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Executive Secretaries

EDITH E. LOWRY
MARK A. DAWBER

May 25, 1945

Mrs. Kingman:

No. 34

To: Supporting Church Boards
Cooperating Organizations

Herewith I submit a belated report on what I found in the four Relocation Centers which I visited during March. It has taken such a long time to get this paper out, due primarily to the necessity of checking data and policy matters. I assure you, however, that the report stands substantially the same as I originally drafted it right after the tour.

There is one thing I must request of you in this connection. No part of this report is for publication or wide circulation. Please keep it entirely confidential as I need to protect the individuals who are mentioned.

May I also hope that what I have written here will be remembered whenever you have occasion to deal with any phase of the problem of resettlement? I should naturally be interested in your reactions and comments, particularly where my observations appear to be at all incorrect.

Sincerely yours,

Toru Matsumoto

Toru Matsumoto
Director for Resettlement

Granada Relocation Center
Amache, Colorado

March 9 - 11, 1945

At a meeting sponsored by the Relocation Committee of Granada Christian Church, Sunday afternoon, March 10, 1945, Dr. Miyamoto, a chiropractor, who seemed to be well respected, reported on the internal condition of the camp. He works for the Relocation Information Service and Community Analysis Section of the War Relocation Authority.

According to Dr. Miyamoto, Amache is the most conservative camp, the residents being rather mild in disposition. This does not mean the people here act intelligently but there has been no violence.

The evacuees here are divided on relocation: those who want to go out, and those who prefer to remain or to go to some special institution to be created for them. (Writer's note: There is no such arrangement made for them.)

The people here are more inclined to think of themselves as Japanese in America than as Japanese away from Japan. This in itself is a remarkable thing.

One difficulty in relocation is not "no place to go," but "too many places to go." Housing is a problem everywhere, especially on the West Coast, where discrimination in employment is an added difficulty. Employers are not likely to give white collar jobs to evacuees. Labor unions are better, but the A.F.L. is not so favorable as the C.I.O. This discrimination on the West Coast is a matter of tradition and no immediate change is expected. As long as these two things stand in the way, an average evacuee is not likely to rush back to the Coast. So analyzed Dr. Miyamoto.

An Issei spoke up to say that when the W.R.A. says, "Return to normal life," the people think they are being urged to start living among strangers who are Caucasians, which is a life definitely NOT NORMAL for Issei.

Another stated that when the government put them in camp, they were clearly told that they were to stay there for the duration plus two weeks. The W.R.A.'s announcement of the decision to close the camps within this year is, therefore, a breach of promise and a threat to their security.

A third emphasized that relocation is a matter of making a start all over again, not merely changing places of residence.

There was a general apprehension regarding their personal and family future ten months hence, and that fear was visible on the faces of most of those present.

There is no question that the people do not completely trust the W.R.A. personnel. There could not be a finer group of people working for our government, yet to some evacuees they are merely job-holders.

Some evacuees even suggested that W.R.A. officials will quit their present jobs as soon as better jobs are found, leaving the Japanese people helpless. They would like to see the government use persons of Japanese ancestry in W.R.A. administrative positions, just not in clerical jobs, feeling that they would not desert the evacuees. This was, incidentally, one of the 21 recommendations made by the All Center Evacuee Conference at Salt Lake City.

The evacuees asked that the churches relocate ministers on the West Coast, not so much with the idea of re-opening Japanese churches as with the idea of paving the way for the return of the evacuees. They think that ministers can go to places and do things which are impossible for an average evacuee.

The work in assisting evacuees in Chicago, Cleveland, and Minneapolis is well known. But work in Denver, Detroit, Dayton, New York, and other places is not known as well, at Amache at any rate. My information on the citizens' local committees in nearly 35 cities was entirely new to most of them. It seems that a city with a local committee or Council of Churches where a person of Japanese background is employed to do the work is sufficiently well known, but otherwise their idea of a "normal community" is quite distorted.

The evacuees asked that we issue a pamphlet in Japanese and English, giving data on citizens' local committees helping the Japanese. This I promised to get out. They are not interested in any overall agencies serving everybody in need.

Talking with an evacuee leader, a member of the Council, who was a delegate to the Salt Lake Conference, I discovered that, contrary to my other informants, he was not opposed to relocation as such. Instead, he was concerned with the whole question of the future security of the people. He does not believe that the government can or should force them out. But the present program of relocation does not convince the people (i.e., himself) that the W.R.A. is seriously thinking of the welfare of the people. (This point was repeatedly expressed by others I talked with also.)

He could not see how an old man who never has spoken a word of English can go out and reach his destination. Until the evacuation there were many Japanese who had ^{never} ridden on a bus, let alone a transcontinental railroad train. Suppose such a man gets as far as Denver. How in the world can he find the right train for Chicago in that crowded station? A man who was to go to Chicago through Kansas City turned up in a police station in Denver. He was scared to death, being unable to explain why he should be arrested.

If a man by himself cannot find his way around, how can he take out his aged wife who does not speak English, and 5 little children? (There are quite a few Issei couples with teen age Nesei children, or with soldier sons' wives and small Sansei children.) Unless the W.R.A. thinks up a more drastic (he meant a more extensive and more detailed) program of service, no one will want to go out.

Asked if local committees provided such friendly services as meeting the train or bus, and putting the relocating families on the next train, etc., would that make any difference? he jumped and replied, "Yes!"

*Evacuee in story
Have never met
I felt that
I had to go with
my family*

I checked this with several others, some of whom are ministers, and found their reactions identical with that of this Councilman. It seems clear that we ought to plan to provide this type of service all along the routes of relocatées.

While it is true that the Travelers' Aid has been most cooperative, the language difficulty is still a definite barrier. At the W.R.A. office, the acting director thought that any one should be able to get needed services at the Travelers' Aid. I almost forgot to mention that some evacuees have never talked with a Caucasian in their lives.

like
Routing
W.R.A.
The gap between the appointed personnel and the evacuees is quite marked. The latter are still the wards of government. Every important activity must be approved. Coupled with the fact that the two groups look different, receive salaries at different rates and live differently, this basic lack of freedom makes the evacuees ever more conscious of being Japanese. Now that the evacuees who considered themselves Americans have left the center, this mental segregation will increase rather than decrease. It seems to be a crucially important thing to keep up the number of Caucasian non-governmental workers who can and will mingle with the people.

If the W.R.A. is as anxious as it seems to be about "getting the people out", its primary concern must be that of eliminating the feeling of separation between the Caucasian and the Japanese. This raises the question whether or not the W.R.A. should reverse its policy of not getting too intimate with the evacuees. If it is possible, it is time that the W.R.A. modify its policy and let Caucasian workers, who are not W.R.A. personnel, live in the center. Without a period of preparation for integration while the people are still in the camp, the W.R.A. cannot convincingly talk about dispersal integration on the outside.

When one compares the resettlers with the center residents, it should be very clear that those who have gone out had some contacts with Caucasians before the war and those reluctant to go out now are those who had little, if any, contact.

Isolated as the camp is from the rest of the world, the evacuees can learn to associate and talk with Caucasians, and vice versa, only if more non-Japanese, non-W.R.A., non-governmental persons enter and live in, as well as visit the camps in the next ten months.

The evacuees blame the W.R.A. for the "happenings" on the West Coast. To most of the evacuees, especially to those who are more vocal than accurate, all the happenings there are unfavorable. Firing of shots into the homes of the returned evacuees, the Filipino "reception committees" at stations, and other stories like it are all W.R.A.'s fault. In the case of the Filipino-Japanese near-riot in Fresno, the indifference of W.R.A. officials has been confirmed by evacuees who have come back after being chased by the Filipinos. (Actually, the Japanese chased the Filipinos away.)

In regard to these Filipino "reception committees", there is some general uniformity in methods that suggests an organized and financed effort to keep the Japanese out. To counteract this sort of thing is naturally a job bigger than the W.R.A. routine. All interested groups must help.

The evacuees' conception of the war is still fantastic, but I have been told that there is more realistic thinking now than two months ago. The degree of their desire for relocation will advance in proportion to their ability to interpret the war picture accurately. This is true certainly with those who read English papers (a few); and also with those who have property in the old country or who planned to sit out the war and go back to Japan after the war. The majority of the aged poor and children of course do not care one way or the other. They will do what they are forced to do - "forced" either by government or merely by circumstances which are beyond their control anyway.

II

Minidoka Relocation Center Hunt, Idaho

March 15 - March 19, 1945

Things looked clearer at Hunt than at Amache. They looked worse because of it.

There are perhaps a number of good reasons for this. Among them;

1. Rev. Joe Kitagawa has gathered about him really outstanding and alert evacuees who know what is going on, and he made every effort to make them available to me.
2. People here are from Seattle and Portland and adjacent areas, which means a more articulate lot than farmers on the whole.
3. The W.R.A. administration and the evacuees have a notoriously undesirable history of difficult relations.
4. I was a little better equipped to observe than at Amache, my first camp.

If anyone still thinks that the W.R.A. Administration Personnel (called "A.P." for short) and the evacuees are good friends, he will be forced to change his notion completely the first day at Minidoka. Joe Kitagawa calls the best evacuee attitude "antagonistic cooperation", and as I talked with most of the recognized leaders who are in favor of relocation (who are few) that term fitted the situation excellently. They are saying that quite a few are willing to relocate "in spite of W.R.A." All of which is a very regrettable situation, but it is a true description of the state of mind of the best informed people among them.

The evacuees are most sensitive people. An A.P. member is reported to have said to them when a number were discharged from \$16 a month jobs, "Your government (meaning the Japanese government) will have to reimburse our government some day, so why not save money by cutting down employment?" To some people \$16 meant their only income. To have such a statement "slapped at" them is more than the citizens can bear.

At almost every point of contact between the A.P. and the evacuees there seem to have been such undue causes of irritation.

The evacuees are theoretically free to write to the Washington Office of the W.R.A. I was told that one Nisei wrote protesting about the administration of the camp and the Camp Director not only received the letter, but called the writer to his office and reproached him. Another warmly discussed case was that of two evacuees who complained to Washington about a certain unfair practice. The Project Director called the F.B.I. and the two boys were accused of insubordination and disturbing the camp life and were shipped to the Tule Lake Segregation Center. The justice of these cases cannot be thoroughly established without data on hand. But episodes like these never helped the A.P. - evacuee relationships.

Name calling by the A.P. seems to have taken place all along the line, at first, and after two years and a half the evacuees still remember it. When a certain school teacher called the children "No good Japs", the damage was beyond repair.

When the school children learned that their sympathetic principal was to be dismissed on the ground that he was too sympathetic, they signed a petition to the Project Director. The Director called the idea of "petition" un-American and refused to accept the petition.

There stands on the south end of the camp a "gym", which the youngsters call the symbol of the "anti-evacuee" administration. The story about it is too long to tell, but the fact that after all these months and years the Hunt school children have no gym to play in is a rather sad commentary. The work is 80% done. It will never be completed. The Nisei have no place for dancing and this is a severe deprivation for American youngsters in any community. There are windows and stoves now, but the only reason why a meeting can be held now is that the evacuees demanded such equipment when they wanted to hold a memorial service for 16 Hunt boys who had died in battle in Italy. The Camp Director "yielded" to this demand.

Perhaps most evacuees do not care, but for those who do, absence of the freedom of speech is a constant reminder to the Nisei that they are semi-prisoners. The Minidoka Irrigator is their paper. It is a bi-lingual weekly. The editors are paid by the W.R.A. and what they write is subject to the censorship of the Reports Officer. Editorials and articles have been disapproved.

The Editor admitted also that the camp paper is published with the outside readers in mind. It is not meant to tell the whole truth necessarily. For instance, when Sergeant Ben Kuroki visited Minidoka, the Irrigator was "advised" by the W.R.A. to devote the front page solidly to the popularity of the visiting hero. But behind the headline "Kuroki Given Roaring Welcome" there was no more than organized (by W.R.A.) "welcome" and some instances of

outright hostility. Of course, it would not have been wise, even in the interest of truth, to tell the world that a Japanese American hero was refused food in two mess halls, or to say that the school children were dismissed from school work in order to provide a "welcoming" crowd.

This brings up the old question of "How loyal are the evacuees?" I should not want to be the judge, but if you are asking if all the people in the eight "loyal" camps are all convinced democrats, the only answer would be a plain No.

In order to answer this question accurately, it is necessary to divide the evacuees into three groups:

1. Those who have resettled.
2. Those who want to resettle.
3. Those who do not want to resettle.

Then, you can draw a general line between those who are in favor of relocation and those who are opposed. Pro-relocation people may not profess outright loyalty, but they are at least fairly convinced that they belong to the United States and wish to make every effort to become an integral part of it, economically if not socially. The anti-relocation group feel, in their resistance against relocation, some satisfaction - that by their refusal to relocate they are making the government pay for the evacuation.

If you press the question further to the extent of political thinking, or attitudes towards the war, you will probably find that most of the aliens (Issei) are hoping that Japan will not completely lose the war. The citizens think that their alien parents' thinking is old-fashioned, but few of them will openly advocate a complete defeat of Japan, for fear of making family relationships intolerable.

At present, the Issei are gradually becoming just plain sentimental about Japan. This sentimental feeling is so un-intellectual that it is even pathetic. When Japan is bombed some of the Issei lose appetite, show long faces, and become harsh towards their Nisei children.

As long as an Issei is in camp he will moan and pity himself and comfort himself that he was a sort of sacrifice when uprooted and placed behind the wire. It has been a general observation that once he gets out and becomes useful to society again, he becomes less sentimental and starts thinking more normally, that is to say, more realistically. We can be assured, however, that in spite of this general pro-Japan feeling, no Issei who relocates from any of the "loyal" camps will translate such feeling into action. As far as he understands American laws and regulations, a relocated Issei will continue to be law-abiding.

In this connection, it should be pointed out that Issei parents of Nisei soldiers have a feeling of their own on the war. As most of the Nisei soldiers are on the European continent, the Japanese parents are no different from the average American parents in their hope that America will win over Germany and that the boys will come back safely. Their confusion reaches a pathetic height when they think of the day when their boys in American uniform might land on the soil of Japan and perchance enter the villages whence they had come forty or fifty years ago. They cannot bear the thought of it.

I found it was best not to touch the topic of war. Service stars are not so obviously visible on the windows as I had expected. But the pictures of boys in uniform are on display in many homes. Gold stars decorated some walls. Mothers sobbed the same way as any American mother with a gold star.

Individuals who assume leadership are mostly in the status of paroled aliens. The fact that I was in the same status and still believed in relocation was a shock to some of them. But actually my peculiar status gave me some ground to stand on in regard to these people. Since it is with them that I must deal in terms of relocation, I should stay in this somewhat uncomfortable position until they accept the wisdom of relocation.

But paroled aliens have some real problems which I do not have. First they are restricted as to where they can go. Second, their fields of employment are further limited. Many of them are excluded from the West Coast, where they claim they have pre-war business contacts or experiences. It will be a long time before their resistance to the idea of starting from scratch will be overcome. Patient and friendly cooperation with them is certainly in order in working with them.

Out of numerous talks at Minidoka have come some valuable observations and requests.

1. Leadership Institutes conducted by Y.M.C.A. - Y.W.C.A. have been generally well accepted, and more are needed. People sent in knew what they talked about, and the evacuees have confidence in their attitude and purpose.

2. Old time missionaries were once useful when the people felt they were cut off from the rest of the world. But they never won the Nisei. In fact their very presence is an affront to the Nisei, who do not like any implication that they are being considered Japanese. The former Japan missionaries are still useful to Issei who otherwise have no contacts with Caucasians, but for the majority of the Issei who are not friendly to any "missionary" work anyway, the most polite thing to do is to ignore the missionary ladies. Even Christian ministers in the camps regard the missionary as a "necessary evil" in the sense that though they wish that the missionary ladies had not domineered so much, they could not ask the latter to leave.

3. Returned students will not be very effective this coming summer. They did some good last summer, but student relocation is practically over.

4. Intellectual evacuees are anxious to know more about America, east of the Rockies. They named several organizations, to which I added some, from which they would like to see representatives come and talk to the evacuees.

5. They want more contacts with the outside in forms of entertainment. It is their feeling that instead of making camp life deliberately undesirable as a means of pushing relocation, the W.R.A. should encourage the coming to the camp of good old American institutions, like Boy Scouts, Girl Scouts, Varsity football, orchestra. They feel that if some of the currently popular stage and screen personalities did even so much as step inside the camp, the whole question of morale would change overnight. They asked me if I could induce the following persons to visit: Bing Crosby, Frank Sinatra, Spencer Tracy, Joe E. Brown, Mrs. Roosevelt.

6. They want more speakers who can talk about other countries. Foreign Missions Boards are specially requested to include relocation centers in the itineraries of visiting nationals.

7. The World Student Service Fund and World's Student Christian Federation are asked to send in speakers.

8. Business groups and the C.I.O. are asked to send speakers.

9. The Department of Evangelism of the Federal Council of Churches is asked to send speakers.

10. The Y.M.C.A. is asked to send catalogues of the Motion Picture Bureau.

11. Local Resettlement Committees are asked to send information on their services. (This I promised to Amache also.)

12. The Home Missions Council and the Federal Council of Churches are asked to do the following things:

- a) Find out if the old age benefit of a resident of one state is available to him in another state.
- b) Safeguard the evacuees who write to Washington.
- c) Find out if aliens who were served deportation warrants can appeal.
- d) Help aliens who are serving in government jobs get permanent resident status.
- e) Promote legislation to grant naturalization to aliens whose relatives have served in the U.S. Army or who themselves have been in government service.
- f) Appeal to government for keeping one center open for those who cannot relocate.

13. The Federal Government must do something about the housing problem of relocatees.

III

Heart Mountain Relocation Center

Heart Mountain, Wyoming

March 21 - March 24, 1945

"We need the barbed wire," said a Japanese man as he took me around the camp, "because people want to keep the cows out." A great many people want the fence to stay for many other reasons. The fence means the camp, which in turn means security - food, shelter, and community.

Heart Mountain stands majestically over the camp, guarding it from the west. In winter, through the snow and storm; in spring, through the rain and storm; in summer, through the thunder and storm; through fine days in the fall and always through the sandy wind, the camp and Heart Mountain stand together.

Like a fist raised to Heaven, this queer shaped mountain has now so identified itself with the evacuees that if this were Japan the people would erect a shrine upon it. Being American, the mountain is now a trademark in this town of 8,000 people. You see the symbol on everything and everywhere.

Heart Mountain Relocation Center seems to be a little happier place than the other two I have seen. People who seem to know say that it is because the majority of the evacuees are farmers from the Pacific Northwest. City people are always classified as trouble makers. I think, however, some credit is due to the W.R.A. administration. The Camp Director, who I understand is a former mining engineer, looks more like a big boss than a government official. Evacuees who work around him say they like him. THAT makes a difference. The rest of the people who don't work near him do not mind their fellow evacuees who do. THAT is important.

I saw the Council in action twice. The first time, the Council invited the administration to report on the progress of relocation. Three top W.R.A. men were present. What the Relocation Officer said sounded too optimistic, and I think both the administration and the Council knew it. There were some comments from the Council members which brought out the fact that they did not think the figures were authentic. But the attitude was that of "Pretty good, if true; we won't stop your work."

The second time I "attended" the Council meeting there was no W.R.A. person present. The Chairman was reporting on the responses received to the Salt Lake City All Center communications. Replies had come from the Secretary of War, the Vice President, Attorney General Biddle, the Spanish Consul, the Fair Play Committee, etc. All official replies were non-committal, more in the nature of acknowledgments than anything else. It seemed also that everybody was referring Salt Lake City's "21 Demands" to Dillon S. Myer.

The main "demand" that the conference made upon the government was that the Relocation Centers be kept open for the duration. The reply from the Fair Play Committee was sympathetic, but it reminded the evacuees that the keeping of the centers is exactly what the anti-groups on the West Coast want.

When this point was interpreted by the Chairman, there was no comment but a weak and frustrated grin on each one's face. No one seemed to know what to do next. I suspect that they know that there is probably nothing left to do but to accept what comes. This relocation business is fast becoming a contest between stubborn resistance and submissive fatalism.

The war is a factor here also. The turn of the war in the Pacific is making its impressions upon the older folks gradually. Japan does not seem to live up to their expectations any more. It certainly won't be a nice place to go back to after the war. The people, while their hearts are broken over the bombing of the cities, are relieved that they did not go back on the GRIPSHOLM. The majority thinking, however, is still very much confused. Clear thinking is not possible in the camp atmosphere.

Just when I was visiting Heart Mountain the Rocky Shimp carried the news with heavy type headlines that all schools in Japan would close indefinitely beginning April 1st. This was very depressing to all of them. But by sheer coincidence, the Relocation Center schools were to close only a month or two later, also indefinitely. "A horrible world is a-coming" murmured many an Issei. When some disaster affects children, the Japanese people think the end of the world has come. W.R.A. is right in closing the schools, because that is the only way to get the families out. But W.R.A. is wrong in closing the schools; for the same reason.

I am six hours out of Heart Mountain as I write, but the scenes of those little Nisei and Sansei (third generation) children haunt me. They played in the dust and mud, but they looked happy and carefree. Then two of them pointed to my Caucasian driver and said, "You Haku-jin (white man)." I had this sort of story told me before, but when I heard it said myself, I was sad just the same. My throat got clogged. I put my arm around the Caucasian just to show that he was my friend and smiled at the two small girls. They smiled back and smiled at my companion.

I had also heard that those children were growing up to be neither Japanese nor American. This is true. Many of their older brothers and sisters have gone out now. They are staying with aged Issei, many of whom are grandparents. No one can understand the children's language unless he knows both their languages. They get along among themselves naturally, but I fear that when they come out they will have a hard time for a while. They are all wonderful kids, chubby and chummy, sun tanned like tiles of clay, with cheeks like the apples of the Northwest whence they have been brought. (Let's not say like Hood River apples, though!)

This healthy picture of the children may indicate that the food they get at the mess-halls is nutritious. The food could be fair, but it never is. For about 40 cents per head per day it is impossible to provide meals which one can call excellent in any way. But I fear they spend too much money on rice and other Japanese stuff. I understand that they supplement their budget with what they raise. Still the fact remains that if the food meets the taste of the adults, it does not seem to meet health requirement of the growing children. Consequently, buying foodstuffs at the canteen is quite heavy. Many families bring food from the mess-hall, add to it what they think the youngsters need, and have, incidentally, family dinners.

There is of course no such thing as complete family life. Many families have sons in the Army, like any other American family today. Relocation of working Nisei not in the Army - girls - further broke up the families. Because Issei men married women ten to fifteen years younger there is a preponderance of widowed mothers. How some of these families could relocate is a profound puzzle and headache to me. I met one of those widows. Her two sons are in France. She is healthy yet, but not young. She would not remarry. How is she going to go out and resettle? She wants to have a home to which her two hopes could come back. I heard her story, but I had no answer.

Widows are not the only ones with real problems. At a meeting sponsored by the Federated Church we discussed relocation. A gray haired man mustered enough courage to stand up and say, "I am an old man, as you can see. I am 72 this year. Since the government says I must relocate, I went to the Relocation Office to see what can be done. I tell you I have never been so humiliated in all my life. They asked me my age and if I had any savings. I was ashamed, but had to say No. Then they said my case will have to be handled first by the Welfare Department. So I went there. They asked me the same questions all over again. Then they wanted to know what my relatives were doing, how much money they had, if I stored anything back in California and of how much value my stored things were.

"I got mad and sad. I don't keep books for my relatives. I don't know the answer. Even if my relatives had any money, I can't go to them and say 'the government sent me and my wife and five children to you.'

"As for the things stored away, I don't know what they are worth. So I said, 'I don't know.' They said my wife would know and to go back and ask her to come back with me at 2 o'clock. So I talked to my wife and she got mad. She says, 'Don't go back,' I went back anyway. Now they are going to send some paper to my home town to find out if what I said is true.

"I am 72 years old, have no savings. I am very much ashamed of myself."

I thanked him for telling his problem as he saw it. For him, relocation is an experience of deep personal humiliation. To me, it seemed more like a question of proper counselling and education.

To most of these people social welfare service is completely alien. Also, after the war came all their personal data were collected by the F.B.I. and Military Intelligence. Now the people are asked similar questions by the W.R.A. and through a Nisei interpreter, usually a girl. A lot of people are watching them as they go into the welfare department. All this is extremely humiliating.

Japanese people are sociable among themselves, but they are not charitable to each other. To give charity is to assume superiority. To receive it is to acknowledge one's failure in life.

The method of doing welfare work among these people must be revised so as to eliminate this peculiar psychological complex. But there are regulations. Welfare workers must be civil service employees, hence all Caucasians. They are also trained social case workers - trained in Occidental psychology and sociology. It looks like a deadlock. At least they could get rid of the

Nisei interpreters and use Issei elders whom people trust, even if W.R.A. may not trust them.

I wondered what the Christian ministers were doing along this line and asked others about it. I had some suspicions about this, but when bluntly told that the ministers hardly make any difference either way, it was a blow just the same. There are two active ministers here, but both of them, one a Nisei, the other a Caucasian student, work for Nisei exclusively.

The church has an office building but unless it is open for Nisei to work in, it is closed most of the time. I said to the ministers (at a welcome meeting for me!) that those of us on the outside were counting on the Christian ministers to look after things, politely of course. Their answer was that the church was helpless because it had no means. I rather think that Issei ministers are just as tired and discouraged as the Issei to whom they are supposed to be ministering.

I wanted to see what the Buddhist Church was doing and how the priests felt about everything. So I did the unforgivable thing, which I had done before in the other camps - of going to the head Buddhist priest. The priest was somewhat surprised, but only for a moment. We soon opened our hearts and discussed everything under the sun. He was a man of about 50, dignified but informal.

I asked some questions on his reactions to the assistance given by the Christian churches on the outside to the members of his faith. Without any hesitation or effort to hide his feelings, he said that when it came to humanitarian service Christianity and Buddhism agreed basically.

I then asked him what he thought of some people who claimed to be Christian for expediency. He replied that he had known something about it and thought that people who falsely professed Christianity misunderstood both Christianity and Buddhism. I went a step further and asked, "How about people who said they were Christians at the hearing boards in order to be considered harmless by the government?" He smiled and said, "People of little knowledge. If they only knew the spirit of this country, they would have professed Buddhism without fear. I believe in religious freedom. I also believe that there is religious freedom in this country."

"How, then, do you feel about the fact that Buddhist priests are excluded by the Army from the West Coast?" (This priest is one of them.) "Some of them are allowed to return to the Coast," he replied firmly.

We talked about the war, that is to say, he introduced the topic. His complete objectivity was amazing, though not surprising after one hour's conversation like the above. Though I did not share his feeling, his analogy was quite interesting.

"A true Japanese Buddhist in America should be like a frog perched on a lily leaf watching quietly the turmoil of the muddy river flowing below. You cannot do anything by jumping into it. I am going to wait until the flood subsides and the water becomes clear."

Resettlement must be to him an effort to get on another leaf and reach the shore on the other side where frogs of other kinds thrive. If he knew them as well as he knows "the spirit of this country", he ought to jump too. I do not believe he is opposed to others relocating, though he thinks that the organized religious life of Buddhists in America is probably unrestorable. He suggested that all the Buddhist properties on the Coast should be utilized for the benefit of the returning evacuees. Asked if he would welcome Christian cooperation, he replied Yes. Considering his personal circumstances, I thought his attitude generous and grand. It will take strength of character to match this priest, and it is doubtful if the Christian leadership is strong enough there at Heart Mountain to make any inroads into the lives of non-Christians. In fact, I detected a strong sense of reliance on the part of the Christians upon the Christians on the outside to sustain the place of the church on the inside. This tendency, unless checked, will grow to the point where Christians assume a preferred position in relation to the government. In fact, a minister traveled about the country at the expense of the W.R.A. If this sort of practice spreads, the ministers' effectiveness will decline still further. One must make a careful and discreet use of the vantage position of the Christian Church in dealing with people who are of another religion and who are in need of Christian assistance.

Out of my Heart Mountain visit have come the following realization and suggestions:

1. There are few Japanese who sufficiently understand the diverse complexion of American society. There are few Americans who understand the inarticulate Japanese mind. The relationship between the W.R.A. and the Issei evacuees would be a comedy if not so tragic.
2. With a little effort on the part of both the W.R.A. and the evacuee leaders, even this tragedy can be minimized. Minidoka and Heart Mountain differ in this respect.
3. Though perhaps impossible under the circumstances, I wish very much that an accurate appraisal of the war could be given by a trusted interpreter to the people regularly. The war news, mostly through Japanese sources, has a direct and definite effect upon the morale of the people and therefore upon relocation.
4. The relationship between the Issei and grown-up Nisei is rapidly deteriorating. Relocation is partly responsible for it. Those of us who have contacts with the relocated Nisei have a real responsibility in this respect. The Nisei's own responsibility, of course, cannot be over-emphasized.
5. Both the W.R.A. and the evacuees are heavily counting upon the churches to open and furnish hostels. Not only Christian church properties, but Buddhist church properties can be made use of for this purpose. The Home Missions Council might investigate possibilities along this line -- and quickly.
6. As relocation proceeds, there is going to be a large amount of "surplus" government property. Evacuees could use it. Bedding is a special need at hostels. If churches could purchase government surplus property for the evacuees and sell without profit, it would be a real service. I have written to the Home Missions Council about this.

7. The W.R.A. will arrange with the O.D.T. for reserved coach service if a group of 40 or more evacuees wish to travel. It will take them from the camp to their destination. Are local committees capable of handling a large crowd like that?

8. There is a general misunderstanding that when a man relocates he is forced into war work. While it is true that under W.M.C. regulations a person cannot quit an essential job without a permit, it is not true that a relocating Issei must take war work. Correction of this impression is a W.R.A. job.

9. People do not accept favorable stories when they see them in any printed matter, W.R.A. or otherwise. But they do believe personal experience stories. It is essential, therefore, to send more people into the camps. National figures, secretaries of the boards, organizations, former evacuees, local ministers, should all go in and meet the people. The only thing to guard against is that they should not go representing a resettlement organization. In my own case, I was made known as a representative of the Home Missions Council. From now on student returnees or Student Relocation Council representatives will not be very effective. Local committee representatives should go representing their original organizations. After the evacuees come to know you as an individual, you can discuss relocation with interested individuals.

Father Daisuke Kitagawa was at Heart Mountain from Minneapolis. As Director of the United Christian Ministry to Evacuees, he is doing a really magnificent job. He is well regarded by the people, except that they fear he carries with him some divine wisdom for relocation.

He has shown me a scheme already in effect in the Twin City area, whereby youngsters under 18 years of age can enter foster homes in order to complete high school education. At present, students under 18 cannot relocate unless county child welfare agencies approve. Daisuke says that the Minneapolis Citizens' Committee has worked out an understanding with the local welfare agencies so that now minors may go there. He says that it is vital for the boys to have a high school diploma before entering the Service and, with the closing of Center high schools in May, this will become a general problem.

A communication will be sent out from the office to all the local committees upon my return regarding this.

Rev. Donald Toriumi of Heart Mountain made some requests and raised some questions.

1. Have all outside Nisei groups send in copies of their publications to the Center Church.
2. Provide the Center church with figures on relocation regularly.
3. Consider Issei ministers as visiting pastors in large cities.
4. Control free lance ministers who are organizing Japanese congregations without any denominational authorization. (Writer's note: There is no way to do this.)

5. Promote closer contact between the Center church and local resettlement workers through the Home Missions Council.

Some general church matters:

1. Issei ministers are more or less useless now. It would be a good and kind idea to put them on the retirement list with adequate pension.

2. Issei ministers were told (I will not say by whom) that if and when the evacuees come back to the coast they should not use Japanese at all. Coming from the source it did, they thought preaching in Japanese was out forever and with it their future usefulness on the West Coast. I took the liberty of telling them that they could talk in any language anywhere in the United States where at least ordinary civilians lived. They thought it was good news.

Issei ministers are in favor of union churches. (Writer's note: This is not true of Issei ministers at other camps.) They are in favor of anything that will sustain their positions. This is the all-important thing to remember in considering their opinions. The same thing applies to the Issei in general -- it is their security they are always concerned about. And, why not?

3. Christmas gifts will not be necessary this year. Something like \$4,000 worth of gifts and money came to Heart Mountain last year. If this was average, the total for the nine Centers (including Tule Lake) must have been over \$30,000 at least.

This could be increased this year, not for Christmas, but as a final drive for relocation. The closing of the camps will be our greatest Christmas present to Christ.

IV

Rohwer Relocation Center
McGehee, Arkansas

March 26 - April 1, 1945

Compared to Granada, Minidoka, or Heart Mountain, Rohwer is a paradise of vegetation. People of other camps would give life itself to lie down on the fresh green grass and enjoy the soft breeze of the dusk and forget the dry dust and the sage-brush; but the residents of Rohwer would change places with anyone in any camp to get away from the rain.

"It rains all the time, especially on week-ends. They picked the worst possible place to send us" - a statement neither entirely correct nor incorrect.

"After three years with the humid heat of summer and year-around rain, wouldn't you like to get out and live in a normal climate?" I asked a number of times, yet the answer was the same every time - an embarrassed grin.

"There is no place like California." Rohwerites are mostly rural Californians.

Victory gardens were flourishing. Residents here do not have to ask the W.R.A. to acquire water for them. The government policy to the contrary notwithstanding, they are going ahead with their work on the gardens. They can count on two good crops before "we may have to go out."

"We may have to go out" is about as good an expression of the thinking here as any analysis. You hear it until it comes to sound monotonous. This attitude is, of course, a result of many previous changes in W.R.A. policy, combined with the characteristic resignation of the older folks.

The Welfare Department seemed a little better equipped to handle problems and people. Interpreters seemed older; in fact, no Nisei girl was seen acting as such while I was there. My interview with the head officer of the Department was highly satisfactory. I saw two more interviewers. I asked the head officer to put her thoughts in writing. Here is her letter in part:

"My mind leaped immediately to the concern many of us have about people seeking to go to Chicago and vicinity.

"In our counseling service in the Center, we have done our utmost to point out to young and old the advantages of small cities, and review the disadvantages presented by large cities. Nevertheless, we find some 12,000 of our people, largely young people, in Chicago. We appreciate the attitude Chicago has shown in wanting out people to be free to come to Chicago, be free to take advantage of what the city offers to them as to all other people in the country. However, I believe our people present some special needs, as persons transplanted from their original homes and placed in relocation centers for a period of time before they come to the city.

"One mother in our Center, an unusually thoughtful and Americanized mother who wants her children to have 'freedom', has refused to permit her twenty year old daughter to return to Chicago, where she has lived for something less than a year. This daughter has an indefinite leave status, and returned home to visit after the date on which she could be considered for re-induction to the Center as a resident. Her mother prefers to pay her daughter's board in the Center until the family resettles, rather than permit her daughter to return to the city. The mother visited the daughter in Chicago and observed the way the young people with whom her daughter lived conducted themselves, and although this mother has confidence in her daughter she does not wish her child to be continuously exposed to the influences the mother saw as prevalent. She would approve of living arrangements for young people which were supervised, or she would appreciate having help in finding a room in an approved home, but she objects to the unsupervised placement of young people in crowded living quarters. She saw how large numbers of single girls occupied one floor of a house, and large numbers of single boys occupied another floor of the same house, with considerable freedom in activity between the boys and girls, which was leading to immoral practices and indolent living. When we considered with this mother the possibility of arranging for housing for the daughter in advance of the daughter's return, the mother declined still to let the daughter go. However, as we contemplated giving such service, had she been willing, we were uncertain about what our success would be. We knew of no

such service being given in Chicago, generally. That is, there is no hostel, or other organized temporary housing for new comers, to which they are free to go and through which they could get guidance to approved living quarters for young people, such as the hostels in other cities offer."

There is a close relationship between the Welfare and Relocation Departments. One cannot be busy without the other being busy also. And that is how relocation is going to be from now on - nearly everyone will present a welfare problem.

I spent two mornings at the Relocation Division. The story is the same here as in the other camps. There are plenty of jobs but a scarcity of housing on the outside. To offer a position without housing attached is practically useless. A great many people are compromising on wages and even on location, due to availability of housing, which is the first consideration.

That people want to relocate if housing is available can be considered as a statement applying to 50% of the evacuees at Rohwer. With the closing of the schools impending, people are already restless. In my observation, Rohwer was the most restless of all the camps I visited. How strong the concern of the parents is for the education of the children was never so powerfully and pathetically demonstrated as at Rohwer. As I said before, the W.R.A. made a very shrewd decision in cutting out the school system. I still do not like it, but I am reluctantly persuaded to agree that it is to the long range advantage of relocation.

Speaking of the Center school, you can see that it is the most American thing within the fence. I attended the senior class on Current Events. All the news of the day was taken up. From the war news to the goings-on in Washington, all was discussed in flash-flash (very fast) succession. Who was the new Economic Stabilizer? What are John Lewis's demands and their relationship to the Little Steel Formula?

I asked the teacher how she encouraged students to disagree with her. She replied promptly that the students who most disagreed with her got "A" last semester and that she never reprimanded anyone for disagreeing. She asked the class if that were true and everyone nodded. I asked about this for a good reason. The same young people are taught and disciplined at home by the filial piety of the Japanese tradition. Filial piety is best understood by parents as obedience, by the children as suppression of opinion. When they go to school they are trained to think for themselves. Perhaps this is an over-simplification, but that is part of the story of how Nisei are Americanized (they will resent this reference to their being Americanized because Americans do not have to be Americanized) and how they find home alien.

That all Nisei are not brought up according to American standards of education, psychologically speaking, is usually claimed by foes of Nisei when some so-called Kibei come up for discussion. As I have not discussed the Kibei before, this may be a good place to do so. Kibei are, of course, Nisei. Since the evacuation, the generally accepted definition of Kibei has become "one who went to Japan for education and since has returned to the United States." Others, who are more unfriendly, would add, "one who has returned to America indoctrinated with Japanese nationalism." Tule Lake Kibei are usually classified in this category.

Many Kibei are just as good Americans as any other American. I know some Kibei whose Americanism I would not question. Let us, for brevity, define Americanism "love for America." Some of them came back to America intensely disliking the life in Japan and madly in love with America.

Then, there are some Kibei who look at America only through acts of discrimination directed against themselves. (Others do this, too.) To them, Japan is free from race prejudice, as far as they are concerned. This is, in my opinion, the fundamental principle in the Kibei's "pro-Japan" attitude (Tule Lake type). They condemn "American hypocrisy" the prejudice they feel. They admire Japan because she defied mighty and white America. I have not yet found in any Kibei that I have met any deep convictions on economic or political grounds why Japan should have launched an aggressive war. But I do know that some Kibeis thought before the war that Japan was getting the kind of treatment by the United States that they were getting in the United States. Those Kibei make me think that to appraise international relations in terms of personal experiences is easy, but misleading and dangerous.

What disturbed me at Rohwer was the relatively large number of older Nisei. I was told that many of them were Kibei who neither went to Tule Lake nor were drafted. Few people know that there are American citizens of Japanese ancestry, in good physical condition, who are not called by the Army, though they are not necessarily considered disloyal. If considered disloyal, they would have been sent to Tule Lake. Now, these Nisei (most of them, Kibei) are still in the 4-C, status of enemy alien. Their attitude is "If the Army doesn't want me, why should I go?" Their local draft boards (West Coast home town local boards) may have other reasons, but it does not seem to contribute towards making good citizens out of them to continue to keep them in such a status. The evacuation showed that you can make a loyal or disloyal citizen out of almost any person merely by the way the public treats him. One out of every ten Japanese Americans is said to have preferred to become Japanese. (This includes several thousand minors who had no opinion of their own but who followed families who went to Tule Lake.) It would not be a wild guess to say that if all German Americans were uprooted and interned, the percentage would be much greater. This, I know, is not a question of patriotism. It is a question of temper and group discipline.

On this point of group discipline, I would not be making too rash an observation if I state that part of the motivation behind the Nisei soldiers' excellent record in the Army is their concern for their parents. As the old Japanese saying goes, "Sometimes one cannot be loyal (to the country) and filial at the same time." It is, then, loyalty that becomes a larger filial piety. Some Issei "forgave" their sons for fighting against Japan on this ground. Many Issei are paroled from the internment camps on the strength of their sons being in the Army, which proves the point.

Changing the subject, I now turn to the church situation at Rohwer. The story here is almost the same. Old Issei ministers are passive and non-committal about relocation. I had one full session with the ministers, but it was non-productive. The only concrete thing I gathered was that here again they were so uncertain of their future that the more they thought about relocation, the less happy they were. This does not mean that they were not thinking at all. On the contrary, some of them are planning against the day when "We may have to all go out."

The oldest minister dominated the meeting. The others seemed to be merely echoing his opinions. At any rate, they made the following remarks:

1. They wished me to thank the Home Missions Council for the Christmas presents from the outside churches.
2. They are opposed to the policy of integration, believing such to be impossible.
3. There will be always Japanese churches as long as there are Japanese people in America.
4. Union churches are impracticable.
5. Hostels are ineffective, but perhaps necessary.

In support of their pro-segregation churches, they spent a good deal of time citing examples of hostility on the West Coast. They talked about a situation some twenty years ago when a church was overcrowded with Spanish Americans and finally a split resulted. "Therefore," they said unanimously, "Japanese too will come to trouble if they try to integrate." I pointed out examples of the churches in Chicago and Cleveland and Philadelphia. But they did not seem to believe it. They talked down the case of Jitsuo Morikawa in Chicago who made a success in the ministry at the First Baptist Church. It seemed that the time had come when ministers had to see things with their own eyes before they believed good news.

Then again, at Rohwer, the Nisei minister carried on by himself all the active program of the church on relocation. He was busy beyond description, and he was lonesome. He gets no support from the Issei ministers. He sends out all the active Nisei leaders. He will stay to the bitter end "pushing the people out." Where he would go and what he would do - he said he had no time to think about. His notable indifference to his own problem has won the respect and affection of the people, Issei and Nisei, Christian and non-Christian. He is not an intelligent social worker (from the stand-point of the social worker), nor a wise diplomat, nor an enlightened observer - he has all sorts of shortcomings - but he helps people. He is always missing meals. But he never avoids anyone.

The children - what happened to them? I played with them, told stories to them, and I loved them, but I could not like the way they lived. Like the children in other centers, they were left to themselves most of the time. Their language was mixed and even foul. How would they get along with other children in school when they relocated?

A good many children were Sansei, though I do not like to use that term. (The sooner such terms as Issei, Nisei, Sansei become unnecessary, the better for all concerned.) Many visitors said that the Sansei are more Japanese-like today than before the evacuation. Generalization like that is dangerous, but those children who are living among Japanese and have no contacts with anyone else cannot help growing Japanese.

"Growing Japanese" is a vague phrase, too. But a child's mind cannot be critically analyzed. One can only observe a great many of them and detect various forms of influence at work, be they deliberate or casual.

One of such influences is, of course, the mono-racial composition of the population. Anyone who does not look like a Japanese is a stranger. Think of the implication of that when the situation is reversed.

Next, the language. Granted that a child learns any language very rapidly, I doubt if their vocabulary is intelligible to an average child on the outside.

Third, family "indoctrination." The average Issei is sentimental about the "old country." Few are qualified, emotionally or intellectually, to tell them about present day Japan. But an Issei feels that he must do something about the "propaganda" of radio and press, especially comics. Yet he knows that he should not prejudice a child's mind against America because the small one must live here. What, then, must an Issei do?

He decorates the four walls with pictures of old Japan, prepares delicious Japanese food, talks his dialect, lavishly loves the child, strictly disciplines him, and then throws up his hands, goes out and plays "go" with another Issei. An Issei mother is always washing or knitting or visiting, mostly the last.

When an Issei speaks of a Nisei, he often laments by saying "If the Nisei were a little more stable and firm ---" by this, he means that the Nisei should have more stoic patience, less individuality, more appreciation of the way an Issei has struggled. But the Nisei, who grew up on milk, butter, meat and potatoes, hates stoic patience - if he understands it at all. "Freedom for all is the good old U.S.A.," and they have gone out leaving the old Issei and young Nisei and, in some cases, Sansei children behind. So the very old and the very young are trying to work it out. What they are working out, I could not tell. It must be something new. Whatever it is, I hope it is not something that mature Nisei who are out cannot cope with.

I saw quite a few Nisei soldiers at Rohwer. Nisei soldiers like to visit centers. There is no disrespect for the soldier, my story on Ben Kuroki or the dilemma of a soldier son, notwithstanding. If some Issei are rather sad that Nisei must fight Japan, most Issei are pleased that the Nisei soldiers showed the world that they could fight well. As long as the Nisei soldier refrains from rubbing the Issei the wrong way, he is welcome guest and visitor. Nisei girls put on a party in a big way. Parents passively approve that too, because they are worried about unmarried girls, and if those parties help and if that's the way the modern young people must find mates, "it can't be helped." In the meantime, Issei busy themselves studying the "stock" from which the boy or girl comes.

The Nisei soldier, who is not so concerned about his "stock" or her "stock" has something else on his mind. If he is visiting his own parents his mind is occupied with one thought. "Where will my parents go and how will they live if the camp closes while I am away -- and if I don't come back?" Of course, a soldier doesn't think of his death, ordinarily. But with a Nisei soldier it is something that he has to think about. He knows that some of his buddies died, and the casualties among Japanese American G.I.'s have been heavy.

Some Nisei soldiers hope that they will have a home to come back to on the outside, which means the family's relocation. Other Nisei soldiers hope that the centers will be kept open at least until they are honorably discharged.

There are wives of service men in the centers. They are waiting. You tell one of them that all the wives of the soldiers are waiting, and on the outside, too. But she will snap right back and tell you that other American wives do not have the problem she has. With widows, the difficulty is even greater.

Farm boys who would have been exempt as essential became non-essentials with the evacuation. Drafted while in the Center, they served well in the Army. Some of them were killed. What can one say to a family to whom such a thing has happened?

I preached at the Easter English service. I talked about the mass relocation and dislocations in China and Europe. I talked about the churches destroyed there and how the Christian faith survived, and, burying the past, is living again. It must have sounded just like a sermon by an outsider, but I had to say what I did say.

I left Rohwer Easter afternoon. The rain had been pouring for ten hours when the car came to pick me up. Many blocks were flooded two feet deep. I thought the downpour would never stop. But while I waited for other cars to assemble, it thundered, and soon the clouds began to break up.

It was the end of the dark Easter at Rohwer. It was the beginning of an early summer. A great rainbow was in the eastern sky, the most clear and beautiful I had ever seen. And that is how I came back to America, "OUTSIDE."

RESETTLEMENT BULLETIN

July 1945

NEW YORK

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RELOCATION ACCELERATED; CONFERENCES HELD

A movement resembling "the evacuation in reverse" is underway. Evacuees are leaving the Relocation Centers in increasingly large numbers. Every week chartered railroad cars take parties going back to the West Coast or Chicago. The ratio of relocation between coast-bound and elsewhere now stands at 4.5 to 5.5. Heart Mountain set a record in the number of indefinite leaves per week, having reached the mark of 300. The total relocated as of June 30, excluding Tule Lake, is 49,125, leaving 45,249 still in the centers. The War Relocation Authority has five months to go within which to close all the camps. The W.R.A. showed its determination to stick to its announced policy of "No Relocation Centers after 1945" when it made known on June 19 that two units of Poston and one unit of Gila would be closed by October 1, 1945.

Opposition to the return of the evacuees on the West Coast is still real, but friends of the W.R.A. program are also gaining in number and increasingly active. Hostels have been opened in Los Angeles, Pasadena, Oakland, Fresno, Seattle, Sacramento, San Jose, San Francisco, and San Mateo. Law enforcement seems to be working better with popular backing. No bodily hurt has been reported, though threats are not absent by any means.

Some returned evacuees are resuming business, but with considerable difficulty. Anti-evacuee activities show deep economic roots of fear of competition. Boycott is practised in certain areas and trades. To face such problems is radically different from the kinds of problems faced in the midwest and east, where resettlers are helping in their employers' business, and the only serious complaints have come from the employers' rivals (Great Meadows, N. J.) or property owners who feared that the influx of "Japanese" would lower the value of their properties (Brooklyn, N.Y.). Even these protests are not common nowadays.

In the midwest and east the problems of resettlers today are not so much racial as they are personal. From housing and employment, down to public assistance, means are provided to meet problems as they arise, but a great deal of patience is required on the part of resettlers as well as their counsellors because the machinery of assistance necessarily moves slowly. Gone are the days when a young Nisei left his Center with an offer of employment in his pocket and upon arrival took that job and a furnished room. Now aged Issei and young children are relocating, not so much because they want to as because they feel they had better. Finding a house or apartment large enough to accommodate a family is incomparably difficult. Fields of employment for Issei are naturally limited. Business opportunities are further limited. Children must go to school. Furniture must be sent for. Regulations pertaining to enemy aliens must be observed, if Issei.

The W.R.A.'s staff is limited, and under the present policy of the government even the field offices of the W.R.A. are to close by the end of March, 1946.

Retirement of the W.R.A. from the field so soon after the closing of the Centers is felt by the resettling evacuees to be a definite threat to their sense of security. Citizens' local committees as well as many interested national organizations likewise feel that until the emergency problems of the resettlers created by the evacuation are

(Cont'd on Page 7)

RECOMMENDATIONS FOR LOCAL COMMITTEES

The following recommendations have been reported to the National Consultative Conference and they are reproduced herewith for consideration by the local groups engaged in resettlement assistance work. (Cities named after recommendations indicate area or local conferences.)

1. Write letters to Honorable Harold L. Ickes, Senators and Representatives, and to members of Congress on the Budget and Appropriation Committee, urging them to continue the District W.R.A. offices for at least 12 months after the closing of the Relocation Center. (New York)

Similar recommendation passed in Cleveland.

2. Ascertain the religious preferences of newcomers, and aid churches and pastors in fostering better relations with them. (Denver)
3. Encourage the participation of Nisei in activities such as Y.W.C.A., Y.M.C.A., Boy Scouts, Camp Fire Girls, 4-H Clubs, etc., and of their parents in PTA., etc. (Denver)
4. Compile a list of suitable sponsors for resettling parolees, such a list to be submitted to the Bureau of Immigration and Naturalization. (Denver)
5. Enlist Nisei hostesses at U.S.O. Centers where practicable, especially for the benefit of Nisei service personnel. (Denver)
6. Secure a member of the local Federal Housing Agency to serve on the local resettlement committee; also work with the local Federal Housing Agency in an effort to have its requirements of eligibility for housing relaxed so that resettlers not in war work may be admitted. (New York)
7. Organize a large committee of Caucasians and Japanese Americans for the purpose of giving assistance to families or individuals in their search for housing, each member to be personally responsible for an individual or a family. (New York)
8. Cooperate with the local W.R.A., but also remind it of its responsibility in the matter of housing. Wherever a member of the W.R.A. staff is not giving full time to housing, urge upon them the necessity of assigning a full-time person to such work as called for in W.R.A. Memo #87, (A W.R.A. special memo on housing.) (New York)
9. Express appreciation to various publications for their support in resettlement and public relations, also to other agencies that have promoted interracial justice. (New York)
10. Advise resettlers to take the more permanent-appearing jobs. (New York)
11. Include in the local planning the need of returning Nisei service men. Contact the local Veterans' Administration. (New York)
12. Consider the needs for vocational training for the Nisei and that funds be secured locally for financing such courses to enable them to prepare for positions that will assure them of post-war employment. (New York)
13. Express approval and support of the activities of the National Council for a permanent Fair Employment Commission, 930 F St. N.W., Washington, D.C. (New York)

14. Use all community facilities for accomplishing integration of evacuees. (Cleveland)
15. Give church groups, student groups, etc., specific projects and people to work with on community adjustment. (Cleveland)
16. Urge increasing representation of Labor and Management on local citizens' committee as a means of broadening employment opportunities. (Cleveland)
17. Sub-committees of citizens' committees should specialize on employment, counselling newcomers and persuading reluctant employers and unions to employ Japanese. (Cleveland)
18. Evacuees should call attention immediately to W.R.A. and citizens' committees any instances of prejudice on the part of unions or management. W.R.A. and citizens' committees are to attempt to remove such prejudices. (Cleveland)
19. Take steps now in cooperation with other agencies for carrying on local programs after relocation phase is completed. (Cleveland)

SPECIAL RECOMMENDATION

Special Recommendation to all Local Committees.

As soon as possible, call a local meeting on resettlement with representatives of all interested groups to consider above recommendations. A detailed report of the meeting and the follow-up will be appreciated. Of special interest to the National Committee on Resettlement of Japanese Americans will be your report on how public assistance is being administered locally.

Recommendations to the Centers.

1. Attempts to relocate families in two jumps are not desirable. As far as possible, the family should be placed in a permanent relocation at the first trial. (Madison and Cleveland)
2. Take up more permanent-appearing positions wherever possible. Too many evacuees take temporary jobs that pay well, but lack future security. (New York)
3. Through the crucial period of the relocation ahead, place competent interpreters in relocation and welfare offices, if it is not done already.
4. Send information to local PTA's when children go to a new community. (Cleveland)
5. Consider the advisability of accepting employment in smaller communities. (Cleveland)
Trends to re-relocate from a large city to surrounding communities are fairly common. Why not attempt to go there first?
6. Before the evacuees leave the center furnish them with information on services available from the local citizens' committee. Consult the RESETTLEMENT BULLETIN, or write to such committees in advance.

Services Available for Resettlers (2)

SAN FRANCISCO, Calif.

Northern California Council of Churches - Inter-racial Commission.

Mr. Robert T. Brownscombe, Secretary,
220 Golden Gate Avenue,
San Francisco 2, Calif.
Telephone: Ordway 0843.

Services rendered:

Will accommodate newcomers temporarily.
(American Friends Service Committee)
Will assist in finding housing (A.F.S.C.)
Will provide counselling.
Assists in finding jobs.
Helps make contacts with local schools.
Sponsors social gatherings.
Introduces newcomers to local churches.
Cooperates with W.R.A. and A.F.S.C. in
finding jobs. All efforts toward find-
ing housing, temporary and permanent,
are coordinated in the whole community
through the A.F.S.C. Cooperates also
with Protestant Church Commission on
housing and job finding, and with the
Japanese American Citizens' League.
For permanent housing there are few open-
ings in the Bay area at present.

Methodist Hostel. 799 - 10th St., Oakland,
Calif. Telephone: Twin Oaks 2250.

Presbyterian Hostel. 1516 Post, San
Francisco, Calif. Telephone: West 9303.

* * * * *

NEW YORK, New York.

Resettlement Council of Japanese American Organizations.

150 Fifth Avenue,
New York 11, N. Y.

Services rendered:

Maintains a Reception Committee to
meet trains.
Will provide a limited number of rooms.
Sponsors social gatherings.
Introduces newcomers to local churches.
Cooperates with Japanese Methodist Church,
Japanese Christian Institute, Japanese
Christian Association, Buddhist Church of
New York, Young People's Federation,
J.A.C.L. and J.A.C.D.

PORTLAND, Oregon.

Citizens' Committee on Relocation.

Miss Isabelle Gates, Secretary,
505 Terminal Sales Bldg.,
Portland 5, Oregon.
Telephone: AT 8394.

Services rendered:

Will meet trains.
Will guide newcomers about town.
Will accommodate temporarily.
Rooms and meals provided.
Assists in finding housing.
Provides counselling in Japanese and
English.
Assists in finding jobs.
Contacts local schools.
Sponsors social gatherings.
Arranges legal advice.
Introduces newcomers to local churches.
Cooperates with the United States
Employment Service.
Furniture may be sent addressed to the
sender in care of the Hostel.

Portland Hostel.

Miss Alice Finlay, Director,
315 N. W. 16th St.,
Portland, Oregon.

Rates: 50 cents a day per person, but
subject to change.

The Committee will also cash out-of-town
checks and will assist in providing
scholarship funds.

NEW YORK, New York.

The Open Door.

Dr. Ruth Landes, Secretary,
Community Church,
40 East 35th St.,
New York 16, N. Y.
Telephone: Murray Hill 3-4870 - 1.

Services rendered:

Provides counselling.
Introduces newcomers to local churches.
Cooperates with the F.E.P.C. and federal
and state agencies.

PEORIA, Illinois.

The Peoria Resettlement Committee.

Mrs. Herbert W. Crowe, Secretary,
or Miss Helen Hudson,
General Secy. Y.W.C.A.,
Peoria, Illinois.
Telephone: 2-1167.

Services rendered:

Will meet trains.
Will guide newcomers about town.
Assists in finding housing.
Provides counselling in English and Japanese.
Assists in finding jobs.
Will make contacts with local schools.
Sponsors social gatherings.
Will arrange for legal advice, if and when necessary.
Introduces newcomers to local churches.
Will cash out-of-town checks.
Cooperates with local welfare agencies, such as the Peoria Child and Family Service, Illinois Emergency Relief Association, Federal Employment Agency, the Y.W.C.A. and Y.M.C.A.

People of Japanese ancestry working in cooperation with the Committee are Mrs. Fred Kataoka, Mr. Kelly Yamada, Miss Chiye Horiuchi, Mr. Tosh Furukawa.

CLEVELAND, Ohio.

Cleveland Resettlement Committee.

Miss Beatrice Burr, Executive Secretary,
1001 Huron Road, Room 901,
Cleveland 15, Ohio.
Telephone: EV. 1270.

Services rendered:

Assists in finding housing.
Provides counselling.
Provides furniture pool.
Will make contacts with local schools, if necessary.
Sponsors social gatherings.
Arranges legal advice.
Introduces newcomers to local churches through the Cleveland Church Federation.
Issues card of introduction for use of resettlers.
Cooperates with local welfare agencies connected with Cleveland Welfare Federation, the Cleveland Church Federation and the Cleveland Baptist Hostel.

LINCOLN, Nebraska.

Lincoln Relocation Committee.

Rev. Robert E. Drew, Chairman,
1417 R St.,
Lincoln, Nebraska.
Telephone: 2-3117 or 5-7528(after hours)

Services rendered:

Will meet trains.
Will guide newcomers about town.
Temporary accommodations for single men at the Y.M.C.A., for single women at the Y.W.C.A. At present there are no facilities for family groups.
Will assist in finding jobs through the U.S.E.S. and Y.W.C.A. Employment Secretary.
Will make contacts with local schools.
Social gatherings are sponsored by the local Nisei group.
Will arrange for legal advice.
Will introduce newcomers to local churches.
Cooperates with local welfare agencies and State and County Assistance offices.
Housing is almost impossible at present.
The only really promising field is domestic work where living quarters are furnished.

* * * * *

BOSTON, Massachusetts.

Boston Nisei Hospitality Committee.

Dr. Kenzi Nozaki, Chairman,
International Institute of Boston, Inc.,
190 Beacon Street,
Boston 16, Mass.

Services rendered:

Personal services to newcomers.
Information to those considering coming to Boston and vicinity.

International Institute of Boston, Inc.

Miss Marion Blackwell, Executive Secretary,
Address: as above. Telephone: KENmore 1081.

Services rendered:

Information.
Provides emergency housing for one or two persons.
Works closely with Nisei Hospitality Committee.

Denominational Report:

PRESBYTERIAN CHURCH SERVES EVACUEES

by Gordon K. Chapman

The Presbyterian Church, having recognized the emergency nature of the evacuation of people of Japanese descent from the Pacific Coast, has given its whole-hearted support to all projects which have served these people in their time of special need. In this connection, the Board has cooperated with other denominations and Christian agencies, and has borne its full share of the cost of such enterprises. While it is recognized that some Japanese churches will continue to function, and that meetings in the Japanese language will have to be carried on in order to meet the need of those of the first generation, integration into normal American church life has ever been the aim, especially in communities in the inland relocation areas. To this end the cooperation of all local churches and agencies has been enlisted, and these have rendered yeoman service in securing community acceptance and ministering to the various needs of relocatees.

The several boards of the Church have been most active in serving the evacuees, and this report will consider the various phases of the enterprise as they are related to these national agencies.

1. The Board of National Missions.

Among our Japanese Presbyterians there are 14 Issei ministers and 5 Nisei ministers serving in relocation centers and resettlement areas. In addition there are 8 theological students and 4 candidates for the ministry. The Board has assumed full responsibility for the compensation and allowances of all Presbyterian Japanese workers, including payment of their pension premiums.

Special workers have been provided to the relocation centers under the Summer Student Project and the Ministerial Internship Plan. Six workers were provided in this way for the work of last summer, three of whom have continued to serve the centers as ministerial interns.

The Board has provided expense allowances for missionary workers in relocation centers and resettlement areas.

It has also provided needed equipment for relocation center churches and workers.

The Board has also generously supported the work of the Committee on Resettlement of Japanese Americans, and has cooperated with such agencies in facilitating the relocation of evacuees. Special assistance has been granted to local Presbyterian agencies as they have sought to serve the evacuee settlers.

2. The Board of Foreign Missions.

In view of its long connection with missionary work in Japan, the Board of Foreign Missions has loaned certain members of its Japan Mission for work among Japanese in the United States. It has loaned three couples and two single ladies for full-time church work in the centers, and four other single ladies have been serving as teachers and social welfare workers under the War Relocation Authority.

The Board of Foreign Missions has also taken formal action to accept Japanese American candidates for foreign missionary service, and the first candidate will be going out to Syria this summer.

3. The Board of Christian Education.

This Board has cooperated with the National Japanese American Student Relocation Council in extending scholarship aid to students of Japanese descent. Up to January 31, 1945, the sum of \$35,302.75 had been allocated from Presbyterian Wartime Service Funds to aid 128 students. This was the largest contribution made by any of the cooperating organizations, and the largest number of students to receive aid from any one Christian agency. Grants of \$150 a month have also been given by the Presbyterian Board for the support of the office of the Student Relocation Council. In fact, approximately 18 per cent of the funds contributed came from Presbyterian sources,

RELOCATION ACCELERATED

satisfactorily solved, the Federal Government has an obligation to the public and to the evacuees to stay on the job.

For the purpose of conferring on all these problems and of better coordinating the work of local committees, the National Committee on Resettlement of Japanese Americans has held several local and regional conferences under sponsorship of the Home Missions Council. Local meetings were held in Chicago, Madison, and Milwaukee. Regional conferences convened in Denver, Cleveland, and New York. On June 11th, delegates from the regional conferences and a representative from Chicago met with secretaries of the national church organizations, Y.M.C.A. and Y.W.C.A. to receive findings and recommendations and arrange to present their views to the W.R.A., the Department of the Interior, Home Missions Council, and to the Relocation Project staffs. A delegation was also sent to Washington to meet Director Myer and Secretary Ickes.

To Mr. Myer the delegates presented the following recommendations:

HOUSING. Wherever at least one member of the WRA is not giving full time to housing, we urge that WRA assigns at least one staff member in each district office to the housing problem to carry out such work as called for in WRA Memo. #87.

EMPLOYMENT. We request the WRA (and private agencies, also Issei and Nisei) to seek to influence evacuees still in the centers to take up the more permanent-appearing positions wherever possible and to encourage the establishment of business enterprises by evacuees.

COMMUNITY ORGANIZATIONS. We recommend that at least one staff member of an area office be assigned to the task of approaching smaller surrounding communities of large cities with a view towards organizing local resettlement committees and otherwise explore relocation possibilities.

PUBLIC RELATIONS. Request WRA to compile all national agreements and proclamations favorable to Japanese Americans, such as actions by American Legion, CIO., AFL., Travelers' Aid, PTA, American War Communities Service, Churches, Y.M.C.A., Y.W.C.A., etc., and send copies to all citizens' committees for use in bringing such information to local agencies and also to resettlers.

We trust that the national WRA will continue in its effort to promote adequate understanding on the part of all agencies (national, state, county, local) which will be charged with, or may accept responsibility for carrying on the resettlement program, so that the needs of resettlers may be adequately met, as contemplated by WRA.

PUBLIC ASSISTANCE. Inasmuch as there are districts in which local authorities have not yet accepted responsibility for administering assistance to needy resettlers, we urge that until such responsibility is accepted, WRA itself make arrangements for administration of such assistance - in cases of long-term dependency as well as in cases of short-term need.

We also believe that a greater sense of security will be given relocatees if more specific plans for the care of dependents after dissolution of WRA are determined at an early date.

We express concern for the protection of resettlers in some areas and request that proper action be taken to secure more practical prompt justice in such areas.

IN THE CENTERS. We consider it of the greatest importance, in order that the Issei fully understand all phases of resettlement, that the national WRA employ

efficient interpreters in the centers through the crucial closing months; also, that government directives be put into the Japanese vernacular readily intelligible to the Issei.

To Mr. Ickes an appeal was made to extend the life of the field offices of the WRA. The Secretary replied that the matter would be placed under advisement for decision in the early fall.

The delegation which saw Mr. Ickes included, Rev. Ralph E. Smeltzer, Chairman; Dr. Mark A. Dawber, ex officio; Mr. Henry Lee Willet (East), Mr. Robert Y. Kodama (Great Lakes), Dr. Clark P. Garman (Denver), Rev. Toru Matsumoto (Committee on Resettlement). Members who conferred with Mr. Myer were, besides those mentioned above, Mr. Robertson Fort (American Friends Service Committee), Mr. Masao Satow (National Council Y.M.C.A.) and Rev. John Yamazaki, Jr. (Protestant Episcopal Church).

RECOMMENDED READING

"They Work for Victory" - The Story of Japanese Americans and the War Effort, published by The Japanese American Citizens League, 413 Beason Building, Salt Lake City, Utah. Price 25 cents.

The following pamphlets published by the War Relocation Authority, Department of the Interior, Washington, D. C.: "Nisei in the War Against Japan"; "West Coast Incidents" - a partial roundup of news clippings and editorial comment; "Relocating Japanese Americans"; "Americans - by birth-by choice-by loyalty" - A reprint from the CIO NEWS, May 21, 1945.

URGENT MESSAGE

(Cont'd from p. 6, Presbyterian Report.)

and one-sixth of the students granted aid were helped by the Presbyterian Board.

Representatives of the Board of Christian Education have been active in visiting the relocation centers and providing leadership for training institutes; and the Department of Social Education and Action has disseminated valuable factual material throughout the church and done much to foster favorable public opinion.

It is impossible, in the limited space afforded for this report, to give full details of services rendered by Presbyterians throughout the land for Japanese evacuees. Pastors and laymen have given themselves without stint in services both in the relocation centers and in resettlement areas. The Church will continue to render whatever support may be necessary in order to secure effective relocation and integration into community life of evacuees throughout the country.

(The writer is the Field Representative for Japanese Work, Board of National Missions Presbyterian Church U.S.A.)

It is extremely difficult for any evacuee family to relocate unless housing is available. Housing is the major bottleneck in relocation throughout the country, but vacancies do occur in the general shift of population. If you know of any vacancies, or if you yourself are moving, you are urgently requested to contact the nearest W.R.A. office and your local committee also. If you have a vacant room in your home, will you not make it available, even temporarily, to resettlers? Run a plea for housing in your publication. Ask the publication you subscribe to to put a special notice on the need of housing for evacuees.

RESETTLEMENT BULLETIN

Published by

HOME MISSIONS COUNCIL OF NORTH AMERICA

Mark A. Dawber, Executive Secretary
Toru Matsumoto, Editor
and
Director for Resettlement

297 Fourth Avenue

New York 10, N.Y.

Relocating

the Dislocated

FIRST AID FOR WARTIME EVACUEES
(Japanese Americans)

January, 1945

(Not for sale)

Published by
The Committee on Resettlement of Japanese Americans
Sponsored Jointly by
The Federal Council of the Churches of Christ in America
The Home Missions Council of North America
in cooperation with
The Foreign Missions Conference of North America

297 Fourth Avenue, New York 10, New York

Just now, when with freedom of movement restored the final phase of the Relocation program opens and the War Relocation Authority makes clear its purpose to intensify its efforts for nation-wide resettlement, the time is ripe to assess the experiences of local resettlement committees. Facing an unprecedented situation, these committees have had to make their contributions to resettlement by a trial and error method.

This pamphlet is a compilation of some of these experiences. Specific examples are quoted in order to show how particular committees and individuals have met specific problems. Some attention will be given to the organization and functions of local resettlement committees; the rest of the pamphlet will be devoted to a description and evaluation of experiences in certain areas of work.

I. COMMITTEES

A. Organization

The organization of local committees has varied, depending on the local situation. In the main, local committees have been organized through already existing agencies. The impetus has come from various sources. In a large number of cases the Committee on Resettlement of Japanese Americans, sponsored jointly by the Federal Council of Churches and the Home Missions Council in cooperation with the Foreign Missions Conference, has been instrumental in the initiating of a local committee on resettlement.

How Begin?

In one city the Y.W.C.A. started the organization of a relocation committee. In the early spring of 1943 this branch of the Y.W.C.A. called together a group of citizens to see what could be done by way of assisting resettling evacuees. This same committee later decided to reorganize. The reorganization was effected upon a wider basis, taking into its constituency representatives from various community agencies.

In Cleveland, Ohio, the Church Federation was approached by the national Committee on Resettlement. The Federation considered the project to be of a community-wide nature and carried it to the Welfare Federation; which in turn took responsibility for calling together representatives from various community agencies and organizations as well as interested citizens. Out of this group was developed a community-wide citizens' committee. Chicago followed a similar plan and organized an Advisory Committee for Evacuees, composed of representatives from various secular and religious agencies and organizations.

Community Base

In each of these cases the resettlement committee has had a broad base; it has not been under the auspices of any particular organization. However, in Dayton, Ohio, the work of relocation has been carried on mainly through the local Church Federation which was able to influence the whole community and had already established an elaborate War Emergency Committee to which the resettlement work was assigned.

A very important factor in the make-up of each committee is the wide community representation. Representatives from labor, social service agencies, the churches, Protestants, Catholics and Jews, the press, are on the committees. National agencies, such as the Travelers' Aid Society, Civil Liberties Union, Y.M.C.A.,

Y.W.C.A. and denominational agencies should be represented in the committee personnel.

B. Functions

Three main types of committees are in evidence:

- (1) The functional committee, which carries on the actual work of assisting resettlers in their efforts to become adjusted to the community;
- (2) the advisory committee, which assists in formulating policies, laying out plans, and, to some extent, gaining the cooperation of local agencies;
- (3) a combination of the above two, which seems to be the most prevalent and perhaps the most successful.

Sub-Committees

One city operating under Plan (3) has several functional sub-committees which meet separately at the call of their respective chairmen. These chairmen of the sub-committees and the officers of the relocation committee comprise the executive committee which meets regularly every month to advise and to formulate policy. Another city has a similar organization, with a larger advisory committee including representatives of the community who are not members of sub-committees.

Sub-committee functions and the number of sub-committees vary from community to community according to the needs felt. One committee in the east has three sub-committees--one on housing, one on hospitality and another on publicity. Another has sub-committees on housing, hostel, employment, public relations, family resettlement, Nisei participation in the community, and finances. Still another city has five sub-committees--on housing, employment, community planning, public relations, and the hostel.

Nisei Can Help, too.

In all of these sub-committees there may be a wide range of community representation. In many instances Nisei who have satisfactorily resettled in the community are found on sub-committees. The Nisei seem to make a very valuable contribution in advising the sub-committee members as well as the over-all committee members on specific needs felt by the resettlers. The intimate contact which they have with the evacuees is a valuable asset in any committee make-up.

Using Community Resources

The desirability of functioning through existing community resources is generally admitted. The temporary nature of committees assisting resettlers makes it very important to enlist the full cooperation of community resources, in preparation for the later long-range program.

However, many feel that functional responsibilities in general can best be assumed by full-time staff members who carry through the program outlined by volunteers. This does not preclude the possibility nor the desirability of utilizing volunteer help to carry through a great many details. Some committees have felt

the need for a focal point for their functions. Their executive secretaries coordinate and stimulate the planning of the committees and their sub-committees.

C. Finances

Most local committees have been operating at a minimum of expense. Small contributions from interested individuals have been sufficient to underwrite the costs of postage, stationery, etc. Where staff people work with committees, for the most part they have been supplied by national denominational agencies. One exception stands out--Minneapolis where a request was made to the War Chest, which supplied between \$2,000 and \$3,000 to pay for a part-time executive secretary. In this case high standards for the committee were maintained in order to make the allotment possible. Further investigation of this source of revenue for the support of local committees may prove fruitful.

The extent of necessary funds varies, of course, with the local situation and the extent to which the committee is a functional one.

II. HOUSING

The major, immediate problem faced in almost every area of resettlement has been that of a shortage of housing. Many plans have been tried in order to alleviate this situation but no one plan can be said to be more successful than the others; combinations of techniques and approaches must be tried.

Screening Landlords

The housing shortage in most cities, which is accentuated by lack of information and understanding of Japanese Americans, has made a preliminary interpretation of the resettlement program necessary. Some committees have sent out letters to real estate agents and apartment house owners, attempting to outline briefly the program and to present the need of housing for the resettlers. Immediate results cannot be expected to follow, but this approach has certain values. First, there is an educational value, so that if an evacuee should apply in person, the agent or the apartment house owner will not be entirely ignorant of the total program. Secondly, it is possible to discover which agents and which landlords are not in sympathy with the program. Efforts can then be made to educate less sympathetic individuals. If this fails, a list of these agents and landlords can be kept so that people will not be referred to them. This results in a saving of time and effort to the evacuee who is looking for housing. Thirdly, interested agents and landlords may call in whenever a vacancy occurs.

In a large eastern city a group of Nisei have organized themselves to survey a certain district in the city. By approaching the landlord personally they find out which apartments are available and if the landlord is receptive to Japanese American tenants. In the same city a plan is being worked out whereby the local committee will pay money on deposit or the first month's rent on an empty apartment for and hold it for expected occupancy by an incoming family.

Try and Try; Never Say Die

Another possibility which has been explored by one housing sub-committee is that of garage apartments. With gasoline rationing, many people have put up their cars and have either lost or have discharged chauffeurs who formerly occupied apartments over garages. These apartments provide very suitable accommodations for

small families.

Advertisements placed in the newspapers or tracing down the rent ads sometimes has good results. Some help to the resettler is necessary here in order to point out which districts might be more suitable for his individual needs.

Girls in particular have solved the housing problem by taking room-and-board jobs where, in exchange for a specified amount of work they receive in return their room and board.

Announcements at churches, synagogues, and clubs, through church bulletins and from the pulpit, have in many instances opened up temporary housing which would not have been available under other circumstances. Communities where war housing agencies exist can depend on these agencies for a certain amount of help.

To "Sell" or not to "Sell"

Many people feel that it is not wise to try to sound out a neighborhood regarding its attitudes toward Japanese Americans in advance. Personal contacts by evacuees, they believe, are more effective than telephone or personal solicitations by Caucasians since in many cases resettlers have been able to "sell" themselves directly to landlords. By and large, however, those who have worked in areas with the severest housing shortage agree that the most effective and satisfactory means of locating suitable housing is the individual search for a home by the resettler, with guidance by community agencies or others familiar with the local situation.

In cities with acute housing shortages unfurnished places are easier to find than furnished apartments. For this reason some sort of furniture pool or loan fund to help buy furniture might be set up.

Another approach which has been tried with varying degrees of success is that of cooperative housing. Where large houses are available a cooperative system can be set up whereby individuals and perhaps family groups can live economically but in more desirable locations.

Hostels

The hostel has been a valuable factor in stimulating and assisting relocation. Denominations and other interested organizations have contributed not only hostel facilities but personnel to direct and operate them. As of January 1, 1945, hostels are functioning in Brooklyn, Cincinnati, Cleveland, Des Moines, Detroit, Minneapolis, Philadelphia and Washington. Hostels provide shelter and board at a reasonable charge to new arrivals while they are seeking employment and permanent housing. They also take care of offers of employment. They welcome a rapid turnover of guests.

Their chief service is helping to bring employer and employee, landlord and tenant, together before mutual commitments are made. Local committees and War Relocation Authority offices work closely with them, strengthening the whole program. They are effective factors in speeding successful resettlement in the cities of their location.

III. EMPLOYMENT

Though local committees in some instances assumed the responsibility of locating employment for resettlers before the organization of local WRA offices, as these

offices were opened the responsibility of locating employment became theirs. For this reason resettlement committees and individual workers have concerned themselves with the employment responsibility only incidentally. In some cities, the matter of domestic employment is being handled by some agency other than the WRA. Oftentimes the employment secretaries of local Y.W.C.A. branches have taken on the responsibility of placing domestic help.

A Volunteer in U.S.E.S.

In Minneapolis and also St. Paul the committee furnished a volunteer worker, obtained through the Volunteer Service Bureau of the O.C.D., to work in the local United States Employment Service office. The worker was given space, telephone and forms through the cooperation of local officials of the War Manpower Commission. This worker, whose training and experience were equal to the required qualifications for employment with U.S.E.S., was then trained as a member of the staff and became an integral part of the U.S.E.S. She answered letters from evacuees in the centers, obtained necessary information, and then tried to place the applicant. She also went to places of employment and discussed the problem of Japanese Americans with workers. Labor leaders and employers were approached, and every effort was made to make satisfactory placements. This is the only known instance where the local committee has assumed such a measure of responsibility for employment.

Industry

In regard to union membership, there is some feeling that the approach to the union is most successful when it is made on an individual basis. One industrial community reports that an evacuee has spent considerable time and effort in building up employer-employee relationships and has met with much success. In this area, union leaders and other citizens have convinced the rank and file of the need to accept evacuees. Programs of education and cooperation in regard to resettlement should be promoted among employers and labor groups simultaneously.

IV. PUBLIC RELATIONS

Three areas of public relations stand out: Public relations with regard to evacuees still in the centers, combating areas of opposition, and constructive education as regards the program.

The need for encouraging resettlement among the evacuees in the centers cannot be over-emphasized.

Boost Your City

A group of Nisei in New York City is putting out an attractive brochure welcoming evacuees to the city. This brochure will be distributed within the centers and should be a stimulus toward further thinking. Groups of Nisei in two other cities have put out orientation booklets which describe their cities and the resources and opportunities available. These are given to newcomers to the cities as well as placed in project offices and distributed among residents in the relocation centers.

Efforts have been made in several cities to get both Nisei and Issei to write to their friends and relatives in the centers, giving them information regarding

the "outside." Undue urging and pressure sometimes have a negative effect. It is wiser to confine information to factual data and to avoid "editorializing." Impressions of life in a normal community can also be of help.

Healing Prejudice

The second sphere of public relations lies in combating instances of discrimination and prejudice. In general, what prejudice and discrimination can be found exist in housing and employment. There have been isolated instances of public schools having refused admission to qualified Japanese American pupils, but they are very small in number. (Relocation of college students has been handled by the National Japanese American Student Relocation Council.) Much success has been gained by approaching individuals on a personal basis where discrimination is suspected. The use of members of the local resettlement committee, particularly those individuals who have some prestige and influence in the community, gains satisfactory results.

In one community when some question was raised by the neighborhood about people being quartered at the hostel, a priest of a nearby Roman Catholic church played a very prominent part in dealing with the recalcitrant neighbors, most of whom were his parishioners. In almost every instance where any opposition has been faced, an organized front has proved successful.

Better Late than Too Late

In some instances, opposition has developed after evacuees have settled in a community. In these cases immediate plans were made to educate the community relative to the program and the facts which underlie the entire relocation program. Community leaders and particularly influential committee members have been helpful in this. Resettlers should be encouraged to stand firm during periods of local opposition until difficulties are solved.

Wanted: A Good Press

Use of the press has been resorted to in most instances only after the direct approach has been unsatisfactory. Good judgment and discretion are needed to determine when and where cases of discrimination should be opposed. Where it is liable to create more unfavorable attitudes, it is perhaps better to drop the matter temporarily. In one city where the unqualified support of the press was questionable, the committee thought it wiser to drop the issue when a group of Japanese Americans were discharged because of union pressure. In another city, however, where the support of the press was assured, an issue involving the admission of Nisei students to a university was brought out into the open after personal negotiations had failed. The results were highly satisfactory, but only because the support of the press was available.

In carrying on a program of public relations the medium of the press and the radio, especially their local releases, must not be overlooked. In one city short, human-interest articles regarding Japanese Americans, written by feature writers, appearing from time to time, have done much to improve community relations.

Informing the Public

The third phase of public relations work lies in educating the general public regarding the Japanese Americans and the evacuation. In connection with this,

several communities have organized speakers' bureaus composed of Nisei and Caucasians. Speakers' bureaus are valuable in that they provide an opportunity to train and educate those who do the speaking. Oftentimes invitations to speakers come to people merely because they happen to be Nisei and not because they are qualified speakers. A group of non-governmental resettlement workers meeting in Chicago stressed the importance of presenting the evacuation and the present plight of the Japanese Americans in their proper perspective. It is essential that this subject be presented not as a racial issue but in the light of the principles involved. The evacuation and the resettlement of the Nisei should be placed within the framework of the total scheme of American life so that their relationship to American and democratic principles can be stressed.

Kits and Films

It has also been suggested that Nisei speakers speak on subjects other than the evacuation and resettlement. In this way they will be performing the very important function of selling themselves as individuals and not as persons who have had different experiences. Speakers' kits, containing illustrative photographs and informative literature prove very helpful. Several movies are available in presenting the case of the Japanese Americans. "A Challenge to Democracy", issued by the WRA and the OWI, is widely used. Some denominational agencies have also issued films in connection with this subject. There are also some films available from individuals who were fortunate enough to take movies of life within the relocation centers.

Know Your Hearers

In speaking to groups the appeal to patriotism has been successful. The exploits of the Nisei soldiers both in Europe and in the Pacific have a great deal of appeal. Best results are obtained when facts about resettlers are related to the group being addressed; that is, stories of young people and their achievements when addressing school groups, the accomplishments of Nisei soldiers when addressing the American Legion and such groups, and the employment records of locally employed evacuees to business men.

,Know Your Facts

The prevalence of misinformation among the general public is surprising. Specific factual data should be at one's fingertips. The speaker should know the number of people involved in the evacuation procedure, the number in a particular locality, the total number relocated, the approximate number in military service, etc. He should also have specific information to counteract any charges of sabotage or disloyalty.

Bulletins and brochures put out by the WRA and other agencies have proved of great value. In particular, the WRA brochure "Nisei in Uniform" and the pamphlet "American Fighting Men Speak Out," issued by the Committee on American Principles and Fair Play, have been well received. The Pacific Citizen, issued by the Japanese American Citizens' League, and the Resettlement Bulletin, issued by the Committee on Resettlement of Japanese Americans, provide up-to-date factual information. Carey McWilliams' book, "Prejudice", is an important contribution. There is other material which is highly important.

V. ORIENTATION TO THE COMMUNITY AND SOCIAL LIFE

A mid-western city has organized a corps of resettlers who have been in the city for some time to call on recent arrivals in order to make them feel at home. Another city plans to hold monthly orientation socials. A Nisei group and a Caucasian group will act as co-sponsors in arranging each gathering. Besides social entertainment, the plans call for a brief talk or a discussion, introducing the community to the newcomers and vice versa. Almost every hostel has periodic teas, some as frequently as once a week. To these teas friends in the neighborhood and in the community are invited.

Old and New Can Meet

A few cities have small bulletins, issued by groups of Nisei, which have a circulation among the resettled evacuees and help them to become adjusted to the community. An attempt was made in one eastern city to bring Issei and Nisei together for a social gathering. Picnics and other social affairs attended by Issei and Nisei as well as by Caucasians are invaluable in assisting the newcomers to feel a sense of belonging to the community. One city has weekly gatherings for the older Japanese-speaking group; twice a month worship services are held and on the alternate Sundays informal social gatherings.

Nisei in Uniform

A city, near which is located a large Army camp, has found the problem of entertaining Nisei soldiers an acute one. USO sponsors an open house for Nisei servicemen at the downtown Y.W.C.A., which has established itself as a social center for Nisei soldiers as well as civilians. This is not exclusively a Nisei affair, but, with a considerable number of Caucasian hostesses, it appears to be a real inter-racial activity.

In one large eastern city plans are being formulated to meet the needs of Nisei soldiers who frequently visit the city. It is the desire of the committee that Nisei "junior hostesses" join with the "junior hostesses" of a church which entertains two to three hundred soldiers every week.

Their Wives and Babies

Wives of soldiers overseas present a situation which in one city was very happily overcome with the cooperation of the Council of Church Women. As babies were born to these wives, representatives of the Council of Church Women were asked to "adopt" them. The outcome has been reported as very satisfactory and women who might otherwise have returned to the centers are happily continuing to live in their new homes.

VI. NISEI PARTICIPATION IN COMMUNITY LIFE

The fundamental problem is the adjustment of the individual resettler to the total on-going life of the community. If the Nisei is to share the privilege of being an American, he must also share the responsibility of acting as one. He must be willing to live with the members of the community as well as among them.

Each One Counts

However, certain precautions must be kept in mind. First, an individual cannot be forced to become a part of the community; he must be led. In the second

place, we must beware of making generalizations. . . . The Nisei must be treated as individuals. Some will naturally find their places in the community without any help or encouragement from outside sources. Others, with encouragement and assistance, can find their places in the complex of community life. And some will find it almost impossible to exist outside of a racially semi-segregated society.

Finding Helps at Hand

One community in order to stimulate participation in community life called together the leading Nisei residing within one geographical area of the city. With this group the matter of integration into the community was discussed. After the group had come to see the desirability of furthering this process, people from the community, representing community resources, were called in to explain what opportunities were available. The librarian, the adult education director, the recreational director and others told what their resources were. The next step was to get in touch with other Nisei in the community, to discover their interest patterns and to associate a particular individual with an appropriate community resource.

A program of visitation has been carried on in some cities. A Nisei and a Caucasian together call on a recent resettler to pave the way for his fuller participation in community life. Through Church Federations names of individuals who profess some Christian affiliation are forwarded to neighborhood churches so that the neighborhood pastor can establish some connection with the resettler.

Contact Groups

Several communities have been trying to relate individual resettlers' interests to the on-going activities through a plan of personal invitation. Another community has tried, among other channels, to work through the local Christian Youth Council. The family resettlement plan developed by the Committee on Resettlement and the Protestant Church Commission has interested members of groups in individual evacuee families where it has been tried.

In one city in Ohio, under the sponsorship of the Y.W.C.A. a so-called "contact group" was organized. This group was composed of equal numbers of Caucasian and Nisei young men and women. They engaged in social activities of various sorts and as time went on brought their friends into the group. Another community has had active participation by the Nisei in community enterprises such as Y.M.C.A. campaigns and War Chest drives. They do not go around soliciting from evacuees alone, but solicit from the established members of the community.

An employee-employer party was held in one city with a great deal of satisfaction. The employers of Nisei workers were asked to be sponsors of the affair by purchasing patron tickets. The Nisei employee was then asked to invite a fellow-employee and bring him to the dance. The total attendance was about 1000, with employer, Nisei employee and Caucasian employee joining together in fine style.

First Things First

In all of this, however, there is need to remember that the resettler feels that he must get settled before he engages in any social activities. His immediate concerns are employment and housing, and normal social activities follow only after these two immediate needs are met. There is also need to see why the

resettlers tend to segregate themselves for social life. Integration should be differentiated from complete absorption. Sometimes the incoming evacuee has to get a sense of security within his own group before he ventures to make the acquaintance of the community. Several cities have held all-Nisei get-togethers.

Casual contacts and associations cannot be expected to assist individuals to become members of on-going activities. Plans for integration programs need to be on an individual rather than a group approach, although it is of considerable value to have groups of evacuees work as a group with other groups. Resettlers should have a part in planning integrative programs. Although churches are one channel through which this process may be carried on, they are not the only one.

VII. COUNSELLING

It is very hard to try to assist resettlers with their problems because of the difficulty of keeping in touch with them. Constant moving from one place to another in search of adequate housing or better employment renders it almost impossible to maintain any sort of close, personal contact. Because of this it is difficult to know who is facing problems in which pastors and other professional counsellors may be of some help.

New Habits for Old

It is necessary to understand the psychological changes which have taken place in the younger resettlers. Nisei who were just beginning to learn work habits and social responsibilities at the time of evacuation were forced into an entirely abnormal situation and environment, having no opportunity to develop desirable habits for living in a normal community. A large number of these younger evacuees have overcome this handicap; some have matured beyond their years. Others, however, have carried their lack of work habits and social responsibility into normal communities and have made little effort to correct this situation. The counsellor faces an extremely hard problem in trying to work with some of these younger people. The complete emancipation and the conditions which go along with a war-time community accentuate the whole problem.

Another attitude which was fostered by the kind of life in relocation centers has been described as "spiritual isolationism." Many resettlers refuse to see the relationship between themselves and other groups and situations. They would like to live a life "unto themselves." This is particularly true as far as the political and social aspects of life are concerned. The counsellor must have a deep appreciation of the complex psychological situation. All counsellors in all areas of resettlement have faced problems which come with war conditions. These are made more acute by the evacuation.

Some leaders from relocation centers feel that many young people at present in the relocation centers have been deeply affected by habits of idleness and lack of responsibility, and that this is carried over to the "outside".

The resettling evacuees for the most part are quite unaware of the changes which have taken place "outside" during the period spent in relocation centers. These individuals face acute adjustment problems and require both the personal interest and assistance of friendly counsellors.

A statement issued by the Secretary of the Interior, Mr. Harold L. Ickes, on December 18, 1944, in connection with the lifting of the West Coast ban, evidences appreciation of the work done by resettlement committees, and summons them to continue; thus:

"I call upon state and local officials throughout the country and especially on the West Coast, and on public and private agencies to assist in the enormous task of returning these people to ordinary community life. I believe that the response will be enthusiastic and wholehearted. And I particularly hope that we may see veterans' organizations like the American Legion and church and welfare groups in the fore-front of those who will consider it their responsibility to aid these people, and by so doing, to show their devotion to the American principles of charity, justice and democracy.

"It is the responsibility of every American worthy of citizenship in this great Nation to do everything that he can to make easier the return to normal life of these people who have been cleared by the Army authorities. By our conduct towards them we will be judged by all of the people of the world."

The Resettlement Staff Workers Conference
September 5, 1945
New York City

The Conference was called by the Committee on Resettlement of Japanese Americans of The Home Missions Council of North America for the purpose of clarifying the present status and needs of the evacuees. Resettlement workers of various national agencies were present.

Mr. George E. Rundquist, who has just come back from the West Coast, and Mr. Dillon S. Myer were present part of the time.

This report will not cover the details of discussion. Instead, we set down here a few main points raised, for your information and action.

- 1) The Conference felt that the present status of the evacuees is the result of governmental action and therefore it is still the responsibility of the government to provide adequate solution for each evacuee's problem.
- 2) The government is expected to make every effort to supply the needs of the returning evacuees, particularly in the matter of housing and employment.
- 3) There will be many aged, ill and otherwise handicapped persons who cannot support or take care of themselves, and the government will have to be more or less permanently responsible for them and find proper persons and provide funds to take care of them.
- 4) The closing dates announced by the W.R.A. for the various camps are earlier than expected, and the manner in which all persons are to be "relocated" leaves many people in doubt as to the feasibility of the procedure. It may be a W.R.A. policy to "get them all out on schedule", but this does not seem to solve the problem of the disabled at all. Though no one favors the institutionalized life of a relocation center, it would seem fair for one to be kept open to care for the unrelocatable under a Federal sponsorship and under a different name than a "Relocation Center." Justice is what we are interested in.

Mr. Myer replied that:

- 5) Relocation was proceeding on schedule.
- 6) W.R.A. is planning for adequate housing, jobs, etc.
- 7) Any suggestion that one camp be kept open will be resisted; sufficient provision is being made for the people in need of help and housing will be found for all such on the outside; the worst possible thing for the people is to live in a camp.
- 8) W.R. A. has had to do some drastic things in order to make the people understand that they must do something for themselves.

-Strategy Discussion-

- 9) Funds would be made available for those needing assistance, and transportation would be furnished.
- 10) Both Y.M.C.A. and Y.W.C.A. will carry on work among internees as long as necessary. The concern of the Associations for Japanese Americans will be carried on by on-going local branches.
- 11) American Friends Service Committee thinks that work next year will be more important. The Chicago office will be asked to operate six months beyond W.R.A. Hostels may close when unnecessary, but the counselling job will have to go on.
- 12) Disciples War Time Service will go on, as far as resettlement is concerned, till June 1946.
- 13) American Baptist Home Mission Society will carry on until May 1946 for certain, and emergency need will be met, within reason, regardless of when.
- 14) Brethren Service Committee feels the need of service arising instead of declining. Hostels will be kept open as long as needed.
- 15) Resolution: A committee of three be appointed by the staff of the Committee on Resettlement to confer with the staff and to take any steps necessary to call an emergency meeting of interested national agencies should any emergency arise through the closing of the Relocation Centers. Motion was duly seconded and carried.
- 16) The staff is asked to send a letter to all cooperating agencies asking them to contact local branches with a view to obtaining at first hand information on hardship cases after evacuees have arrived at their destinations. The staff is to send out an "Alert" to the members of the conference and to others.
- 17) We must keep after denominational magazines for a continuous carrying of stories on resettlement.
RESETTLEMENT BULLETIN will have two more issues.
A pamphlet should be published at once by the Committee on Resettlement pointing out the urgency of the present situation.
- 18) The staff proposed to circulate an information sheet on the itineraries of the Conference members. The proposal was approved. (So please send your itinerary for the next two months through October 31, 1945.)
- 19) We will not immediately put pressure on the government about keeping one camp open under Federal, but non-W.R.A., management. We shall wait until reports are in from the field as per #16 of this report.
Send all information to:
Committee on Resettlement of Japanese Americans
297 Fourth Avenue
New York 10, N.Y.

The following persons attended the Conference:-

Mr. Peter Aoki, Japanese American Citizens' League
Miss Esther Briesemeister, National Board, Y.W.C.A.
Mrs. Eldon Burke, Brethren Service Committee, Chairman of the Conference.
Mr. George B. Corwin, National Council Y.M.C.A.
Mr. Robertson Fort, American Friends Service Committee
Mr. Naoyuki Takasugi, National Japanese American Student Relocation Council
Dr. Willis G. Hoekje, Committee on Resettlement of Japanese Americans
Dr. J. Quinter Miller, Federal Council of Churches
Rev. Shunji F. Nishi, Protestant Episcopal Board
Mr. George E. Rundquist, Federal Council of Churches
Miss Helen M. Shirk, New York Church Committee for Japanese Americans
Rev. Ralph E. Smeltzer, Brethren Service Committee
Rev. James Sugioka, The Church of the Disciples
Mr. Jobu Yasumura, American Baptist Home Mission Society
Dr. Hachiro Yuasa, Congregational Christian Council
Rev. Toru Matsumoto, Committee on Resettlement of Japanese Americans
Dr. Mark A. Dawber, Home Missions Council of North America
Mr. Jisaburo Kasai, New York Relocation Hostel

Special Guests:

Mr. Dillon S. Myer, Director, War Relocation Authority
Mr. Robert Dolins, Area Supervisor, War Relocation Authority.

Respectfully submitted,

Toru Matsumoto
Secretary