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ORIGIN AND HISTORY OF THE CHICAGO
UNITED MINISTRY TO RESETTLEMENT.
By RALPH E. SWELTZER
April 3, 1944

After the two relocation hostels were opened in Chicago near the first of March, 1943, relocation of Japanese Americans to the City increased immensely. By the end of April, the number had grown to between 1000 and 1500. It was soon evident that this rapid influx would create certain social problems for the City. It was clear, too, that Chicago society could not possibly absorb these people at the rate they were coming, through the normally slow process of assimilation. There was common agreement that unless special efforts toward integration were begun at once, the Japanese Americans would follow the unfortunate pattern set by other racial minority groups in creating their own economic and socially segregated community. Many old-time citizens of the City pointed out that Chicago had enough racial minority problems as a result of segregation and that they didn't want another. Most believed that because of the war, attention and criticism would be focused upon a Japanese "Little Tokio". It was generally agreed that segregation, whether compulsory or voluntary, was wrong; that it could be avoided; and most important of all, that in our hands lay the power of bringing about either segregation or integration. It was quite evident that to relocate a large group of people was one job, but to integrate them was another.

Believing that the Chicago Church Federation could greatly assist in the integration of the newcomer, Herman Will, then mid-west Secretary of the F.O.R., and myself, presented our concern to John Haras and Virgil Lowder about May 1, 1943. We learned that sometime before, the Chicago Advisory Committee for Evacuees had been formed, under the leadership of Edwin Morgenroth, the Church Federation had already set up a Committee on Evacuees. In order to create harmony and a united front, the Church Federation Committee later became a part of the larger more inclusive Advisory Committee. Dr. Holland Schloer b, Chairman of the Church Federation Committee, became chairman of the Advisory Committee.

Since the Advisory Committee was not in a position to develop an integration program, Haras and Lowder agreed to explore the possibility of the Federation taking some leadership in this regard and perhaps reconstitute its Committee on Evacuees or setting up a new Administrative Committee for such a purpose. They further agreed to provide office space and the supervision for anyone that could be provided by Will and myself to handle the program.

Will and I appealed to the American Friends Service Committee, the Protestant Church Commission, the local F.O.R., and various local Church groups for such a person. None could be found. Then we appealed to the Committee on Resettlement of the Federal Council. George Rundquist, its secretary, promised to contact the Home Missions Council and the Foreign Missions Conference in regard to securing such a person.

At a meeting of George Rundquist, John W. Thomas, Edwin Morgenroth, and myself, held at the La Salle Hotel about May 15, 1943, Rundquist indicated that he thought he could secure personnel to take the job within two or three weeks. The group then asked me to assume the responsibility for the two or three weeks interim. Upon request to the Brethren Service Committee, the Committee agreed to loan me half-time.

What was supposed to have been a two to three week interim period turned out to be a three month one. Rundquist was unable to find anyone to take over. Virgil Lowder supervised the work. Although an extremely busy man, he provided fine supervision and it was a pleasure to work with him. I daresay that he gave a disproportionate amount of his time to this work because of his keen interest in it.

John Barnes also found himself becoming more interested in the problem we faced. In fact, at times this work received his primary attention.

In the meantime, Richard Miller, Methodist Religious Education Secretary, became interested in the integration problem. Both he and Lowder decided that the proper place to begin was with a number of interested ministers in the City. In order to select such a group of ministers, it was their suggestion that the secretaries of religious education of the four largest denominations be called together, he presented the program, and asked to cooperate in making up a list of such ministers, strategically distributed over the City.

As a result, Dr. Russell Orr, Dr. Goodrich Gates, Dr. Victor Herriot, and Richard Miller, representing the Baptists, Presbyterians, Congregationalists, and Methodists, respectively, met with Virgil Lowder and myself. A list of about thirty ministers was prepared.

About this time, near the end of May, the Advisory Committee for Evacuees held a meeting. The integration program under contemplation by the Church Federation was presented for discussion and action. It was unanimously accepted as the will of the Committee. The Church Federation was requested and authorized to carry forward their suggested program vigorously.

The carefully selected ministers were then called together on June 4. The entire problem was set before them. A map indicating the distribution of resettlers by areas had been prepared as a means of visualizing the problem. The areas of resettler concentration were noted. All of those present were challenged to accept the responsibility of becoming minister-counsellors to the resettlers, dedicating a portion of their time to calling upon them, counselling them in regard to religious, vocational, avocational, and personal problems. It was pointed out that those accepting such a responsibility would be considered as a staff called the Ministry to Evacuees and charged with the task of integrating the newcomers into the normal, social and religious life of the community.

Twenty of those present agreed to become members of such a staff and voted to put the plan into effect. Each was given the names, addresses, and interests - religious and avocational - of the nisei in his particular area of the City. In addition, each was given a prepared list of counselling suggestions and a list compiled by the Chicago Recreation Commission of the social and organizational resources in his particular neighborhood. It was agreed by the group that it should convene again on June 25, and periodically thereafter, to report their experiences, improve their counselling technique, and discuss future plans.

Near the beginning of June, several ministers of Japanese ancestry resettled in Chicago. It was thought wise to enlist the cooperation of these men in the integration program. After consultation with the ministers

of Japanese ancestry, with various denominational leaders, and others, a plan was finally worked out whereby these new-comers would be supported financially by their respective denominations and would join the staff of minister-counsellors.

It was then necessary for the Church Federation to work out a more specific integration policy and program and to more completely define what was meant by the integration of resettlers into the church life of the city. Other difficult problems also faced the Federation by this time. Some of them were: how many ministers of Japanese ancestry did Chicago need, what would be their exact relationship to their respective denominations, to the Church Federation, and to the West Coast Protestant Commission. Then, too, the Federation had to work some sort of relationship between its integration program and the Church of Christ (Japanese) at the Fourth Presbyterian Church.

On June 15, Schloerb, Lowder, Barnes, Shirrell (W.R.A.), Morgenroth, Dubourdieu (Presbyterian), Bonender (Congregational) and myself, met to consider these various problems. Questions discussed and tentatively agreed upon were: the relationship of the Church Federation to the Protestant West Coast Commission, the place of the resettler ministers in the integration and denominational program, and the need for an enlarged integration counselling staff to be called perhaps the "United Ministry to Evacuees".

From the suggestions growing out of this meeting, and from conferences with resettler ministers and others, Virgil Lowder and I drew up a proposed "Chicago Church Federation Statement of Policy Regarding Work Among Evacuees in the Chicago Area". It was approved by the Church Federation's Executive Committee on June 21.

On June 23, the original Ministry to Evacuees staff, the ministers of Japanese ancestry, and representatives from various community agencies interested in integration, met to hear reports of progress from the minister-counsellors and to consider the Church Federation Statement of Policy. After adopting the statement unanimously the meeting went on to approve the organizing of a United Ministry to Evacuees headed by two co-directors and administered by an Evacuee Administrative Committee to be set up by the Church Federation. It was wisely recognized by those present that as time went on changes in the resettlement situation would necessitate changes in the program and organization of the United Ministry. However, the unmistakable stamp of approval had been given to one of the most forward-looking and unique inter-racial policies ever formulated in the history of Protestant America.

Most of the month of July was spent in setting up the United Ministry to Evacuees and the committee to administer it was called the Committee of the United Ministry to Evacuees. Rev. John Kawasaki and I were appointed as co-directors.

At its June 28 meeting, this Committee urged that the Church Federation's Department of Social Service continue to supervise the work of the ministry until a full-time co-director could be secured to replace me. Three possible candidates appeared to be available: Henry Bovenkirk, Roy Smith, and Fred Partig. The Committee decided to try to obtain Henry Bovenkirk first, and if he could not come, to invite Smith. The Committee also took steps to enlarge and reconstitute its membership in accordance with the recently adopted statement of policy.

Beginning about June 30, the co-directors began mailing to all resettlers letters of welcome. These letters invited resettlers to attend the churches and to call upon members of the United Ministry staff for counsel and help. Enclosed were the names and addresses of the minister-counsellors and also a challenging letter to resettlers from one of the outstanding counsellors, Kenji Nakane. The Women's Department of the Church Federation was responsible for providing considerable assistance in mailing the letters. Lists of new arrivals were obtained by from the W.R.A., Brethren Relocation Hostel, and the American Friends Service Committee.

It became evident that most of the minister-counsellors in their visitations and counselling were going no further than attempting to associate resettlers with the Churches. Realizing that complete integration into the normal community meant more than this, I decided to enlist the cooperation of three other agencies in our integration campaign, hoping that they could assist in the social and recreational aspects. Contacts were made with the Y.W.C.A., the Y.M.C.A., and the Chicago Park District.

Annie Ole Watson and Ann Silver agreed to put a nisei, Kimi Nakaya, on their Chicago staff to organize a program for better integrating nisei girls into Y.W.C.A. activities. Similar interest was shown by Sistrunk, Kaycart, and Walters of the Y.M.C.A. Although the Chicago Y.M.C.A. did not add to its staff, it asked us to submit a plan whereby it could use its existing staff and facilities for increasing nisei participation in Y.M.C.A. activities.

Mr. Brown and Mr. Roy of the Chicago Park District greeted our suggestions and objectives with real enthusiasm. They called a special meeting of the park supervisors from seventeen parks located in areas where nisei were settling. These supervisors not only agreed to integrate nisei who came to the park activities, but asked to know who the minister-counsellors were in their particular areas. Some even asked for the names and addresses of resettlers so that they could visit them and invite them to park activities.

Sevenkirk did not accept the co-director's job. Smith was therefore invited. He accepted but stated that he could not begin work until September 1. About the end of July it was necessary for me to give up the Church Federation's work entirely because of the illness of Mrs. Smeltzer and the press of duties at the Hostel. Luckily, Winburn Thomas of the Foreign Missions Conference and one who had been assisting in the attempt to secure a full-time co-director, was available to take over when I had to give up. He ably carried the work until September 1.

On July 29, several of the ministers of Japanese ancestry of the United Ministry met to consider more carefully their relations with each other and with the Church Federation. To facilitate the visitation and counselling of resettlers, both Christians and non-Christians, they urged that the entire staff of the United Ministry be convened 1) to effect a better regional allocation of responsibilities, 2) to better acquaint the Caucasian and resettler ministers with each other, and 3) to outline methods of cooperation. The requested meeting took place on August 16. It was decided there that the co-directorship should be abolished, and that Smith should become the executive secretary of the

Committee on United Ministry and director of the United Ministry. Yasuzaki and Hideo Hashimoto were appointed to represent the resettler-ministers on the Committee on United Ministry.

Thomas met each Monday with the resettler-ministers to interpret the purpose and objective of the integration program and to attempt to work out a satisfactory relationship between the Church of Christ (Japanese) at the Fourth Presbyterian Church and the United Ministry.

Thomas also asked about fifteen or more church ladies and gatherings to take a place on their autumn programs for some representative of the United Ministry to present ways and means whereby the churches could and should cooperate in its program.

COMMITTEE ON THE UNITED MINISTRY TO EVACUEES

STATEMENT OF POLICY

I. Need for an Integrated Program

The influx of a large number of persons of Japanese ancestry from the Relocation Centers into metropolitan Chicago has created new responsibilities and opportunities for the churches. These newcomers uprooted from their homes and jobs, often separated from their families, and fresh from the trying experience of spending a year or more in the restricted, artificial environment of a relocation center, need a great deal of help as they seek to find a new home and new work and to make a satisfactory social and religious adjustment. The Church is uniquely qualified to give this help.

Recognizing this fact the Chicago Advisory Committee for Evacuees, composed of representatives of the major organizations participating in or concerned with the relocation effort, requested the Protestant churches of metropolitan Chicago through the Chicago Church Federation to undertake an intensive integration program. In compliance with this request a Committee on Evacuees of the Church Federation has been formed composed of official representatives of the various Protestant denominations participating. Other official representatives are to be added as soon as appointed by their denominations.

This step has been taken only after careful consultation with national and local leaders and with the approval and cooperation of the Committee on Resettlement of Japanese Americans of the Federal Council of Churches, the Home Missions Council of North America and the Foreign Missions Conference of North America. The Committee on Evacuees of the Chicago Church Federation will endeavor to work in the closest possible harmony with all agencies and groups which are seeking to further this work.

The private and religious agencies in Chicago which are cooperating with the program of the War Relocation Authority are agreed that segregation of the evacuees into racial or cultural groups would be very unwise. These agencies feel that their task is to help the resettlers obtain adequate social expression among both non-evacuees and evacuees and at the same time avoid segregation. Consistency requires that the churches cooperate in this general effort. While only one fourth of the total are members of Protestant churches, ninety percent have attended church services sometime during their lives and are therefore likely to respond to overtures made by friendly church groups.

There is a type of service which churchmen are peculiarly fitted to perform. If there were a Caucasian Christian sponsor for each of the resettlers, there would be no difficulty in finding jobs or houses for them, or danger that pressure groups hinder the resettlement program by charges of subversive activities. Pastors and religious workers can influence public opinion in favor of the resettlement program by giving publicity to the facts which can be obtained from the War

Relocation Authority, the American Friends Service Committee, the Brethren Service Committee, the Advisory Committee for Evacuees, and the Chicago Church Federation.

In view of the need and the opportunity created by the presence of the newcomers, the Committee on The United Ministry to Evacuees, sponsored by the Chicago Church Federation, in collaboration with denominational agencies, government bureaus, and local civic groups, has formulated the following program which seeks to make the maximum use of existing church facilities and the services of ministers of Japanese descent who have resettled in Chicago, without setting up segregated Japanese congregations which could easily become the objects of general public suspicion. This policy and program is subject to alteration in the light of experience.

II. Committee on the United Ministry to Evacuees

The agency for administering the activities shall be the Committee on the United Ministry to Evacuees, to be composed as follows:

- a. An official representative from each of the participating denominations.
- b. Two representatives from the evacuee ministers, a Nisei (2nd generation) and an Issei (1st generation).
- c. Two representatives selected by the Caucasian minister counsellors.
- d. A representative of the Woman's Department of the Chicago Church Federation.
- e. The Executive Secretary of the Chicago Church Federation, ex-officio.
- f. The Secretary of the Department of Social Service of the Chicago Church Federation, ex-officio.
- g. A full time Secretary of the Committee on the United Ministry to Evacuees who shall coordinate the activities of the staff.

III. The Staff of the United Ministry to Evacuees

1. Caucasian Minister Counsellors. All ministers in the Chicago area who desire to assist in visiting and counselling with resettlers are invited to become ministers of the staff. Especially those pastors in the areas of greatest concentration (North side, areas 7 and 8; West side, areas 27 and 28; South side, areas 32, 33, 36, 39, 41, 42 and 43) are urged to cooperate with this program. (NOTE: Areas here designated are in accordance with numbering followed by the Chicago Land Use Survey - 1940 and Chicago Plan Commission)

2. Evacuee Minister Counsellors. Evacuee ministers who locate in the Chicago area are invited to cooperate with the Committee on the United Ministry to Evacuees for the purpose of effecting a united and integrated program. Appointees to the staff must meet the following requirements:

- a. Be recommended for assignment to the staff by an official denominational board. (This may be waived in the case of certain independent ministers.)
- b. Have adequate support to cover living expenses.
- c. Possess personal qualifications which fit one for service among the evacuees. The Committee on the United Ministry shall be the judge of this competence, and invite such persons as it sees fit.
- d. Cooperate with the purposes and program of the United Ministry. While the evacuee ministers are technically responsible to the denominational agencies which appoint them and as such are charged to minister to persons of their denomination, the present evacuee staff has agreed that in order to contact and counsel the large number who have no denominational preference, or who may not be Christian, they also to the extent they are able will work on a regional basis, that is, according to the North, South, and West side areas of the resettlers.
- e. Select two from their number, a Nisei and an Issei, to represent the evacuee ministers on the Committee on the United Ministry to Evacuees.
- f. Convene as they are called together by their two representatives, to consider mutual problems and the integration of their approach.

The present staff of evacuee minister counsellors is composed of the following: Rev. John M. Yamazaki, made available by the Protestant Episcopal Church; Rev. Kenji Kikuchi, made available by the Presbyterian Board; Rev. Hideo Hashimoto, made available by the Methodist Board; Rev. Masao Wakai, made available by the Chicago Congregational Union, and the Rev. C. Kuzuhara, made available by an independent group.

Others will be added as provided by their denominational bodies.

3. Lay Counsellors. A select group of interested church members who will cooperate in visitation and counselling on behalf of the church program.

4. Women Counsellors. A select group of women members of the Woman's Department of the Chicago Church Federation to cooperate in visitation and counselling on behalf of the church program.

5. The Secretary (ex-officio member of the staff).

- a. The Committee on the United Ministry to Evacuees has called a full time secretary in the person of Mr. Roy Smith whose services are made available by the Methodist Board
- b. A budget adequate to defray secretarial, office, and travel expense in connection with the program will be supplied by the sponsoring agencies.
- c. The office of the secretary is located in the office of the Chicago Church Federation.
- d. The secretary will offer such assistance and leadership to the evacuee ministers as may be necessary and advisable.
- e. The secretary will contact Caucasian churches, pastors, and members in order to secure local cooperation in the total program.
- f. The secretary will cultivate all agencies which can assist in the assimilation program, e.g., he will solicit invitations to discuss the work of the United Ministry to Evacuees before church organizations and ministerial associations, supply newspapers with information concerning the progress of the program, and act in a liaison capacity between the War Relocation Authority and the Chicago Church Federation.
- g. The secretary will be the executive of the United Ministry to Evacuees and will attend the meetings of the Committee, the staff, and of the component parts of the staff, including area divisions of the city.
- h. The secretary will mail to each resettler in the Chicago area a letter welcoming him to attend church services and also a list of friendly churches and counsellors.
- i. The secretary will assist in the organization of divisional committees among the churches in the areas of evacuee residence to facilitate the counselling and visitation programs of the United Ministry to Evacuees.
- j. As the program develops other responsibilities will doubtless emerge which will be determined by the United Ministry to Evacuees and the secretary in consultation.

IV. The Church Approach

1. For functional purposes the staff of the United Ministry to Evacuees shall be divided according to the sections of the city where resettlers have chiefly located, the North, the South, and the West sides.

2. Evacuees are less denominationally conscious than Caucasians. They will attend the church which is nearest and most friendly, and where their friends attend. Most evacuees are anxious to find their way into Caucasian groups but are reticent, or uncertain as to how they should proceed.

The great majority of the adult evacuees who are Christian or who have had a close contact with the Protestant churches are at least high school graduates.

3. Most of the resettlers possess a variety of avocational interests: athletics, art, music, movies, bowling, dancing, etc. which can be chanelized through group and recreational activities.

4. Approximately one half of the resettlers are skilled or semi-skilled vocationally. Mechanics, accountants, draftsmen, clerks, chemists, dentists, doctors, opticians, optometrists are numerous, as are stenographers, clerks and domestic workers. The unskilled, socially unconscious individuals are the greatest problem.

5. Many of the evacuees are desirous of continuing their education full or part time, and will therefore welcome information concerning available educational institutions, and means of self-help.

6. Most personal problems center about jobs, living accommodations, and loneliness. Housing conditions and the jobs open to them are in numerous cases inferior to those to which they were accustomed on the West Coast.

7. As they need social outlets to overcome their loneliness, they should be encouraged to become members of a neighborhood "Y", use the park recreational facilities, etc.

S u m m a r y

Counsellors should refer resettlers to the church which best meets the needs of the individual; suggest wholesome and avocational openings and opportunities as well as contacts with church groups; encourage a continuation of education, strengthen their courage so as to enable them to pass through this period of resettlement successfully; and encourage them to overcome obstacles to assimilation.

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Chicago Church Federation
77 West Washington Street
Chicago 2, Illinois
FRANKlin 2236

CHICAGO CHURCH FEDERATION STATEMENT OF POLICY
REGARDING WORK AMONG EVACUEES IN THE CHICAGO AREA

(This statement of policy for work among Evacuees in the)
(Chicago Area was drawn up by a joint committee represent-)
(ing ministers of Japanese descent and members of the Chicago)
(Church Federation's Committee on Evacuees and adopted by the)
(Executive Committee of the Church Federation as the official)
(policy of the Federation.)

1. The Chicago Church Federation feels that it is possible for the Protestant Churches in the Chicago Area to include in their fellowship the evacuee resettlers who have come and are coming into the city. It furthermore wants to encourage them to become members of already established churches and to make every possible effort in that direction. On the other hand it will discourage the establishment of separate Japanese churches because such churches tend to produce segregation of the races, and, it is feared, might aggravate the problems evacuees face.

2. The Federation welcomes the arrival in the city of a number of Christian ministers of Japanese descent. It shall be its policy to give these ministers the largest possible voice in the planning and conduct of the work among Evacuees. All the committees of the Federation which may deal with this matter will be made joint committees of non-Japanese and Japanese Americans.

3. The Federation is convinced that the efforts to help the evacuees become adjusted in the local churches should be carefully coordinated. It will therefore serve as a coordinating agency and will add to its staff as soon as such persons can be financed and secured two co-directors, a non-Japanese and an evacuee, who will help to unify the ministry among the evacuees. It now has a person acting voluntarily in this capacity.

4. The Federation accepts the responsibility of organizing a United Ministry to Evacuees, this staff to be composed of non-Japanese and evacuee minister-counsellors and other qualified lay counsellors. In case any of the denominations are interested in supporting evacuee ministers, they will be encouraged to do so and to assign such ministers to the staff of the United Ministry to Evacuees in the Chicago Area.

5. The Federation agrees to set up an Evacuee Administrative Committee to administer the counselling program of the United Ministry to Evacuees. It is agreed that this Committee be composed of the representatives of the various denominations interested in supporting this work. This Committee is to administer this program with power to act in the selection of the co-directors and to determine the services of the United Ministry staff members.

6. The Federation will encourage, and urges the various denominations to encourage, the use of evacuee ministers in local churches as assistants in the local church programs.

7. Because of the number of ministers already serving the evacuees in this area and because of the type of service needed it does not seem desirable or necessary for the denominations to send ex-missionaries to Japan to operate in the Chicago area.

8. The above policy will be considered as tentative until it has been fully explored with the evacuees themselves and has been cleared with local and national denominational representatives.

Mimeographed by the
Department of Social Service
CHICAGO CHURCH FEDERATION
77 W. Washington Street
Chicago 2
FRANKlin 2236

MINUTES
of the
COMMITTEE OF THE UNITED MINISTRY TO EVACUEES
Meeting: Monday, June 28, 3:00pm.
Room 725, 77 W. Washington

Present: DuBourdieu, Kukuchi, Lowder, Morley, Orr, Smeltzer.

Fr. Morley urged the Ministry staff to ask an experienced case worker such as Edwin Eells to advise it in its counselling program.

In placing this Ministry under a department of the Church Federation it was felt that it should not be placed in the evangelism department but because of its social nature as well as its religious nature it should more properly be placed in the Department of Social Service.

Mrs. Palmer, President of the Federation Woman's Department is to be asked to appoint someone who has been active in this work such as Mrs. Harold Ruopp as the Woman's representative upon this committee. Likewise Rev. MacDonald of the Baptist, Bishop Conkling of the Episcopal, and Bishop Waldorf of the Methodist churches in this city, respectively, are to be asked to officially appoint a representative upon this committee. In this connection the group present felt that it was advisable to have the representative be a staff member and preferably a person who has already been working in this field.

The Committee decided to limit the representation by denominations upon the Committee to those denominations that were supporting or would support the Ministry financially. As soon as the exact financial needs can be determined all denominations will be invited to share in this support which will entitle them to a share in the administration of the program.

Because of the extreme urgency of the evacuee situation and the continual influx of more evacuees the committee was unanimous in deciding that it should continue to meet regularly all summer regardless of vacation interruptions.

In considering the selection of a full-time Caucasian co-director of the Ministry, the Committee after some discussion, decided to further investigate the qualifications of Bovenkirk and Smith, both former missionaries to Japan, and also of Fred Fertig, an associate of the Japanese on the west coast. Most of those present felt that Bovenkirk might fit this situation best although they preferred to wait and see the qualifications first.

After considering the selection of another and full-time caucasian co-director of the Ministry, the committee discussed the possibility of retaining Ralph Smeltzer in this position. It was pointed out that it would be necessary to consult the Brethren Service Committee in this connection. Although Mr. Smeltzer would be willing to assist his successor in any way possible as long as was necessary, he indicated that he would prefer to be relieved of his present responsibility in order to pioneer in another phase of the relocation program. In addition he mentioned the insecurity of his draft situation. To this the committee said it would be willing to request a deferment.

The committee decided to explore with the national offices of the various denominations how many other evacuee ministers intend to come into this area, and how their financial support was to be met. It was felt that it would be wise if this committee

estimated the future needs in this respect and so advise those sources which control the flow of evacuee ministers to this area and who determine their financial support. If it is deemed necessary to ask denominations to support evacuee ministers already at work in this area, such as Kenji Nakane, it was felt that the minimum salary should be \$150.00 per month. In this connection it was suggested that John Thomas be consulted as to how the Baptists intended to dispose of this problem.

The next meeting of the Committee was set for Tuesday, July 6, at 2:15pm in the Chicago Room of the YMCA Cafeteria, 19 S. LaSalle St. The time and place will be convenient for those attending the Interracial Committee meeting of the Chicago Church Federation.

Respectfully submitted,

Virgil E. Lowder) Secretaries

Ralph E. Smeltzer) Protom

UNITED MINISTRY TO EVACUEES

of the

CHICAGO CHURCH FEDERATION

77 W. Washington St.
Ph. FRAnklin 2236

Co-Directors:
Rev. Ralph E. Smeltzer
Rev. John M. Yamazaki

Dear Friend:

The churches of Chicago are pleased to extend to you a hearty welcome as you come to live in our city.

We hope you will very soon feel yourself at home in our community, in every way one of us.

It will almost certainly help you in becoming acquainted if you will seek out and attend a church of your choice and make yourself known to the minister there. A cordial invitation and welcome await you at all churches.

If you will call the Chicago Church Federation, FRAnklin 2236, we shall be glad to suggest a nearby church. Enclosed you will find a list of ministers and counsellors who will be happy to counsel with you concerning your religious, social, vocational, and personal desires or problems. Call upon the one nearest to you.

We hope to have a friend, representing all the churches and the United Ministry to Evacuees, call upon you soon.

Cordially yours,

Ralph E. Smeltzer

John M. Yamazaki

Advisory:
Virgil E. Lowder

STAFF OF UNITED MINISTRY TO EVACUEES

(Persons to whom you may go for counsel and advice)
(As of June 28, 1943)

NORTH SIDE

Rev. T. F. Rutledge Beale, Pastor
Wellington Ave. Congregational Church
619 Wellington

Friends Service Committee Hostel
350 Belden

Harry Hashimoto
957 W. Belden

Sumio Koga
2330 N. Halsted

Akira Kuroda
957 W. Belden

Rev. C. Kuzuhara
1120 Fullerton

Kenji Nakane
350 Belden

Mrs. Harold Ruopp
2701 Eastwood Ave.
Evanston, Ill.

Rev. H. G. Twietmeyer, Pastor
Grace Lutheran Church
Belden & Geneva Terrace

Rev. Aloysius J. Wycislow
126 N. Desplaines

John Yamashita
Garrett Biblical Institute
Evanston, Ill.

LOOP DISTRICT

Dr. Charles Ray Goff, Pastor
First Methodist Church
77 W. Washington

Friends Service Committee Office
189 Madison

WEST SIDE

Brethren Relocation Hostel
3435 W. Van Buren

Rev. Charles C. Hoskinson, Pastor
Warren Ave. Congregational Church
Warren Ave. & Albany Ave.

Rev. Raymond H. Laury, Pastor
St. Paul's Methodist Church
608 S. Ashland Ave.

Rev. Harold L. Lunger, Pastor
Austin Blvd. Disciples Church
427 N. Humphrey, Oak Park

Rev. Harper S. Will, Pastor
First Church of the Brethren
Congress & Central Park

SOUTH SIDE

Dr. Harold L. Bowman, Pastor
First Presbyterian Church
6400 S. Kimbark Ave.

Rev. J. Richard Drees, Pastor
Hyde Park Methodist Church
E. 54th & Blackstone Ave.

Rev. Kenji Kikuchi
5757 University Ave.

Rev. Ai Chi Sai
5757 University Ave.

Rev. Rolland W. Schloerb, Pastor
Hyde Park Baptist Church
5600 Woodlawn

Dr. Eric Titus, Pastor
First Baptist Church
935 E. 50th St.

Michizo Uratani
5757 University Ave.

Masao Wakai
5757 University Ave.

Rev. John M. Yamazaki
5540 S. Woodlawn

A LETTER TO EVACUEES--RESETTLERS

FROM AN EVACUEE--RESETTLER

June 30, 1943

Dear Friend:

We trust by now you are beginning to feel your way in this new life in the great Middle West. Now you are sharing with us the real American life with all its good and bad, aspirations and depressions. This is a rightful place for you to live--you belong to it and it to you. May rich, abundant life be yours; and may you feel adequate and useful in all this surging onward progress of the age and life.

The fact that you left the relocation center to return to a normal American community--even against conflicting arguments and baffling feelings--clearly reflects your faith and confidence in your fellow Americans; and it evidences your courage to face the reality of difficult life in this war-time world. And, without doubt you have found and shall find it so just as you have believed. Those of us who are working with you have come to know that many an intelligent American, particularly Christians and social workers are anxious to include you and me in their fellowship and help us readjust and reassimilate into the community.

Of course all of us are fully aware of the difficulties to be faced. Prejudice and ignorance directed against us make it extremely difficult for us to resettle. They are not surprising in any community, most certainly not in such a time as this. You and I know that these are exactly the things that the world is struggling to straighten out. And, if so, why not grow and grow strong facing them squarely and manfully and by keeping our hearts steady in faith and in hope?

So far, I have found the average nisei to be keenly alive to his needs and the truth that hardship is the stuff of life. By living down adversities, he is finding his way into the hearts of fellow citizens, and is finding the world a pretty decent place to live in. He knows, with calm heart and unprejudiced mind, that this is a tremendous and meaningful place and age to live in. For he is more and more aware of what this suffering world and age is hoping, wishing and toiling to attain. It will come--not by passively complaining and doing nothing about it, but by striving for it with a constructive program of harmony, goodwill and Christian-democracy which takes the joint effort of all concerned.

This is the challenge to us. God help you to carry on whatever mission you are assigned to--to go on with stout heart, courage, and joy of an adventurer of life.

Fraternally yours,

Kenji Nakane

Member of Staff of United Ministry to Evacuees

UNITED MINISTRY TO EVACUEES
of the
CHURCH FEDERATION OF GREATER CHICAGO

77 W. Washington St.
Tel. FRAnklin 2236

John W. Harms, Executive Secretary

Oct 7

Dear Friend:

We are pleased to extend to you a hearty welcome as you come to live in our city.

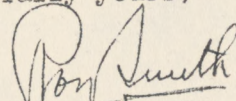
We hope you will very soon feel yourself at home in this community.

It will almost certainly help you in becoming acquainted if you will seek out and attend a church and make yourself known to the minister there. You will, we believe, find the church one of the very best avenues through which to find expression, not only religiously, but socially as well. If you will call the Church Federation, FRAnklin 2236, we shall be glad to suggest a nearby church, and if you desire, to give you an introduction to some one in that church.

Enclosed you will find a list of ministers and others who will be happy to counsel with you concerning your religious, social, vocational, and personal desires or problems. Call upon one them near you. Or probably in this list you will find the names of some persons whom you have known before.

We hope to have a friend, representing the churches and the United Ministry to Evacuees, call upon you soon. But in the meantime please contact us or someone on the list.

Cordially yours,



Roy Smith, Secretary
Committee on United Ministry to Evacuees

EVACUEE MINISTERS

Rev. Hideo Hashimoto
1822 W. Washington St.
(Tel. MONroe 9837)

Rev. Masaoka Wakai
5757 University Ave.
(Tel. BUTterfield 9019)

Rev. Kenji Kikuchi
1418 E. 54th Pl.
(PLAza 1769)

Rev. John M. Yamazaki
6406 Dorchester Ave.
(Tel. DORchester 3259)

STAFF OF UNITED MINISTRY TO EVACUEES
CHURCH FEDERATION OF GREATER CHICAGO

(Persons to whom you may go for Counsel and Advice)
(As of October 7, 1943)
(Telephone Numbers in Brackets)

NORTH SIDE

Rev. T. F. Rutledge Beale, Pastor
Wellington Ave. Congregational Church
(WELLington 0633)
619 Wellington Ave.

Rev. H. G. Twietmeyer, Pastor
Grace English Ev. Luth. Church
(LINcoln 1002)
2249 N. Geneva

Rev. Harrison Ray Anderson
Fourth Presbyterian Church
(SUPERior 8450)
126 E. Chestnut St.

Mrs. Harold W. Ruopp
(GREENleaf 3170)
2701 Eastwood Avenue
Evanston, Ill.

Rev. John H. Yamashita
Rm. 713, C Dormitory
Garrett Biblical Institute
Northwestern University
(GREENleaf 9257)
Evanston, Ill.

Mr. & Mrs. Ralph E. Smeltzer, Director
Virginia Asaka, Secretary
Brethren Relocation Hostel
(HOLlycourt 1842)
6118 N. Sheridan Rd.

WEST SIDE

Rev. Charles C. Hoskinson, Pastor
Warren Ave. Congregational Church
(NEVada 0253)
3101 W. Warren Ave.

Rev. Raymond H. Laury, Pastor
St. Paul's Methodist Church
(MONroe 7770)
608 S. Ashland Ave.

Rev. Harold L. Lunger, Pastor
Austin Blvd. Christian Church
(EUClid 5664)
634 N. Austin Blvd., Oak Park, Ill.

Rev. Harper S. Will, Pastor
First Church of the Brethren
(KEDzie 4273)
3560 W. Congress St.

Rev. Hideo Hashimoto
(MONroe 9837)
1822 W. Washington Blvd.

Rev. G. W. Grauer
St. Paul's Evangelical & Reformed
(LINcoln 3501) Church
614 W. Fullerton

LOOP DISTRICT

Rev. Charles Ray Goff, Pastor
First Methodist Church
(DEAborn 6380)
77 W. Washington St.

Roy Smith
(FRAnklin 2236)
Rm 1306, Temple Church
77 W. Washington St.

SOUTH SIDE

Rev. Harold L. Bowman, Pastor
First Presbyterian Church
(DORchester 9600)
6400 S. Kimbark Ave.

Rev. Eric Titus, Pastor
First Baptist Church
(KENwood 6910)
935 E. 50th St.

Rev. J. Richard Drees, Pastor
Hyde Park Methodist Church
(MIDway 4395)
E. 54th & Blackstone Ave.

Rev. John M. Yamazaki
(DORchester 3259)
6406 Dorchester Ave.

Rev. Holland W. Schloerb, Pastor
Hyde Park Baptist Church
(DORchester 6063)
5600 Woodlawn Ave. ~~4~~

Rev. Masayoshi Wakai
(BUTterfield 9019)
5757 University Ave.

Mrs. John W. Harms
(MIDway 0728)
5420 Blackstone Ave.

George B. Davis
(REGent 0155)
8547 Constance Ave.

Rev. Kenji Kikuchi
(PLAza 1769)
1418 E. 54th Pl.

Rev. Ai Chi Sai
5757 Woodlawn Ave
(BUTterfield 9804)

OTHER PERSONS TO WHOM YOU MAY GO FOR COUNSEL AND ADVICENORTH SIDE

Mr. & Mrs. Robertson Fort
Friends Service Committee Hostel
(DIVERsey 3168)
350 W. Belden Ave.

Father Aloysius J. Wycislow
(MONroe 6560)
126 N. Desplaines St.

Max Levy
North Ave. Larrabee YMCA
(MOHawk 2603)
1580 Larrabee

August Bonhivert
Lawson YMCA
(WHITehall 6211)
Chicago Ave. & Dearborn

Sumio Koga
(DIVERsey 9053)
Rm. 54, Fowler Hall
McCormick Theo. Seminary
2300 N. Halsted St.

R. A. Maske
Division St. YMCA
(BRUNswick 4380)
1621 W. Division St.

Rev. C. Kuzuhara
(DIVERsey 5235)
2123 N. Kenmore Ave.

Robert M. Powers
Lincoln-Belmont YMCA
(BITtersweet 3333)
3333 N. Marshfield

Kenji Nakane
(DIVERsey 3168)
350 W. Belden Ave.

Mrs. Harold D. Pearson
Evanston Center YWCA
(UNIVERSity 5345)
1520 Sherman Ave.

Miss Agnes Ewart
McCormick Residence YWCA
(WHITehall 4380)
1001 N. Dearborn St.

LOOP DISTRICT

Walter Godfrey
 William McKee
 Togo Tanaka
 Friends Service Committee Office
 (CENTral 2664)
 189 W. Madison St.

Rev. Harold W. Ruopp
 (HARRison 5155)
 Room 206
 410 S. Michigan Ave.

Merrill Engeart
 Central YMCA
 (CENTral 6787)
 19 S. LaSalle St.

Miss Helen P. Bull
 Miss Kimi Makaye
 Mrs. Elmer Shirrell
 (RANDolph 2420)
 59 E. Monroe

F. W. McKenzie
 YMCA Hotel
 (WABash 3183)
 826 S. Wabash Ave.

WEST SIDE

C. B. Simpson
 Sears Roebuck YMCA
 (NEVada 3800)
 3210 Arthington

Rev. Fredrick Nixon
 Duncan YMCA
 (HAYmarket 7800)
 1515 W. Monroe

Mrs. Ethel Gedzoff
 Miss Burtyce Lincoln
 West Side YWCA
 (HAYmarket 3101)
 101 S. Ashland Ave.

Miss Ruby Simpson
 West Side Residence YWCA
 (HAYmarket 3101)
 105 S. Ashland Ave.

SOUTH SIDE

Rev. H. Neville Tinker
 St. Paul's Episcopal Church
 (OAKland 3185)
 4945 S. Dorchester Ave.

Mr. Max Willcockson
 Hyde Park YMCA
 (FAIRfax 5300)
 1400 E. 53rd St.

Michizo Uratani
 (BUTterfield 9019)
 5757 University Ave.

Mrs. Moss L. Wright
 South Side YWCA
 (HYDe Park 2606)
 6753 Stony Island

Miss Elsabell Goss
 Stock Yards YWCA
 (YARds 0396)
 4856 S. Ashland Ave.

Miss Mary M. Schultz
 McGill Residence YWCA
 (DREXel 8630)
 4938 S. Drexel Blvd.

DEPARTMENT OF SOCIAL SERVICE

VIRGIL E. LOWDER, SECRETARY
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Chicago Church Federation

77 WEST WASHINGTON STREET • CHICAGO • TELEPHONE FRANKLIN 2236

JOHN W. HARMS, *Executive Secretary*

April 23, 1943

Dear Brother Minister:

This is an earnest request for your help in preventing the development of a grave social problem in Chicago. Here's how.

The United States government is bending every effort to relocate the 70,000 nisei (American Citizens of Japanese Ancestry) who were evacuated into relocation centers at the beginning of the war. It is only simple justice that it should do so and that we do everything we can to help.

One of the main offices of the war relocation authority is in Chicago. This city, which is now in the grip of an acute labor shortage, can assimilate a considerable number of these hard-working, independent Americans. Every one who is released is of course given a record check by the F.B.I. and is completely trustworthy.

A number have already come. Others are coming in increasing numbers every week. Now that the early comers have had a chance to show what they can do, it appears that there will be plenty of jobs open to them. But the big problem is housing.

It is not news to you that Chicago is packed. It may be news that the real estate people say that less than one percent of our housing accommodations are unoccupied. This makes it a serious situation for anybody to find quarters. It is doubly serious for the nisei.

Here is where the social problem comes in. Chicago does not want another segregated area--a little Tokyo. The government does not want segregation. The nisei do not want to be segregated. But segregation is coming unless we can find a way to prevent it before it gets started.

It would be easy to take over whole apartment buildings and to fill them with these thrifty people. Such buildings are available. With government and industry determined to give them the opportunity to make their excellent abilities available to relieve the manpower shortage, with the nisei eager to work and able to do so for good wages, that solution of the problem will be used unless something is done, and soon. But everybody recognizes that one such center will be the beginning of what is almost certain to become a segregated area.

The alternative is in the hands of the people of good will in Chicago. Will they help provide housing in which the nisei can live like other citizens? Will you of the churches open your homes, allow them to rent your apartments, to rent or sublease your rooms? Many of them are faithful members of your own church. Will you help to create a friendly public attitude toward people who were born in America, who know no other country, and who are ready and able to pay their own bills like anybody else?

Page 2.

The answer must be given in deeds, not words. And it must be given soon. Whether Chicago is to have another segregated area, with all the evils that arise out of such a situation, is being determined now and within the next days and weeks.

Please read the enclosed leaflet. How many such leaflets will you agree to distribute in your church? They will be supplied free.

Will you place the problem before the people of your church? Many people who have not hitherto rented rooms or apartments must do so if this situation is to be met.

If you want a speaker, either a nisei or another American, please let us know.

Will you select a committee to canvass the women of your church concerning this immediate need? People who have rooms may call or they may write Miss Mercer, War Relocation Authority, 226 West Jackson, Andover 3600, Ext. 197. This letter is being sent to you at the request of the War Relocation Authority and the Advisory Committee for Evacuees.

You may indicate how your church will help by returning the enclosed post card to us.

Thank you for joining in this out-reach of good will to our fellow Americans.

Sincerely,

Virgil E. Lowder

Virgil E. Lowder
Secretary, Dept. of Social Service

MINUTES

Meeting of Evacuee Committee Executives
Church Federation Office

Tuesday, June 15, 1943 - 3:30 p.m.

PRESENT: Schloerb, Lowder, Harms, Shirrell, Morgenroth, Dubourdieu, Smeltzer, Ronander.

Lowder presented the problem of the use of the newly-settled evacuee ministers in Chicago. At the present time there are over ten in the city. He also mentioned the impending visit of Gordon Chapman from the West Coast Protestant Commission of Japanese Work. He is to arrive about the middle of June.

(It was pointed out that many are attending or planning to attend)

The question was raised as to what the evacuee ministers can and should do in the present relocation program in Chicago. theological seminaries. For what type of religious work are they preparing themselves? How do the various denominations expect to use them? In this connection it was pointed out that the Baptist Church through John Thomas expects to accept the responsibility of retraining its ministers to do social, religious education, pastoral assisting and semi-religious work.

Shirrell indicated that he has received some requests for nisei religious services. Nisei tell him that they do not feel welcome in Caucasian churches. Lowder outlined the steps the Federation is taking to see that the evacuees are welcomed by the Churches, including a card to be mailed or handed to each evacuee upon his arrival in the city and a visitation by a minister or other counselor.

The group approved the plan of preparing the card welcoming each evacuee in behalf of the Churches.

The following ways were suggested in which the evacuee ministers might serve:

1. Working and speaking to various groups among their own denominations in an attempt to get such groups to wholeheartedly accept nisei. Educational work among the various denominations.
2. Personal counselling among the nisei of the city on an interdenominational basis. Each counsellor concentrating upon a certain area of the city.
3. The same, but functioning denominationally in certain areas or over the entire city.
4. Assist local ministers in their over-loaded programs: preaching, calling, religious education, etc. Visiting nisei in the area of such churches in an attempt to integrate them into the church program.
5. Assist all the local ministers and all of the nisei in some local area of the city, in cooperation with the on-going Caucasian minister-counsellor program.

Harms suggested that these evacuee ministers be organized into a counselling staff, supported by the various denominations and entitled "United Christian Ministry to Evacuees." The coordination of such a staff and the supervision could be administered by a Caucasian and an Evacuee minister working full time in the Church Federation office.

Shirrell indicated that some evacuees have expressed a desire to be included more in the planning and functioning of the relocation program. He suggested that the Advisory Committee be made 50-50 in composition. In addition it must be enlarged to include the JACL, Faye Watanabe, the new hostel, evacuee minister, etc. The Church Federation Evacuee Committee is a participating member of the Advisory Committee for Evacuees.

It was urged that the Church Federation bring into its program more closely the evacuee ministers. It was suggested that its Evacuee Committee should be reconstituted and accept the administration of the Caucasian minister-counsellor and the evacuee minister-counsellor program. In reconstituting the committee it was suggested that the various denominations be presented this over-all program and urged to accept a real share in supporting this program financially and administratively through the Church Federation. It was urged that our suggestions here today be brought to the immediate attention of the interested denominations.

To indicate the feeling of the evacuee ministers in regard to such a program a report was made of the meeting held by several ministers last night. Those present were: Yamazaki, Kikuchi, Nakane, Kuzuhara, Hashimoto, Sai, and Uratani. The majority of them definitely felt that it was unwise to set up Japanese churches. They further agreed to assist wherever possible to integrate the nisei into the on-going Caucasian religious life of the city. In this regard they manifested a desire to cooperate with the Advisory Evacuee Committee on its assimilation program. They feel that the Chicago Church Federation should welcome them into its organization and find a place for them. Some have felt that they were purposely being left out. On the other hand some will find it difficult or impossible to join the Federation because of the independent or "free" nature of their religious groups. The group present did agree however to the organizing of a loose fellowship of evacuee ministers and a committee was appointed consisting of Yamazaki and Sai to designate the time and place of their next meeting. They expect to meet every two weeks for awhile and later on once a month. One function they expect to assume is that of explaining to newly-arriving evacuee ministers the nature of the integration program.

A program of action was prepared by the group, which is as follows:

1. Draw up our suggested program. *June 21, for approval. In this connection the Evacuee Committee of the Church Federation will be suggested*
2. Present it to the Federation Executive Committee at its regular meeting on Monday, *as the administering agent with power to act.*
3. Reconstitute the Evacuee Committee of the Church Federation, if necessary.
4. Contact denomination heads to give a preview of the program.
5. Present the suggested program to the June 25th meeting to which will be invited the Federation Evacuee Committee. At such a meeting the entire program should be adopted and put into action.
6. The Church Federation should report the progress of its program at the next Advisory Committee for Evacuees meeting stating its policy clearly as a means of educating other participating agencies. In this same connection there will be a report of the special Research Committee on Assimilation procedure.

The group present summarized its own thinking up-to-date in the following statement of policy.

1. The on-going church life of Chicago should be able to absorb the evacuees as well as any other newcomers and that it is not necessary to set up separate Japanese churches.

2. There is a need for a full-time coordinator in the Federation office. In referring to Chapman's letter to Shirrell in which he suggested an ex-missionary to Japan, it was the feeling of the group that it might be unwise because there were a sufficient number of ministers available at present and because of the type of service needed.
3. In view of the fact that there are a number of Japanese ministers in the Chicago area, there should be the closest working relationship developed between them and the Church Federation. Perhaps it would be desirable for several of these supported by their respective denominations to be organized into a staff of evacuee minister counselors who would work in close cooperation with the Federation's coordinator.

Furthermore it was unanimously agreed that there should be the fullest sharing and cooperation between the Evacuee ministers and the churches in Chicago through the Church Federation.

4. In case there are denominations interested in supporting evacuee ministers, that they should be encouraged to do so and to assign such representative to the staff of the coordinated program as outlined under numbers above.
5. It was agreed to that the various denominations should encourage the use of evacuee ministers in local Caucasian churches as assistants in their local programs.
6. It was also agreed unanimously that the above suggestions should be considered as tentative until after they have been fully explored with the nisei and evacuee ministers, and also with both local and national denominational representatives.

Respectfully submitted,

Ralph E. Smeltzer
Secretary, protem