Mrs. Howard D. Hannaford: from Chicago to Syria

Adj. and Mrs. A. Ichida: from Manzanar to Cleveland, Ohio

The Reverend J. A. Kashitani: from Manzanar to Philadelphia

The Reverend Joseph K. Tsukamoto: from Topaz to Spokane, Wn.

4. DEATHS: We regret to announce the passing away of the Reverend B. H. Terasawa on January 31, 1945, at Topaz, Utah.

COMMISSION REPRESENTATION IN THE EAST It was voted to commission the Right Reverend C. S. Reifsnider to represent the Protestant Commission as he has occasion to meet with groups in important communities in the Middlewest and East, and to carry to them advice and counsel concerning relocation and the return of persons of Japanese ancestry to the West Coast.

PUBLICITY The executive secretary announced that the three-reel, 16mm color film, "Barriers and Passes," depicting life in the relocation centers and experiences of relocation, prepared by Dr. Frederick Thorne, is now available for loaning. Two copies are available at 228 McAllister Street, San Francisco, and can be borrowed through the Commission office; other copies can be obtained in Presbyterian Depositories throughout the country.

Mr. W. Carl Nugent reported that the visual education expert of the Evangelical Reformed Church had taken a number of stereopticon slides and moving pictures at Topaz which would also be available for loan purposes.

RESETTLEMENT COMMITTEE The Commission was delighted to have Mr. George Fundquist, Executive Secretary of the Committee on Japanese American Resettlement, present at its meeting. He was of great assistance in giving wise counsel in connection with resettlement problems. We are glad to know that he will remain on the West Coast through February and assist the Fair Play Committee in organizing local committees in the various communities.

Gordon K. Chapman
Executive Secretary

GORDON K. CHAPMAN
228 MCALLISTER ST.
SAN FRANCISCO, CALIF.

JOINT CONFERENCE
ON FUTURE OF JAPANESE CHURCH WORK, RESETTLEMENT, AND RETURN

Auspices of

Japanese Church Standing Committee

and

The Protestant Church Commission for Japanese Service

April 24 - 26, 1945

YMCA, Los Angeles, California

CONFIDENTIAL

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AGENDA Devotions opened each session of the meeting. Reports of representatives of denominations and other agencies were heard during the morning and afternoon sessions of April 24th. The last session of the 24th and the first of the 25th were given to section meetings, and the remaining sessions of the 25th and 26th were spent in consideration of the recommendations and findings of the section meetings. During the intervals between sessions Japanese delegates, certain agency groups, and the executive committee of the Protestant Commission held separate meetings.

PARTICIPANTS

American Friends Service Committee
and Friends Meeting

Mr. and Mrs. Gurney Binford
Miss Hazel W. Chilson
Mr. Herbert Nicholson
Miss Esther B. Rhoads

American Council on Race Relations
Mrs. Ellen Turner

Northern Baptist Convention

Mr. Royal H. Fisher
(Chairman of Commission)
Miss Mildred Cummings
Miss Virginia Swanson

Congregational Christian

Mrs. Gracia Booth
(Representing Mr. Clarence Gillett)
Mr. Nelson C. Dreier
Mr. J. K. Fukushima

Disciples of Christ

Mr. C. A. Cole
Mr. Kojiro Unoura
(Chairman of Japanese Committee)
Mr. Charles Severns

Protestant Episcopal

Bishop C. S. Reifsnider
Mr. Joseph K. Tsukamoto
Mr. John M. Yamazaki

Evangelical Reformed

Mr. W. F. DeLong
Mr. W. Carl Nugent
Mr. E. F. Evemeyer

Free Methodist

Mr. and Mrs. Clyde J. Burnett
Mr. Frank Omi

Methodist

Mr. F. W. Heckelman
(Representing Bishop Baker
and Mr. Frank H. Smith)
Mr. Jutaro Yokoi

Presbyterian, U.S.A.

Mr. E. J. Kawamorita
Mr. Sohei Kowta
(Secretary, Japanese Com.)
Mr. Glenn W. Moore
Mr. Isamu Nakamura
Mr. W. Clyde Smith
Mr. Donald Toriumi
Mr. Gordon K. Chapman
(Exec. Sec., Commission)

W. R. A.

Mr. Raymond Booth
Mr. Paul Robertson

Y.M.C.A.

Mr. Galen M. Fisher
Mr. Bruce Maguire
Mr. Masao Satow

Y.W.C.A.

Mrs. Charles L. Mead
Mrs. J. C. Urquhart

Others

Mr. Samuel Nagata
Mr. R. Kashiwagi

I. REPORTS OF REPRESENTATIVES

A number of individuals who had recently visited communities on the Pacific Coast and some of the more important relocation areas gave interesting reports of their observations. These included Messrs. Royal H. Fisher, Joseph K. Tsukamoto, Galen Fisher, C. S. Reifsnider, Raymond Booth, Sohei Kowta, John Yamazaki, Gordon Chapman, J. K. Fukushima, Jutaro Yokoi, W. Carl Nugent, Masao Satow, F.W. Heckelman, Kojiro Ungura, and Mrs. Gracia Booth, Mrs. Ellen Turner, Miss Esther Rhoads, and others. Space does not permit the printing of these reports in full, and only the principal points are given below. In order to increase the usefulness of this material it is, as far as possible, classified under subject headings. Use is also made of the very helpful reports compiled by Mr. Donald Toriumi in connection with his visits to a number of resettlement communities in the Middle West and East. It is to be understood that the reports represent the opinions of individuals, and do not necessarily reflect the views of the Conference as a whole.

A. The Pacific Coast

RETURN Return to the Pacific Coast was characterized as gradual, with infiltration quite slow in most communities. While there are certain natural reasons for this lag, such as the fact that many families are awaiting the closing of the relocation center schools, there are other causes which are more significant. These include, among others, fear of the anti-Japanese forces, lack of signs of community acceptance in certain areas, housing difficulties, etc.

OPPOSITION Attention was called to the fact that there are important communities in which to date opposition is still exceedingly strong and the problem of securing a reasonable degree of public acceptance is difficult. The anti-return forces have held very vocal meetings and staged aggressive demonstrations. Their tactics have become somewhat modified, however, as is witnessed by the new name of an organization now widely promoted as the "California Preservation League." The opposition of the shipper-growers in the Salinas Valley, while quiet, is almost all-prevailing. Boycotts are threatened in a few communities against not only the evacuees but also those who renew business relationships with evacuees. In Southern California "the chief economic problem has to do with the wholesalers and nurserymen, who are organized." In Spokane there is opposition to granting business licenses, even to Nisei. Insurance companies have threatened to cancel policies when tenants are replaced by Japanese owners, and car insurance has been refused. This has led some of the banks to refuse loans. Contrary to a former favorable report, the Coast Guard and Navy have as yet refused to permit Japanese fishermen to resume operations.

ARMY ATTITUDE "One of the greatest obstacles to securing acceptance for returning evacuees is the fact that the Western Defense Command, having rescinded the evacuation order, has done and said little or nothing to affect the public mind. In wartime the public depends upon the Army for word on matters pertaining to enemy aliens, and therefore looks to the Army to 'call the tune' as regards the return of evacuees. The WDC on the Coast is conservative, and its policy seems to be to 'play safe' to the limit. Therefore, unless pressed by the higher offices in Washington it will do nothing." The Committee on American Principles and Fair Play has been exerting pressure at this point, and it is hoped that the WDC will see fit to reassure the public on the West Coast with regard to the return of evacuees.

COOPERATIVE EFFORTS Several witnesses reported that there has been a decided improvement in public opinion, so that the people are on the whole friendly.

"The opposition is now more subdued, and only a few cranks are now at work." "Public acceptance throughout Southern California is sufficient for anyone who is willing for the moment to forget the individual instances such as might happen to anybody."

With opposing groups now posing as preservers of the State, prominent citizens in many communities have been willing to unite in making practical plans to render needed services to returning evacuees. "A breakthrough is coming in connection with the nursery trade in Southern California, where Jewish nurserymen have stated that they 'want to do the square thing;' literally a case of one minority helping

another. The conviction was expressed that "insurance companies will see that by taking reinsurance on Japanese risks the problem can be settled, although they may also charge additional premiums for the extra risk of Japanese property." The Spokane Committee is seeking a test case in the matter of business licenses, and Denver already has one.

STATE GOVERNMENT "The Governor of California has gone out in proper and executive fashion on behalf of fair treatment for evacuees. Among the most helpful State agencies has been the Attorney General's office, which has gone out of its way to be fair. The address of the Attorney General to the sheriffs has been reprinted and distributed in considerable numbers. It was a most forthright and challenging pronouncement. The press has played the game in implementing the statements of both the Governor and the Attorney General."

VETERAN ATTITUDE "Inquiries are frequently received concerning the attitude of returning veterans toward the Japanese whom they find here. The best reply to service clubs which ask this question is to take as guests for the day Nisei soldiers wearing the Purple Heart and other decorations, and also if possible Caucasian soldiers recently returned from overseas. We have found that men who have been in the combat zones have lost all race prejudice."

LOCAL COMMITTEES "One of the points which emerged from the January Conference on Inter-racial Cooperation, held in San Francisco, was that instead of forming committees for helping only Japanese, these committees should be broadened to include efforts on behalf of all minority groups, but should have sections which would focus upon Japanese problems." This pattern is now being followed in such centers of population as San Francisco, San Jose, Spokane, Fresno, Sacramento, Stockton, and so on. Such committees are usually known as Councils for Civic Unity or Inter-racial Committees, and in some cases function directly under the local church councils. In several communities, such as Auburn, California, where there are a number of friendly forces, the situation has become politically involved, and thus while some of the citizens who are friendly to the Japanese are glad to work as individuals on their behalf, they hesitate to organize committees. The same applies to some of the leaders in Tulare County, who are willing to help evacuees in re-establishing themselves, but feel that an organized committee would only prejudice their efforts. The Japanese formerly resident in this area have a reputation for good behavior, and thus there are many citizens who are prepared to cooperate. In some of the larger communities where there were several Japanese churches prior to evacuation, the united ministry plan might well be followed, with services being rendered under the direction of the local church councils. Local committees have been active in the field of public opinion and the fostering of community acceptance for the evacuees and in arranging for reception and housing facilities, and the way is being prepared for re-integration of returning evacuees. However, even in the most favorable communities there are serious problems yet to be solved.

EDUCATION NEEDED "Parallel to other efforts, there must be a more effective publicity campaign to counteract misinformation, and the general public should be further educated. The Committee on Fair Play is now trying to find a professional expert to secure nationwide publicity, as a certain expert did in the case of the Palace Hotel Conference in January. Funds have been allocated to support such an undertaking on a modest scale for four or five months. Also, two or three full-time field workers are needed who are competent and tactful, to do what Mrs. Turner of the Council on Race Relations and several members of the Commission have been doing."

Several of the denominations are already bringing back some of their most competent ministers of Japanese descent to act as contact men between the returning evacuees and Caucasian communities. Efforts are also being made to recruit select families for return to certain communities where there is still serious opposition. These families "would act as guinea pigs, facing with patience and courage the opposition, ostracism, employment difficulties, and other problems which might be encountered, and thus attempt to open the way for the eventual return of others."

HOUSING

One of the most difficult problems in the situation is that of housing, especially in areas which are now overcrowded because of war industries. The Committee on Fair Play has been focusing attention on certain areas such as San Francisco and Marin County and has collected detailed information which has been laid before the Federal Housing Authority in Washington. It is evident that the only way to break the deadlock is by tremendous local pressure, especially in districts where there are war industries and a considerable number of resettlers. About six thousand housing units are needed to do the job in the Los Angeles area alone. WRA "cannot obtain housing from people who now own property, because they decline to rent to public assistance agencies. The long-range housing problem cannot be met unless we are given more tools with which to work."

"Hostels are needed for the 'look around' period, but not so many as some estimate. There is a theory that if a large number of people are stranded in hostels their plight, and the reaction of the community, will cause pressure to be brought on Washington. However, it is an undesirable technique to encourage such a situation in order to obtain additional housing. If we are to do the job in an orderly fashion, and not use the predicament of persons, we will need hostel space for only about five hundred people in the Los Angeles area. This space should be scattered in small units, rather than concentrated in large ones. For older people and invalids who need domiciliary care, a few places are also needed. In this connection, Japanese who own their own homes can share them with others, as there is practically nothing to rent."

Most of the buildings available for use as hostels are properties formerly used by the Japanese churches. These often include not only the sanctuary edifice itself, but also a manse and a religious education building, which are easily adaptable for hostel purposes. Practically all of the denominations are prepared to lend their buildings for this purpose if needed. The Methodists have announced that eleven of their church buildings are now open and can provide temporary lodgings for returning evacuees, without regard to religious affiliation. Seven other churches will be opened for evacuee service in May or June. No meals are furnished, although cooperative kitchen facilities are available in most of these churches. (See page 10 for list of churches.)

Other denominations and agencies are working on similar plans. "One of the best examples is the Evergreen Hostel in Los Angeles, which occupies a building loaned for the purpose by the Presbyterian Church, the project being a joint one with the American Friends Service Committee. As many as eighty-six guests have been accommodated in one night, although sixty is a more desirable number. The aim is to provide an inexpensive place, with a quiet and friendly atmosphere, where returning evacuees can make their adjustment to the new situation under the leading of the Spirit of God. Notices of job opportunities are posted, help is given in contacting the right persons, and local churches make contacts here. While guests have stayed as long as three weeks, six and one half days is the average stay. Caucasian participation is encouraged and over 100 individuals, chiefly students, have served in work groups - scrubbing floors, painting, etc. This helps to make desirable contacts and creates good will.

WRA has recently completed arrangements under which equipment such as cots, mattresses, and kitchen utensils surplus to the needs of the relocation centers can be made available on a loan basis to approved hostels in the West Coast States. In addition, WRA is constantly working on the housing problem from a number of other angles.

W.R.A. AND PRIVATE AGENCIES

A representative of WRA stated, "It is only as relocation becomes an indigenous thing in the life of the community that it will stand the test of the storms that will come later. This thought has prompted the planning of the WRA as it has worked closely with other organizations. In other words, WRA has simply been the hired man to get a job done rather than to do the job, and has therefore encouraged other agencies to carry the job. The Church certainly would top the list of organizations that should continue to do that sort of thing. There are certain things, however, that have to be done in the way of administration and techniques which WRA does not feel it should ask other people to do."

"The Committee on Fair Play and others have found that it is very important to help WRA by encouraging public demand that it step out and take the initiative. WRA should not only be ready to help when called upon, but should take a more aggressive attitude toward the other federal agencies, pressing them to make loans, furnish more adequate housing and jobs, and so on. In all these lines it is quite evident that the federal agency primarily looked to by settlers and the public is WRA."

FAIR PLAY COMMITTEE "The Committee on American Principles and Fair Play has gone through several stages of activity, i.e., recruiting members and organizing chapters in various cities, and then sponsoring counter-propaganda through printed materials, conferences and meetings, etc. Active contacts have been maintained with federal and state agencies, and pressure has been brought to bear with a view to securing more adequate assistance from these agencies! Cooperation between the Fair Play Committee and the Protestant Church Commission, together with the church councils, has been very close, with Mr. Galen Fisher acting as liaison agent.

COUNCIL ON RACE RELATIONS The American Council on Race Relations, under the leadership of Mr. Laurence I. Hewes, has opened a branch office on the Pacific Coast and is focusing on evacuee problems. This agency has set up a very wise and vigorous program, and has been doing concentrated work on public opinion in certain areas, utilizing the services of Mrs. Ellen Turner and others.

PROTESTANT COMMISSION Since the reopening of the West Coast, the Protestant Church Commission through its representatives has devoted much attention to communities in this area, especially those where there has been Japanese church work in the past. While the members of the Commission have also been acting on behalf of their respective denominations and agencies, the interests of the whole cause have always been uppermost. The activities of the Commission on the Pacific Coast may be summarized in part as follows: (a) Meetings with church councils and federations, comity commissions, and ministers' associations, all with a view to assisting them to minister most effectively to returning evacuees. (b) Helping to organize countywide or local committees, especially in the rural areas where there is no active church council, inter-racial committee, or unity committee in existence. While the effort has been made to rally the leaders of such communities, the contacts are usually sought through the church leaders. (c) Addresses before church and inter-church groups, service clubs, community leaders under chambers of commerce and other public auspices. Such bodies recognize the fact that members of the Commission are experts in this field in view of their long years of service among people of Japanese descent. (d) Distribution of factual materials and other literature. (e) Personal visitation to important leaders in the various communities. (f) Liaison between the Japanese in the centers and service agencies in local communities. Lists of friends of the evacuees have been furnished by the Japanese themselves and passed on to interested agencies. (g) Church properties have been made available for the use of returning evacuees. (h) Members of the Commission have been acting as advisors to evacuees, and have stood on their behalf in countless situations where help was needed.

It is obviously too early to specify, with any degree of accuracy, which areas on the Pacific Coast are best suited for the re-acceptance of evacuees. Already several communities which appeared difficult at one time have proven to be reasonably favorable. Doubtless a process of cultivation is involved in each case, and in this the cooperation of returning evacuees is indispensable.

B. Northwest and Inland Areas

In view of the fact that the relocation problems of inland areas are more generally known, the present statements will have to do more with information which pertains to the future of church life - integration, segregation, etc. The Commission is not responsible for the accuracy of the information, nor does it necessarily agree with all the views of the observers who furnished the material.

SEATTLE. The following action was taken by the Seattle Council of Churches and Christian Education: "It was decided that the Seattle Council of Churches go on record as definitely favoring the integration of the Japanese people into our regular, established denominational churches with a ministry to meet special needs as they may arise, such as holding special services for those who cannot speak the English language, rather than reverting to the re-establishment of denominational racial churches; that where needed the Japanese ministers be added to the present staff of the existing churches; that in exceptional cases where the need cannot be met in any other way, an interdenominational racial church be set up rather than a denominational racial church.

"In the discussion, the following facts were brought out. Unless we do everything we can now to assimilate these people in the normal community life by tying them into the on-going program of the regular churches, we definitely repudiate resolutions which have previously been adopted. It was pointed out that we now have the opportunity of working out a new religious pattern in race relations, because the old racial denominational churches have very largely gone out of existence, and little or none of the old organizations remains. Since we must build anew, Christian forces now have a real opportunity to put into actual practice the principles and ideals for which Christianity stands.

SPOKANE. "Between 1000 and 2000 Japanese reside in this area. The city is a temporary residence for some, who plan to return to Seattle when the situation improves there. Between 300 and 500 are working in railroad gangs. The local Inter-racial Committee is very active and is making efforts to iron out the various difficulties. Sub-committees are assigned to the solution of such problems as housing, legal questions, etc."

OGDEN and SALT LAKE CITY. "The situation here is similar to that in Spokane. While many people are returning to the Coast, a good number will remain in Utah. Church work is encouraging, though neither integrated nor segregated. The work is on an interdenominational basis in both Ogden and Salt Lake City."

DENVER. "While there are segregated services in the Japanese Methodist Church, seventeen Caucasian churches are participating in an integration program. The housing problem is very serious."

CHICAGO. "As this city is now the largest Japanese relocation community in America, it always furnishes an interesting field for study. Up to March 31, 1945, some 8000 evacuees had settled in Chicago, about ten per cent being Issei. As jobs are plentiful, it is thought that at least 15,000 might be accommodated here. However, the housing difficulty is acute, and this problem tends to complicate resettlement. It is estimated that thirty-five per cent may return to the Coast eventually, but they have made no immediate plans, and their return is contingent upon favorable developments."

"The United Ministry has been functioning smoothly with advocates of uncompromising integration, semi-integration, and purely segregated work represented in the field." A recent tabulation based on 3493 persons indicates that about 800 are attending 92 churches of 15 denominations, either regularly or occasionally, while another 500 are affiliated with the two segregated groups of the city. However, the regular attendance of the two segregated groups nearly equals that of all integrated ones, with a large percentage of Issei in the former.

According to a Nisei visitor to Chicago, "Church life seems to have become an unnecessary part of the life of many formerly active members. There is no time in their present busy mode of life for church or religion. Nisei who formerly found an outlet for their leadership and creative energies in the Japanese churches on the West Coast now find an outlet in semi-church or secular Nisei activities. Fellowship is their present great need, and when a church offers that the relocatees are likely to attend. Most Nisei seem to be following the social and church patterns of pre-evacuation days, and crave for Nisei activities and fellowship, often, unfortunately, to the almost complete exclusion of integration. Perhaps it would be better to have three, four, or more smaller Nisei fellowship groups in strategically located Caucasian churches which would serve as channels into the fuller and more desirable participation in the life of such churches. A too large group tends to become an end in itself instead of being a channel into the larger life of the Church."

TWIN CITIES. Minneapolis and St. Paul offer some of the best inducements for permanent resettlement in the United States. About 1500 have located here, among whom are the families of Nisei soldiers at nearby Fort Snelling, numbering as many as two thousand. The housing situation is easier than elsewhere, and the policy is to secure the location of three or four families in a given district to improve neighborhood acceptance.

A United Ministry plan similar to the one which has functioned so well in Chicago is in operation under the Church Federation. There is also a Citizens' Committee. While there are six persons listed as members of the United Ministry only the executive secretary is a full-time worker and much of his time is taken up with public relations work and his duties as Acting Chaplain for the large contingent at Fort Snelling. Thus, there is the need for more help in the field of personal contact work, and various plans are being devised to meet this need.

"A Japanese language service is held once or twice a month, and this group contributes financially to the work of the United Ministry. There are also Nisei Fellowship groups meeting weekly in each of the Twin Cities, which draw young people from all denominations, including a number of soldiers from Fort Snelling. Unfortunately, while these meetings have been called 'interdenominational,' they have been held in the churches of one denomination, and the leadership and help of other denominations has not been welcome. Thus, the work is now recognized as being of a purely denominational character and the question arises as to whether it would not be well to provide an interdenominational fellowship meeting, with Caucasian participation."

CLEVELAND. This city has always been a favorable area for relocation, with all types of business open to the relocatees. Some 1700 are now in this locality, with the percentage of Issei and family relocations greater than in most cities. While the housing situation is not easy, it is better than in Chicago, and the hostel is being expanded.

The Church Federation is active in the field of relocation, with a full-time worker who gives most of his attention to public relations work among church and other interested groups. There is a great need for more personal-contact or pastoral work on the part of the major denominations.

The demand of some of the Nisei for a fellowship group is now being met by a segregated group meeting with 75 to 125 regular attendants. The Issei have a Japanese-speaking service twice a month in a downtown church, with about 40 in attendance. Quite a few of the relocatees have joined various Caucasian churches. A Nisei Council, which was organized through the International Institute, has been planning various Nisei activities for relocatees.

CINCINNATI. This is another favorable area as far as public sentiment is concerned. The Council of Churches has a strong program with a full-time worker. The WRA has always cooperated closely with the churches in this area. A former seminary building has been offered to supplement the present hostel for family purposes.

COLUMBUS. In this city the number of relocatees is quite small, and the feeling seems to be that it does not have much to offer. WRA is stressing agricultural relocation in this area, which includes Wooster. Churches are friendly, but there is little response.

DAYTON is a comparatively small area as far as the relocation program to date is concerned, with only about 150 settlers. The general public sentiment is quite friendly, although the housing situation is difficult. The Church Federation has assumed full responsibility for the resettlement program in cooperation with a Citizens' Committee. One war housing unit has been opened to evacuees due to the efforts of the local Committee. The most favorable employment opportunity has been in the McCall Publishing Plant, which offers permanent employment.

NEW YORK CITY. While New York City has already 1200 to 1700 settlers, it seems to be able to absorb an indefinite number, and thus offers possibilities for additional relocatees, though it is not so easy for families with children. This city is appreciative of the contributions of the Nisei. A recent New York Times editorial stated that it was "the business of the people to sell New York City to the Nisei as a place to live and work." Public sentiment is quite favorable, and the people are not so "Japanese conscious." The Committee on Resettlement apparently tries to

aid individuals seeking assistance, as well as furnishing speakers to groups in connection with a public relations program. It does not emphasize the extensive type of personal contact or integration work which is characteristic of the work of some committees.

"While there are three Japanese churches, they are not well attended, especially by Nisei, who seem for the most part to attend Caucasian churches. Most New York relocatees seem to prefer to live their own lives, without having too much attention from others. Therefore, it is difficult to organize a general group activity program in New York in which large numbers of relocatees might participate, and the pattern approved by old and new settlers seems to be a number of small organizations."

BUFFALO. In this city the public attitude is favorable and job offers are numerous; however, the housing situation is difficult. Thus far there are about 40 settlers. An active Relocation Committee includes representatives from interested agencies, and plans are on foot for a hostel. The International Institute is the center for Nisei social gatherings, with Caucasian participation.

ROCHESTER is a favorable place for family relocation. The employment situation is steady, and not over-crowded. Education and cultural opportunities are abundant. Only about fifty evacuees have resettled here. WPA is unusually active in the field of public relations. One helpful project was a public library exhibit on evacuation and relocation, including a moving picture, which did much to enlighten the public. Relocation is hopeful in the agricultural areas around Rochester as well as in small manufacturing and industrial districts.

SEABROOK FARMS, NEW JERSEY, has become an important Japanese center, with a population of about 800. While wages are not high (50 cents to 64 cents an hour) everything is provided except food and miscellaneous personal items. Houses are of the refined barracks type, with units of various sizes to accommodate families of different sizes, and are fully furnished; free electricity, coal, and water are provided, with no rental to pay. While there are facilities for group activities, including USO, there is a dearth of volunteer leadership. Problems of changes in work-shifts, mixed racial groups, transient situation, the Issei-Nisei problem, and continuing relocation camp attitudes handicap any group activities program. There is little initiative for social recreation, cooperation is difficult, and all mature members of the family work and thus are too tired to take an interest. The Seabrook Farms arrangement seems to be an ideal place for older Issei who have difficulty in relocating because of language difficulties, and the work is not heavy. Life here resembles in some respects that in a relocation center, and it is doubtful whether Seabrook is a suitable place for permanent relocation. Church activities to date have been on a small scale under Issei leadership. There is apparently a great need for Nisei workers.

BOSTON is the chief center of New England relocation, with some 400 concentrated in this area, the majority being students or language teachers. The general atmosphere of Boston is good, and the people are friendly and helpful. However, defense plant jobs are not open to evacuees, and the majority of the non-students are employed as stenographers (girls) or as domestics (Issei). There is no active relocation committee, and in so far as there are special activities for relocatees, they revolve around the International Institute. In spite of the enthusiastic reports about the possibilities of resettlement in New England, the evacuees have the impression that there is only a limited opportunity for farmers. Apparently more will have to be done to enlighten the evacuees concerning these opportunities before many will resettle in this area.

PHILADELPHIA appears to be one of the more favorable areas for relocation, as jobs are available, chances for promotion are good, housing is not too difficult, and the general public attitude is excellent. Most of the relocatee activities of an inter-racial nature revolve around the International Institute, where there is a Nisei Steering Committee. In fact there seems to be considerable opposition to segregated meetings. However, there is need for the services of a Japanese minister in this city.

PITTSBURG offers fine opportunities for evacuees, and has a newly organized Relocation Committee which is eager to help, but thus far there are "few customers." Housing is easily available, and there are unlimited opportunities in industry for both Issei and Nisei.

KANSAS CITY. Relocation in this city has been quite slow, and only about 400 have resettled in this neighborhood. While wages are somewhat lower than those in industrial cities, the cost of living is also quite low. Rural resettlement has been difficult because of unfavorable public opinion. The housing shortage is acute, and plans for a hostel are on foot. There is need for a full-time resettlement worker for a while, although the public relations work can be done more effectively by a minister.

ST. LOUIS has attracted about 425 relocatees, with less than 100 Issei. There is a splendid Nisei Coordinating Council here which guides most Japanese-American activities. Arrangements are made to meet incoming trains, and evacuees from POWer are guided about the city, helped with shopping, and so on, to take away their initial shyness. The chief burden of relocation has been carried by the Church Federation Committee. Plans are on foot to secure a full-time Nisei minister who would help with the integration program, serve as a liaison officer between the Federation and the relocatees, engage in public relations work, act as a counselor to evacuees, and so on. His office would be at the Church Federation headquarters, which would be a center for Nisei planning and information, housing, jobs, address files, etc.

MILWAUKEE has over 300 settlers, with many older Nisei and few Issei. About 38 have joined the local churches. Feeling toward the evacuees is friendly, with the local newspapers most favorable. A Nisei Council provides activities for the relocatees and endeavors to educate the general public. A banquet held last fall to honor returning soldiers drew 100 Caucasian friends. More evacuee settlers are anticipated.

INTEGRATION AND SEGREGATION A Nisei ministerial observer summarizes his observations and conclusions as follows:

1. "Many Nisei, and especially Issei, crave their own group fellowship, and those in sparsely settled areas therefore tend to gravitate to communities like Chicago.

2. Some workers who are serving interdenominationally and helping with an integration program tend to become frustrated, and feel that they have accomplished little. It does not suffice to say that they would have been more successful had they concentrated on pastoral or personal contact work and not given so much time to public relations activities, speaking before churches and clubs, etc. There are other reasons why in many cases Nisei do not respond to Caucasian church efforts.

3. The ideal of integrating the Japanese Americans into Caucasian life completely and doing away with Nisei activities of any kind has led the Church into an impractical and unrealistic integration program. While there are those who can go right into the Caucasian groups and feel at home, there are many who require more time and patience. . . By all means we must assist those who are able to integrate themselves into our Caucasian churches, but we also must not forget those whose integration is retarded, and who require a different program at this stage. Investigations indicate in the main that Nisei want a Caucasian-Nisei church set-up. For this reason Nisei ministers should be placed in the regularly established Caucasian churches as associate and assistant pastors, directors of religious education, etc. If they are not adequately trained, opportunities should be afforded. Otherwise, we shall be returning to the pre-evacuation pattern of church life. . . That trend is already beginning in certain cities under the name of being inter-racial. . ."

C. Constituent Denominations

METHODIST. The representative of Bishop Baker and Mr. Frank Herron Smith spoke in part as follows: "We have certain facts which have been worked out very carefully. . . We have given the question of integration a great deal of thought, and feel that we ought to do everything in our power to favor the Japanese brethren. But we do think that it is too early to say that they can enter any community and attend a Caucasian church. . . That is not possible from the standpoint of the church itself nor of the Issei and Nisei. Thus we feel that this question cannot be adequately met until at least 1946, when things may settle down sufficiently to deal with that question. We have to consider the feelings of the Caucasian churches and of the

Japanese brethren, and wait until they can be resettled. . . We are operating under a Provisional Conference, which meets in June or July, when this whole question will be thoroughly worked out. Our policy is ultimately integration, but not as an interim policy. . . The following statement was made by our Methodist officials in New York: 'If there are not enough Japanese to support a denominational church in places like Seattle, Sacramento, and Fresno, we must join federated churches.'" It was further stated that there are 34 Japanese Methodist churches, 41 parsonages, and 34 ordained ministers. "We feel that a successful church community would require 30 to 50 families. Our study indicates that 60,000 people will return to the Coast." The following were mentioned as places where Methodist churches are now open as "Friendly Centers": Tacoma, Portland, Loomis, Oakland, Berkeley, San Jose, Mountain View, Livingston, Fresno, and El Monte. Other churches are to be opened during May and June in Seattle, Alameda, Dinuba, Florin, Los Angeles, Riverside, and San Francisco. (Heckelman)

PROTESTANT EPISCOPAL. "We feel that it is too soon to fix upon a definite forward-looking program. We think it may take from two to five years before we know definitely how many Japanese will return to the Coast, or how much need there is for a racial group church for the Issei. But we are looking forward to implementing after five years at least, perhaps a little earlier, the ideal which for us Episcopalians is integration. We note that the family unit has broken down to the extent that the first-generation parents have told the second generation to integrate; even Buddhists have told their children to further their integration by becoming Christian. We also believe that, although complete integration may not be possible for the Nisei, it should be for the third generation, and the only way this can be done is to integrate the Nisei into our congregations and into every other feature of Christian life. It is an opportunity that will never come again to those of Japanese descent, because the whole United States east of the Rockies is at this time trying to integrate them as American citizens. They have an opportunity to bring into the mixing-pot which we call America a very real contribution of Oriental philosophy, art, and inspiration. Thus even if it means for the time being a feeling of strangeness, they should try to integrate and make the sacrifice for the sake of their children. Hence the Episcopal policy is first, last, and always - integration.

It may be necessary as a temporary expedient to set up Issei churches. If, as will probably be the case for a few years, there are scattered groups of Japanese, particularly Issei, so that there will not be large enough numbers (40 to 50) to form church nucleuses, then we will urge our Episcopalian members to attend a community church, looking forward to a united ministry, but at the same time we plan to set up a contact man who will be a traveling missionary to keep in touch with those of our own denomination. We do not anticipate that because the united church pattern prevailed in the relocation centers there must be a severance of the denominational contact that we had before Pearl Harbor. We feel that we have for our particular people a definite teaching which we should continue to impart. It seems to me that, as we have democrats and republicans in the political life, it is a natural thing to have a bent religiously in a particular direction. But for the intermediary period, in order to care for the small numbers who are coming back into Los Angeles or Seattle, some of the Bishops are considering setting up a cathedral or diocesan connection for that group. An Episcopal minister would act as their pastor, to give to all Issei opportunities for services in the Japanese language and for pastoral care, and to the Nisei a connection with a cathedral or diocese until we find out whether there will be a sufficiently large group in any locality to necessitate the setting up of an Episcopal Church. We do not contemplate setting up any Japanese churches in the future, but conditions change; and for the next ten or fifteen years, while the Issei population is still with us, we will make arrangements to bring the services of the Church to the Issei in their own language. Our policy is definitely integration, and we are stressing now the opportunity to Americanize, as well as Christianize, the Nisei, so that there will be no differentiation of the third generation in the American community." (Reifsnider)

PRESBYTERIAN, U.S.A. "Japanese Presbyterian work is carried in the Unit of City and Industrial Work of the Board of National Missions, but the immediate administration of Japanese work is the responsibility of the executive or field representative of the Presbytery within whose bounds a given minister or missionary is serving. Thus our work is in a sense quite decentralized and integrated, for we believe that the best way to stimulate local interest on behalf of evacuees is to work through our local churches and agencies. While we have subscribed to integration as the ultimate principle or ideal, at this stage we are carefully watching developments and adapting ourselves to local situations. A number of Japanese church properties are available for use as temporary hostels as the need arises. Certain well-qualified ministers will be brought back to serve as field workers under our Presbyteries, and will be available to help returning evacuees in whatever way may be needed. We feel that we have a burden not only for our own people, but also for the non-Christian evacuees who should be evangelized. However, we also believe that there will continue to be a need for ministerial service in the relocation and segregation centers until they are closed, and therefore we are not planning to call all our pastors out of the centers at once. We shall continue to stand by our ministers wherever they are, and will utilize their services, not only as pastors, and assistant pastors, but also as field workers and in other capacities.

We feel definitely that in communities where there were formerly more than one Japanese church, all plans for the reopening of the work should be made in full consultation with the other denominations concerned, and that the enterprise should be cooperative. But final decisions with respect to reopening of former Japanese churches and/or the integration of evacuees into the life of Caucasian churches will be made by officials of the Presbyteries concerned, in consultation with the field representative of the Board. At this stage various patterns are proving to be successful. Some of our people have gladly united with Caucasian churches and are quite happy, while others feel the need for meeting in semi-segregated or segregated groups. We have, however, been reluctant to organize segregated denominational groups in inland relocation areas, with the result that we have lost some members to denominations which have established such groups. While we have supplied our local Caucasian churches with the names and addresses of relocatees in their respective areas, effective follow-up has not always taken place. We are trying to devise more effective techniques for following up our people as they relocate."

(G. K. Chapman)

CONGREGATIONAL-CHRISTIAN. "The attitude of the Congregationalists is in favor of the policy of integration, but perhaps on the extreme left. That is, only in extreme cases of necessity would they be a party to a separate language church for Issei. They also would collaborate in federated or inter-denominational churches in order to meet the needs of a total Japanese community. They would go as far as possible in that direction, and would avoid to the utmost setting up a separate denominational church. In Fresno, for instance, it has just been worked out that all Japanese (of denominational connection) are to be looked after by the Methodist pastor, and his support will be furnished in part by the Congregationalists. A recent letter from Dr. Harley H. Gill clarifies the relation of local executives to the Protestant Commission: "I am the one who is officially responsible for handling questions touching the location of ministers for work among persons of Japanese ancestry, subject of course to the autonomy of the local churches, but I am more than happy to have the counsel of Mr. Gillett and other Caucasian workers among the Japanese, whether of our own denomination or some other. I would welcome consultation and advice as to the allocation of Japanese personnel by the Protestant Church Commission."

(Galen Fisher)

DISCIPLES. "As far as our general set-up is concerned, we will go on record for integration. The Southern California Christian Ministers' Association at their January meeting unanimously passed a resolution to that effect, and it is for that reason that I have been sent out here by the National Board. However, the Indianapolis Board makes an exception in the case of the first generation. Wherever there are a large number of Issei, the local churches are ready to offer their facilities for small groups. However, I have been advised to refrain from using my old church

building. I am a pastor at large and a field worker until such time as we know just what will be the best thing to do. I am ready to cooperate with other workers in the field for the benefit of the Christian ministry to our people in this area."
(Unoura)

FREE METHODIST. "Our Japanese conference before the evacuation was a regular, self-supporting conference of our denomination, and had its vote in the General Conference. Since evacuation, it has been largely supported by the National Board, which gives it a little different standing. However, we have our annual meeting at which all matters of procedure are settled. We are convening in Phoenix, Arizona, May 8 to 13, and the problems in Los Angeles, Berkeley, and Stockton will be taken up at that time.

Ninety per cent of our members are returning to Berkeley, and we already have a group attending services under Rev. Groesbeck in a Caucasian church. The members as they return will worship with him until it may seem necessary to return a pastor there. We have Rev. Omi in Los Angeles attending school, and are trying to get him settled here to look after our people. Our Stockton work will probably not be opened, as it was not strong at the time of evacuation and the members do not plan to return there." (Burnett)

BAPTIST. "Services for Japanese during the evacuation and resettlement period have been handled from our New York Board offices. Prior to evacuation, however, the work of the churches on the Coast had been carried on almost entirely by local city missions or state secretarial boards, and the treatment varied.

As far as the Home Missions Society is concerned, we stand as far to the left as anyone in the matter of integration, and our policy is to refrain from opening new segregated churches under any conditions, and refrain from re-opening segregated churches except under strong compulsion because of special circumstances. To my knowledge, the only one which might be reopened is the one in Seattle, where we have property and a group of people who have stayed together during evacuation. But even there I think I am safe in saying that the church would not be narrowly denominational. It would have an open membership, and we would try to meet the need on a community basis.

Our situation is comparatively simple, because we are interested particularly in the work in the East, and there it is totally integration. There are cases where groups are springing up on racial lines, but those will have to be adjusted as time goes on." (Royal Fisher.)

II. REPORTS OF SECTION MEETINGS

GROUP A: On Problems of Resettlement and Return to the Pacific Coast.

Chairman: Bishop C. S. Reifsnider Secretary: Mrs. Gracia Booth

1. Housing. It was voted to recommend:

a. That the WRA in San Francisco be respectfully requested to make available, if possible, to our Commission full information regarding properties for sale or for rent by evacuees whether still living in relocation centers or in resettlement areas, giving names and addresses.

b. That more detailed information be supplied by WRA to center residents through the medium of the center papers, block managers, and church groups as to changed housing conditions on the Coast and as to eviction proceedings. As requests have come for information regarding eviction procedure, the following suggestion was recorded: From our point of view it is more desirable to carry on private negotiations without legal action, because evictions sometimes stir up ill will. In the sphere of private negotiations, church people and local committees can be very helpful, and the disposition of such committees is to try to avoid legal proceedings and not resort to evictions unless absolutely necessary.

c. That where a Japanese church has been temporarily used by another religious group, other facilities should be made available to the temporary tenants by the denomination concerned before the owners take possession.

d. That where desirable former Japanese church properties be converted into temporary hostels to aid in relocation.

e. That we respectfully appeal to the Federal Public Housing Administration, both national and local, to make the earliest possible provision for greatly increased public housing for all groups, including returning evacuees of Japanese ancestry.

2. Employment. It was voted to recommend:

a. That Caucasian church officials and members offer employment themselves and influence their friends and business associates to do the same.

3. Orientation. It was voted to recommend:

a. That existing women's organizations, especially in the churches, map out a program for definite personal services to the resettlers, and that this work be implemented through a central clearing committee, such as councils of church women, church federations, or denominational agencies such as the National Congregational Commission for Christian Democracy.

b. That in order to dispel fears on the part of evacuees of antipathy by other minority groups, attempts be made to educate and enlighten these groups through their church agencies, and that the center residents be fully informed of such efforts.

c. That resettlers be counseled to continue to exercise great tact and caution in the matter of frequenting public places where discrimination is known to be practiced.

d. That a comprehensive list of all West Coast groups and agencies interested in assisting the resettlement program be prepared and furnished to evacuees still in the centers and to those who, while already resettled, expect to return to the Coast.

e. That our Commission encourage the continued organization and expansion of all such interested agencies.

GROUP B: On the Future of Japanese Church Work on the Pacific Coast and in Relocation Areas.

Chairman: Mr. Galen M. Fisher Secretary: Mr. Donald Toriumi

1. Integration in Relation to Christian Unity and Social Solidarity.

Integration of people of Japanese ancestry into membership and active participation in Caucasian churches is the ideal toward which we should press. Religiously, attainment of that goal will advance the unity of the household of faith which transcends all distinctions of race and color. Socially, it will weave that seamless robe of solidarity into which are blended the strands of cultural diversity.

Before evacuation, Americanization was hindered by the concentration of persons of Japanese ancestry into "little Tokyos," but one of the few compensations of the evacuation has been the unprecedented opportunity which evacuation and resettlement have afforded for nationwide dispersion and for fuller incorporation into the main stream of American life. A heavy responsibility rests upon the churches, both Japanese and Caucasian, to facilitate this process by removing all barriers to inclusion of the hitherto separate Japanese churches into the larger fellowship of the corresponding American churches.

2. Safeguarding Interdenominational Cooperation

We earnestly hope that the spirit of unity and inter-denominational cooperation which has characterized Japanese church life in the relocation centers may be continued during the period of resettlement and of merging into the American churches.

While it may be desirable in exceptional circumstances that some segregated denominational Japanese church organizations should be established, primarily in order to serve the Issei, in those communities where more than one denomination is concerned such action should be approached with the greatest of care, lest cooperative arrangements be put in jeopardy. We believe that the same cooperative approach

should also characterize the relocation of workers. Before arriving at a final decision as to either the re-establishment of church organizations or the relocation of workers, it is to be hoped that the denominational administrators concerned will seek to obtain understanding and agreement with the leaders of other interested denominations, either through the Protestant Commission or through the local comity council.

Wherever it is found necessary to re-establish a Japanese church, we urge that it should affiliate with the local and regional church councils. Although the gatherings of a religious or social nature held by such a church will naturally be attended mostly by persons of Japanese descent, it will be most desirable to encourage participation by Caucasians.

3. Ministry During Period of Resettlement

Such Japanese pastors as may come to the West Coast in advance of most of their people should regard themselves as responsible to serve the interests of all resettlers, without respect to denomination or religion. It is desirable that during resettlement, at least, segregated meetings, if any, should be of an interdenominational character.

4. Status of Ministers

In the interests of integration and a closer fellowship in service, it is hoped that the West Coast American churches will follow the example of those in the Middlewest and East, by calling ministers of Japanese ancestry to pastorates or assistant and associate pastorates to serve the entire church membership and constituency. Their services should also be utilized on staffs of church extension boards, social service and other agencies. It would be advisable for every minister or worker of Japanese ancestry to take his place in the regular denominational and interdenominational organizations on the same basis as other ministers.

5. Japanese Church Federations

It is the considered judgment of this Joint Meeting that it is still unwise to revive the Japanese Church Federations and other segregated inter-church bodies.

6. Salaries of Ministers

It is the conviction of this Joint Meeting that the salary scale of ministers of Japanese ancestry should correspond with that of Caucasian ministers of similar function, and we respectfully suggest to the denominational administrators concerned that they give the matter careful consideration.

GROUP C: On Continuing Services to Relocation Centers

Chairman: Mr. Masao Satow Secretary: Miss Esther Rhoads

1. Project to Furnish Student Workers to Relocation Centers for Summer Period. It was voted to recommend:

a. That all workers/be referred for clearance to the Los Angeles office of the National Intercollegiate Christian Council, which will be the coordinating agency for the assignment of these students to the centers. (Address Mrs. Helen Brill, care of Mr. Bruce Maguire, YMCA Building, 715 South Hope Street, Los Angeles 14, California.) Applicants for church work should be referred to the Commission.

b. That the constituent bodies of the Protestant Church Commission make every effort to assist financially this summer student work project and to provide student workers.

c. That in cases where student workers are assigned specifically for D.V.B.S. work, center churches be advised to make their plans carefully and well in advance; to coordinate these with those of the WPA administrators; and to order the necessary D.V.B.S. supplies as soon as possible. The Protestant Commission will send to the center churches lists of available D.V.B.S. courses and supplies.

2. Problems of Pulpit Supply and Visitation. It was voted to recommend:

a. That the Protestant Church Commission office be kept in touch with

Caucasian ministers who plan to visit the centers with the expectation of participating in the center church services, members of the Commission to furnish prospective itineraries for their own center visitation.

b. That in order to avoid the understaffing of center religious work, denominational executives consult with the executive secretary of the Protestant Commission and its executive committee before the removal of their ministers from the centers to outside communities.

c. That agencies constituent to the Protestant Commission give assurance to their Japanese ministers of continued concern for their future security.

d. That center churches inform the Commission as soon as possible of the plans of their ministers for resettlement, indicating which ministers or lay workers have been designated to remain in the centers to furnish continuing leadership for the local church.

3. Disposal of Equipment and Monies of Center Churches. It was voted to recommend:

a. That each relocation center church should make a careful inventory of all equipment in its possession and submit a copy to the Protestant Commission by June 15th, 1945.

b. That property loaned to center churches by outside churches and religious bodies shall not be disposed of without prior consultation with the lenders.

c. That property contributed by groups constituent to the Protestant Commission and distributed by the Commission should be disposed of only with the approval of the Protestant Commission.

d. That in the disposal of equipment owned by the center churches, these churches keep in mind the needs of internment camps, Japanese in war prisoner camps, welfare groups working for refugees and veterans, and United Service Organizations, as well as churches in resettled areas.

e. That in the disposal of balances in their treasuries, the center churches give consideration to mission boards of denominations constituent to the Protestant Commission. Funds donated to such boards may be earmarked for specific missionary efforts.

f. That center churches further keep in mind the financing of their continuing ministry until the centers are closed.

4. Services to Internment Camps. It was voted to recommend:

a. That we call to the special attention of the denominations and of individual ministers the need for personnel and equipment in internment camps and Japanese war prisoner camps, the inmates of which are likely to increase in numbers. We would urge that special consideration be given to supplying such personnel and equipment for these camps as may be deemed necessary by the constituent agencies of the Protestant Church Commission. Japanese Christian books are especially needed in these camps.

III. SPECIAL BUSINESS

A. Mr. Kojiro Unoura reported that the Japanese Standing Committee had decided that it was inadvisable to call the proposed Japanese Christian Conference in view of the prevailing situation. He further stated that such meetings would be suspended until such time as desirable and necessary.

B. The Protestant Church Commission extended a cordial invitation to the Japanese Standing Committee to nominate five representatives of the Japanese churches to serve as co-opted members of the Commission, it being understood that the following considerations should be kept in mind:

1. Equal representation of Issei and Nisei, with at least one lay representative.
2. Major denominations to be represented as far as possible.
3. Provision of funds to cover travel and hotel expenses in connection with attendance at Commission meetings.

IV. SUPPLEMENT

Pertinent Facts Concerning the Protestant Church Commission for Japanese Service

1. ORIGIN AND COMPOSITION

The Protestant Church Commission was officially constituted in the early spring of 1942, when the evacuation was imminent. The Commission on Aliens and Prisoners of War (wartime agency of national Church Councils) "authorized the Protestant Church Commission to represent it and act as its agent in matters affecting the services of the Protestant Churches to Japanese aliens and citizens," with power to "designate other church leaders to specific responsibility in the field of Japanese work." With the organization of the Administrative Committee for Japanese Work of the Home Missions Council, the Commission became more specifically related to this agency, which has since contributed to its support.

Some fourteen denominations and agencies are represented on the Commission, all of which had organized work for Japanese prior to Pearl Harbor. The members are for the most part individuals who are engaged in full-time service in this field as national field representatives or superintendents of their respective denominations. At least eight may be considered as experts, as they have a long-time background of experience, both in the United States and in Japan, and have a speaking knowledge of the Japanese language. During the past three years these workers have been serving the evacuees in the relocation centers and in resettlement areas throughout the United States. Cooperative relations have been most harmonious, and efforts have been well coordinated.

2. FUNCTIONS

- a. Field agency of the Home Missions Council Committee on Administration of Japanese Work and constituent agencies.
- b. Coordination and supervision of church work in relocation centers.
- c. Liaison for center churches and outside agencies.
- d. Clearance of church workers for service in relocation centers and resettlement areas.
- e. Advisory and consultative relations to denominational and inter-church bodies, as well as government agencies.
- f. Liaison with government agencies on behalf of the evacuee churches.
- g. Assistance to Student Relocation Council and resettlement committees.

3. ACTIVITIES

a. Formulation of plans and policies now in force in many areas of Japanese work, i.e., united church program in relocation centers, united ministry plan for resettlement areas, important phases of resettlement program and integration.

b. Services to relocation centers.

(1) Visitation to centers; counseling of church committees, workers, and evacuees. (2) Pulpit supply and special programs. (3) Enlistment of support of outside churches and service agencies. (4) Provision of equipment for the churches. (5) Recruiting of Japanese and Caucasian workers and the maintenance of an adequate staff in each center church. (6) Posting of important information. (7) Securing status and support for Japanese ministers. (8) Initiation of Japanese literature publication, i.e. abridged edition of the Hymnal and American edition of Japanese New Testament. (9) Recruiting of summer student workers. (10) Conducting of conferences and conventions. Etc.

c. Services in resettlement areas..

(1) Fostering of a favorable public opinion and community acceptance. (2) Follow-up of evacuee settlers and introduction to local committees and churches. (3) Recruiting evacuees for specific resettlement opportunities. (4) Student relocation counseling in the centers, and furnishing of information and recommendations to Council. (5) Special activities on the Pacific Coast to facilitate return of the evacuees and reacceptance into their former communities.

A NISEI LAYMAN'S VIEWS ON CHURCH INTEGRATION

With the days of the relocation center life now clearly numbered, whether they close by the end of this present year or not, we Christians of Japanese ancestry, both Issei and Nisei, must at once decide the course of our church life. In the centers, the religious needs of the Christian people were met admirably and adequately by an interdenominational union church. However, now that we are going to resettle on the "outside" we are met with the alternatives of either returning to our former segregated church life or integrating into the regular American churches.

Of course the answers given by the Issei may be different when compared with answers by the Nisei. The Issei, being old, handicapped in the use of the English language, on the most part wish to resume their former segregated church life. Whereas the Nisei may wish to begin to enjoy the larger fellowship of a non-segregated church.

Thinking of the whole problem from a long-range viewpoint, I sincerely believe that especially for the Nisei, and still more important, for the up and coming Sansei, integration must be the immediate and eventual goal. The war and the resultant evacuation has wiped away almost all vestiges of the segregated Japanese churches. If we do not take this unusual opportunity to start on the road of integration, we are certain to be delayed in our process of assimilation. The future of our lives is in America, and if we are to become an integral and pulsating part of that America, and if our children are to become so, we must lay the foundation of that integration today. For the Nisei and Sansei to begin attending segregated Japanese churches again today would be irreparable loss of time which can be well devoted to worshipping and associating with American Christians of diverse ancestry. We must also well recognize the fact that our assimilation into the total life of America can be best begun through the intermingling with American Christians who are naturally bound to be more sympathetic and friendly.

As for the Issei, I believe it is only natural that in their twilight years they would rather worship and have fellowship in the comfortable atmosphere of their own segregated group. Since it is their desire to meet in a separate body, it may be the most intelligent way to meet in such a group as a part of some regular American church. If the desire is to still meet as a segregated Japanese church, they should realize and remember that instead of trying to form Nisei groups within that church it would be wise to encourage Nisei and Sansei to attend and integrate into regular American churches.

As there have been a number of requests for information concerning the contributions of our constituent agencies to student relocation, the following is inserted for information:

REPORT OF THE NATIONAL STUDENT RELOCATION COUNCIL
on Scholarship Allocations from July, 1942 to January 31, 1945
and Current Monthly Commitments

<u>Agency</u>	<u>Monthly Commitments to Operating Expenses of Student Relocation Council</u>	<u>Total Number of Students Aided</u>	<u>Total Amount Scholarship Grants to Students</u>
Amer. Friends Service Com.	\$250.00	8	\$ 1,122.00
Baptist Church	150.00	151	33,403.21
*Catholic Church	50.00	25	10,016.00
Congregational Church	100.00	64	13,429.65
*Disciples of Christ Church	50.00	12	1,785.00
Protestant Episcopal Church	66.00	59	15,710.00
Evangelical & Reformed Church	17.00	51	12,218.31
*Free Methodist Church		11	2,200.00
Methodist Church		116	13,570.72
Presbyterian Church, U.S.A.	150.00	167	35,302.75
United Brethren	25.00	4	325.00
United Lutheran Church	8.00	7	1,375.00
World Student Service Fund	(150.00 - YMCA 150.00 - YWCA)	236	35,320.63

Total number of students who have received aid: 741
(Some received aid from more than one group)

Average grant for one year per student: \$186.98

*Information regarding the allocations of these groups is incomplete.

"The Executive Committee of the National Japanese American Student Relocation Council agreed to look toward terminating most of the activities of the Council by the end of 1945. It was recommended that the Council explore the possibilities of the Home Missions Council taking over the remaining activities at the end of 1945. It was felt that if the Home Missions Council did eventually absorb the Student Relocation Council, it should be strongly recommended that the Catholic and Unitarian Churches and the YM and YWCA be included in this special job. Dr. Wieland felt it would be possible for these three groups to be included in a special committee to carry on the student work. It was also suggested that the Council should recommend that this group explore the securing of funds for the non-church members and Buddhists in 1945."

RAWK

ask Jeff

what Barney
said re this!

Opportunities for Summer Service

THE COLORADO RIVER RELOCATION CENTER, POSTON, ARIZONA, urgently needs:

Teachers of Elementary and Secondary School Grades

College Students or Graduates qualified to lead group work

TEACHERS

Qualifications The Poston School Department is prepared to employ temporary school teachers for the summer (two months, preferably July and August), who are qualified to teach in the following fields:

	<u>No. of Teachers Needed</u>
Instrumental music	One
Shops and crafts	Three
Scouting and camping	Three
Fine arts	One
Free reading and remedial	"
Elementary dramatics and remedial reading	"
Swimming	"
Craft work for girls	"

Applicants having four years of college or teachers' college training can qualify, at least in the vocational branches.

Compensation Wages will be paid at the prevailing rates: \$165 per month for elementary and \$200 per month for secondary grades.

Accommodations Teachers will be accommodated at the project at a charge of \$5.00 per month for room, and \$1.20 per day for board.

Applications Candidates should fill out Civil Service Form #57 to indicate willingness to accept employment, and send it together with their letters of application to Dr. Arthur L. Harris, Superintendent of Education, War Relocation Authority, Poston, Arizona.

For the New Year Beginning in late August or early September, twenty-seven secondary (\$1970 per year) and twenty-two elementary grade school teachers will be needed at Poston. This need presents a great opportunity for service for teachers who are able to secure leaves of absence for a year.

COLLEGE STUDENTS

Qualifications Two students are needed for each of the three Poston camps (six students in all) who are qualified to direct Boy and Girl Scout, YMCA, and YWCA activities for young people of junior high school age.

Student workers would not receive compensation, but every effort would be made to accommodate them satisfactorily.

Applications Interested students should correspond with Dr. John Powell, Assistant Project Director in Charge of Charge of Community Management, War Relocation Authority, Poston, Arizona, giving their names, ages, and qualifications for this work.