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Smeltzer Notes
April 19, 1944

Hampshire, Illinois
May 3, 1943

Dear Brother Smeltzer,

I had hoped to hear from you before now concerning the re-location of Japanese in Marengo, Ill. community. The newspapers which carried articles about the matter distorted the sentiment prevalent among the majority of people in Marengo Community. The ministers of Marengo and several other folks including myself had an open letter in the local news last week which we hoped would help clear up some of the misunderstandings concerning the whole matter. I do not know of the very latest developments in the case as to whether the WRA is still considering placing Nisei men here with the Curtis Candy Company.

One of the farmers in my own Congregation has repeatedly asked about getting a Japanese farmer to help him on a large dairy. These folks are substantial people and a fine Christian atmosphere prevails in the home. They live within walking distance of our church at Harmony. At present however they are so situated that they could only take a single man and not a family but he said that if need be he would even build a small house for a family. He is desperately in need of help on his farm. His name is Mr. Herman Frohling - Address - Hampshire, Illinois. He would take a man immediately and give him work the year round. He is willing to pay prevailing wages and is capable of doing so. I believe in the Harmony community there would be no opposition to a Nisei.

Rev. Arnold Lambarth

Smeltzer File
April 19, 1944

Dear Mr. and Mrs. Smeltzer,

Hello there, sorry to bother you but I would appreciate very much if you would help me find an apartment and also a job as a typist or office girl in an office.

I'm 18 yrs. old and a high school graduate; and was a former hosteler from Sept. 12 to 15. I'm now working for Dr. Bertha Gae Fisher, 416 N. Austin Blvd., Oak Park as both office and domestic worker. Thos woman doctor who happens to be my present employer has such a high temper and criticizes so much that I am almost a nervous wreck (I hope not, but will be if I stay here any longer). She said she would pay me \$45.00 a month in the beginning but she only pays me \$7.00 a week instead for all my work. Gosh, from morning till night I'm expected to be doing something for her. Even though I'm tired and worn out she makes me do this and that--if I don't she yells her head off and scares me to death. She even uses force like hitting me on the head, spanking me, pulling my hair, or something like that when she gets angry. Never in all my life have I been scolded or mistreated as Doctor Fisher has done to me.

Following is a brief description of her---

1. Height - 5ft. 3 in.
2. Age -- About 50 - 60 yrs. gray hairs
3. Glasses worn.
4. Flares up easily - hot tempered at times.
5. Cusses quite often.
6. Gossips about people she dislikes.
7. Kind at times but not very often.
8. Brags about herself.
9. Likes to boss me around in front of patients--often embarrasses me by contradicting how dumb I am or tells them about all the mistakes I make--
10. Suspicious of every new patient who is a man.
11. Does not have any tact whatsoever.
12. Hates to admit her own mistakes but likes to comment on every little mistakes I make and scolds me for them.
13. No sympathy.
14. Changeable emotions.

My duties for \$7.00 a week with room and board.

1. Get breakfast, lunch, and supper.
2. Answer telephon e calls to doorbells.
3. General housework - 7 rooms.
- * a. Dust each room everyday.
- b. Wash dishes every meal.
- c. Sweep the floors.
- d. Make the beds.
- e. Wash the doctors lingerie and stocking every morning.
- f. Clean the bathtub, wash bowel, and toilet everyday.
- g. Wipe and clean the venetian blind every other day.

(Contd. on back)

- h. Go over the rugs with the vacuum every Friday.
- i. Laundry (Monday) teatowel, lunch cloth, lingerie, napkin.
- j. Scrub the kitchen, bathroom, and 2 bedrooms.
- k. Iron (Tuesday) Sheets, bath towels, linens, etc.
- l. Water the plants.
- m. Empty wastebasket.
- n. Keep the stove and refrigerator clean.
- o. Other odd jobs around the house.
- 4. Receptionist during office hours. 2 - 4 p.m.
7 - 8:30 p.m.
- 5. Sterilize the instruments used for patients.
- 6. Type out histories of patients.
- 7. Take dictation.
- 8. File.
- 9. Assist with urine examination.
- 10. Type out bills and mail at end of the month.
- 11. Run errands now and then.

Thursday and Sunday afternoons are my day-offs, but if I stay home I'm told to do this and that so that it hardly seems like a day-off to me since I do not have any time to relax or do as I please.

I have come to the conclusion that this position as both office and domestic is too strenuous and the hours are too long for the salary I now get. If the Doctor is understandable, kind, and patient I would be satisfied to work here but she does not have any patience and is too dominant over me.

Would it be advisable to change to another job with just 8 hrs. a day instead of from 6:30 a.m. to 9:30 p.m.? I would like your advice on what steps I should take. If it is advisable please help me find a nice apartment and a position in an office nearby. Thanks a million!!

Am lonesome and unhappy here----

Please write at your earliest convenience.

Most sincerely yours,

Yuriko Toki
416 N. Austin Blvd.
Oak Park, Ill.

Smeltzer Notes on Organizing YBA in Chicago

1. Question need for am hostel. Friends closed theirs; Brethrens even curtailing their activities and redirecting. Buddhists welcome at Breth. Hostel. Already large no. of Buddhists have been served.

2. Cannot oppose Buddhist Ch. on religious grounds. However, oppose because of their secular activities. Wherever Christian churches in America were organized, Buddhist came along after and established schools, first, got older people next, and then formed churches.

These Buddhist centers were responsible for most trouble of evacuation. Christian ministers were asked by Buddhist to intermediate at evacuation and in centers. Yet they do not acknowledge or appreciate it. In fact, used this help to further their own ends. Were pro-Japanese in centers, entered politics, and ran everything. Buddhists could and would probably cooperate in relocation areas.

3. Buddhist hostel would immediately be a center for Japanese and would be a big success. Social activities and big J.-A. dances will come under Buddhist sponsorship.

4. Kono 32 yrs. old an alien.

5. Buddhist Church in Chicago would be democratic. Priests would do what people want. No precedent or traditions can start anew and fresh.

6. Buddhist Church here would be much more segregated than Kuzuhara's.

7. Cannot help Buddhist get started if we refused to help Kuzuhara.

8. Kubose more orthodox, than the popular Sinn sect in U.S. Wants to go back to original Buddhist.

9. Advisory Comm. is advocating integration not segregation. Therefore, cannot help in formulating segregated group, Buddhist or otherwise.

10. Bu

Report No. 6, Nov. 6, 1942

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Coming to Manzanar
Our Objectives
Working toward our Objectives
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"For some time we were not sure that a Japanese Relocation Center was the place where we could serve best. Our summer had been spent serving the migrants. We all know that there are exceedingly few Brethren interested in migrant problems. But in comparison there is a dearth of Brethren engaged in understanding and aiding the Japanese evacuees. Our unique experiences in connection with the evacuation in California, the interest shown by the Brethren Service Committee, and an opportunity to live and work in a Relocation Center all contributed to our decision to follow further the Japanese problem. The church needs to hear the voice of the forsaken Japanese. However, ~~the~~ we have not given up our interest in the peculiar problems of the migrant."

"On September 16, Mrs. Smeltzer and I made civil service applications for teaching positions at the Manzanar Japanese Relocation center. Since religious workers as such are not permitted to live within the centers, Dr. Carter, the Superintendent of Schools here, suggested at that time that any religious work that I wished to do could be done upon a part-time basis. She further suggested that when the Japanese became acquainted with me and asked me to serve on a fuller basis that she would release me from my teaching duties to do whatever I considered more significant."

"On September 22 we received a wire from Manzanar asking us to report for duty on the 28th. We arrived here September 27 in the midst of a typical Manzanar dust storm....."

Smeltzer defines his objectives at Manzanar as follows:

"First, we decided to attempt to relocate as many evacuees as possible in self-supporting employment. This we felt would help most in undoing the terrible evacuation, in building Japanese morale, and in ultimately solving the Japanese problem."

"Our second objective is to help build morale in camp and prepare for relocation...."

"Our third main reason for being here is to keep the outside world informed about camp life."

"Although it may seem incidental in comparison, we do want to do a good job of teaching."

Smeltzer Files
April 21, 1944

The following are extracts from Ralph E. Smeltzer's reports to the Brethren Service Committee Upon Japanese American Relations. The series report the Smeltzer's observations and experiences at the Manzanar Center and the Brethren Hostel in Chicago.

Report No. 1, April 21, 1942

In this report, Smeltzer describes the conditions at the Manzanar and Santa Anita Centers, and the government policies being followed in the operation of the centers. He relates the work being done by the Friends Service Committee much of whose interest at this time was apparently directed toward relocation. The concluding section raises the question "What The Brethrens Can Do". He declares:

"WHAT THE BRETHREN CAN DO--Although there are a number of things that the Brethren can and should do, both alone and in cooperation with the Friends, I wish here to suggest only three.

1. If possible make scholarships available to McPherson and Manchester Colleges for Japanese student evacuees.
2. Investigate western and mid-western communities for possible relocation settlements; and take steps both with the government and with those communities for the resettlement of small groups if it becomes possible.
3. Investigate the possibilities of placing new teachers and those who have or might lose their jobs, in any new Japanese settlements. This may be done by writing to Washington D. C."

are

Two tendencies in Brethren thinking/~~is~~ evident: (1) Follow the program started by the Friends and supplement, and (2) Place special emphasis on relocation work. It is clear that Smeltzer was not yet thinking of establishing a hostel.

Report No. 5, Sept. 11, 1942

In this report Smeltzer describes the Visalia evacuation and the problems encountered when his church attempted to aid the evacuees by preparing lunches. The second part considers the question of further aid to evacuees, and here again the main emphasis is on relocation. He declares:

"What clearly seems to be the most lasting and Christian solution to the problem is to relocate all 125,000 into communities where they may continue to live as normal and productive a life as possible and where they may continue to make their needed contribution to our great country. This cannot be done by government nor by government decree. Public opinion must be willing to accept this solution. Government action can only follow such opinion. With a war as its first concern the government will find little time to create a favorable public opinion. It becomes increasinsly evident that if such an opinion is to be created it will be done only by sensitive, religious people of good will."

Smeltzer Files
April 21, 1944

Letter from Smeltzer

To: Leland S. Brubaker & M. R. Zigler, Brethren S. C., Elgin, Ill.

December 31, 1944

.....

"There is another subject that is far more pressing at the moment. I will go into some detail concerning it. Enclosed is a letter I recently sent to David Henley, Executive Secretary of the Pacific Coast Branch of the A.F.S.C., at his request. It explains what I have been doing since schools closed December 8 and my resulting observations. It indicates two outstanding relocation problems: the lack of jobs and the red tape necessary in effective relocation.

The W.R.A. is taking steps to decrease the latter but it has not yet swung into action on getting jobs. Eight field men across the country have been appointed by the W.R.A. to discover jobs and handle community public relations. When they will go to work and how effective they will be remains to be seen. A description of the applicants secured by an interview, as I have been doing, will be all these men have to match applicants with available jobs. Applicants are not allowed to leave camp in order to look for work, nor is there a photography shop in camp that can prepare photographs to accompany applications. Added to these handicaps is the reticence of employers, regardless of a labor shortage, to hire by correspondence persons who have a questionable reputation as a race and whose members employers have never seen.

Japanese-Americans can sell themselves if they have an opportunity to do so. During the past weeks two of our Japanese "inmates" have been allowed to travel throughout the middle west trying to sell themselves to various groups of individuals and especially employers. They report that they were well-received everywhere and that employers were pleasantly surprised. They claim that they had no difficulty obtaining numerous jobs.

Our Manzanar Chief of Community Services, Mr. Thomas Temple, has just returned from a trip through the east and middle west, including Chicago. He reports the same findings. He and I have thoroughly discussed the relocation problem. We feel that if we could arrange for the temporary support of evacuees in a place such as Chicago, which bids fair to become the center of relocation activities, that we could relocate large groups in a short period of time. We have thought of setting up a permanent hostel or clearing house where we could temporarily support a number of Japanese until they located positions by personal interview in and around Chicago.

Manzanar, California
December 31, 1942

Mr. Ernest Lefever or
Mr. Rufus Bowman
3435 W. Vanburen St.,
Chicago, Illinois

Dear Ernie:

On Wednesday evening I sent you the following telegram: "Manzanar administrator, Temple, bringing 15 young Japanese-American fellows to Chicago to find jobs. Money short. Can they stay at Bethany week or so? Settlement house or empty church building satisfactory. Want to cook. Arrive next week. Letter following. Please reply."

Mr. Temple has been Chief of Community Services in Manzanar. He is taking these fellows to Chicago to get them jobs. He will live with them until they find jobs. He will locate them which should be in a week or two after they arrive. They are short of money and would like to cook and live as inexpensively as possible. We thought that perhaps Bethany could put them up or the settlement house or dormitory next door. If this is out perhaps there is a church of the Brethren or settlement house that could.

This is the first contingent in what Mr. Temple and I hope will be a new relocation procedure. It is so difficult to place people in jobs when they cannot be interviewed by the prospective employer. We hope to set up a permanent hostel or clearing house where Japanese can come in Chicago and live until they can find jobs.

We hope that the Brethren and the Friends and perhaps other denominations will finance such a project. Temple and I are willing to give our services. I hope to be in Chicago in two or three weeks to discuss this plan with the Brethren Service Committee.

We will appreciate your efforts in finding temporary quarters for these people. Get acquainted with them and make them feel at home. Thanks a lot and let me know how you and they get along.

Sincerely,

Ralph E. Smeltzer

See Back for Reply

~~Jan~~ Dec. 31, 1942

Reply to Ralph E. Smeltzer, Manzanar

Agree to your request to house the fifteen boys. Assume that you are organized to care for placing them in employment. Will provide for food economically.

Rufus D. Bowman

Manzanar, California
December 30, 1942

Rufus D. Bowman
3435 Van Buren St.
Chicago

Dear President Bowman:

A recent letter from Leland Brubaker states that Bethany College is willing to accept students of Japanese ancestry.

From our vantage point within a Relocation Center we can select those students who will best fit into a Brethren school. Having attended La Verne College we feel that we are somewhat acquainted with Brethren traditions.

Most Japanese-American students rank high scholastically. On the other hand due to evacuation exploitation and concentration camp life their financial resources have been depleted. Consequently it will be necessary for most students now in the camps and desirous of continuing their college education to have financial assistance. Many will be able to qualify for scholarships if they are available. According to Leland Brubaker, the Brethren Service Committee is in apposition to provide some financial assistance is well.

If you indicate to us the number of students you care to accept or to have apply and if you will send to us a corresponding number of application blanks and a catalogue, we will see to it that you receive the applications. Transcripts and references will be sent you from the National Student Relocation Council office in San Francisco.

Sincerely yours,

Ralph E. Smeltzer

Smeltzer Notes
April 19, 1944

Letter from Ralph E. Smeltzer, Manzanar, Cal.

To Norman Thomas, New York City

January 13, 1943

Your letter asking for my opinion of Manzanar conditions was received today.

On the surface all appears to have returned to normal. We know that actually it has not. The first generation is still in command. Its negotiating committee continues nominally to represent the entire camp concerning most important and many unimportant administrative matters. Second and third generation individuals have been coerced to the point where it is not safe to voice pro-American feelings.

The result is two-fold. Those with the closest family ties have been drawn back into the pro-Japanese influence. The braver and more aggressive ones are applying and hoping for immediate relocation. Usually this is done against the advice and permission of parents and often under threat of violence.

You ask for my suggestions concerning what can be done and who ought to do it. First I would say that relocation is the best solution to the second and third generation problem. When this has gotten well under way I feel that the first generation problem will resolve itself in much the same way except for the small minority which wishes to repatriate to Japan. Of course it is apparent that the longer the first generation remains in these centers the more there will be of them who will honestly apply for repatriation. I think above all we must preserve what loyalty the Japanese as a whole still have to our so-called democratic way of life.

I feel deeply about the relocation problem. Actually relocation is far slower than it should be. The Japanese here are not sure of W.R.A.'s sincerity when its actions do not match its relocation announcements. Over 800 applications for leave clearance have been submitted to Manzanar's relocation office. Due to office inefficiency almost half have never left this center for Washington. Of those reaching Washington since the relocation procedure was announced in September only approximately 100 have been cleared. Not many more than half of these have actually found jobs and relocated.

If relocation is to become an actuality jobs must be found and government red tape cut so that applicants can get to their jobs before the employers get tired waiting. When and how the government will find jobs remains to be seen. At present private agencies especially church groups are doing the most in this respect. Last Sunday Mr. Thomas Temple, former Chief of Community Services here, took 13 Japanese, 10 of whom had no jobs, to Bethany Biblical Seminary in Chicago where they will stay temporarily until they find jobs. If this experiment, which has W.R.A.

(see back)

blessing, proves successful I intend to escort a similar group to Chicago on January 24. Mr. Temple and I hope then to set up a permanent hostel or clearing house where Japanese may come and look for work under our guidance and support. We hope that we may enlist the cooperation of the Church of the Brethren Service Committee and the American Friends Service Committee in our venture. This relocation pattern will bring employee and employer together resulting in more and sounder placements. Placement by correspondence is at its best difficult, especially when Japanese are more or less unknown and unseen in the Midwest. Secondly, this pattern will relieve the government of some of its procedure providing such a private agency will guarantee to the government the support and placing of the individuals entrusted to its care.

It is at this point, however, where persons or organizations which have the ear of the powers that be can influence relocation. They can publicize the slowness of relocation, endorse the hostel speed-up plan, and press strongly for more efficient processing of applications. If you or others can bring pressure resulting in the speed-up of relocation, the Japanese, we concerned individuals, and all America will benefit.

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Smeltzer file
April 19, 1944

Letter from Ernest Lefever, 3435 Van Buren, FOR.

To: Ralph Smeltzer, Manzanar.

Jan. 26, 1943

The thirteen adults here from Manzanar and Mr. Temple seem to deeply appreciate what you and Mary have done for them and what you are doing for the whole camp. Most of them have jobs and nine plan to go with Mr. Temple to an apartment house near the U. of C. campus in the very near future; so much for these facts with were included in Mr. Temple's letter of last Saturday.

I suppose you've heard that the Brethren Service Committee has allocated a maximum of \$5,000 for the establishment of a hostel in Chicago with you as a probable director. I wrote Leland for more information. (See enclosure) When do you expect to come? Make your home at Bethany when you arrive; there is room. I believe Bethany will be glad to act as host to other evacuees until the hostel is set up.

Several difficulties have presented themselves and I have spent quite a bit of time attempting to get the conflicts resolved. As far as I can ascertain I have the respect of all parties involved. Mr. Temple works rather independently and I can see why he does after all the red tape that was encountered in getting the group here. I believe the A.F.S.C. here through the Committee for Evacuees (including many groups) feels that Mr. Temple should be a bit more cooperative in the matter of establishing policies on segregation and in securing work for the fellows. Mr. Temple does not care to work either with the Friends here or the local W.R.A. I have been a go-between among all three, and with Bethany four, parties, laying all the cards on the table in each case. I have also talked with Leland Brubaker and John Metzler representing the Brethren.

The enclosed letter may suggest action for you; I still feel that the Service Committee needs prodding in these matters.

(See Back for enclosure)

(Enclosure is a letter from Ernest Lefever to Brethren Service Comm. inquiring about disposition of funds, and the establishment of the hostel.)

(Enclosure 2 is a form letter from LeFever to nisei evacuees who arrived with Temple. Dated Jan. 23, 1943. Substance of it is:)

"Last Sunday afternoon we had the pleasure of meeting you here at informal party." At that time suggested that he would hand out names of all evacuees here not at Bethany. However, has since reconsidered the idea for following reason:

One evil of evacuation was that it stopped assimilation and put all Japanese in restricted community. ~~Segregation~~ "It is our hope that resettlement into inland areas will provide an opportunity to gain assimilate into the American community. Segregation, the grouping of nisei, is as bad in Chicago as it is in Manzanar or anywhere else; it stresses race consciousness, To effect a permanent solution we all must, in a very real way, forget racial backgrounds."

"It is hoped that 2,000 persons from Relocation Centers will eventually be resettled in the Chicago area."

Smeltzer File
April 19, 1944

Letter from Tom Temple

To: Ralph and Mary Smeltzer

January 21, 1943

So much has happened and there seems to be so much undercover stuff going on that writing a sensible letter covering the situation dispassionately is difficult. I'll try to give a chronological account of things and you can read into it as much of the other stuff as possible.

We arrived in Chicago on two trains - those of us using tourist sleepers came in on one and those sitting up in the day coaches arrived three or four hours later. All trains were late. The bus fare from Manzanar to Reno is \$7.76, coach fare from Reno to Chicago is \$47.80, making a total of \$55.56 from camp to Chgo. Tourist fare and sleeper (upper berth) is \$64.52, making the total tourist fare from Camp to Chicago \$72.28. Thereetc.

The first thing which annoyed me was the grand scramble to get on the band wagon and take credit for the hostel idea and for getting the crowd here. Tom Holland and a young Japanese appeared down at the station while I was waiting for the second section to get in and buzzed around telling me how pleased they were with "their" idea. We had not been at the Seminary more than ten or fifteen minutes before Joe Brown of the Friends Service Committee was on the wire asking everybody to rush down there. At the meetings which W.R.A. held on Friday and Saturday (we arrived in town on Wednesday) there was much palaver about the new plan and they seemed to think it was to be used in the future to a much larger extent. Myer stated that any reputable group could secure the release of evacuees without jobs, as soon as clearances had been accomplished. Personally, I was completely ignored by all groups and might just as well have been a window pane. As I size it up, trying to be absolutely fair, W.R.A. and Friends Service Committee will resent any ideas not emanating from them and unless they can take them over as their own, will not be too cooperative.

After three or four days of watching both the Friends and W.R.A. and in making what I thought were rather pregnant suggestions, I came to the conclusion that I would withdraw and let them go about their business in their own way, and even this annoyed them.

As things now stand, we have taken two apartments at 5616 Drexel Avenue where 9 of us will live on a cooperative plan. All mail should be addressed to me there since we shall move from Bethany on Monday, the 25th. The phone is ordered in but will probably not be in until Monday and I will have to give you the phone number later.

..... (see back)

After seeing the Friends Service Committee in action (?) and watching the WRA employment service function, I have decided to start our own employment service and would like to cooperate with the Brethren Hostel. In any event, the Brethren Hostel and activities should be kept absolutely separate from the Friends and others, except for friendly contacts, and I believe this will be the policy of the ~~large part of~~ Brethren Service Committee. We have about 30 jobs now lined up, a large part of them household jobs, but we cannot permit any more girls to come out on household jobs and then have them quit after a few days to go into offices, leaving a string of annoyed women behind them who will never try to employ Japanese again. There must be plenty of girls and women in the camps who are willing and anxious to do household work. Many of them have husbands and efforts should be made to have both come out, the woman to work in a home and the man to get other employment nearby, if couples cannot be placed. This will make it easier for both if they can see each other regularly.

.....

Among those from Manzanar whom Temple helped are:

Dike Nagano	Ritsuko Nakaji
Shig Jeff Sato	George Higashi
Percy Fukushima	Kay Odahara
Marie Shimizu	Lanny Miyamoto
George Kurata	Shig Okada
Paul Ohik	Robert Goka
John Mizuno	George Nagano
Shig Ochi	
Lillian Bannai,	
Hiroshi Neeno	
Shig Moritani	
Lillian Ito	
Roy Takeno	
Peter Ohtake	

Smeltzer file
April 19, 1944

Letter from Joe Nagano, 5616 Drexel Ave, Chicago

To: Smeltzers and Miss Ely.

Jan. 1943

Here I am, alone, bewildered, and sort of groggy. Seems so queer up here after being down there in Manzanar. Awfully big City! Don't know whether I'm coming or going.

How are you and Manzanar? Right now I'm at Temple's place; there's a group of about nine of us occupying two flats. Mr. Temple says that Central YMCA is no school to go to and he's going to get me elsewhere if possible.....

Letter from Joe Nagano

To: Smeltzers and Miss Ely

Feb. 3, 1943

Mr. Temple says for Mr. Smeltzer to get going in releasing people from Manzanar. He sent a letter to D. S. Myer saying positions are plentiful, but no employees.

The group that came to Bethany stayed there for about three weeks, and I'm telling you that I never met a finer bunch of people in my life. They all want to know if Mr. Smeltzer is coming to Chicago. The day I arrived, the gang at Bethany moved to Mr. Temple's place and everything was topsy-turvy, but I really like it here now. All the gang is working out except me. I'm more or less a parasite presently. If you realized what Mr. Temple has done for this bunch, you'd say he's crazy. He's spent all the money he's got on us, furniture, beds, dishes, etc. and he's doing the cooking at supper and breakfast. He's turned down jobs up to \$10,000 just to help us get organized, which we still aren't. If you don't call that sacrifice, I don't know what is. Give him the true credit that he deserves. He's just like a father to me, and with him 100%. With more Mr. Temples around, there'd be no Manzanar.

I've said enough, but the above is just a piece of my mind. Chicago is a darn big city, and right now I'm just getting on to the place.

Smeltzer File
April 19, 1944

Henry Hank Ushijima ?

Sam Ujemura?

Letter from Hank (?), 2480 North Lakeview, Chicago

To: ~~xxxxxx~~ Sammy (?)

January 28, 1943

Hoping that you're keeping the home fires burning to get your clearance through. Temple and I have done everything possible to expedite your ~~clearance~~ and so far have hit a few snags here and there. The result of our last wire to Bob Brown was a reply which came via Shirrell, who is head of the Chicago office, and it's the same story all over again about Government red tape and all. During our conferences with Holland and Myer a couple of weeks ago, I did all I could and I know that Holland will keep his promise to rush clearance for the names I gave him, among which were yours, Louie's, Bobbie's, and Sab's. I'm sure that you ought to be on your way shortly after receiving this letter. Another thing that I'm doing is getting your names into the first list for the hostel movement which is being launched by the American Friends Service Committee and which will be started the first of next month, and in that way you fellows can come on out without first obtaining jobs.

I wrote to Bobbie yesterday and asked him to inquire of you whether you had enough money to take care of my shipment to Los Angeles. If not please let me know right away and I'll send you the money. Please let me know of the details on new developments and what other bottlenecks occur in getting releases because Mr. Myer seemed very interested in knowing and I'll probably be in Washington within the next week or two to discuss the matter with him. He stated that he was going to get all the red tape cleared right away if he has to tear Manzanar apart, and he's depending on me to furnish the details to him. I'm typing another report for him right now. You see, they are setting up procedure right now to get releases a lot quicker for those who wish to relocate and they want to know in detail what sort of things happen to hold up military passes and releases.

Holland wants me to work with WRA out here but right now I don't know what I want to do most. Anyway I'm not doing anything until I get you 'guys' out first, then I'll settle down and probably take the best job that's offered me. I'm not too concerned about myself for the moment, because I'll have no trouble at all getting myself situated. I'm doing all this for youse guys because I promised you I'd do it. As for the rest of the mob I interviewed, they'll get along as the thing proceeds through the regular channels, because both Temple and I are sort of fed up with the attitude of some of the boys which we brought with us. He's working ~~at the YMCA~~ Fortunately Tommy Teraji is OK and is quite easy to talk to. He's working at the YMCA and is happy with his job. I know He'll get along all right there. As for the others, well, I can't say a hell of a lot. Shig Takeda and his wife Mary are also OK and although Shig is not working just yet, Mary is. They'll get along I'm quite sure.

.....

Smeltzer File
April 19~~4~~ 1944

Letter from Temple to Ralph and Mary Smeltzer

Extracts from various letters

"We have had at least twenty letters from people saying a rumor was floating about camp that Tom Teraji had been drafted. It is absolutely untrue. He is working at the Y.M.C.A. here part time - getting \$80.00 per month and attending college." 3-3-43

"If possible keep the crowd as a Bethany project and let us try to keep the other outfits from fighting over the evacuees. I know this sounds pretty much like crabbing - but everybody seems to be jockeying for position and a trifle resentful of anybody else doing something. So many of the placements which have been made through other channels seem to be unsuccessful and unsatisfactory. It seems to be a policy to find a hole and then force someone into it--regardless of suitability or acceptability-- There are plenty of jobs open of all kinds--more of some than others, of course, but a few days effort will generally result in finding the right sort of opportunity." 2-5-43.

"I have put in nearly \$500 into this thing so far and will have to cash bonds for a while. I'll get most of it back ultimately as the co-op starts paying off its debts--but it will be another two weeks before all the boys get on their feet with a full pay day." 2-5-43.

"Shirrell, head of the Chicago W.R.A. office, is establishing another bottleneck---making three---Heath, F.B.I., and now the relocation offices. Jobs we find are now referred back to Shirrell who verifies them and determines whether they are satisfactory and he ~~he~~ then wires or writes back to the project his approval or disapproval, and then the whole damnable procedure of correspondence between employer and employee begins--so all that has been accomplished to date is just one more hurdle to get over. Since Myer has committed himself to releasing groups to "reputable agencies such as the Friends and Brethren", we should try to get clearance from Myer to Merritt for this procedure and thus eliminate Heath and Shirrell, and get the people on the job." 3-3-43

"The desperate need is for household workers." 3-7-43.

"Mr. Bruabaker called me this a.m. and I went over to Bethany. He told me the good news of your imminent arrival around the 20th. It seems too good to be true and, of course, I am delighted. I went over things quickly with him, and explained what I have been doing. Most of it has been scrapping with WRA red tape. I feel that I have little to be proud of except perhaps to have a clearer idea of governmental red tape and the general perfidy of people in general. I told him I would turn over all my dope, jobs, etc., and help you get going, and then withdraw gracefully into the background." 2-9-43

Smeltzer Notes
April 19, 1944

Dear Ralph & Mary:

Well after all these months of arduous house hunting we are finally settled in our beautiful "new" home. Already the family is showing those rosy cheeks and pleasant smiles, which I missed for so long.

You are no doubtetc.

I have finally started on my new job as film editor and sound synchronizer for the Wilding Motion Picture Studios. Through sheer coincidence, I met an old friend from the West Coast studios of this firm and he offered me a job here with their Chicago outfit. I had no idea that they maintained a branch here, but surprised as I was, I accepted and so here I am once again in the throes of the show business. I was reinstated with the union and I am receiving more pay than I ever had before in a similar job. The work is extremely interesting and I am very happy about the whole thing.

Fumi and Ayako and the baby are all well and are very happy to be in such a swell home. They send along best wishes to both of you and want you to visit with us soon.

.....

May 2, 1943
Henry Lee Ushijima
1106 Highland Avenue
Park Ridge, Illinois
Park Ridge 1324-J

April 19, 1944

to
Letter from Rev. Hideo Hashimoto ~~from~~ Ralph Smeltzer

June 26, 1943

Dear Hideo:

.....

It is pleasing to know that those at your present conference have expressed agreement with our Chicago plan. My hope is that other cities will follow this pattern. I just discovered today that a Japanese pastor is doing a good job of organizing a nisei church in Cleveland. Why is it that such people do not realize the significance and great harm they are doing their people in such actions? It seems utter folly.

In answer to your question as to whether the Methodist Church should set up a hostel I would immediately answer yes. Such a project can still do a tremendous amount of service. It is not too late. Thomas Holland says that there are 15,000 more mostly nisei who can and should be relocated in the next few months. The sooner you could set up a hostel the more opportunity you will find. Such a project would do your church a tremendous amount of good socially and spiritually. As to the place for such a hostel that is debatable. Chicago could stand another one.

As soon as I can get this Church Federation program moving on its own momentum and a suitable person to replace me in it I am anxious to pioneer in another direction. That is in the direction of farm, rural, and small community resettlement. This means issei relocation. Perhaps the Methodists could assist in that direction too. Somebody must experiment and establish such a pattern of relocation before we can get the large mass of those in the camps relocated.

Smeltzer Notes
April 19, 1944

Letter from Mari Okazaki to Ralph Smeltzer

July 14, 1943

Your letter ofetc.

As to the progress or process of assimilation of Nisei in this Area, the sixty to seventy relocatees do not much see each other socially except that groups of five to six do seem to stick to each other in their housing and working arrangements. Some of them get around in the community more than the others but the one who occupy a bit of our anxious thinking are the young high school graduates without advantage of experience in social as well as vocational contacts with non-Nisei previous to their Relocation Center existence. We find that most people do not credit work experience in camp very highly, so these youngsters are a bit disappointed at the type of work and wages offered them. How are they getting along in Chicago? We understand many of them have come to Milwaukee but have drifted back into Chicago hoping for better offers that really do not materialize.

As a whole, I should say the girls have better luck in being invited around socially. We (both fellows and girls) have been invited as newcomers to a Bahai social, but unless the nisei himself makes the initial contact, there has not been too much of sociability with any organizations. The YWCA has an open invitation to any girl who wants to join any of their numerous clubs and the nisei girls will take advantage of them as soon as the fall season begins. We wonder about the young fellows who may not quite understand the "missionary" attitude of some of the religious groups here. Sometimes an enthusiastic person begins to take such proprietary interest in the young newcomer that it gets a bit embarrassing for the person who may not be sure just exactly which of the Churches he may want to affiliate with, and for that reason some of them do avoid the church contact. As a whole, the Milwaukeean who does belong to some religious group is rather curious about the nisei and rather neutral in his attitude.

The hardest problem seems to be that of housing unless one is interested in just "sleeping rooms". Emi and I expect to run up a record on signing our names on all the "waiting lists" in town. It seems even harder than Chicago and a bit more expensive here in Milwaukee.

Mari Okazaki
International Institute of Milwaukee
County
Member of Nat. Inst. of Immigrant
Welfare
Milwaukee, Wis.

Smeltzer Notes
April 19, 1944

Letter from Ralph Smeltzer to Mari Okazaki

July 24, 1943

Thanks for your letter of July 14. We are interested in your information concerning assimilation in Milwaukee. From your letter we discovered that your problems are about the same as ours. We too, have difficulty with the young high school graduates. They are not mature enough to appreciate the kind of world they are going into. This disillusion seems to be a necessary training for them. We feel that it is unfortunate that those who have come to Milwaukee have drifted back to Chicago. We are encouraging decentralization.

It is unfortunate that it is necessary in Milwaukee for the nisei himself to make the initial contact with the social organizations. We are attempting to overcome that necessity here on the part of the nisei ~~in~~ Chicago by organizing the ministers and churches, in making the initial steps. The churches and other social organizations must be urged to pull the evacuees to their organizations. On the other hand, through our counselling efforts, we must push the evacuees into such organizations. A push without a pull will not work and pull without a push will not work either. Both are necessary.

I think, too, we need to avoid 'churching' those who do not wish to be 'churched'. Purely social organizations and professional organizations can help us in this respect. In Chicago the park district are assisting us.

Smeltzer Fiels
April 21, 1944

Letter from Smeltzer to Mr. George E. Potts, Bus. Mgr.
Presbyterian Theological Sem.

Aug. 10, 1943

"We have been operating upon the following arrangement with the Bethany Seminary. The Hostel pays the Seminary \$3.00 a week for each Hosteler it accommodates. The school furnishes the bedding including clean linen for each new hosteler. One clean sheet and a clean pillow case is provided once each week to those hostelers who remain more than one week. The Seminary does not provide maid service. It does, however, make up each bed after a hosteler has departed, in preparation for the newcomer. No towels or wash rags are provided by the school.

In addition to the hosteler's room rent, the Hostel pays the school \$18.20 per month for a two-room Hostel Office, and \$20.00 a month for general overhead. The general overhead takes care of the wear and tear on the school's parlor furniture which the hostelers are allowed to use freely and additional extra maintenance made necessary by the presence of the Hostel. The Hostel also pays the school \$28.85 a month for an apartment for the Hostel Directors.

Hostelers have eaten in the regular Student Dining Hall since the Hostel's inception. From March 7 until May 31, hostelers paid the Cooperative Boarding Club, which was then being operated by the students, for each meal. They paid the regular cost rates: 10¢ to 20¢ for breakfast, 27¢ for lunch, and 32¢ for dinner. On June 1, the Hostel took over the operation of the dining hall. It provided its own cook and served three meals a day to all hostelers who wished to eat there. The Hostel has been operating its dining hall on an average cost of 50¢ per person per day. This has been possible because some hostelers have not been present for all meals.

"From March 7 to June 1, the Hostel capacity was twenty-five persons; from June 1 until September 1, forty persons. Present indications are that the Hostel should set its capacity at 25 to 30 persons. We are very anxious to re-establish the Hostel in a favorable environment. As a result of our satisfactory relationship with Bethany Seminary and from the favorable information passed on to us concerning your institution, we are anxious that you consider favorably our request to make a place for our project in connection with the McCormick Seminary, although the above plan may not be adaptable to your institution, one somewhat similar might be."

Ralph E. Smeltzer
Manzanar, Calif.
February 3, 1943

Mr. Thomas Temple
5616 Drexel Ave.
Chicago, Ill.

Dear Mr. Temple:

Thanks a lot for your good letters. You don't know how impatient we became waiting for the first. Some of the information it contained pleased us, some was disappointing. We greatly appreciated its chronological and comprehensive nature.

The attitude of the W.R.A. and the Friends as you indicated it was disappointing news. Our experience with the W.R.A. here and our previous experience with the AFSC somewhat bears out your criticisms. It is unfortunate that there can't be more cooperation. Jealousy and narrow-mindedness does our cause no good.

I hope that the Brethren Service Committee can rise above such conduct. It has faults but I hope you can find the cooperation you desire from it.

A letter from Leland Brubaker of the BSC which we received day before yesterday says that the BSC has decided to take an active part in Japanese relocation by establishing a hostel in Chicago. Brubaker says they expect to cooperate with the WRA and the AFSC as much as possible. Leland asked if we would be interested in directing the hostel if the opportunity was offered to us. We replied by wire Tuesday saying yes. As yet we have not received a definite offer but Leland did say that if we were interested he felt quite sure that they would be extending a call to us to assume responsibility of the work.

Our wire read "Willing direct hostel if offered. Washington wire today requests 15 for Brethren hostel. Should we select? Mary could come with evacuees or before. Ralph drive."

On Tuesday Heath received a wire from Washington saying the Brethren hostel was ready to receive 15 people and that as soon as Heath sent in names of persons who were already cleared the travel permits would be issued immediately. Heath and I are trying to get that many who want to go and are cleared. We will wire their names to Washington tomorrow. Included in the list for sure are Percy Fukushima, Marie Shimizu (Death Valley), George Kurata (D.V.), Paul Ohi, John Mizuno, Shig Ochi, Lillian Bannai, Hiroshi Neeno, Shig. Moritani. Lillian Ito, Roy Takeno, Peter Ohtake, and a few others may say OK before tomorrow.

As soon as this list is off, we will give Heath a list of these whom you mentioned in your letter and others who desire to go to Chicago but are not cleared. Heath has said that he will push these through for clearance and leave permits--the hostel taking the place of the job. I don't believe he has had this instruction from Washington but will do it anyway. Now the relocation office is not putting people through for clearance unless they have a definite job offer but the hostel will serve as well as a job. We hope we can see you within two weeks.

Sincerely,

Ralph and Mary

Ralph E. Smeltzer
Manzanar, Calif.
February 6, 1943

Mr. Leland Brubaker
22 South State St.
Elgin, Illinois

Dear Leland:

Your letter mailed Wednesday evening, February 3, has just been received. It made exceptionally good time and we are hastening to reply.

We are happy to be able to accept your invitation to become directors of the Japanese hostel which you intend to set up in Chicago. You ask at what salary we would be willing to come. Our answer to that question depends upon several factors. Will the salary you mentioned be in addition to board, room and traveling expenses or must these be paid out of that figure? The cost of living in Chicago must be taken into consideration if it will be necessary for us to pay these expenses out of our income. Another factor which we cannot yet determine will be the ability of the hostel to support itself.

At the time we discussed with Temple the possible cost of setting up a hostel we suggested a slightly larger salary than you have indicated in addition to board, room, and traveling expenses. However we are willing to begin the project at \$1200 a year.

We are not sure whether our concept of a hostel is the same as yours or not. It has been our feeling that a hostel should be run on a cooperative basis with each hosteler sharing in the everyday responsibilities. We feel that it would be wise for the directors to live in such a situation taking their share of such responsibility and providing the leadership and continuity necessary. Both would be doing a full time job and receiving their board and room which would be negligible in such a situation.

Although many details cannot be foreseen there are some other functions in addition to providing living quarters for evacuees which we hope that a hostel can perform. It can provide reception, friendship, stability, guidance of all kinds, advice, and leisure time activities for the hostelers. In a large strange city these things will be appreciated. From our point of view there seems to be real need for an assimilation-educational job as well. The hostel could do this and also follow up job placements to be sure that proper assimilation is taking place.

Another function which the hostel will inevitably be called upon to assume or to help out with is the job of placing evacuees in positions for which they are best fitted by training and experience. The size of such placement demands can only be determined as the project proceeds.

What time is spent in the above activities as well as planning the meals, buying, directing kitchen activities, keeping books, and so on will undoubtedly require the entire time of two individuals.

You of course know much more about the situation and facilities at Bethany than we, but we are wondering if a hostel such as we have just described could be carried on there. Perhaps it could.

We are anxious to start on this work as soon as possible. Perhaps Bethany could be used temporarily if not permanently as such a hostel. A letter from Ernie Lefever suggested this possibility.

About the wire last week from Washington. It is as follows: "Shirrell has been asked contact Temple and discuss with him procedure to be followed in requesting persons from Manzanar. We understand Brethren group ready for additional fifteen people. Wire us when they have submitted names to you and if leave clearance has been authorized, we will grant indefinite leave. Indefinite leaves being wired you covering Death Valley group and Brethren group who can be released now. Clearance by federal Bureau of Investigation still pending on several of them."

We assumed that you had notified Washington to this effect and that the "they" meant us so on this basis we selected 11 people who were cleared and a letter has gone into Washington from Mr. Heath, our placement officer, asking for indefinite leaves. We have thought that we would come to Chicago whenever these permits arrive. Mary would come on the train with most of them and I would drive through bringing a couple of boys with me. We had thought that we and this first group could stay at Bethany until a permanent plan was decided upon. Since the letter went to Washington several more have decided they want to go so Mr. Heath will send in their names to Washington by wire on Monday. We cannot tell when these permits will get here, but if everything goes well we could arrive in Chicago about February 20, leaving here about Tuesday, February 16.

Our wire to you tonight will be: "Accept hostel direction. Leave here about February 16. Washington wire received unexplainable. Can you receive 15 evacuees February 20 we select if Mary accompanys. laundryman selected. Arrive February 20 with Mary. Stay in hospital. Sufficient funds available. Letter follows. Answer by Western Union."

February 26, 1944

Dear Ralph:

I have a problem which necessitates your help and cooperation. It is about Reverend G. Masao Kubose of our community Buddhist church, who is seeking to relocate in the Chicago area. We feel that he can do much to help in the integration work from the standpoint of his experience and the confidence he enjoys from the young Buddhists of our center.

Rev. Kubose has the cooperation in our project of both Joe. Carroll, chief relocation officer, and Guy Robertson, Project Director. He is also an important member of our Project Relocation Planning Commission. In fact, he is the only one of the Buddhist ministers who has come forward aggressively and vigorously for an all-inclusive ~~reeducation program~~ resettlement program. He has been put on the Stop List because of his education, which was necessarily in Japan. After graduating from the University of California, he was in Japan for five years studying for the Buddhist ministry. For reference, character or otherwise, you can refer to Harry Mayeda, who has been a classmate of Rev. Kubose's at the University of California, and who is at present working for the Curtiss Candy Company with Elmer Shirrell.

In order that we can expedite his leave clearance, we must have a more definite reason to offer than simply his desire to go to Chicago. He must have a placement offer and housing or hostel invitation. Then we could teletype Washington for priority handling. Rev. Kubose wants to be in Chicago since it is his focal point of most relocation efforts by the evacuees just now. We want you to send us a hostel invitation for him, with a stipulation of a job offer, since employment opportunities are great anyway.

We want you to do this so that Rev. Kubose can immediately begin to release the obligations he had assumed during the evacuation. At that time he had supervised the storing of evacuee property in the Hon-gwangi building, Los Angeles, California. As soon as we get Rev. Kubose's clearance, he will return to Los Angeles to handle the shipping of this property to those who have relocated. He must also turn over the property owned by persons still in the relocation centers to the WRA Evacuee Property Offices in Los Angeles. After discharging these responsibilities, he will set out for Chicago, and there you might meet with him to make further plans for integration work among the evacuee Buddhist element.

It seems that Rev. Kubose represents a faction of the Buddhist group which is desirous of streamlining their movement and adapting themselves to the environs of the United States, or, rather, of North America. His stand is the antithesis of that taken by the nationalistically inclined Buddhist priests of other centers. Rev. Kubose has the backing of the nisei of this center and others to initiate a Buddhism for North America. Such people as Henry Mitarai, Charles Inouye, Phil Matsumura, Bill Teramoto, and Roy Higashi of this center, and Tad Hirota, Mike Murayama, and Stanford and Carl Sato of other centers, are the type of nisei

(Contd. on back)

leaders who are supporting him. So, you see, we have an Americanized group who definitely need help and guidance, and we feel that, by supporting this group, we are accepting the challenge placed before us by people of another faith. We ought to give them a helping hand.

When Dr. John W. Thomas visited our center, he had a 3½ hour discussion with Reverends Kubose and Higashi about this matter, and we felt that something should be done, but needed considerable planning. Anyway, all I see that can be done at this time is just two things; a hostel invitation and a placement offer for Rev. Kubose to be sent to me immediately.

Yosh Kodama
Heart Mountain, Wyo.

Church of the Brethren
BRETHREN RELOCATION HOSTEL



Administered by
Brethren Service Committee
of the
Church of the Brethren

Ralph E. Smeltzer, Director
Mary Smeltzer
Manager and Counsellor
Virginia Asaka, Secretary

3435 W. VAN BUREN ST.
Chicago, Illinois
Phone KEDzie 5099

August 12, 1943

Dear Friend:

As you no doubt know the Brethren Relocation Hostel, which has been assisting evacuees to resettle in this area, has been located at 3435 West Van Buren Street. It has occupied the buildings and used the facilities of Bethany Biblical Seminary since January, 1943.

After September 1, 1943, these buildings and facilities will no longer be available to us. The enrollment at the Seminary will be larger this fall than at any time in the history of the school and consequently, it will be necessary for the school to use all available quarters for its students. Therefore, it is necessary for the Hostel to obtain a new location.

We are asking you to assist us in securing another site. I am sure that you realize the difficult task we face. Although ordinary apartments and rooms are scarce, it is far more difficult to obtain facilities capable of housing and feeding 25 or 35 evacuees.

We prefer to lease sufficient accommodations for six months or a year. If it becomes absolutely mandatory to buy in order to obtain a location, we are willing to do that, provided that such a building can be easily sold when the need for the Hostel no longer exists. We prefer to lease a furnished place at the rate of \$150 to \$200 per month.

It is not necessary that our facilities be elaborate; they may be simple. Our bare requirements are:

25 - 35 beds, preferably single
10 - 15 dressing tables or dressers
Sufficient clothes closets or their equivalent
25 - 35 mattresses; 100 - 140 sheets; 75 - 100 pillow cases
50 - 70 heavy blankets; 25 - 35 pillows
Rugs or carpets for bedrooms; curtains for bedrooms
At least two large sets of showers or bathroom facilities
or their equivalent

Central Offices

Brethren Service Committee: M. R. Zigler, 22 S. State St., Elgin, Ill.
Relief and Rehabilitation: Leland S. Brubaker, 22 S. State St., Elgin, Ill.

One set of living room furniture: one or two sofas,
one or two writing desks, 2 to 3 floor lamps, rug,
3 to 4 easy chairs, curtains, etc.

Two or three office desks and chairs

Adequate kitchen and dining hall, fully equipped with
cooking utensils, dishes, tables, chairs, stove,
refrigerator, etc.

Laundry facilities; office telephone, public pay telephone
Adequate heating and hot water facilities.

Although we do not require a first class building or
first class furnishings, they must be clean and free from
insect pests.

If we are unsuccessful in securing a furnished building
we will naturally look for an unfurnished one and attempt to
furnish it ourselves.

The second important consideration is a suitable location
in the city. Our immediate vicinity is our first choice. The
neighbors are used to seeing evacuees on the streets and have
raised almost no objections. In fact, there have been several
calls from apartment owners asking for our people as tenants.
Other sections on the west side are acceptable to us. Certain
regions on Chicago's south side and most regions on its north
side are acceptable.

We are anxious to be in a middle class district near to
public transportation facilities.

Large, unused or partially occupied dormitories or resi-
dences offer the best possibilities to us. We are particularly
interested in such places as: theological seminaries, frater-
nity houses, private schools, old folks' homes, empty apart-
ment houses, or large unoccupied residences.

We know that you are anxious to have our Hostel continue
to assist evacuees in their relocation efforts. Present
government relocation plans indicate that there will be a real
need for hostels such as ours during the months ahead.

We will heartily appreciate any assistance either you,
your friends, or your organization can give in placing us in
contact with possible new sites for the Hostel. Because of
the short period of time available, our needs are urgent.
Please give this request your immediate attention if possible.

Most appreciatively yours,

Ralph E. Smeltzer
Ralph E. Smeltzer
Director

File
415

Berkeley

PRESENT STATUS OF THE COMMUNITY
INTEGRATION PROGRAM IN CHICAGO

Talk by Ralph E. Smeltzer at the
W.R.A. Conference, Chicago
July 9, 1943

For the past six months, most of us have been largely concerned with the job of getting the largest number of evacuees relocated in the smallest amount of time.

Although we have not been satisfied with the number who have come out, nevertheless, we have made some achievement.

When we count up the number who have come to this city alone --2500-- we know we have made some achievement.

This very success has created another problem equally as difficult or perhaps even more difficult. This is the problem of integrating this many new-comers into the normal, on-going social life of the city. It is no small task.

To get 2500 young people out of a camp is one thing--but to integrate them into the community into which they resettle is yet another. Resettlement in Chicago is getting ahead of assimilation. If we fail to prevent in our resettlement program, social, religious, and recreational segregation, we are only sowing the seeds of future misunderstanding and public resentment.

We have in our hands the opportunity for which many sociologists have wished--that of assimilating a racial minority group. This opportunity is with us only for a short time; for unless the integration pattern energetically commences first, the pattern of racial segregation is sure to overtake us. This challenge is especially forceful at this moment when resettlers are coming at a relatively rapid rate. Unless quick action results, the battle against segregation is lost. The public is afraid of Japanese segregation which results in its counter-part, congregation.

The following quotation from the Chicago Herald-American of Friday, July 9, 1943, indicates the tenseness of the public's feelings in this regard:

"Complaints against some of the 2,500 Japanese sent to Chicago from internment camps reached the Federal Bureau of Investigation today.

"Citizens reported that the Japanese are forming "cultural" and "social" clubs, and loiter on corners on North Clark Street."

"It was charged before the Dies committee that the Japanese in Chicago are forming clubs."

Assimilation might be defined as the complete incorporation or absorption into our every community social activity where only the difference in physical features are noticeable. To accomplish this is a two-way job. First, we must counsel and urge the evacuees to get into Caucasian groups. Second, we must

counsel and urge the Caucasian groups to invite, welcome, and receive the evacuees into their intimate fellowship. Because of fear, self-consciousness, and timidity, the evacuees are reticent to aggressively make their way into Caucasian groups. Likewise, because of fear due mostly to a lack of information as well as normal reluctance to accept racial minority groups, well-established Caucasian groups are hesitant in doing their part in the integration process.

To overcome the inertia of the evacuees, the hostels and the relocation offices have organized strong counselling programs and discussion groups. On Monday evenings at the Brethren Relocation Hostel, for instance, all hostellers are required to attend a frank discussion on the subject, "How Can I Adjust my Personal Life in a New Community". Assisted by outstanding nisei or relocation experts of the city, a hostel staff member conducts a discussion of such topics as:

- How are we different now from what we were before evacuation?
- What is the outside world like?
- How should I and how should I not apply for a job?
- Where and in what form will I find discrimination?
- What should be my conduct in public places?
- What clothes should I wear?
- How should I look for a place to live?

Then again on Thursday evenings, we conduct another discussion on the subject, "How Can I Adjust My Social Life in a New Community". Here are included such vital topics as:

- What were the mistakes in our social life before evacuation?
- Why did "Little Tokyo" develop?
- What are their advantages and disadvantages?
- What evidences are there already of unnecessary segregation here in Chicago?
- What would be the ideal social adjustment?
- How can we have mixed parties and dances?
- Do nisei really want to be assimilated?
- What can we do to get into Hakujin groups, churches, clubs, professional groups, etc.?
- How much of our acceptance by Caucasians depends upon our own efforts?
- How can other nisei be made to realize the importance of making the assimilation effort and of their own responsibility?

In order to reach those resettlers who have not gone through the hostels, as well as to follow up those who have, the Chicago Church Federation has organized a United Ministry to Evacuees. The staff of this United Ministry includes about fifteen Caucasian ministers of the city who are giving some of their time to visiting evacuees and counselling them concerning their social, avocational, vocational, personal and religious problems. Their primary aim is to assist evacuees find a satisfying place in the on-going Caucasian groups.

To this group of Caucasian ministers has recently been added a number of evacuee ministers and counsellors.

According to areas of this city, lists of nisei, their addresses, and other pertinent information have been supplied to this counselling staff. To further

assist this staff, a bulletin has been prepared which gives facts about the American evacuees in Chicago, the counsellor's integrating task, counselling suggestions, and resources available. The counselling suggestions urge all counsellors to continually keep the real needs of these people in mind; to suggest all of the wholesome social and avocational opportunities of the entire community for their consideration; to encourage them to continue their education; to not be over-sympathetic but to consider them as we would any other new-comers to a strange city; to strengthen their courage and enable them to "take" hardship, inconvenience, and discrimination in their stride.

Although this program has been under way for only about four weeks, recent reports indicate that more and more evacuees are finding their way into the churches, the park, clubs, the Y.M.C.A., and the Y.W.C.A. Just what percentage have found their way into such groups is difficult to determine at present.

The Chicago Park District with its fine staff of supervisors and well-equipped field houses is welcoming, counselling, and assisting evacuees find their place in the various part activities.

We hope that the desire of nisei for social activities will find a satisfactory outlet in mixed evacuee-Caucasian affairs through the sponsorship of various organizations throughout the city.

Although it may seem as if we have taken large strides toward implementing the integration process, we have only begun. This beginning has been with the churches because they seemed to be the most receptive at that moment. Other social agencies are now showing greater interest in this challenging program. As far as is practical, all agencies interested will and should find a role to play in this drama.

