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# RESETTLEMENT BULLETIN

January 1944

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## *Towards a New Height in Christian Achievement*

Mark A. Dawber

Executive Secretary, Home Missions  
Council of North America

At the Conference of Japanese Ministers, held in Denver, Colo., Dec. 15 - 17, 1943, Doctor Dawber delivered a keynote speech on the responsibility of church leadership. With Doctor Dawber's permission, excerpts of his talk are herewith presented.

- Editor.

One thing we need to remember is that the problem of the Japanese American must be seen as part of the total problem of war. So long as we have war in the world, some race in the United States will be haunted with the fear of discrimination. That is why we must get rid of war. But let us not think that we can bomb our way to brotherhood. Peace is finally a matter of the heart, and not of the fist. Peace is a matter of human relations; it is a question of Christian fellowship ... All our political strategy, our trade agreements, our national alliances are but a shallow deception and will lead to another and more desperate plight than the present one unless there is above and underneath them all a deep-seated desire to achieve this Christian relationship among people . . .

The second demand is that we recognize that the issues involved are deeper and more far-reaching than that of the relationship of the people of Japanese ancestry and Caucasians. The issue as it has arisen in that realm must be seen now as a larger opportunity to make possible in the United States relationships among all races that will stand the light of God's judgment day . . . If we are willing to meet that issue of the Japanese American and Caucasian now in the true Christian spirit, we shall be able to make a profound contribution to the whole

question of race relations in the United States and the world.

The third demand is that we realize our mutual interests. The mutuality represented here is the most precious thing in the world--our common Christian faith . . . It is the only unifying force that exists in the world. In periods like the present, and in view of the sad experiences that are still vivid in the minds of some of you, the thought of the unity of our Christian faith comes as the one great hope, the tie that binds, the link in the chain of human relations everywhere.

The fourth demand is that of giving a practical demonstration of this common faith. We are not here merely to pay lip service to an ideal. . . We are here to determine not only the future of the American Japanese church but of the whole Christian Church. This is a bold claim, I fully realize, but I am constrained to believe that what we may do here during these two days may well make history for the whole Christian Church in the United States. Again the question that arises is "Dare we be Christian?"

. . . Those of you of Japanese descent must be willing to surrender much that you have enjoyed in the realm of Japanese social life. It will require that you be willing to try out at least that larger social integration in Caucasian society. I am fully aware of the sacrifice that such a program involves, but such sacrifice is Christian. "He that would save his life shall lose it, but he that would lose his life for my sake and the gospel's shall find it." Many of you have already demonstrated your willingness and ability to do this.

. . . The test is also upon us. The success of such an integrating process as we are now



advocating lies also at the door of the Caucasian church. Its ability and willingness to meet this test is something we may well ponder and pray over. We have a right to be encouraged by what has already been done by many Caucasian churches. The coming year will require that the number of churches that will extend the hand of Christian fellowship in order that the resettled people may become members must be increased many fold.

There will be situations where it will be impossible to carry out this kind of program and it will be necessary to establish Japanese American churches. In some cities, as in Denver, there are old established churches for those of Japanese ancestry. Here is another kind of sacrificial test. This will have a primary bearing upon those who are charged with national and regional administration for the denominations. Will they be willing to enlarge the area of interest and membership of these churches to include those of other denominations and to operate these churches on an interdenominational basis? If not, then there is danger of a repetition of the old tragedy of denominational competition....weakening the ties of fellowship and unity that have been built up in the interdenominational churches in the evacuation centers ....

We meet to give demonstration of our Christian faith by planning right now, in the midst of all the prejudice and opposition, the future of the Japanese American religious life, and for Caucasian and Japanese alike, those relationships that will mean a more Christian church, a more Christian society, yes, a more definitely Christian American way of life. If in this conference we can lay the foundation for that new and better relationship, it will constitute one of the high peaks of Christian achievement in the United States.

There was a joyful Christmas at the Relocation Centers, thanks to the Christmas presents sent in from Christian folks "outside". Last year, the Home Missions Council published an attractive leaflet entitled "America's Biggest Christmas Party," describing the "unexpected joy for 'Americans with Japanese faces.'"

Keep in touch with the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.

## Wooster, Ohio

"Rebuild the world spiritually," was the cry of 500 North American students who gathered at the College of Wooster, Wooster, Ohio, during the Christmas vacation, December 28, 1943 to January 3, 1944.

Never before in the history of the Student Christian Movement of this continent had a conference of students considered the unity of Home and Foreign Missions as did the Student Planning Conference on the World Mission of the Church at Wooster. Also unprecedented was the emphasis given at the conference to the Christian vocations other than strictly "missionary" field.

"There is an accent on Japanese Americans in all discussions," remarked an observer, and he was right; for though there was no platform presentation on the problem of Japanese Americans, a concern for them was expressed by practically every speaker and in all seminar groups. In fact, it seemed impossible to discuss the future as well as the present of the church without facing the dynamic challenge presented by the relocation problem.

It was singularly satisfying to see Nisei students walking across the conference grounds or participating in discussions without any special recognition bestowed upon their ancestry. They were just American students like all the others.

The present student generation is a generation of serious thinkers. It has to be, because it grew up during the period of disillusionment and now it is going through another World War. It has few illusions. It thinks realistically. But it sets its goals on a higher plane without compromise. Though this seems paradoxical on the surface, it is a practical program in the minds of the students who came to Wooster. They have gone back to their campuses now to do, among other things, what they can in relocating more students.

Christianity is still a living factor in the war-torn world.

A report of the Wooster Conference will soon be available at the Student Volunteer Movement, 156 Fifth Avenue, New York 10, N.Y. It will be published under the title of "The Christian Reconstruction". 50¢ per copy.



## Washington, D. C.

Rev. F. Nelsen Schlegel  
Exec. Secy. Federation of Churches  
Washington, D. C.

Some 130 evacuees have taken up residence in Washington in the past nine months. Many of them are employed in government offices where they have been given full civil service ratings. Others are doing excellent work in various private offices and industries. A recent statement of the W.R.A. office here indicated much wide employment among them as is suggested in this list: beauty operator, photographer, dressmaker, cook, domestic, optical bench worker, laboratory technician, retail vegetable salesman, farm work, auto body and fender helper, practical nurse, baby nurse, poultry raising, government stenographers, accounting, marketing specialists, commercial artists. The War Manpower Commission has approved the Washington Relocation program, and more evacuees are coming into the area every week.

At one time last fall there were fifteen young Nisei doing secretarial work for the Washington Community War Fund. Their services were so fine that one of the officials of the War Fund in a small group meeting declared, "Our only regret is that we have to let these young women go back to work for the government soon".

A Washington Federation of Churches Committee to assist Japanese Americans who were coming to Washington was set up last April. Its principal work for several months was to find housing in this crowded city. Attention was also given to some of their social needs, and to the matter of public relations. Miss Barbara Briggs, of the Federation of Churches' Department of Social Welfare, has been the committee's secretary, and she has rendered conspicuous service to the evacuees, finding rooms for scores of them and appearing in their behalf for talks before church and civic groups. Social gatherings have been arranged for some of the Nisei in Washington, notably by the Baptist Student Union, and leaders in the Friends International Student Union, and leaders in the Friends International Student House.

The evacuees seem very happy in their life in Washington. Six of the young women recently rented a furnished house in a quiet residential area, and have gone to house-keeping for themselves. There have been

several marriages among those who have come to Washington in recent months. Miss Toshiko Menda became Mrs. Robert Ota at a pretty wedding attended by about thirty other Nisei last November. The couple had become acquainted at Tule Lake, and came to Washington at different times. The Asaka family, mother and father and three small boys, are getting along fine on a farm near Olney, where two of the boys are having a good time in the grade school. Mrs. Asaka's sister, and then her brother, came on recently also to work in private industry in Washington. Several of the young people have joined Washington churches and have entered enthusiastically into congregational life.

The Washington Field Office of the War Relocation Authority has little difficulty in finding employment for evacuees who want to come to Washington. The principal problem in the past in this area has been to find proper housing. One of the immediate tasks faced by the Washington Federation of Churches' committee is to reorganize its work, and then to seek the establishment of a hostel and to enter more extensively into the work of assisting the evacuees here in making necessary social and cultural adjustments.

The address of the Washington  
Federation of Churches Committee  
is: 1751 N St., N.W.,  
Washington, D. C.

## Family Resettlement

For the past month or two the W.R.A. field offices and local resettlement committees have not been as busy as they were during the summer and fall of last year. For one thing, the travel restrictions which curtailed civilian trips during the holidays were more strictly applied to the evacuees. For another, winter is not a season favorable for moving. With the coming of spring, the movement will pick up momentum again, or it should. It is hoped that receiving groups will make plans now for more family resettlement.

To see what has been the general experience in regard to family relocation, we visit a "typical" midwestern town and do our own fact-finding.



Greater Cleveland, with its more than a million people, has found it easy to absorb almost 800 persons of Japanese ancestry, among whom are included about 106 families and about 80 Issei. . . .

Housing has been accomplished by these people in several ways. A wife will work as a domestic, providing free room and board for herself and her husband who works out, or a couple will rent an apartment and the wife will keep house. There are some cases where the couple both work out and leave the children at a nursery during the day. Among the Issei and their families, the mothers usually stay home and the children all hold jobs or go to school.

Types of residences vary from a room in a well-to-do home where the wife works as a domestic, as has already been mentioned, to one or two-family homes leased or purchased by the relocatees. Families live in apartments in large apartment houses; in flats or duplex houses, or in converted attics of larger homes.

This is not to say that a family can come into Cleveland today and have a house to move into tomorrow, although in one or two rare cases this has happened. Housing is tight in Cleveland and incoming families must be content to live in less desirable temporary quarters until they can make contacts and decide where they would like to live.

There is, however, no discrimination as to neighborhoods. Schools, hospitals, medical care, recreation facilities and the like are available to all regardless of ancestral derivation.

The early arrivals have created a mass of good will. New settlers should take advantage of it immediately.

To give you concrete examples of how families settle down in Cleveland, we have asked Rev. Tajima, who is known to many readers as a pastor in Pasadena, California, and also at Gila River, to tell us how the evacuees are getting along there:

### *How We Fare in Cleveland*

Rev. Kengo Tajima

My wife and I arrived in Cleveland on May

25, 1943. Mr. Franzen of the Hostel met us at the depot, but the Hostel was not open yet. He secured hotel reservations for us, but the rate scared us. Then a girl in the W.R.A. office told us of a party who had a room to rent. We talked to her on the phone, was told that it was on the third floor, was not well fixed or cleaned, but we said we only want some space under a roof and we would clean it ourselves. We just got her consent to come there and, without asking the rental even, we hired a taxi and went. This was one of the good church people who opened their homes for the resettlers. It was the Cleveland Church Federation and the churches, which responded to the appeal of the W.R.A., that had opened the way for the early resettlers. Thanks to their incessant efforts and the good write-ups which the local press gave from time to time, the public has now become conscious of the W.R.A. resettlement program, and after six months we are now able to rent houses or rooms, if there are any, by going to places advertised in newspapers.

We were very fortunate to have come to this house, for although we had to put up in the garret, there is a small kitchen on the second floor which we could use to ourselves. We could use a part of the refrigerator belonging to the owner. In fact, we are invited to use the whole house as if in partnership with the owner.

Before very long a bedroom on the second floor was vacant and we were invited to move down there. Then the happiest thing came about. We were able to invite friends in the center to come out, live in this garret for a week or so while they look for employment. This summer three families were resettled in Cleveland in this way. This was helping the work of the Cleveland Hostel, for ever since it was opened in early June it was more than full all the time.

These families and other families that resettled in this area through the Cleveland Hostel are all happily situated now. The first party that came took a week to survey the locality. He is an expert nurseryman. Meanwhile the W.R.A. regional office was canvassing the field for him. The Sunday after his arrival he met a prospective employer. They



agreed on terms and they went to church together. Monday he started to work. Just a month later his family--wife and three children--arrived, their living quarters being prepared meanwhile on the premise where he works. The second floor of a large garage was fitted for apartment, bedroom, kitchen, parlor, hot and cold water, etc. Two older children--boy and girl--registered in the South Euclid High School and the younger one, a girl, entered an elementary school. From the very first they were warmly received. Sundays they go to a nearby Methodist Church Sunday School. The boy found a chum friend in the son of a neighbor and most of the time out of school they are together. Altogether they are glad they came.

The second family to come were man and wife and a son ready to start college. The next day after arrival they called at the W.R.A. office where they were shown a number of positions. Miss Powell of the office telephoned to a party who came right away to interview them. They were found too meagerly experienced for the position. One requirement was to milk cows, which very few Japanese people could do. Another one suited them and they are now living and working with a family in the Shaker Heights district. The son is admitted to Cleveland College, but he is to start the regular course in February.

The third party to resettle by way of that garret were a man and wife. They found a home where the wife works as cook and her husband just eats and lives. He works in a store downtown as stockroom hand. They should be saving all his earnings and part of her wages. Many Cleveland people who hire domestic workers live in large houses and people who work are given good living quarters, separate apartments upstairs usually. Young people can easily get room and board by offering service in the kitchen or care of children nights, and many girls who work in offices or factories avail themselves of this opportunity, which supplements their earnings in no small measure.

It isn't easy to rent houses. Houses for rent are too scarce. But relocatees are renting houses cooperatively. Somehow they settle down. Children and young people who go to public school are well accepted. No discrimination. For many the Hostel is the home to come back to off-days. The Y.W.C.A. Inter-

national Institute is opening its house for young people for gathering and eating together. The Issei meet there twice a month for social get-togethers. The Christian Issei hold their own services two Sunday afternoons in a month in the Old Stone Church on Public Square, where all street cars and buses come. Oh, the joy of riding on the street car morning and evening to and from our work!

From Mr. Tajima's story two things are evident: family resettlement is possible and desirable, and it requires more patience and preparation than individual relocation of young people.

Family relocation is desirable because unless the whole family lives normally, "living in a normal community" does not fulfill its significance.

When we think of the children who grow up in a relocation center, the resettlement of families, as families, seems more urgent and important.

A desire for relocation, however, will have to begin with the families in the centers.

Their plans must be their own. But we can assist and cooperate.

Agencies in touch with the families will try to obtain as complete information as possible about every individual member of the family.

Those who desire to cooperate, particularly of the churches, and more especially women of the churches, will have a lot to do in helping a family resettle. They could, in cooperation with the War Relocation Authority and a local resettlement committee, find suitable housing for the family, arrange for the employment of employable members of the family, endeavor to integrate the individual members of the family into the activities of the church, prepare the local grammar and high schools for the children to enter.

For further information, address the Committee on Resettlement of Japanese Americans, 297 Fourth Avenue, New York 10, N. Y.



## The Outlook From a Relocation Center

ANNE O'HARE McCORMICK

On land borrowed from the Pima Indians in south central Arizona a strange new city has arisen in the past year and a half. It looks like a cross between an American military camp and an Oriental town . . . .

Most of all the settlement looks like an oasis in an endless desert of sand, sage, mesquite and giant cacti . . . .

Here is a collective farm larger and even more collectivized than the Soviet "gigant" planted not in the fertile plains of Russia but in an arid and savage valley where the Indians a long time ago carried water from the Gila River to grow patches of wheat and corn . . . It is leased by the Government from the Gila Indian Reservation for \$20 an acre for the ground and \$4 for the water and now yields \$250 worth of produce per acre. . . .

Although a completely Japanese community with a present population of about 10,000-- the fourth largest town in Arizona-- the population had little in common when it was transferred here but its race and its fate. It was composed of aliens and citizens, rich and poor, farmers and professional people. Most of the young had attended public schools and did not speak Japanese. They quote with feeling the homesick cry of a child when he arrived at the settlement. "Mother," he said, "I don't like Japan. I want to go back to America."

This expresses the general sentiment of this isolated and homesick colony. The people want to go back to America. The great majority are citizens and citizens who have chosen in the depths of their unhappiness as evacuees to remain in the United States.

But the process of relocation is slow, not only because it is hard to find work and welcome for the loyal Japanese but because they are kept where they are by their own fears. The feeling against them is so strong in California that few hope to return to their former homes. They look toward the East, particularly to the agricultural States of the Middle West, for opportunity to re-establish themselves. But the wise and far-sighted farmer who is head of the camp council . . . observes that as time

goes on the abnormal life of the evacuees as wards and boarders of the Government makes them more timid and dependent. At first they were embittered. To be uprooted from their homes and confined as enemies while Germans and Italians were left free unless convicted of disloyalty made many prey to Japanese propaganda . . .

Both they and the Government know that there is no solid legal ground for holding them in detention. If they were politically organized and less frightened they would fight for their civic rights . . .

We are going to have more Japanese American citizens. They cannot be permanently interned. . . . The problem will remain complicated by the fact that these unwanted citizens impress everybody by their industry, their honesty and their stoic endurance of hardships. The director of the Rivers project, L. H. Bennett, a California manufacturer, and all his subordinates testify to the good citizenship and the good spirit of the evacuees. They have made the desert bloom, and between the philosophic old and the hopeful young they put an extraordinarily cheerful face upon their tragedy. And this in turn puts a special responsibility for a job of home-front education on America in general.

- N. Y. Times, Jan. 8, 1944.

## Patrick Noda

Further encouraging evidence that Nisei are being accepted into the professional field is learned with the recent publicity given by the Des Moines Register to Patrick Noda, 23-year-old Japanese American, who has been accepted as principal of the Galt High School in Iowa.

Late in the summer Noda ran his own want ad in the Des Moines Register and Tribune, to which he received 20 replies. In his answer to these, Noda stated his race. Very quickly the correspondence melted down to two schools--and one of those was at Galt.

The young principal teaches classes in English, history and bookkeeping. He went there from the Granada, Colo., relocation center. His prior scholastic work was at the University of California at Berkeley, and Central College, Pella, Iowa. - Des Moines Register, Dec. 5, 1943.



## What Resettlement is and is Not

To clarify confusing and confused notions that the public seems to have concerning resettlement, the following information has been prepared by the staff of the Committee on Resettlement of Japanese Americans.

- Editor.

- I. Resettlement is the expressed desire and program of the government, being carried out by the War Relocation Authority, a civilian agency created February, 1942, by an executive order of the President. It is part of the nation's total war effort.
- II. Resettlement is also the expressed desire and program of the Churches, both Protestant and Catholic. A booklet containing official pronouncements of 20 religious bodies will be published shortly by the Committee on Resettlement of Japanese Americans.
- III. Resettlement has no connection with prisoners or civilian internees of war. Prisoners of war are combatants of the enemy's armed forces captured during the course of war. They are confined in prisoners of war camps and their treatment is governed by the famous Geneva Convention. The International Red Cross and the War Prisoners Aid of the Y.M.C.A., and the churches are at work for them.

Civilian internees of war are those nationals of enemy countries whom the Department of Justice apprehended following the outbreak of war and who are detained in the internment camps. Individual hearings were conducted to prove their guilt or innocence. They are under the jurisdiction of the Department of Justice, not of the War Relocation Authority.

It is wrong, therefore, to think or speak of resettlement as "releasing the Japanese internees."

- IV. Too often the designation "Japanese" is applied to the evacuees who are Americans. It makes a great deal of difference in the attitude of the public and of the evacuees if the correct designations are used uniformly by all individuals and

organizations working on resettlement.

The majority of the evacuees with whom our resettlement program is concerned are Japanese only in ancestry. When the word "Japanese" is used, therefore, it implies only their ethnic and racial background and not their nationality.

Correct designations are:

"Americans" or "American citizens".  
"Americans" (or "American citizens")  
of Japanese ancestry, descent, etc.  
"Japanese Americans".

Incorrect are:

"Japanese" or "Japanese citizens".  
"Japanese internees", "prisoners", etc.

The word "Nisei", meaning the second generation, is used frequently. It is short and convenient. It is used among the Japanese Americans themselves. But it ought to be used less and less.

The words "evacuees", "relocatees", "resettlers", are freely mentioned. They, too, are only temporary designations. The sooner there is no need of these words, the better.

"Meet John Ohara" is the normal way of introduction.

- V. Resettlement includes evacuees who are not American citizens. Their only reason for being aliens is the immigration laws of the United States.

In assisting them relocate into a normal community, it is important to remember that they are eligible for resettlement because, though technically aliens, they are Americans at heart and have been "cleared" for resettlement by the W.R.A. Remember that others who are not eligible for relocation are either in internment camps or at Tule Lake.

- VI. Tule Lake is a segregation center. Prior to the segregation movement in September and October of 1943, intensive questioning and individual hearings were conducted in the Relocation Centers to determine who



should be placed at the segregation center. Some 17,000 persons are there now, and they are in four categories:

- (1) Aliens who requested repatriation and citizens who requested expatriation to Japan.
- (2) Those aliens who did not give unqualified pledge to abide by the laws of the land, and citizens who failed to pledge unqualified allegiance to the United States.
- (3) Those individuals whose Intelligence records indicate that their relocation might disturb the security of the nation.
- (4) Members of the families of the individuals in the above three categories. Children who were under 17 were not required to file a questionnaire return. They place family ties above other considerations, but due to their age, many of them had no choice. This fourth category comprises about 26 per cent of the 17,000 at Tule Lake.

The relocation program does not extend to the people at Tule Lake.

VII. Draft status of the Japanese Americans, though not directly connected with resettlement, affects it vitally. This is the present situation.

The United States Army accepted volunteers for an all Japanese American Combat Team. Over 5,000 volunteered.

Others of draft age who preferred to be inducted into the regular Army are at present in Class 4-C, the status of enemy aliens. Many hope that regular status will be restored to this group of American citizens in the very near future so as to correspond with that of all other eligible citizens.

Women can join the WACs, and some have already done so; also the Cadet Nurse Corps.

Keep your eye on the 100th Infantry Battalion of the American 5th Army in Italy.

VIII. Resettled evacuees are free individuals, like the rest of the people. But bear in mind the following regulations - If they change addresses, they must notify the W.R.A. If of draft age, they must keep the Draft Board advised of any change of address.

Alien evacuees comply with regulations issued by the Department of Justice governing their conduct. Consult the United States Attorney in the district in which they reside.

#### RECOMMENDED READING

"70,000 American Refugees - Made in U.S.A.", by Truman B. Douglass. Price 10 cents.

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by the

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# RESETTLEMENT BULLETIN

February 1944

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*Beeson*  
*Traveler's Counselor*  
An Editorial:

## "TO THE 96"

The War Department's casualty list of January 20, 1943, with figures of 96 Japanese Americans killed, 221 wounded, and 17 missing in Italy, was an announcement which bore no special meaning to the casual reader. But to those who have watched its performance with breathless anxiety, the 100th Infantry Battalion is the spearhead of fighting loyalty to the land of their birth. We dedicate this editorial to those who gave their lives on that front.

What were your thoughts as you entered the battle which ended your lives? You believed you were doing your job. But when you were not facing fire and steel, you thought of your folks at home, as all soldiers do.

You were the men who made up the National Guard Unit in Hawaii, because you wanted to guard your home-land, Hawaii; and with Hawaii, the mainland of the United States. But because the enemy that attacked you was the country of your ancestors, you and your brothers lost the right to serve your country for a while.

Yet the sense of fairplay and justice did not die completely. Impressed by your determined demonstration of loyalty, the country of your birth accepted your services and the 100th Infantry Battalion was born when thousands of Japanese Americans volunteered for combat training.

When you first signed up for the combat team, you knew how slim were your chances of coming back. But your country was worth your blood.

You were the first to go to an actual battlefield, and you shared in the honor of being the first Americans to land on enemy territory.

Your pride must have been great. They called you "the laughing battalion," because you went into the fighting with a smile. You laughed in the grim business of war. It was natural, because for you the responsibility was also a privilege you had fought for and won. You were happier than others.

But now you will laugh no more. Where you marched but yesterday stand white crosses. Your comrades in the hills beyond guard the soil in which you rest. Rest in peace! No one can give his country more than his life, and you have done that.

Like all other loyal Americans, you wanted to keep your country free. The freedom for which you died fighting will be a lasting reality only as we establish human freedom both within and without the United States. You knew that very well. Since you who died are saying that, we shall not forget it.

We shall here at home live and work for that for which you died - for freedom, the rights of your parents, brothers and sisters, and all others whom you loved - the rights of life, liberty and the pursuit of happiness.

## Selective Service for Nisei

Once again, Japanese Americans will be called for military service, the same as all other Americans. This announcement was made by the War Department on January 20, 1944. It is widely known that the excellent showing of Japanese American volunteers in combat and training influenced this latest decision of the government.

Induction will apply to males of 18 to 37 years of age who are qualified, regardless of residence.



# God's Design for Living, or

# Americanism and Christianity Begin at Home

by Dr. Albert Edward Day, First Methodist Church, Pasadena, California.

The following are excerpts from a sermon given by Doctor Day on November 7, 1943. Permission has been obtained from him to reproduce them in this issue. - Editor.

God commandeth men everywhere to repent of their sins against brotherhood; the Army and Navy to repent of their Jim Crow regulations; the Red Cross to repent of its surrender to superstition by its segregation of Negro blood in its blood banks; industry and labor unions to repent of their racial discrimination on the assembly lines in American factories; the Methodist Church to repent of its isolation in a separate jurisdiction of Negro Methodist churches and their pastors; Southern states to repent of the absurd lengths to which their orthodoxy of white supremacy has led them, by enacting statutes which require for Negroes separate busses and bus drivers, separate teachers and schools, separate hospitals and prisons, even separate boxes on which passengers step on entering trains and separate Bibles in the court whereon they must swear to tell the truth the whole truth and nothing but the truth!

But we, Californians, should not waste any time repenting of the sins of the Army or Navy or the Red Cross or of industry or of the deep South. This is not repentance; that is accusation. It is accusation of the most unjustifiable kind, the kind in which, in the language of the proverb, the pot says to the kettle, "You are black;" or, in the idiom of the New Testament, it is the folly of the man with the huge plank in his own eye who is greatly agitated over the little splinter in some one else's eye. Repentance means turning from the ungodly, un-God-like way in which we ourselves have been walking. It is folly to evangelize others until our own hearts are right.

One of California's sins against brotherhood is in her treatment of and her attitude toward the Orientals. After Pearl Harbor, under the plea of military necessity and national safety, one hundred thousand Japanese were uprooted from their homes, were exiled from their business and, without a single crime being proved against them, were deprived of their liberties and incarcerated behind barbed

wire fences.

The deed is done. Much as I think we shall in the days to come regret it, I am not here to condemn those who instigated and executed it. It is one of those things which can happen in a time of peril. America was frightened after Pearl Harbor. Our navy was crippled; how badly we did not know. Treachery had destroyed our faith in anything Japanese. We were apprehensive whenever we saw a yellow face or a flat nose. We knew some Japanese were still Japanese in their sympathies. Action seemed imperative. Time was of the essence. We believed we could not afford the risk involved in attempting to sort out the disloyal from the loyal. Mass removal for a certainty would eliminate danger. We could not toy with uncertainty. There was excuse for what happened.

But there is no excuse for what is happening now. There are not only a few fanatics at work here and there. There are well organized efforts to exclude all Japanese from California forever and to deport them from America, amending the Constitution if necessary to make legal so great a sin against brotherhood.

The reasons offered for such action are not such as will stand scientific investigation nor can they commend themselves to the conscience of any man who wants to walk God's way.

The whole business of race is badly overdone.

The real differences which separate men are differences in culture and training. Japanese culture and training have been wrong in many respects -- wrong politically, wrong morally. They have had some wrong national and international ideals. So have we. So have our Allies. The way to change the situation is not by exterminating the Japanese, any more than it is by exterminating Americans or British or Russians, but by changing



ideals through culture -- through education, art, religion.

American culture and Christianity have already wrought effectively among the second generation of Japanese who are American citizens. By ancestry Japanese, they are American in spirit and often Christian in their outlook. That is a matter of record. They have been a credit to our country. There has never been a crime problem among them. They have been conspicuously honest in business. They were never dependent upon the WPA or the PWA, or any other alphabetical means of redemption from poverty. Their cleanliness is proverbial. No group has made more far-going concessions to overcome prejudice. They are industrious. They have made many a wilderness blossom as a rose.

It has been charged that they are unassimilable. We are largely to blame for that. We have refused them services in barber shops, hotels, restaurants. By an Alien Land Act we made it difficult for them to root in rural communities. By social pressure and restrictive legislation we compelled them to live in Little Tokyos.

The record of these citizens of Japanese ancestry since the outbreak of the war, in spite of the denial of their rights as citizens, their loss of home and business, their incarceration behind barbed wire, their many temptations to lose faith in American justice and democracy, has nevertheless been exemplary. From these Japanese, born in America, growing up under American culture, touched by the influence of Christianity, we have every reason to expect in the future what we have had in the past -- a worthy citizenship, law-abiding, courteous, loyal, energetic, faithful.

The real question before us is not of their loyalty to America, but of our loyalty. Do we believe in the Constitution, with its clearly defined conceptions of justice and freedom? Do we believe in the Bill of Rights? Do we believe in Democracy? Do we believe that every individual has a right to be judged by his own performance? Do we believe in equality before the law regardless of race? Governor Carr, of Colorado, said, with devastating truthfulness: "If we do not extend humanity's kindness and understanding to these people, if we deny them the protection of the Bill of Rights; if we say they may be denied the privilege

of living in any of these forty-eight states, without hearing or charge of misconduct, then we are tearing down the whole American system."

It is not a question of their capacity for Christianity. Nearly half of the evacuees are Christians. It is a matter of our denial of Christianity. Bishop Kern, of the Methodist Church, himself a southerner, has said something which every one of us ought to take to heart: "You may have race prejudice if you want it; you may have Jesus Christ if you want Him. You can't have both."

## Rochester, New York

by Mrs. R. M. Corbin,  
Chairman, Rochester Committee.

The War Relocation Authority, having heard of the work of the Rochester Committee for the Resettlement of Japanese Americans, has recently investigated this section and has found jobs available, and the community as a whole, friendly and anxious to have evacuees come.

There are, within the city, a wide variety of industries requiring both skilled and unskilled laborers; draftsmen, engineers, and other skills. Also in the city, there are the University, with its Arts courses, the Eastman School of Music, and technical schools.

The surrounding territory is of soil of various types; to the east there are muck lands, to the north along the lake there is a wide belt of finest fruit lands; to the south the hills and grapes. Diversified farming and dairying come into their own. Through this section there are several large nursery and seed companies from which specific offers of jobs may come later.

We, as a Committee, agree that housing is a very difficult problem, yet we feel confident, on the basis of offers of homes for students, temporary housing for families, and the limited experience with finding apartments and houses, that the problem is not insoluble if evacuees come in small numbers. We feel, too, that for many, freedom may be worth inconvenience of a temporary nature, and hope that some evacuees will feel that Rochester has enough to offer to make it worthwhile to come to us and make their home among us.





# Christmas Parties at Relocation Centers

GIFTS FROM

Of all the gifts we've ever received  
And of all we'll ever get  
We will treasure most the ones from you  
You, whom we've never met!

## MANZANAR, California.

CHRISTIAN GIFT COMMITTEE. - The sending of Christmas gifts by the Protestant Churches to the various relocation centers last year, and again this year, is one of the most realistic showings of the Christmas spirit ever given. Last year the gifts arrived and were distributed soon after a very ominous incident which disrupted the life in the Center very much. It is generally acknowledged that the advent of the Christmas season, and the disposition of the gifts, were the biggest factors in causing the return of normal life at Manzanar. A study of the groups who donated the gifts indicates that the following were most largely represented, in the order given - Methodist, Congregational-Christian, Brethren, Protestant Episcopal and the Young Women's Christian Associations.

## TOPAZ, Utah.

CENTRAL UTAH PROJECT. - I have the honor in behalf of the residents of Topaz in thanking your organization for the many gifts sent us. We feel most kindly to you for making our Christmas Season a joyous one, and for your constructive contribution in uplifting the morale of our people in these troubled times.

TOPAZ PROTESTANT CHURCH. - Enough Christmas gifts were received to make up packages for 2,000 children in the Center, up to 16 years of age. About 350 societies and individuals sent us gifts, in the form of presents and money. The main organizations sending gifts were the Methodist and United Brethren Churches.

## JEROME, Arkansas.

COMMUNITY CHRISTIAN CHURCH. - Approximately 250 packages have come in privately and about 140 through various church organizations, namely Methodist, Church of the Brethren, Evangelical, Presbyterian, etc. We have written a letter of thanks to all these people, but some of the senders have written insufficient addresses and a few letters have come back. We do not know what to do about it.

## AMACHE, Colorado.

GRANADA CHRISTIAN CHURCH. - The people all expressed their appreciation for the gifts sent them by their Christian friends, and the children were overjoyed. Our Sunday School children brought white gifts of money to the Christmas night program, which totaled \$68.00. This money was sent to an orphanage in India. They also sent gifts to a crippled children's hospital in Denver. In this way, we felt that we would be fostering the spirit of giving in a missionary program among the children instead of their being just recipients.

## TULELAKE, California.

CAMP TULELAKE. - Gifts are still coming in from all parts of the United States; 4,125 young Japanese Americans, 15 and under, received gifts.

## POSTON, Arizona.

THIRD CHRISTIAN CHURCH OF POSTON.- We are happy to report that there were ample gifts for all the children, from babies to High School age, approximately 1,000 in the entire center. It truly has been a wonderful Christmas for the youngsters this year.



Our eyes will fill with tears of thanks  
 For the kindly thoughts behind  
 For we know in you we've found a friend  
 You're a friend to all mankind.  
 - Lily Matsuura

# *Thank you Letters* to

Page 5.

## *Home Missions Council of N.A.*

FIRST CHRISTIAN CHURCH OF POSTON. - The gifts, as you may know by this time, were distributed among the children of the community irrespective of their religious affiliation. In each block party it was made clear that the gifts were from the Christian people on the outside. The fact was also made known through the newspaper articles published here. The residents, regardless of their religious faiths, immensely appreciated the thoughtfulness of the American Christians. The good it did cannot be shown by figures by nature of the thing, but I am confident that it greatly heightened the morale of the residents and showed clearly the goodness of the Christian people who truly believe in the Fatherhood of God and Brotherhood of man.

McGEHEE, Arkansas.

ROHWER FEDERATED CHRISTIAN CHURCH. - Gifts were sent in from outside friends. The Home Missions Council assigned to the various denominations the responsibility of providing gifts for different centers. Our center received the bulk of gifts from the American Friends Service Committee and the Reformed Churches of New York State. Other gifts arrived in care of the Community Activities.... We encouraged all recipients to begin friendship correspondence through this contact wherever possible.

RIVERS, Arizona.

CANAL CHRISTIAN CHURCH. - We held a special Christmas program at the outdoor stage on Christmas eve. Dickens' "Christmas Carol" was dramatized. The Nurses' Aides sang Christmas carols. At the conclusion of the program Santa Claus appeared and handed the gifts from Christian friends on the outside to the block managers. The community council chairman explained how these gifts came and from whom they came. Then the Block Managers took the gifts to their respective mess halls where they held their own Christmas parties. Some parents shed tears of gratitude as their children went forward to receive their gifts from Christian friends on the outside. These gifts were mute testimony that there were many friends -- thousands and thousands -- on the outside who are in sympathy with us, and that the outside world is not as hostile to us as some papers and propagandists seem to make it appear. Our hearts were really warmed and took on new courage.

RIVERS CHRISTIAN CHURCH. - The Christmas Present Committee in behalf of the Gila River Relocation Center wishes to thank you for extending to us your warm Christian friendship with gifts and by your prayers. The thousands of gifts sent to us were distributed in the thirty-three blocks of our camp. My, how the children rejoiced when Santa Claus made his appearance! Not only children were made happy, but parents, lonely widows, bachelors, young men and women, also experienced the spirit of Christmas joy. One bachelor said, "I have been in America thirty years but this is the first time I have received a gift from a Christian."

The Y.W.C.A. and the Girl Reserve Clubs of the Sherman Institute in Riverside, California (a government Indian School) sent gifts at Christmas time to the Girl Reserve Clubs in the relocation centers.

"I got a package with magic black-board for Christmas. I like it very much cuz it spells the animal name. Thank you." (Don, age eight).



## Personalities in Washington, D. C.

Mrs. Helen Seo is one of the few Issei thus far relocated in the Washington, D.C. area, but she thinks there is room for many more and that they would have no trouble in finding jobs. She and her son Henry came to Washington in June from the Minidoka center and both are employed by one of the nation's most famous news columnists, Mrs. Seo as cook and housemaid, Henry on the farm a short distance from the city. She was similarly employed prior to evacuation, working at Beverly Hills, California, and Seattle.

Mrs. Seo will never forget her first day in Washington. It was hot and humid and she was tired after the long trip East. It was a pleasant surprise, therefore, when her employer took her to the farm where she spent the entire summer. Thus she avoided most of the Washington heat, and came back to the city in September, in time to enjoy beautiful fall weather. Henry remained on the farm.

Mrs. Seo is happy in her new surroundings and said that for the first time since evacuation, she feels like a normal person. She appreciates the kindness of her employers, and has found folks in Washington helpful and considerate. If her son decides to settle here after the war, Mrs. Seo will be perfectly content to remain in Washington permanently.

With six members of the family successfully relocated, the Kobayashis of Poston have proved to their own satisfaction that life "on the outside" is not as difficult as they were led to believe. Five sons and a daughter of Mr. and Mrs. Sahichiro Kobayashi have left the center during the past year and the parents expect to follow their example as soon as a suitable opportunity presents itself. They operated a poultry farm at Santa Ana, California, prior to evacuation.

The boys went out first, and in August their sister Mary also said goodbye to Poston to take a job as housekeeper in one of the fine homes in Washington, D.C. Three of the Kobayashi boys also make their homes in the Washington area. Fred is teaching judo at the University of Maryland, located a few miles from the city. Joe is also working temporarily at the University as an assistant on the Agricultural Experimental

Farm. Bill works on the poultry farm of Sam Rice, former big league baseball player. Roy has a job at a Toledo, Ohio, defense plant, while James, the youngest boy, is in Salt Lake City awaiting acceptance into the Army Air Corps. He has completed the Civil Aeronautics Authority primary flight training course and looks forward to further Army training.

Mary, youngest of the family, and last to relocate, is working to accumulate funds with which to complete her college course in interior decorating and home economics which she started at Santa Ana Junior College. She likes Washington and has had no difficulty in adjusting herself to her new surroundings. She usually spends her days off with friends or rides out to the University to visit her brother Fred.

"At first I was a little homesick for California and particularly missed the sunshine. However, people are very friendly here and I have made many new friends. It certainly is a lot better than life at a relocation center."

Kay Onomiya has been so busy since coming to Washington two months ago, that she hasn't even had time to visit the famous sights of the Nation's capital. Now that she has become more settled in her new job and made new friends, she hopes to visit the Capitol Building, Washington Monument, Mount Vernon, and many other historic places.

Kay arrived in Washington on August 22 from Granada center. Before evacuation, she lived in Ukiah, California, and later in Oakland, California, where she worked as a beauty operator. She might never have come to Washington had it not been for the urging of her sister Suzy who came first and then wrote back to tell of the many opportunities here and the excitement of Washington in wartime.

Kay thoroughly enjoys her work as a beauty operator in a fine Washington shop. "I've never been more satisfied in my life," she said. "The Caucasian girls at the shop have been swell to me. We've had dinner parties, gone to the movies, taken walks, and spent a lot of time together."



# National Japanese American Student Relocation Council

by Dr. C. V. Hibbard, Director.

Up to December 31, 1943, this Council had relocated 2099 students and assisted 700 others to enter college. These students are in 43 states, about 400 colleges and, with astonishing uniformity, they have made good scholastic records and been well received.

While a considerable number of colleges throughout the country have been closed to students on the basis of their own policy, a more significant group have been closed by government mandate, because of classified activities which in the opinion of the authorities concerned made it inexpedient for Japanese American students to attend. The government has now modified its policy in this regard, and, save on the Pacific Coast, there is no college or university hermetically closed to Japanese American students by a government order. A special procedure similar to that involved in clearance to work in war industries is required in certain cases, but at this time the only colleges which decline to receive all Japanese American students do so entirely on the basis of their own judgment.

By request, this Council has undertaken to give all necessary assistance to students whose choice of a college or university makes it necessary to secure the special clearance above mentioned. The number of universities requiring special clearance is not very large, but it does include colleges where courses are offered which it would be difficult or impossible to duplicate elsewhere.

It has now been determined to continue the work of this Council, with reductions where practicable, through 1944. Should Selective Service again be applied\* to the young men of Japanese race, the number of students who need the help of this Council will be greatly diminished. The number of students already placed and those being placed from day to day constantly diminish the number of those to be placed. Over against those is the fact that each year there graduate from the Project High Schools students in such numbers that there are likely to be 400 to 500 new candidates each year. There remain older students who for various reasons have not yet been placed in college, or who have deferred college in order to seek employment to

accumulate money for college expenses. There is the need to give continued guidance and help to students already in college who may find it necessary to change colleges as they get into their professional stage or take up graduate work. These latter considerations indicate that the work of the Council should be continued. In the last analysis, the policy of the Council will be determined in large part by the money available (a) to meet the operating expenses of the Council itself, and (b) to assist students with cash grants whose own resources and earnings are insufficient to enable them to remain in college.

## Detroit, Michigan

by Dr. T. T. Brumbaugh  
Detroit Council of Churches.

Here in Detroit and vicinity Japanese Americans are helping to meet the manpower shortage. There are about seven hundred of them in Greater Detroit and four hundred in Ann Arbor. Employers find them good and willing workers and often ask for more from wherever they came from: Poston, Arizona; Manzanar, California; Topaz, Utah, or any other of the dozen such camps in the West. The only trouble we have heard about is over the fact that some of the boys, after getting out of camp and feeling again the glad freedom of American democracy, have left their jobs to join the U. S. Army. I guess no one would call that disloyalty.

But new ones are coming every day to Detroit and the local War Relocation Authority in the Penobscot Building with other government offices, has been finding it difficult to locate them temporarily until they secure regular lodging. Therefore the Detroit Council of Churches decided to do something about it. Rev. Shigeo Tanabe has been with the Council as Chaplain of our so-called United Ministry to Resettlers since last September. He and his wife, who were seeking a home for themselves and their small son, agreed to superintend a hostel if a suitable size and location could be found. Some communities in Detroit objected to neighbors of a different race but finally a large, old residence was secured on East Grand Boulevard. At first the heavy

\*(It is now applied. - Editor)



monthly rental fee seemed prohibitive, but the Friends Service Committee and the Congregational Home Missions board, along with a host of Baptist, Methodist, Presbyterian and other church groups throughout Detroit, rallied to support the project, and it became a reality.

"Fellowship House - Auspices: The Detroit Council of Churches" is the way the sign reads over the door. There are about twenty Nisei living there now and others coming and going all the time. There's a Service flag in the window, modestly showing a single star, though almost every one there has a brother or sister in the service. The house was opened on December first, and soon room-rent at \$6.00 per week gave evidence of early self-support. However, before it could be occupied, it had to be furnished. And furnishing a fifteen room house for lodgers is no small task these days. Nevertheless local committees of Detroit's church women have done wonders with the old structure, and now it presents a cheery appearance both externally and internally to all comers.

And what a beehive of activity Fellowship House has become! Young people are busy at all hours these days, and therefore a regular schedule had soon to be adopted - yes, and even with a curfew - for this is a Christian institution, to say nothing of the need for sleep. What they need in Detroit is a Christian environment and devoted leadership. Rev. Mr. Tanabe's approach to them is genuinely Christian, though non-denominational. Since so many of them are Christians and all are aware of what the Church stands for, it

## In Reply-----

Thirty-five Japanese Americans, native Coloradans and evacuees from the West Coast, registered at the American Red Cross blood donor center, Friday and volunteered to give their blood as an expression of what a spokesman termed "our intense indignation at the reported atrocities committed on Americans in the Philippines," according to the Colorado Times. (Granada PIONEER) 2/2/44

is felt that every congregation in the city should be willing to accept these most recent of Detroit in-migrants into fellowship and into whatever features of the church's life they may find attractive. Already a number of Nisei have brought their "letters" to Detroit churches; some have been recently baptized; some are singing in choirs, and others have identified themselves with Christian Endeavor, Methodist Youth Fellowship, B.Y.P.U., and other Youth groups. The purpose of our United Ministry is of course to integrate them as quickly and as normally as possible into the regular church and social life of the community; and for this we need the full cooperation of Christians and churches in every district where the Nisei are finding homes.

They ask me to assure their friends in the churches of Detroit that "The latch string is out" at 130 E. Grand Boulevard. They want and they need the fellowship of all American Christians, for they too are Americans and most of them Christians too.

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RESETTLEMENT BULLETIN, published monthly, George E. Rundquist, Editor.

by the

COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

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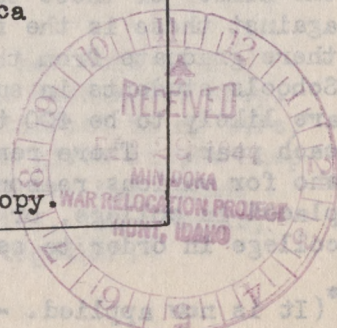
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# RESETTLEMENT BULLETIN

March 1944

NEW YORK

Vol. II. No. 3.

## REPORTS FROM THE RESETTLEMENT FRONT

It is reported that about twenty thousand evacuees have been relocated throughout the Midwest and East. Resettlement is one year old and there are indications that young people are calling their parents to join them.

The biggest change in the picture, of course, was the transfer of the War Relocation Authority to the Department of the Interior in February. Statements by Secretary Ickes and Director Myer are found in this issue. What this transfer means for the future remains to be seen, but for the present there is no change in the resettlement program.

The month of February witnessed one of the most dramatic episodes on the resettlement front. The State Legislature of Colorado was the scene of that drama. Governor Vivian, influenced by pressure groups and newspaper publicity reporting that Japanese farmers were buying up land in that state, called a special session to pass a constitutional amendment designed to keep Japanese aliens from purchasing even one foot of soil in the state. Colorado, our readers will recall, accepted a number of voluntary evacuees until the voluntary evacuation was stopped.

At first, the members of the House appeared willing to pass the amendment. Then three representatives arose to challenge it. One was blind, the second a Negro, and the third had a brother in a Japanese Prisoner of War camp. House and gallery were packed and tense.

Then Dean Paul Roberts of St. John's Cathedral sounded a sober warning: "Fascism starts in an innocent way, with public opinion mobilized against a small group unable to fight back." But the decisive word was uttered by a young veteran of World War II, honorably discharged from the army as a sergeant. He was at Will Rogers Field, Oklahoma, when he was called. Still in uniform, Representative Wayne Hill, 26, spoke briefly and simply. "I am cautioned" he said, "that I will be sorry. I am just as willing to die a political death as I am to die in battle to preserve American freedom." The amendment was killed.

There was another sergeant pleading for tolerance on the home front at about the same time. Much decorated Sgt. Ben Kuroki, just back after a year's service in Europe as a bomber gunner, spoke at the Commonwealth Club in San Francisco. When Kuroki, who participated in most dangerous missions, appealed for a battle against intolerance, it was an inspiration to those who stood by loyal Japanese Americans and for their resettlement.

The revelation of Japanese army atrocities brought out many reactions from the evacuees, both resettled and in the camps. They visited the Red Cross Blood Banks in groups and individually. Camp residents adopted resolutions opposed to the militarists. No outbreak of violence has been reported in areas of resettlement.

Draft of Japanese Americans is affecting the resettlement front. Many are leaving hard won positions. Plans for family resettlement are being altered in some cases. Still on the whole reactions have been favorable both among the Japanese Americans and the public towards the reinstituting of Selective Service for the Nisei. The movement for resettlement, however, is gathering momentum with the arrival of spring.



# WAR RELOCATION AUTHORITY

## TRANSFERRED TO DEPT OF INTERIOR

WASHINGTON, D.C. - February 17, 1944.

The following statements were issued to the press in Washington, relating to the transfer of the War Relocation Authority to the Department of the Interior.

### Statement by Secretary Ickes

"The President has directed that the War Relocation Authority be transferred to the Department of the Interior. I am glad to welcome the Director and staff of the War Relocation Authority into this Department. The Authority was established nearly two years ago as a result of the Army's evacuation of West Coast residents of Japanese ancestry. Since that time, the Authority has worked closely with this Department. Five relocation centers are situated on Interior Department land, one center was directly administrated by this Department until January 1, 1944. As a consequence, I know something of the problems with which the War Relocation Authority has been confronted and have come to appreciate the effectiveness with which these problems have been dealt.

"War Relocation Authority has been confronted with the difficult task of caring for a minority group of enemy ancestry in time of war. To handle this problem with proper regard for the national security and in accord with sound principles of American democracy, the Authority has developed a three-fold program --- 1. Maintenance of all evacuees who require support in properly administered relocation centers; 2. Segregation of evacuees whose sympathies do not lie with the United States into a special segregation center; and 3. Relocation of loyal evacuees as rapidly as possible in normal, productive, American life. This program will be continued and I hope will be made even more effective in the Department of the Interior.

"In carrying out my responsibilities under the order, I intend to keep in mind the need of recognition of the rights of United States citizens regardless of ancestry, the internal security of the United States during war time and the international implications which are involved, and particularly the effect of this program on the treatment of war prisoners and civilians in Japanese hands.

"The Department of the Interior will, I am sure, be able to make an effective contribution to the relocation program. I should be reluctant, however, to assume the responsibilities involved in bringing the War Relocation Authority into the Department of the Interior if I did not know the ability and devotion of the staff of the War Relocation Authority and were not assured that Dillon Myer and the organization he has built up and directed were coming under my direction as a unit."

### Statement by Dillon S. Myer

In commenting today on the transfer of the War Relocation Authority to the Department of the Interior, WRA Director Dillon S. Myer said ---

"The War Relocation Authority was created by the President almost two years ago



to perform a necessary wartime task, aimed at preserving our American democratic principles and at the same time protecting the national security. The program which we have developed to meet the needs of 110,000 American residents, two-thirds of them citizens by right of birth, has had the endorsement of the Congress as well as the executive branch of the government. Our primary objective is to see that it is carried out in the most effective manner. We welcome the resources and facilities which will be available in the Department of the Interior to help us do our job and do it better.

"I know that Secretary Ickes and I can depend upon the continued loyalty of the WRA staff and a continuation of the good relations between residents of the centers and the staff which have been enjoyed in the past."

## JEROME TO BE CLOSED

WASHINGTON, D.C. - February 22, 1944.

Plans of the War Relocation Authority for the closing of the Jerome Relocation Center near Jerome, Arkansas, were announced today by Secretary of the Interior, Harold L. Ickes.

"It has been the intention to close a center as soon as the relocation program progressed far enough to make space available in other centers to accommodate the people who will have to be moved," Mr. Ickes said. "The 18,000 persons who have left the centers under the relocation program now make it possible to absorb the residents of one of the centers without undue crowding."

Secretary Ickes pointed out that the Jerome Center was the last to be established, so development of physical facilities had not progressed as far as at some of the others; its population, 6,554 as of February 1, is one of the smallest; and existence of the Rohwer Relocation Center only 35 miles away with a capacity of nearly 2,000 additional persons as a result of relocation, would reduce the total amount of transportation involved and minimize the difficulties of moving.

The relocation program from Jerome as from the eight other relocation centers will be continued during the spring months and residents will be given all possible assistance in finding opportunities to reestablish themselves in communities outside the evacuated zone. The Jerome residents who have not relocated as individuals or families before the first of June, according to Secretary Ickes, will be moved to other relocation centers, including Rohwer, located nearby; Granada, in Colorado; Heart Mountain, in Wyoming; and possibly others if more space is needed.

Evacuee residents of the Jerome Center, under WRA guidance, have carried on many different types of activity in an effort to make the community as near self-sufficient as possible. During the 1943 farming season, according to Project Director E. B. Whitaker, they produced vegetables and other food crops on 718 acres of land, harvesting a total of 1,170,564 pounds of crops; shipped 15,000 pounds of corn and sweet potatoes to other centers; cleared 200 acres of new land and several hundred acres more of partially cleared land, and slaughtered 1,215 head of hogs raised from feeders, for their own use. In the seven months period between July of last year and February 1 of this year, they have produced 281,900 board feet of lumber and cut 6,006 cords of firewood.

The new Supervisor of the Chicago area office of the War Relocation Authority is Mr. Vernon Kennedy. His address is 226 West Jackson Blvd., Chicago 6, Illinois.



## Letters to the Committee on Resettlement

HENRY STREET VISITING NURSE SERVICE  
New York, N.Y.

"I am happy to write you concerning the work of Miss Chitose Aihara, who joined our staff in July, 1943. I believe that many people wondered at such a move on the part of our organization, when feeling toward the people of a country with whom we are at war is so strong. The successful public health nurse must gain the respect of the families she visits almost the very moment the door is opened to her. Those who are familiar with this work know that the nurse who loves and understands people, and possesses the necessary professional preparation for the work, will be welcomed regardless of her race, creed, or color. Miss Aihara's personal application and letters of reference convinced our Committee on Appointments that she would be only a credit to our staff. She has more than fulfilled our expectations.

"Miss Aihara has been well accepted in the community by patients, their families, and workers in related fields. Her supervisor says in a recent report concerning her adjustment to the work, 'Her kindness, understanding, ability to meet the patients' known needs, and her 'light touch', make her a welcome guest. She works well with her co-workers, and is respected and liked by them. She is indeed one of the group. The insurance agent covering Miss Aihara's health area has stated that his clients have repeatedly expressed their great satisfaction with her help. Her appearance, her quiet, pleasant, professional manner, and her sincerity of purpose, make her a credit to the organization.'

"Miss Aihara is constantly trying to improve her public health nursing skills. She has her B.S. degree in Public Health Nursing from the University of California, and is now making plans to take work on an advanced level toward her master's degree at Columbia University.

"We feel most fortunate that Miss Aihara is a member of our staff.

Sincerely yours,

(Signed) DOROTHY RUSBY  
Personnel Assistant."

THE UNITED CHRISTIAN MISSIONARY SOCIETY  
Indianapolis, Indiana.

"One of our missionaries, Dr. Donald H. Baker, D.C.C.M. Mondombe, via Coquilhatville, Congo Belge, Africa, requests that we send you check from his account for \$5.00. You will find the same enclosed. If you care to send receipt to Doctor Baker in care of this office we will forward it to him with our next salary statement.

Very truly,

The United Christian Missionary Society.  
Treasurer."



WAR RELOCATION AUTHORITY  
Washington, D. C.

"The people of Japanese descent in relocation centers were shocked by the revelation of atrocities against American and Filipino soldiers. Expressions of indignation immediately came from the editors of relocation center newspapers and from the Councils of evacuee residents of the centers. The presence of nearly 10,000 Americans of Japanese descent in the United States Army, a great majority of them volunteers, speaks even more eloquently of the fact that the thousands of loyal Americans of Japanese descent and their non-citizen parents have no sympathy with the ideologies of militarist Japan.

Sincerely,

(Signed) D. S. Myer.  
Director.

## *A Japanese American Looks at His Problem*

"The problem of the Japanese American is, I learned to my surprise, only a small part of the whole minority problem in the United States," declared Tek Sakurai, delegate to the World's Student Planning Conference held last month in Wooster College, Ohio, in a report given to the NEWS-COURIER.

The Wooster Conference was held under the joint sponsorship of several church organizations "in order that it may plan for a world of tomorrow which would be a better one to live in," said Sakurai. Five hundred delegates from various seminaries, colleges and even the relocation centers were present.

Sakurai said that the greatest of the problems faced by the delegates was that of the minorities, of which the evacuee problem was a small one.

That portion of Sakurai's report which treats of his reaction to the evacuee problem follows:

"Because of my long hibernation in the center, I found that I had forgotten much of the problems of the other races and groups -- the negro, the sharecroppers, the migratory workers, the tenant farmers, the Mexicans, the Indians, the Jews. All of these are more significant in the order of need.

"It could be seen that even though the problem of the Japanese American was acute, there were far more opportunities from every quarter for us to grasp. There were more people and more agencies of recognized standing to aid us. There were more people with excellent records and capabilities in fields to start from.

"The advantages that the Japanese Americans held over other minority groups were evident. Yet, the delegates wanted to know more about them and be in a better position to help further.

"I began to feel guilty of the fact that I had treated our particular problem so intently, blindly, and without sharing in the total problems which exist in the world today. After all, taking all things into consideration, we are not as great a problem as we think we are."

- Gila NEWS-COURIER, February 15, 1944.



# JAPANESE CANADIANS TODAY

G. E. Trueman, Placement Officer of the British Columbia Security Commission, Toronto, has made available the information which follows, contained in a statement signed by church leaders.

## Evacuation

Following the attack on Pearl Harbour on December 7, 1941, the Canadian Government decided to remove all persons of Japanese stock to a point at least 100 miles from the west coast of British Columbia. Evacuation was practically completed by October 31, 1942.

## Numbers

According to the best available information, there were in British Columbia at the end of December 1941, 22,317 persons of Japanese racial origin. Of these, 8,960 were males over 16 years of age; 6,060 were females over 16, and the balance, 7,300, were children under 16. In addition to those living in British Columbia there were approximately 1,000 scattered among the other provinces of the Dominion. The total amounts to around .02% of the population of the Dominion.

## Citizenship

Of the above 9,538 were Japanese Nationals; 6,589 were naturalized British subjects; 6,381 were Canadian born. Thus of the whole, 12,970, or 54.2%, were Canadian citizens. The apparently large number of Japanese Nationals, however, gives quite a wrong impression since many of them had lived in Canada most of their lives, their children and all their property were here, and in every important way they had identified themselves with Canadian interests.

## Projects

Relocation Settlements in	
Interior British Columbia	11,964
Sugar Beet Projects	3,988
Self Supporting Projects	1,161
Approved Employment	1,137
Road Camp Projects	986
Industrial Projects	431
Repatriated, Interned,	
Hospitalized, etc.	1,482

## The Government Plan

It is hoped that this enforced evacuation of the Japanese from the West Coast, rendered inevitable by the war situation, may be found to hold within itself the ultimate solution of the Canadian-Japanese Problem. That problem has existed not because of the character of the British Columbia residents of Japanese origin but because of the fact that they found themselves segregated in colonies; as a result their contacts became more or less ingrown; their language schools and dual citizenships perpetuated relationship with Japan and to that extent retarded assimilation to Canadian language, culture, and ideals. It is only by being scattered in such small units throughout the provinces that the formation of colonies will be precluded, and that these people will find their true place in Canadian life. It is hoped that placements in the provinces may be as families, where at all possible, and, in accordance with the occupational skills of those engaged.

## Loyalty

As has been said the majority of our Canadian Japanese are either Canadian born or naturalized citizens. Over one-half of the total Japanese population are Church members or Church adherents; they receive our school education; they speak our language; they sing our songs; they salute our flag. The vast majority of them are already outstandingly loyal; many of them have volunteered for our fighting forces. Hundreds would do so if they thought they would be accepted.

The statement from which the above excerpts have been taken was signed by the following: H.H. Bingham, Baptist Convention of Ontario and Quebec; George Dorey, United Church of Canada; Edward H. Johnson, Presbyterian Church in Canada; W.W. Judd, Church of England in Canada; Alfred E. McQuillan, St. Michael's Roman Catholic Cathedral, Toronto.



# *SPEAKING of NEW YORK -----*

Page 7.

by Miss Muriel Ferguson  
Resettlement Secretary  
New York Church Committee for Japanese Americans

And so----life goes on. Seven or eight hundred persons who have relocated in the New York area are meeting the demands of a war-time city in the same way as are other New Yorkers. Good jobs are exchanged for better ones, an adequate apartment is finally located, draft notices come along, people are going ahead with marriage plans, continuing education, getting sick and are being taken care of, greeting friends, making new friends, and finding that life can be carried on courageously in spite of the vast change which war has made for all people.

Draft notices have come to Gunji Watanabe from Jerome; John Iwatsu from Topaz; Dr. Tim Yamasaki and Mas Nakata of Topaz; Jimmy Yamanaka and George Yuzawa from Granada, and Fred Ota and Setsu Yamanaka.

Some of the Issei have been making the big venture, too. Mr. and Mrs. Y. Kikuchi were the first Issei couple to leave Manzanar. Mr. Maisao Tajitsu came to join his daughters.

Not all of life is fun for resettlers. George Watanabe came a short while ago. He became critically ill, and through efforts made by friends and the New York Church Committee he received careful hospital treatment and doctor's care.

Several girls have been able to enter some of the hospitals for nurses' training. Anne Tanaka has been able to open her own beauty shop and has brought out part of her family. Helen Abe of Jerome and Jean Fukui of Topaz are also doing beauty work in the city. Others are working as florists, receptionists, dieticians, internes, lab assistants, electronic mechanics, machinists, architectural draftsmen, cartoonists, acoustic lab technicians, nursery school teachers, fountain and restaurant workers, and a limited number are in the shipyards. These indicate but a few of the kinds of jobs that are held besides the large number of typists, stenographers, bookkeepers and clerical workers. Wages vary according to experience; some receive a minimum of twenty-four dollars a week, with opportunity to advance as skill increases. Others

receive from twenty-five to thirty-five dollars a week for secretarial and similar types of jobs. The skilled people have been able to command a higher salary.

Several of the younger crowd are mixing a few courses at college or in some trade school with their work. Others are in special types of schools. A large number of girls have come to attend the schools of fashion and design and are getting into good places after completing their courses. Dorothy Maruki is carrying out her pre-evacuation dream of doing ballet work. George Akimoto, creator of "Lil Dan'l", has arrived and is enrolling in one of the fine art schools here. Yoshihiko Matsuno enrolled in City College on a special basis a few days after he arrived in the city. Ken and Ruth Uyemura of Jerome came recently to earn expense money for college in the fall. They are now located in a small town in Connecticut on a big estate just a short distance from the city. Through their contacts there they hope to bring the family out before long.

Housing for the people who have relocated in this area is similar to that in all other huge cities. Many of the young people have single rooms or are sharing apartments. Small apartments are the most difficult to locate, although many have been able to get permanently settled. Others are living in places where a community kitchen and bath are the prevailing mode. Rentals range from three-and-a-half dollars a week for a small, single room, to nine or ten dollars a week, depending on the size and accommodations. Apartments are mostly unfurnished and require a lease. There is no trouble in subleasing. Rentals vary from thirty to forty dollars a month for one and two-room apartments to as high as eighty or ninety dollars a month for five or six-room places. If people are willing to commute, some apartments are available at a much more reasonable rate in suburban communities.

Living costs are no higher here than in other large cities.



The New York Church Committee for Japanese Americans recently welcomed Miss Takako Matsumoto from Minidoka as a member of the staff. The Committee has been engaged in helping students find room-an-board jobs; worked on scholarship aid; has been opening up opportunities for jobs; has helped with housing; it cooperates with the Committee on Resettlement of Japanese Americans and the War Relocation Authority. For several months it sponsored a weekly social, which has been suspended during the Lenten season. Other social activities are going on with groups such as the East and West Association, the local Y.M.C.A-s and Y.W.C.A-s.

An Information Center concerning housing, draft status, where and how to go in this city, schools and colleges, and other needs of individuals, is being set up in our office. Newcomers may come up to read the

camp newspapers and to write letters home, to meet other friends living in the city. If anyone finds himself wrestling with a problem of a personal nature the staff of the Committee is prepared to help that person find ways and means of solving it.

Relocation is an open opportunity in New York City area. Efforts are being made to help people know the newcomers of Japanese ancestry and to locate nuclei of friendly folks who will stand back of families and others who go to live in their communities. The "good neighbor" spirit is not dead in this part of the country, and most residents are cordial to newcomers from the Relocation Camps as soon as they have a chance to get acquainted.

(Address of writer: 150 Fifth Avenue,  
New York 11, N.Y. Office phone:  
Watkins 9 - 8888.)

#### Available in Our Office

"INFORMATION KIT" - 40¢ each. (35¢ apiece for 10 copies or more)

The Kit has been prepared by the Committee on Resettlement for the United Christian Youth Movement, and contains several pamphlets, a list of Relocation Offices, and the "Action Handbook."

An Address by Sergeant Ben Kuroki, mentioned in the editorial in this issue of the Bulletin.

Copies will be supplied free of charge on request.

New Pamphlet on Student Relocation - "How to Help Japanese American Student Relocation."

by National Japanese American Student Relocation Committee,  
1201 Chestnut St., Philadelphia 7, Pa.

RESETTLEMENT BULLETIN, published monthly, George E. Rundquist, Editor,  
by the

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# RESETTLEMENT BULLETIN

APR 1944

## Putting Democracy into Living Practice

*"That's Cincinnati, Ohio!"* ----- Mrs. Raymond Booth, Executive Secretary  
Citizens' Committee

The Committee now numbers 36 representative citizens from the Catholic, Protestant and Jewish groups, also Nisei, Issei and the Negro group, under the Chairmanship of the Rev. Nelson Burroughs of Christ Church.

First and foremost, of course, was the housing problem to be tackled. For several months beginning July 1, I spent every week-day afternoon excepting Saturday, interviewing newcomers in search of a house or apartment, or room and board. We found them all living quarters somehow by contacting real estate agencies, answering ads and by announcing our need to the churches, synagogues, etc., through church bulletins and announcements, and Mr. Pearce Atkins' monthly letter to the churches.

We now have quite a sizable list of truly interested and cooperating real estate agencies as well as individual apartment owners to whom we may safely refer incoming people for assistance. Individuals on the Committee also take more and more responsibility in this direction.

During the early months when so many more were coming in, often unannounced, and the Hostel was full to overflowing, hospitality for over night and often longer was offered by many Cincinnatians. Many people opened their homes at the suggestion of someone from our Citizens' Committee and we have several standing offers to finance a few days hospitality at the Y.M.C.A. or Y.W.C.A. from people with no guest room space to offer.

We have no Japanese living in slum or undesirable areas. Consistently we have persisted when housing was tight because of scarcity, until we have found homes no one need be ashamed to live in -- maybe humble sometimes, but respectable plus as to locality. A few have purchased homes already.

In many cases one or two rent a larger house or apartment than they really need just

in order to sub-rent to younger people coming out alone and much in need of a "homey" atmosphere rather than a lonely room somewhere. This we encourage and appreciate very much.

More than 40 per cent of our people here are members of family groups and as such, tend to settle into community and church life at once and are more readily acceptable to the general public. When a family is moving into a new neighborhood, we inform the ministers and the school authorities (if there are school-age children) and representatives of the Council of Church Women (key-women, they are called) in that area, also Jewish or Catholic neighbors likely to be interested and neighborly, and so insure an immediate friendly reception.

A small, carefully chosen counselling committee, mostly Nisei, stands ready to advise or make suggestions to evacuees who may need such assistance, especially those who may be away from parental discipline and control for the first time.

As family groups began to arrive in July and August with school age children, Mr. Courter, Superintendent of Schools, was given the names, ages and home addresses of pupils starting to school in September. He, in turn, took full responsibility for contacting school principals and teachers ahead of the opening of school. The result of his work and the fine response of his teachers and principals has been a most happy and natural relationship between Caucasian and Japanese American school children which has, in turn, brought about a greater degree of sympathetic understanding between parents.

Miss Wright, Principal of Clifton Public School, was recently added to our Committee because of her very fine work with the seven



youngsters in her care. Five of them are children of Capt. and Mrs. Walter Tsukamoto. Mrs. Tsukamoto is a member of the Citizen's Committee and a hostess in the Clifton P.T.A.

At Miss Wright's request, the Captain visited the school on his last visit home from Camp Savage where he is stationed and spoke to the kiddies in each room where his children were. The little Caucasian pupils were terribly thrilled to be visited by a real, live Army Captain in uniform, to say nothing of the delight of his own offspring!

Other schools, high schools, and university circles are equally friendly. There are about 35 students at the University of Cincinnati and some half dozen high school students in various high schools and a few in business colleges. In all cases a friendly atmosphere prevails.

The Citizen's Committee secures the church affiliation or preference of relocatees coming in and this information, together with addresses, is handed to Dr. Pearce Atkins of the Church Council, who, in turn, channels it out to the proper church leaders and officials. Quite a large percentage of the resettlers are attending church and participating actively in the work of the church and young people's groups. Many have joined the church of their choice in recent months and have been well received.

Many churches and young people's groups invited Nisei to Hallowe'en, Thanksgiving, Christmas, New Year, Valentine and St. Patrick's Day parties, as well as extending invitations to ordinary parties in between. Every week we are sending out from one to six, as requested, to speak in churches or to Young People's societies, or simply to fellowship with groups, informally. Our "speakers' bureau" is made up of 40 to 50 selected young people who speak, sing, lead informal discussion groups, or just accept invitations to dinner or to "come along and let's get acquainted" socials. The draft broke up a grand quartet which was much in demand all winter. The Citizen's Committee calls them together now and then to compare notes. On March 15, they gathered at the Hostel for an evening with Robert Segal, publicity consultant, to consider the problems of a minority group and their contacts, opportunities, responsibilities, etc. At his suggestion, we plan to conduct a series of such meetings when we shall invite someone who can tell us of his or her work with some other

group -- thus looking "outside themselves" and losing a lot of self-consciousness and inferiority feeling by becoming interested in others' problems and so begin to put down real roots by gradually assuming some community responsibility through the gradual development of a real community interest.

The "Contact" group (Nisei and Caucasian young people) originated at the Y.W.C.A. and has been very effective in creating good will and understanding. Sometimes they meet at the Y.W. or go roller skating together, or on hikes, etc. Recently the group was invited for Sunday afternoon and supper to the river cottage of Mr. and Mrs. Paul Briol, members of the Citizen's Committee. Although it is 20 miles out and the worst ice storm of the winter held sway, more than 20 appeared at the cottage. This group is growing in numbers and is making itself felt among younger Cincinnati-ans.

Among the many socials and church parties to which the newcomers are invited, the two big parties at Christ Church under Doctor Burroughs' supervision stand out for the 300 or more Nisei and Citizen's Committee members who attended them.

Jewish groups also plan to open up their temple parlors for this same purpose soon, perhaps jointly with a non-Jewish group in a true community spirit. As one Jewish Sisterhood leader herself suggested - ". . . where Jew and non-Jew, Catholic, Protestant Nisei, Issei and Caucasian Americans meet and fellowship together simply as neighbors." The Catholic Women's Association and their P.T.A. leaders are very eager to take a more active part in this work of community integration. Some non-Catholic Nisei families are sending their kiddies to Catholic day schools simply because of the seemingly complete lack of discrimination among the other pupils and their parents. Their relationship in the schools has been quite happy.

There is to be a display or exhibit of camp craft work in May, sponsored by the Council of Church Women, showing some of the very lovely carvings, lapel ornaments and other bits of fine artistic work done in leisure time in the various camps, often by people who never before had time even to attempt such artistic self expression.

Several Cincinnati-ans regularly send tickets to the symphony concerts, etc., to



the Brintons, our Hostel directors, for the use of the Nisei who are staying there. These are most appreciatively received and taken advantage of.

It is most gratifying to see the way our relocatees tend to take advantage of the many cultural opportunities Cincinnati has to offer, opera, symphony concerts, ballets, lectures, art exhibits, etc., even when the prices of admission may seem almost prohibitive. This is indicative of the type of person settling in Cincinnati.

Not only have we nearly 400 Nisei settled here, but some 30 or 35 Issei -- very fine and kindly spirited older people whose courtesy and refinement endear them quickly to all who meet them. Occasionally they get together for a quiet social time of "visiting" such as old folks love.

The Council of Church Women appointed a committee, chaired by Miss Blanche Tudor, who meet with me as they or I desire, to discuss our community, the problems and possibilities for Nisei, and to plan ahead in our work with relocatees. Recently, the president, Mrs. Russell Hopkins, appointed for each Sunday for two months ahead several women, representing different denominations, to attend the regular Sunday afternoon teas at the Hostel and so become acquainted and become the "link" between the Hostel, the relocatees, and her own church group and neighbors.

In all denominations, including Catholic, Jew and Negro, the women's organizations have asked for someone to come and explain the whole relocation problem and to make practical suggestions of what their group might do. Young people's groups and ministerial associations also call for speakers.

Business and professional women's groups, Kiwanis clubs, etc., are doing the same and, as the ex-evacuees become known and loved and appreciated, they become, themselves, their own ambassadors of goodwill and open up for those yet to come out of camp, doors of opportunity and channels of understanding better than any or all of us can ever hope to do.

Mr. Chalmers Hadley, Chief Librarian of the Cincinnati Public Library, sent out letters to all evacuees here offering the facilities of the library and extending a cordial welcome to this community.

In answering an ad for "a room to rent", I found that the lady was advertising the room belonging to her two soldier sons -- one somewhere in the South Pacific and the other one soon to be shipped out. She did not want to disturb their books or pennants and other treasures, but wished them to remain where the lads had always kept them.

When I mentioned the Japanese name of the lad I was calling for, I heard her catch her breath and for a long moment there was silence on the line and then her voice, softer but firmer, came to me and I saw in my mind's eye, my own mother's face as she said, "Well, send the lad along, I'm sure my soldier sons, if they knew, would want their mother to put into living practice, the democracy they may have to give their young lives fighting for."

Our James is exceptionally happy in this Catholic family where the kid sister of the two soldier boys adores him and the parents always speak of him as our "third son". James proudly brings them along to the Hostel to Sunday tea and other special occasions and he, in turn, although not a Catholic, occasionally attends mass as one of the family group.

One soldier came home unannounced on furlough, and the two lads occupied the same double bed and palled around together.

Day by day new ones are coming into our midst courageously determined, after eighteen months and more on the shelf, to start life over again "on the outside" as they endeavor to put their roots down among us and become, once more, an integral part of the American scene, making their own unique and valuable contribution to the American way of living.

Dr. Mark A. Dawber, Executive Secretary, Home Missions Council of North America, will speak on "The Japanese", as a part of a Radio Series on "The Church and America's People". Tune in on WJZ and stations of the Blue Network, 12:00 - 12:15 p.m., May 8, 1944.

The New York Relocation Hostel will be ready to accept applications for temporary residence, May 10th. Address communications to: Mr. Ralph Smeltzer, Director, 168 Clinton St., Brooklyn, N. Y.



## Indianapolis, Indiana

by Mrs. Howard J. Baumgartel  
Chairman Committee on Housing and Integration  
for Japanese American Evacuees.

Early last spring the Director of the W.R.A. office here asked me (I was on this Advisory Council) if the Council of Church Women would set up a Housing and Integration Committee, which we did. There has been an excellent response by pastors and churches and many of our new friends have been integrated into church life.

The Committee on Housing and Integration has met trains, arranged for both temporary and permanent housing, where possible, and has called on these new friends. The whole group, together with local church people, have been entertained at a party in the Y.W.C.A. building. We also had a supper meeting for the married couples. All the Nisei entertained us at a delightful Christmas party at the Y.W.C.A.

We have worked with the W.R.A. office in regard to employment opportunities. Despite conservatism in the Midwest, we have not had one unpleasant or unfortunate circumstance, so far as we know, as they have come here to live. Unfortunately, we cannot compete, so far as wages and housing go, with larger cities, with the result that many of our fine resettlers have moved on from here.

We have worked through the Superintendent of Schools to have the children of resettlers properly received, and a fine spirit has been shown here.

A few families are coming in, and the prospect for more is good, so far as Indianapolis people receiving them is concerned. I hope the W.R.A. office here will work more on this.

Mr. James Sugioka has come to be in our city. He is filling speaking engagements and meeting the resettlers and has made a very fine impression.

(Address of writer: 127 East 33rd St.,  
Indianapolis, Ind.)

## Cleveland, Ohio

by Rev. Shunji Forrest Nishi  
Field Counsellor  
Cleveland Church Federation.

The influx of Americans of Japanese ancestry into Cleveland and the surrounding vicinity has increased sharply in the last few weeks so that there are now over 900 new citizens in Cleveland of Japanese ancestry. Although Cleveland presents difficulties for family resettlement, primarily because of the local housing situation, it is interesting, and perhaps significant, to note that there are approximately 130 family units (including couples without children) now residing in this area. The acute housing situation is a very difficult hurdle for prospective residents of Cleveland to overcome, but the surprising adjustments which these families have made is testimony that it can be done, even if not entirely satisfactorily.

A sub-committee of the Cleveland Civic Committee on Resettlement, the Cleveland Church Federation Committee on Resettlement, composed of old-time residents of Cleveland as well as more recently arrived ones of Japanese ancestry and under the chairmanship of the Rev. Dr. Harold F. Carr, of Lakewood Methodist Church, is planning to devote much of its attention to the question of family resettlement. The plan is to encourage interested churches and church groups to sponsor at least one family, finding adequate housing for them, finding suitable employment for the employable members of the family, assisting them to become integral, contributing parts of the church as well as the ongoing life of the community. Any patronizing attitude or attempts at exploitation will be definitely discouraged.

It is hoped that in carrying out this project, there will be more coordination between the Centers and the Committee than in the past, so that the necessary information about both the families and the local churches and their plans may be relayed back and forth as expeditiously as possible. Apart from the difficulty in finding housing, Cleveland offers many opportunities to either individuals or family groups planning to make this city their home. The churches, as well as other groups, have come more than half way and stand ready to take Japanese



Americans into their fellowship and family on a democratic basis if only they will take the few necessary steps forward.

The office of the Field Counsellor of the Church Federation has been instrumental in finding sponsors in the Cleveland area for paroled aliens. Frank T. Urushibata, formerly of the Manzanar Project, was able to come to Cleveland when the Rev. Earl G. Guthrie of Trinity Cathedral consented to act as his sponsor. Prior to his leaving, Mr. Urushibata was engaged in horticultural work in Pasadena, California, the city made famous by its annual Tournament of Roses and the classic Rose Bowl games.

After his arrival in Cleveland Mr. Urushibata lived at the local Hostel operated by the Baptist Home Mission Society while he looked for suitable employment which he found in Parma, a suburb of Cleveland, working as a gardener and caretaker of a small farm. Here he can utilize his vast experience along horticultural lines.

At an age when most men would be thinking of retiring, Mr. Urushibata is starting life anew in a strange, but friendly community and by his own admission as well as the testimony of his sponsor seems happily settled. He is looking forward to a time when he can indulge more in some horticultural hobbies and a special hobby of his, gold fish breeding. Interested also in learning English, he is anxious to settle in a community where he will be forced to use English and thus become more fluent in it.

The Y.M.C.A. has interested itself in the total program of the resettlement of Japanese Americans, but there is at least one Clevelander of Japanese origin who has interested himself itally in the work of the Y.M.C.A. Formerly of Ketchikan, Alaska, and the University of Washington, Abe Hagiwara with his wife, Esther, left the Minidoka center early in May, 1943, to become the Boys' Work Secretary of the Downtown Branch of the Cleveland Y.M.C.A.

He has met with extraordinary success and in his club work he deals with boys of 44 different nationality origins. Boys of Italian, German, English, Greek, Croation, Hungarian, Chinese, and other nationality backgrounds meet, plan, play, and argue together -- as boys, and not as representatives of different groups.

Recently at the Cleveland pre-induction physical examination center, an officer was

heard to remark that half of "Chinatown" was being drafted when he saw a group of 25 Oriental faces in the office. He may have been surprised to learn later that all but two were Americans of Japanese ancestry taking preliminary steps to do their bit for Uncle Sam.

Group activities, while they probably do not reach all the Japanese Americans in Cleveland, are, on the other hand, planned to touch all who wish to participate. At the International Institute a group of Nisei meet on alternate Thursdays. They are not fixed, rigid groups and its make-up varies from time to time. Many Nisei who find themselves with time on their hands, wanting to meet friends, come to these socials to find and make friends and to take part in games, dancing, and refreshments. These groups will be broken down later to more stable, interest-centered groups whose membership will be open not only to Nisei but others interested.

At the request of the Field Counsellor, the Business Girls' Department of the Downtown Y.W.C.A. started a mixed group of about 30 Caucasian-American and Japanese-American young men and women who meet together about once a month and call themselves the Saturday Night Co-ed Group. The first two meetings began with delicious dinners prepared by members of the group and led up to games, square and social dancing. For April the group has planned a combination hike and wiener roast at the Y.W.C.A. cabin.

A varied and ambitious program for the summer is being planned by the group to meet the varied interests of the different members. The success of this group has been very encouraging and it is hoped that similar groups can be started, enlisting the aid of churches, Y.M.C.A. and Y.W.C.A. groups.

The Issei are not neglected in Cleveland. Under the leadership of the Rev. Kengo Tajima, there is a Japanese language service of worship on the second and fourth Sunday afternoons of the month at the Old Stone Church. On the alternate Sunday afternoons, there are social and business meetings at the International Institute under the chairmanship of Mr. Kinya Okajima. About 40 to 50 Issei -- over half of the Issei population of Cleveland -- regularly turn out for these gatherings.



# Washington, D. C.

by F. Nelsen Schlegel

Temporary Chairman of the Washington Committee for the Relocation of Japanese Americans.

A delightful social event for Washington (D.C.) Nisei and their friends was held late in March at Fellowship House on Massachusetts Avenue. We believe there must have been more than 200 young people there to enjoy old fashioned square dancing and other good fun. Several service men attached to the Army Signal Corps were among those present.

The party was sponsored by the "Friendly Committee", which is part of the recently re-organized Washington Relocation Committee. Mrs. William Kerr, formerly a missionary of the Presbyterian Church in Korea, heads the "Friendly Committee", which is trying to arrange opportunities for young people to meet and know one another. Miss Marvel Maeda, John Kitasako and Ray Hashitani are taking an active part in this project.

Plans for the opening of a Washington hostel are being delayed by the great scarcity of suitable houses in this crowded city. But it is hoped that something will be found before long. At present there seems to be little difficulty in finding rooms for individuals and couples who are relocating here.

It may be interesting to know something of recent arrivals in the Nation's Capital, and of their occupations:

From Poston we have welcomed in recent weeks: Yoshiaki Ikeuchi and his son Teddy. Mr. Ikeuchi is translating for one of the government departments; Teddy is having a fine time in Eastern High School. Tadami Tachino and Fred Nitta are also here from Poston.

From Gila we have welcomed another translator, Hajina Fujishige; also Ayako Honda who works for the office of Indian Affairs.

John Kitasaka and Mr. and Mrs. Robert Iki are the latest arrivals in Washington from Heart Mountain. John works for the Foreign Broadcast Intelligence Service. Mrs. Iki has found work as employment clerk in Garfinkle's, Washington's outstanding department store.

Margaret Ohama recently joined her sister

Viola, and has a temporary position at the Washington Community War Fund office. Coming also from Granada is John Hirooka. Suzy Onomiya became Mrs. Hirooka soon after John's arrival. Other former Granada residents in Washington are Bessie Matsuka, who works for the War Labor Board, and Rose Matsumoto, who is a stenographer in the Office of Emergency Management.

Soon after Juichi Kamakawa arrived in Washington from Jerome he walked into Lerner's Department store and asked for a job. He is now Lerner's popular window display man. Mr. and Mrs. Barry Tsuda are here from Jerome, too, with their three children. Mr. Tsuda works in one of Washington's cooperative stores.

Only one recent arrival from Manzanar: Otome Saito, who is with the Fair Employment Practice Commission.

The War Relocation Office tells us there are lots of opportunities in Washington for young women who have good stenographic ability.

# St. Paul, Minn.

by Miss Eloise M. Tanner  
International Institute.

Our Committee feels that we should go into the resettlement of families and is calling a meeting in April with the hope that we will interest church groups in sponsoring a definite number of families for resettlement.

Our group activities so far have consisted of the party held in our club room, to collect toys for the children in camp, which took place just before Christmas, and a special party on New Year's, 1944. However, Miss Tazu Washino, a member of our staff, is going to assist me in organizing a regular club for the young people in the near future.

I think you will be interested in knowing that a member of our Committee, Mrs. Woodard Colby, is serving at the United States Employment Service of St. Paul as a volunteer, three days out of the week, working with problems of Japanese Americans. She began about two weeks ago, first taking the course the employment office gives to new professional staff members. This arrangement was made at the request of the Regional Director of the employment office, because Mrs. Steefel had done such an outstanding job in the



Minneapolis employment office. Mrs. Steefel is taking a three months' leave of absence with the idea that those seeking employment in Minneapolis could be referred to St. Paul. Because of the hostel and because of the fact that Minneapolis is a larger city, the majority of those resettling seem to want to go to that city; and the Resettlement Committee seem to feel that the time has come when more placements should be made in St. Paul.

(Address: 123 West 5th Street, St. Paul 2, Minn.)

## Boston, Mass.

by Edward Ingraham, Chairman  
Boston Hospitality Committee  
for

Japanese American Resettlement

With reference to family resettlement, in a number of instances the parents have followed the young people and with the exception of one family which arrived about a week ago, satisfactory positions have been secured for them. When I say satisfactory I do not mean that the positions they have taken have always been just the kind they would like to have but, at any rate, they seem to be adjusting themselves to the new conditions.

In regard to group activities, a number of Nisei have entertained the Boston Hospitality Committee at a meeting where there were ten short speeches (five each on the part of Nisei and Caucasian speakers). This was a very interesting meeting and aroused considerable discussion among the 85 people present. This meeting was initiated by the Nisei themselves who acted as hosts.

## Detroit, Mich.

by Rev. Shigeo Tanabe  
Detroit Council of Churches

In our region family resettlement has made no headway at all. And when I speak of family resettlement I mean the relocation of our Issei people. Very few families have come here. And the prospect is not any too bright, for housing is so difficult. On the other hand, employment for the Issei is plentiful.

I cannot say that our group activities are any more interesting than activities carried on in other localities. However, we are ex-

perimenting with something which seems to be somewhat unique; that is we haven't heard of it being done consistently in other areas. I have in mind our "Friday Evening Fellowship" to which all races are welcome. We do not yet know what will come out of it but ours is the only inter-racial fellowship which meets regularly to discuss non-racial subjects. There was another group which was purely white-black in its make-up, but it no longer meets. At our Fellowship you will find whites, Jews, Negroes and, of course, Japanese Americans. (Address: 404 Park Avenue Bldg., Detroit 26.)

## Minister Installed

The Rev. Jitsuo Morikawa is a Postonite who has made good in Chicago and he has made good in a big way.

On Sunday, February 27, he was installed in holy ceremony as assistant pastor of the First Baptist Church of Chicago. Before a crowd of more than 100 churchgoers, he was installed by Dr. Eric L. Titus, pastor of the church.

It is said that this is the first time in the history of the Baptist church in America that a Japanese American has gained this position in a church in which the members are not of Japanese extraction.

Rev. Morikawa was minister of a Baptist Church in Los Angeles and is a graduate of the University of California and of the Southern Baptist Theological Seminary, Louisville, Ky. He has lived in Chicago for several months and has been connected with the Church Federation of Chicago.

- Gila News-Courier, March 7, 1944.

## Chinese American Speaks

"If you persecute the American-born Japanese in your nation now, perhaps you will then turn against the Chinese thirty years hence," Walter Ching, former Chinese American student at Utah State Agricultural College, told members of the Logan Club on February 29.

"I am not an apologist for the Japanese people--far from it," he continued, "My people have suffered most from Japanese activities. But I cannot condone United States persecution of American-born Japanese."

- Pacific Citizen, March 11, 1944.



## Looking Ahead

George E. Rundquist.

I am writing this Monday, April 10th, the day after Easter. Spring is in the air and with it comes renewed hope that by this time next year most of our friends, still in the Relocation Centers, will have been well established in the new communities on the "outside" to which so many are going.

The fine record of Americans of Japanese descent already serving our Nation in the armed forces has made a deep impression upon our hearts and minds. Our sense of justice and fair play has been strengthened and I believe that many more people have been encouraged to work actively for the full restoration of the civil rights of the loyal evacuees.

We look forward to the fulfillment of the President's promise that "We shall restore to the loyal evacuees the right to return to the evacuated areas as soon as the military situation will make such restoration feasible."\* Recently published statements of the Secretary of War and the Secretary of the Navy, "that the Japanese enemy is not coming to our shores" and that the Pacific Coast is now a defense command, no longer a theatre of operations, are a promise of better days ahead.

Reports received in our office indicate that New York City and the Eastern Seaboard is the Mecca to which many of the evacuees are directing their attention. The Brethren Service Committee, sensing this trend, is opening a hostel in the Brooklyn section of New York City and several agencies in Philadelphia, cooperating with the Council of Churches are planning to open a hospitality house and center to accommodate evacuees coming to that city.

The latest figures on evacuees leaving the centers to go out on "indefinite leave" indicate that the expected "Spring exodus" has gotten underway.

\* (September 14, 1943.)      \*\* (FORTUNE, April 1944, p. 118)

### Important Publication

"The Concern of the Church" is the title of a booklet published by the Committee on Resettlement of Japanese Americans. It assembles in twenty-two pages excerpts from official resolutions and statements of church assemblies and church-related groups on the treatment of Japanese Americans. It is expected that the new publication will be heralded as the authoritative voice of the Christian churches on the subject. Write to the Committee or the denominational headquarters for copies. Price, 5 cents per copy.

RESETTLEMENT BULLETIN, published monthly, George E. Rundquist, Editor,  
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, N. Y.

10¢ per copy.



# RESETTLEMENT BULLETIN

June 1944

NEW YORK

Vol. II. No. 5.

Resettlement occupied a good deal of space in the newspapers of the East during the past two months. Two incidents which drew the public's attention were the "ousting" of five evacuees from a farm in Great Meadows, New Jersey, and the controversy over the Japanese American Relocation Hostel in Brooklyn, New York. The net result on the balance sheet of resettlement seems to be a decidedly favorable progress in public relations on the one hand, and a considerable setback in the relocation centers on the other. Neither is surprising, though one is gratifying and the other depressing.

In the case of Great Meadows, the farmer concerned finally yielded to the threatening opposition of neighbors. But in the state at large there was more expression of indignation and criticism than approval of their unneighborly attitude. Two hundred Methodist ministers at the 87th Newark Annual Conference unanimously passed a resolution deploring the action of Warren County farmers, and "heartily endorsing the effort of the War Relocation Authority." Further, at a meeting on May 15th, attended by representatives of civic, religious and interracial groups, plans were adopted to organize a citizens' committee to aid resettlement in the state. The tentative name is the New Jersey Advisory Council for Japanese American Evacuees. The Reverend John H. Elliott of Maplewood, Regional Director of the National Conference of Christians and Jews, heads the temporary executive committee.

Across the East River a small fraternity building on Clinton Street in Brooklyn became one of the most talked about spots in that borough. Opposition was expressed vigorously in many forms, yet the new hostel is now quietly carrying on its work. Friendly neighbors drop in to greet the new arrivals. Employment offers keep the telephone line busy. Flowers are sent in. The directors, the Reverend and Mrs. Ralph E. Smeltzer, enjoy most substantial backing, such as resettlement has seldom secured in any community. Notable among the supporters of the hostel is the Brooklyn Council for Social Planning which now has a committee on resettlement, with Associate Justice William F. Hagarty of the Appellate Court of New York, as chairman. The Brooklyn Eagle and other metropolitan papers stood firm on the principles of fair play and democratic treatment. Religious bodies have played an important part in upholding the same principles. Brooklyn's feeling is summarized in the statement of the Council's committee in these words:

"The purpose of this committee is not to foster or propose a hostel in Clinton Street. It may be this decision will come later. Our purpose is much broader. A challenge has come to the people of Brooklyn. We in Brooklyn must not be guilty of the excesses that do occur in other parts of the country."

These developments taken as a whole are good news for the resettlement work, because they express the ideals and aims for which our nation is fighting and in which Japanese Americans, along with the rest of American citizens, are taking an increasingly large part. But the incidents when reported to the evacuees in the centers do not present a favorable picture. Fears will only be confirmed. There is need to emphasize in the relocation centers the tremendous reservoir of goodwill "outside", despite incidents that make newspaper headlines.



# THE VOICE OF LABOR

To: All Regional Directors, International Representatives, and  
Local Union Presidents.

January 21, 1944.

Some instances have been reported to this office of local union officers permitting or encouraging discrimination in their plants against Americans of Japanese descent placed in the plants by the War Relocation Authority.

Such discrimination is a violation of the UAW-CIO constitutional provision prohibiting discrimination and of the President's executive Order No. 9346 of Fair Employment Practices.

The Japanese Americans who have been placed in plants by WRA have been thoroughly investigated by appropriate government agencies; they are American citizens and there is no question of their loyalty.

It is not the policy of our union or any of its divisions to defy such government orders. Neither is it our function to take over the work of the Federal Bureau of Investigation, which is far better equipped to discover and apprehend persons disloyal to the government and working against the war effort.

It is the responsibility of every union officer, local or International, to uphold his oath of office by seeing to it that the constitutional clause prohibiting discrimination because of race, creed, or color is enforced.

I am depending on each of you to enforce this provision wherever and whenever such violations occur. You are assured of the aggressive cooperation of the International Union in doing so.

With best regards, I remain,

Fraternally yours,  
R. J. Thomas (signed)  
International President,  
United Automobile Aircraft Agricultural Implement  
Workers of America (UAW-CIO).

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THE UNION - Official Organ Central Labor Union and Railroad Brotherhoods.

Miss Yamasaki came to us direct from the Relocation Center at Tule Lake, Cal. She has been most efficient in her work -- capable and loyal.

She kept her books neatly, her office tidy. She was in a position of considerable responsibility because I, as editor, frequently was absent from the office. She used her own judgment, and it was good. She took an intense personal interest in the business and was anxious to learn and to help - often going far beyond normal expectations.

She took also a keen interest in the city and in current events. She was active in aiding other Nisei girls to find housing and to make friends. She was liberal in her views. She regularly attended her church and took an active part in it. She spoke frequently before various bodies and organizations in behalf of Americans of Japanese parentage, explaining their problems in reintegrating themselves into society far from their own homes. She will be hard to replace. She left our employ to be married to a young Nisei in the Army.

Sincerely,  
Joseph K. Shepard (Signed)



# A REPORT *from* JEROME

The Jerome Relocation Center is scheduled to be closed in June. The author of the article entitled "Putting Democracy into Living Practice" which appeared in the last issue of the Bulletin, Mrs. Gracia Booth, is visiting the camp. Her first-hand observation on the life of the people there follows:

"The folks here are facing the third move and in many cases the fourth move since they received their first order to report for evacuation two years ago or less. The younger ones are more or less interested in re-settlement but not so many of the older ones are able to work up much enthusiasm about it. After nearly two years spent "on the shelf" it grows harder and harder, as you can readily understand, for them to get back into active work again--it is not laziness or a desire to sit down and let the government take care of them for the rest of their days, but the natural reaction of too long a period of enforced idleness in regard to having to exert themselves to make a living.

I have just completed a tour of the High School barracks and seen an exhibit of art and craft work that is truly amazing. For instance, I saw the loveliest ash trays and nut bowls and larger trays made by the boys out of tin cans salvaged from the trash heaps and polished and then cut and pounded and made into these exquisite little gifts. I am reading the life of George Washington Carver and find he did the same sort of thing--made splendid use of materials no one else saw any value in and threw away.

There are dozens of beautiful carved wooden articles ranging from lapel pins to large trays and even large pictures, shall I say, carved in relief--the Last Supper, Jesus in Gethsemane, the raising of Lazarus and some very poignant scenes of the evacuation and of life in camp. One of their favorite camp subjects is the long, long queue standing patiently outside the mess hall in snow or rain or dust storms, awaiting their turn for their meals. I have stood in those long lines many times with them and know how it feels.

Mr. Sugimoto, artist from Northern California, and one time a student in "Gay Paris", exhibited his wonderful works in an old barn-like barracks all last week. I spent two hours there on Sunday afternoon and came away inspired, as if I had been to church again. His lovely pastel water colors, etchings and lino-cuts done in France were wonderful and attracted more attention from the other center residents but I simply could not tear myself away from his graphic and almost horribly realistic oil paintings, a series of them, depicting the experiences of his people from the first order for evacuation right on through every experience in camp, almost, down to the present when they must yet again pick up their pitifully small belongings and face another move; another effort at home-making; another re-adjustment.

On the day the baseball season opened here the game was preceded by a beautiful display. 150 girls--aged about 6-10 or 12--who have been in a baton twirling class marched on to the field, dressed in red skirts, white blouses and blue hats--like majorettes. As the band played and the crowd stood and sang the Star Spangled Banner, the girls went through their formations with almost perfect precision, twirling their batons all the while. Then they formed the huge letters U.S.A. and last of all wound up in a mammoth "V" for Victory--Young America behind barbed wire!

Whenever I visit a home which has a son or two in the Service I'm sure to see his picture in uniform in a place of honor, with a flag and maybe a small bouquet nearby. The parents are exceedingly proud of these soldier lads.

"A Challenge to Democracy" tells the story of 110,000 displaced people and how the United States Government is handling their problem. It is a 20-minute sound movie, filmed in color and produced by the War Relocation Authority of the Department of Interior.



## NEBRASKA

THE JAPANESE AMERICANS IN NEBRASKA  
by Miss Willa Norris  
Personal Counselor, Omaha Y.W.C.A.

Here in Omaha and other parts of Nebraska Japanese Americans are gradually making themselves a part of their communities. For the most part, the relocatees in Nebraska have been American citizens of Japanese descent. At the present time there are approximately 400 Japanese Americans in Nebraska (150 in Omaha) who have successfully relocated. Many of them are attending various schools within the state. The largest number of students in Nebraska will be found in Lincoln, where there are some forty-four boys and girls attending the University of Nebraska and fifty-two attending other training centers.

The Japanese Americans are doing their part in helping to alleviate the manpower shortage in many kinds of work--professional, clerical, sales, household, factory and agriculture. Some of the boys and girls have taken special training courses so as to qualify for skilled work in factories. It appears that there will be a demand for resettlement of families and individual workers in the farming communities in Nebraska, especially irrigated sections.

The War Relocation Authority office states, "It is interesting to notice that in many cases where a farmer employed an evacuee family last year on his farm that this year his neighbors are requesting Japanese American families for their farms. Many of the farm employers of the evacuees feel that even though they have not been acquainted with local agricultural methods they are very willing to learn, are industrious, possess the ability to recognize work which should be done on the farm and exercise the initiative to go ahead and complete it."

There are a number of Citizens' Committees that have been organized in towns in the Omaha District to help with problems which arise in relocating Japanese Americans. The problems (which are shared by all races) are mainly housing, social adjustment, and educational work. These committees are composed of representatives from various churches, welfare bureaus, labor organizations, schools, War Manpower Commission and other organizations. They have been active and very helpful in their endeavors. Through the Y.W.C.A. the social parties have been held monthly and have aided greatly in helping the evacuees

## EVANSTON, ILL.

EVANSTON IS STILL SAFE.

In the Middle West are thousands of people of Japanese ancestry, uprooted from their West Coast homes and compelled, by exigencies of war, to make new lives for themselves in strange communities. Two of these wanderers--one an American citizen, the other an American resident since the age of eight--recently leased the Evanston home of Dr. Frank M. McKibben of Northwestern University. Now they have returned the lease because some of the neighbors objected.

This area has generally been free of the race hatred fostered by West Coast demagogues--political and journalistic--who have used war against the Japanese Empire as an excuse for persecuting a small, helpless minority within our borders. Midwesterners should be more inclined to support Secretary Ickes, who in a brave speech in San Francisco promised that the War Relocation Authority would not be "stampeded into undemocratic, bestial, inhuman action" or "converted into an instrument of revenge or racial war."

Americans of Japanese ancestry are fighting in the Pacific and in Italy, risking death and maiming in defense of all our people's rights and liberties. And Evanston, partly because of their sacrifice, will still be a safe and pleasant place to live.

From the CHICAGO SUN editorial page.  
Saturday, April 15, 1944.

become adjusted to life outside the Centers. The Caucasian and Nisei boys and girls work out the details of the party under the direction of a representative of the Y.W.C.A.

Generally speaking, Omaha has accepted this group of people very well. Different individuals have reported such remarks made to them by strangers as, "Glad that you people are here in Omaha."

(Writer's address:  
17th & St. Mary's Ave.,  
Omaha, Nebraska.)



# Where Will They Go?

## CHILDREN'S VILLAGE Manzanar.

There is a "family" in the Relocation Center with father and mother and sixty children. Well, the children are orphans. One of them is of Japanese-Chinese ancestry; a few of them of Japanese and European parentage. They were evacuated along with all others of Japanese blood.

Harry H. Matsumoto, who is the "father" to them, describes two sisters who are seeking a home where they can stay together and go to school and work as "school girls".

The older girl, age 16, 11th grade, average mark A -- attractive personality and pleasant disposition, assists staff (of the Village) in bathing, feeding, disciplining, providing recreation, making formulas, and general supervision of infants and young children. Sunday School teacher at a local Protestant church.

The younger girl, age 14, 9th grade, above average. A good girl, willing to help and cooperate with others. Attends a local Protestant church.

A Christian home is sought.

Address inquiries to the Committee on Resettlement of Japanese Americans, 297 Fourth Avenue, New York 10, N.Y.

### Youth Summer Conferences

There are going to be many openings, some of them with scholarships, for Japanese Americans at young people's conferences sponsored by various denominational agencies this summer.

Due to nation-wide interest in resettlement, the presence of evacuees is urgently sought by sponsoring groups. Interested individuals and directors of local committees for Japanese Americans are requested to communicate with the Committee on Resettlement of Japanese Americans for further information.

# It Happened in Cincinnati

A young Nisei couple ventured out to a band concert in Eden Park on a hot Sunday afternoon last September. No one spoke--a few smiled--many stared curiously, but not unkindly. They felt alien and embarrassed and alone. Then a white-haired man and woman separated themselves from the crowd and walked over to where the two young Americans with Japanese faces stood apart. Extending their hands they introduced themselves and asked these two young strangers and their little lad to sit with them. By the end of the concert a fierce thunderstorm had broken and the rain poured down in torrents. People ran to their parked cars or to street cars or busses--calling to each other to "pile in", in the usual friendly American way. No one offered a ride or shelter to the two of Japanese ancestry. Then the older couple said, "We live just a block down the street--won't you come home with us to tea?" They had a lovely visit over the teacups and went home happier than for many weeks.

The next morning on opening the paper, the young people saw the pictured faces of their new friends and neighbors and there, beneath the picture, read the story of how the telegram from the War Department had come to them only at noon the day before, announcing the death of their two young sons, their only children, somewhere in the South Pacific.

## KANSAS CITY, MO.

Resettled Japanese Americans in Kansas City, Mo., have a small steering committee among themselves. By their combined efforts, according to Miss Susie O. Sugimoto, they endeavor to -

1. take part in the common social undertakings of the community and to participate in activities in furthering the war effort.

2. strive toward assimilation of its members and other resettlers by developing integration techniques and to promote better understanding through proper interpretation of our status, our thoughts, etc.

3. cooperate with other local organizations, such as religious, social, governmental and citizens' groups.



## Those Who Know Say

YOUNG WOMEN'S CHRISTIAN ASSOCIATION  
Indianapolis, Indiana

The Y.W.C.A. has had the pleasure of working with a group of young Japanese Americans in several social events. A party, which was held early in the winter, was planned by a group of young Japanese Americans, Caucasians, and older representatives of church groups. The informality and friendliness of this party was a high light of the year. One minister observed, "This is one of the most constructive pieces of war work in the city, to my knowledge."

The young Japanese Americans who helped plan the party gave a return party at Christmas time for those who had joined them at the previous event and included as guests, employers and their families.

Some of the group have come as individuals to club meetings; a few did not find a place in the organization; others were assimilated quickly and became important members of clubs.

We feel that this group of young Americans can add "real flavor" to the Indianapolis community, and although the Y.W.C.A. has not moved as rapidly, perhaps, as it should in this area, we do stand ready to cooperate and encourage them and to promote understanding. The Y.W.C.A. has been pleased to have these contacts as an employer and also in social groups. We stand ready to continue the work in this area.

(Elizabeth Ann Blaisdell  
General Secretary)

MABEL K. NYHART  
Indianapolis, Indiana

We first had a Japanese American come to live with us nearly two years ago. Since that time we have learned to know others. The friendship and association of these people has been a beautiful experience. We have found them loyal as Americans, faithful as employees, and delightful as friends. Our own personal friends have been impressed by the way they have accepted the conditions which war has put upon them, and their deep desire to prove themselves just loyal Americans.

CASSIUS P. CURTIS  
Indianapolis, Indiana

I have in my employ two Japanese men who are working in two large apartment houses. One is a native of Seattle, Washington, and has a wife and two children. The other was born in Japan. He has three children, and his wife is also a native of Seattle. The ability and loyalty of these two families are beyond reproach. I have been instrumental in bringing several families and individuals to this community. I have placed them with business associates of mine and also in homes, and have not had a single complaint. Most of them seek the church of their faith and attend regularly. Among them are Catholics, Baptists, Methodists and Presbyterians. It is my opinion they will make excellent citizens among us.

Mrs. CARL PIEL, Jr.  
Indianapolis, Indiana

Last September I heard Mrs. Elmer Shirrell of Chicago speak to a church group about the west coast evacuation of Americans of Japanese descent. I became interested in meeting some of these people new to our community, so I was taken up to the WRA office by a friend on the committee.

There, working as a secretary to the Relocation Officer, was the first person with a Japanese face I had ever seen. We talked and settled on a day for her and her husband to come out to our house for supper and the evening.

Since then, we have been together at least once a week and sometimes more often, and I can truthfully say she is now one of my dearest and closest friends.

For Your Information.

The National Interchurch Advisory Committee on Resettlement of Japanese Canadians has published a pamphlet entitled "Planning Resettlement of Japanese Canadians."



# Churches in the News

## MINNEAPOLIS CHURCH FEDERATION

### Ministry to Resettlers

The resettlement of great numbers of Japanese American citizens has given the churches throughout the country an unusual opportunity for service. When it was discovered that here in the Twin Cities there were perhaps seven hundred of these new citizens and more coming right along, a challenge was presented to the Church Federation to make available an interdenominational approach in which these newcomers might, (a) receive a pastoral ministry to help them in their new adjustments, (b) to refer them to the various churches of the communities in which they live.

Accordingly a special committee has been set up and an office established here at the Federation. The staff is composed of denominational workers who have been sent here to work among the Nisei. A part time secretary is employed. This branch of our service is known as the United Christian Ministry to Resettlers.

We welcome these new workers to our fellowship: Miss Martha B. Akard, Rev. Francis M. Hayashi, Rev. Paul M. Nagano, Mr. Clifford T. Nakadegawa, Miss Virginia Swanson, and Miss Alice R. Kodama.

The Lutheran Hostel, the Sunday evening service for Nisei at Jackson Hall, and an occasional service for first generation Japanese, are all a part of the total picture of this work.

Funds for this will come through the various denominational headquarters.

(From the:

Federation Bulletin, April 1944.

Resolution adopted at the  
Annual Meeting of the

WASHINGTON STATE COUNCIL OF CHURCHES  
AND CHRISTIAN EDUCATION  
Seattle, Washington  
January 11, 1944.

Also adopted by the  
SEATTLE COUNCIL OF CHURCHES  
AND CHRISTIAN EDUCATION  
February 21, 1944

We recommend that loyal Americans of Japanese ancestry be permitted to return to their homes as soon as the military situation permits; furthermore, we pledge ourselves to do our best to cooperate in their integration back into the community. To ask some Americans of Japanese ancestry to serve in the Armed Forces and confine others, of unquestioned loyalty, to restricted areas seems wholly inconsistent.

IRVINGTON PRESBYTERIAN CHURCH  
Indianapolis, Indiana

Last summer we had three Japanese American girls with us. They were superior in their manners and intelligence. We found them just as we would have found three girls of American parentage, with the same interests and ambitions. They were nice to have about the home, helpful and considerate of my wife.

Since we live near Fort Harrison where many Japanese American soldiers were stationed, our house was a meeting place for these boys, whom we came to like very much. The girls were perfectly normal in their relations with these young men, which is a real test of character. Now two of these girls are in college and the third working in an office in the University of Michigan.

(Rev. John B. Ferguson)

## APPRECIATION

Dear Mr. and Mrs. Baumgartel,

We hope you had an enjoyable and restful trip. It was very nice to receive your cards.

Things we could never have dared hoped for on our long, hectic train ride -- your meeting us at the station, the dinner, the wonderful ride through the city, your kindness -- for all these we thank you, though humble be our method.

What you and Mrs. Herman did for us was certainly what decided for us that a train ticket back to Arizona was not the cheapest way out. We will be forever grateful to you.

We are doing our best here; we hope we are pleasing Mr. Schwitzer, for that is our purpose and our satisfaction. If we achieve that, we will be content and happy.

Sincerely and gratefully,  
Paul Shiozaki  
Jim Otani.



COUNSELLORS TO JAPANESE AMERICANS in Milwaukee, Wisconsin.

Miss Dorothy C. Enderis, Director,  
Municipal Recreation and Adult Education,  
Milwaukee Public Schools,  
1111 North 10th St. (3)  
Telephone: Marquette 4341.

Miss Maki Ichiyasu,  
Y.W.C.A., 610 No. Jackson St. (2).  
Telephone: Marquette 4946.

Miss Grace Kelly,  
Place Dept. Milwaukee Vocational School,  
1015 No. 6th St. (3).  
Telephone: Marquette 1550.

Mr. Charles O'Neil,  
Exec. Secy. St. Vincent dePaul Society,  
1624 No. 7th St. (5)

Mr. Henry Sakemi,  
Milwaukee Nisei Council,  
1550 E. Capitol Drive (11).  
Telephone: Church 2017-J.

The above names should be added under  
Milwaukee, Wisconsin, in the "Directory of  
Counsellors to Japanese Americans", recently  
published by the Committee on Resettlement of  
Japanese Americans. (Not for sale to the  
public)

HOSTEL ADDRESSES

Cincinnati, Ohio - 2830 Winslow Avenue.

Des Moines, Iowa - 2150 Grand Avenue (12)

Minneapolis, Minn. - 127 Clifton Avenue.

New York - 168 Clinton St., Brooklyn 2, N.Y.

Cleveland, Ohio - 2429 Prospect Avenue (15). Detroit, Mich. - 130 East Grand Boulevard.

Philadelphia, Pa. - 3228 Chestnut Street.

RECOMMENDED READING

What About Our Japanese-Americans? - Price 10¢ per copy, plus postage.

Written by Carey McWilliams.

The Displaced Japanese-Americans. - Price 5¢ per copy, plus postage.

Being a reprint of an article which appeared in  
FORTUNE Magazine, April, 1944, under the title  
of "Issei, Nisei, Kibei".

For sale at this office

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# RESETTLEMENT BULLETIN

July 1944

NEW YORK

Vol. II, No. 6.

EDITOR'S NOTE: The Young Men's Christian Associations and the Young Women's Christian Associations have successfully kept the channels open between the centers and the outside world. The following is a report of the Young Women's Christian Association for the past two years which should be of great interest to those concerned with the work of resettlement.

## Y.W.C.A. Serves Evacuees

by Miss Clara Roe  
Secretary for

The World Emergency War Victim Fund, Y. W. C. A.

The Y. W. C. A. has dealt with the problems of civilian evacuees in many parts of the world ever since the outbreak of the present war.

When, in our own country, the Japanese and Japanese Americans were evacuated from the Pacific Coast it was natural for the Y.W.C.A. to want to be helpful to them, for it realized in advance something of what would be involved in this great dislocation of families. Moreover many women and girls among the evacuees were Y.W.C.A. members; they were known and loved by their fellow members, and it was accepted as a matter of course that the Y.W.C.A. would find a way to go wherever they went. Staff members of the National Board of the Y.W.C.A. were promptly assigned to discover how the Y.W.C.A. could best serve the evacuees.

The Y.W.C.A. tries to meet the real needs of the women and girls in the centers through recreation, group activities, service work and preparation for resettlement.

The Y.W.C.A. has been able to serve the women and girls who reside in the Relocation Centers by keeping the channels open between the centers and the outside world. Between August 1942 and September 1943 national staff members of the Y.W.C.A. made 61 visits to Relocation Centers. In the same period 26 evacuees from 9 centers attended national Y.W.C.A. meetings outside. These meetings included leadership workshops, meetings to discuss the Christian basis of a new society, and a National Business and Professional Women's Council meeting. In addition to this, 76 delegates from 9 centers attended Y.W.C.A. summer conferences of business and professional women, Girl Reserves and students. Both girls and leaders attended these conferences and reports all testify that they made excellent contributions to the program of the conferences. The delegates themselves reported that the experience was valuable to them in strengthening both their faith, hope and courage and their sense of personal dignity and worth.

The inclusion of center Y.W.C.A.-s in neighborhood projects with nearby Associations has been encouraged, with the result that there has been considerable interchange between the centers and the community Y.W.C.A.-s in a number of states. Many leaders of nearby Y.W.C.A.-s have visited the centers and many joint meetings have been held. This interchange has proved an enriching experience to both parties to it.

Special projects to promote friendship and understanding between girls inside and outside the centers have been tried with success. A "letter-friend" project arranged for the Girl Reserves included 57 Girl Reserve groups in 21 states in correspondence with Japanese girls in 7 centers. A Christmas gift project included an even larger number of groups and states.



As the resettlement program progresses, much of the young leadership is leaving the centers, and the Y.W.C.A. program within the center naturally becomes more difficult to maintain. Nevertheless, active programs continue in most of the centers with a great deal of emphasis on resettlement. With the hope of encouraging resettlement, attendance of girls from the centers at Y.W.C.A. conferences in regions where they may possibly settle has been encouraged, thus giving them an opportunity to become acquainted with the section of our country in which they may make their future homes.

The Y.W.C.A. now finds its friends who were formerly in the centers living in all the large middle western and many of the eastern cities. Local Y.W.C.A.-s have been cooperative in helping with resettlement and Japanese-American girls are to be found at work in their offices, residences, and food service departments. Japanese men have also been employed in their maintenance departments. Girls have joined Y.W.C.A. clubs and are taking part in the work of the Association, serving on committees and in other volunteer capacities.

An especially valuable contribution of local Y.W.C.A.-s has been in helping to create community understanding; in some cases they have taken the lead in building a good cross-section citizens' committee to aid in resettlement. The Y.W.C.A. tries to open up social opportunity for young Nisei, to help them find jobs, homes and friends.

Recently neighborhood conferences including nearby community Y.W.C.A.-s have been held at the Relocation Centers. This gives Community Y.W.C.A. board and committee members an opportunity to get acquainted with even larger numbers of Japanese Americans. Representatives from the Relocation Centers have also attended special affairs at nearby Y.W.C.A.-s. These exchanges are valuable in building good relationships and in creating understanding.

This work in the Relocation Centers and in the communities selected for resettlement has grown out of the natural interest of the National Board in the problems of Japanese women and girls who have long been a part of the Y.W.C.A. For two years, working closely with the War Relocation Authority, with community and Student Y.W.C.A.-s and with other interested social agencies, a national Y.W.C.A. staff, both Caucasian and Japanese, has acted in an advisory capacity with direct leadership carried by resident evacuee women and girls. The National Board believes that its work in the centers is helping to prepare loyal Japanese for resettlement and that its work through local Y.W.C.A.-s is helping prepare communities for the reception of the new residents. The Y.W.C.A. believes that in helping Japanese American citizens and their families to take their places again in normal community life it is rendering significant service to this nation in the struggle to preserve the values long cherished as the American way of life.

#### THE COLORADO CONGREGATIONAL CHURCHES

Whereas, the pending amendment to the Colorado constitution to restrict ownership of land by aliens is contrary to the ideals upon which the Christian church, and this country, were built:

Be it resolved, that the Colorado Congregational conference do condemn this amendment as un-Christian and urge that we work diligently for the amendment's defeat at the polls this fall.

- Resolution adopted by the Colorado Congregational Conference, in session at Fort Collins, Colorado, April 14-16. The mover of the resolution was Mr. Robert Colwell, a layman of Denver. Not a single dissenting vote was cast.

✓ For further information write to: Rev. Clark P. Garman, Colorado Council of Churches, 302 Trinity Bldg., Denver, Colorado.



This issue of the Bulletin contains several resolutions on resettlement adopted by Christian bodies. It is hoped that these statements will be of help to the readers of the Bulletin. - Editor.

## The Presbyterian Church in the U.S.A.

The General Assembly of the Presbyterian Church in the U.S.A. met in Chicago from May 25 to May 31. Chaplain E. C. Brink, who had returned from the front only two weeks before, addressed the Assembly at one of its sessions. He paid a tribute to both the Negro and the Japanese-American soldiers in Africa and Italy, based upon his own contacts and observations. On hearing this, the members of the Assembly interrupted his address spontaneously with hearty and prolonged applause. His reference to the high number of casualties in the Japanese-American unit in the fighting in Italy was made in a particularly impressive manner.

The General Assembly passed the following resolutions regarding people of Japanese descent in the United States:-

"Aliens and American citizens of Japanese descent are today the focus for both racial prejudice and the warlike spirit against national enemies. The precarious position of law abiding aliens and loyal American citizens of Japanese descent is exploited unwittingly and deliberately by some not of their number who make and believe unfounded charges against them. Especially to our fellow Christians among them who are at present in relocation camps or in the process of resettlement, we send the assurance of our trust in them, and our zeal for the full restoration and maintenance of them as heirs with us of the American tradition of civil liberties and rights.

"Be it resolved:-

"1. That the General Assembly commend the humane and effective effort of the War Relocation Authority in helping citizens of Japanese parentage regain a place in normal community life; that it affirm its hope that all who are eligible will become resettled as soon as possible; and that it urge as many churches and Presbyteries as possible to sponsor one or more of these families, undertaking what is necessary in helping them become established in a new community.

"2. That the General Assembly, noting the changed status of the West Coast from a theatre of operations base to a Service Command, commend the War Department for granting permits to Nisei soldiers to visit the West Coast and for granting other rights to persons of Japanese descent; and that the General Assembly affirm its support of steps taken in furtherance of the Government's announced policy of restoring in full to these evacuees their rights of domicile and other civil liberties when consonant with military security.

"3. That the General Assembly strongly approve the ministry which has been extended by the Board of National Missions, in cooperation with other Christian bodies, to our Japanese American brethren; that our churches be urged to do everything within their power to facilitate the resettlement of the Japanese Americans in such communities as they may choose and to receive them into the fellowship of our churches; and that the General Assembly express the strong conviction that, as soon as the exigencies of the military situation make it possible, the loyal evacuees be given the right to return to their former homes and be protected against any discrimination or persecution.

"That the Stated Clerk be empowered to transmit this recommendation to the War Relocation Authority in Washington, D. C."



# THE REFORMED CHURCH IN AMERICA

We heartily commend the War Relocation Authority; the Committee on Resettlement of Japanese Americans sponsored 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; for their policy in setting up hostels, furnishing homes and employment for Japanese Americans now living in Relocation Centers. We deeply deplore the attitude of some of our citizens and public officials who by force and public utterances have curtailed the rights and privileges of American-born Japanese, which constitutes one of the gravest tests of democratic institutions in our history.

In the light of statements by the Secretaries of War and the Navy that the military necessity invoked two years ago no longer exists, we urge that at the earliest moment, loyal American citizens of Japanese ancestry have restored to them their full rights as citizens, and be allowed to exercise freedom in the choice of their residence and occupation, and that copies of this resolution be sent, by the Stated Clerk, to the President of the United States, the Secretary of War, and the Secretary of the Interior.

- Resolution passed unanimously by the General Synod of the Reformed Church in America, meeting at Buck Hill Falls, Pa. June 3, 1944.

## Newark Annual Conference of the Methodist Church

We are greatly disturbed by the intolerance displayed in several communities against American citizens of Japanese ancestry who seek only a normal opportunity to live and work to produce food for the entire nation.

We heartily endorse the efforts of the War Relocation Authority to resettle the people of Japanese ancestry who were evacuated from their homes on the West Coast of our country.

We believe, as the President has said, that "In vindication of the very ideals for which we are fighting this war, it is important to maintain a high standard of fair, considerate and equal treatment for the people of this minority as of all other minorities".

Therefore we, the members of the Newark Annual Conference of the Methodist Church do hereby memorialize the General Conference to call upon all preachers to create in their communities a public tolerance and friendliness toward Americans of Japanese descent; to urge all preachers to organize within their communities interracial or reconciliation committees composed of outstanding citizens who will study to find ways to lessen the tensions and spread understanding; and to call upon the Government to remove the military restrictions which now discourage the return of these evacuees to their former homes on the West Coast of our country.

- A Memorial to the General Conference from the Newark Annual Conference of the Methodist Church, April 21, 1944.

- This resolution adopted also at and by the Northeast Jurisdictional Conference of the Methodist Church, June 10, 1944, at Ocean City, N.J.



# THE METHODIST CHURCH

We commend the War Relocation Authority for its policy of finding homes and employment for the Japanese Americans now living in relocation centers. We urge the active participation of our Churches in this relocation, especially in the preparation of communities to welcome and assimilate these persons into American life.

We earnestly urge that at the earliest moment consistent with the public interest, loyal American citizens of Japanese ancestry have restored to them their full rights as citizens, especially the right to return to their former residences and occupations.

- Resolution passed by the General Conference of the Methodist Church, meeting at Kansas City, Missouri, May 4, 1944.

## THE NORTHERN BAPTIST CONVENTION

Whereas, the Japanese of the Pacific Coast were, due to a war emergency, moved from their homes to relocation centers; and

Whereas, many of those removed were American citizens deprived of civil rights; and

Whereas, our President has said; "We shall restore to the loyal evacuees the right to return to the evacuated areas as soon as the military situation will make such restoration possible"; and

Whereas, some of the military restrictions have been removed from the Pacific Area; therefore, be it

Resolved, that we commend the War Relocation Authority of the Department of the Interior for its considerate and humane adjustment of a complex human problem in the evacuation of Japanese from the Pacific Coast. Furthermore, be it

Resolved, that the churches of our denomination recognize their responsibility to the Americans of Japanese origin as they are re-settled in our various communities, and that we welcome them into the Christian fellowship of our churches without discrimination. Furthermore, be it

Resolved, that the Americans of Japanese origin, whose loyalty has been established, be granted the right of movement to return to their homes. Furthermore, be it

Resolved, that we assert with conviction and practice with diligence the eternal truth, "God is no respecter of persons," and face this human issue on the Christian principle rather than on a basis of pagan prejudice.

- Resolution passed by the Northern Baptist Convention meeting at Atlantic City, N. J., May 26, 1944.



## NEW YORK CITY

by Toru Matsumoto

Japanese American organizations in New York have formed the "Resettlement Council", for the purpose of:

1. Cooperating with and advising the War Relocation Authority and other agencies concerned with resettlement.
2. Coordinating the work of Japanese American organizations on resettlement.
3. Promoting greater activity among Japanese Americans in aiding resettlement, and
4. Fostering activities which will help Japanese Americans to resume a normal American life.

Actively participating in this Council are:

Arts Council of Japanese Americans for Democracy.  
Japanese American Committee for Democracy.  
Japanese Buddhist Church  
Japanese Christian Association.  
Japanese Christian Institute.  
Japanese Methodist Church.  
Young People's Christian Federation of New York.

The Council held a dinner on May 27th to express appreciation to those who had aided the Japanese Americans, and heard a talk by Mr. Harold S. Fistere, new Area Supervisor of the W.R.A. Films entitled "Challenge to Democracy" and "Go for Broke" were shown following the dinner. Both these films are W.R.A. productions.

An ambitious program is being planned by the Council. A 32-page brochure giving factual information of the life of Japanese Americans and resettlement opportunities in New York, written both in English and Japanese, is one of the projects the Council is working on now. A picturesque screen for display is also contemplated.

The Chairman of the Council is Mr. Minoru Yamasaki, a noted architect, and the address of the Council is, 150 Fifth Avenue, New York 11, N.Y. (Temporarily)

## CLEVELAND

by Shunji Forrest Nishi

Two hundred and twenty-four postcards were sent out to former Hostellers. To date there have been 207 responses. A sum of \$275 has been received, and 6 people have donated 225 man-hours of time. The two living rooms, the library, the first and second floor halls (front and back), the dining room, the butler's pantry, kitchen, and the stair-well have been painted. There is a possibility that the Mothers' Club of the fraternity from whom the building is leased and the Hostel sub-committee of the Resettlement Committee may get together to get slip covers for the furniture. The place looks one hundred per cent better than it did before its new coat of paint.

## PHILADELPHIA

A hostel which will comfortably accommodate twenty-five persons has been opened here under the sponsorship of a committee of private citizens, at 3228 Chestnut Street, Philadelphia.

Temporary residents at the hostel will be charged \$1 a day for adults and 50 cents a day for children for room and meals for a maximum period of ten days. Individuals wishing to remain at the hostel after securing work will be charged \$12 weekly.

Resettlers should make reservations by writing to Henry C. Patterson, Relocation Officer, 1105 Stephen Girard Building, 21 South 12 Street, Philadelphia 7, Pa.

The Young People's Christian Federation (Japanese Americans) of New York donated Sunday service offerings to the following causes last year:

1. American Red Cross
2. World Student Service Fund
3. New York Church Committee for Japanese Americans
4. Interracial Fellowship of Greater New York
5. 100 Neediest Cases of New York Times.



# *I See the "Outside."*

by Kaz Ikebasu  
Chairman, Y.M.C.A. Board,  
Rohwer Relocation Center.

With the blind prejudices towards many minorities prevailing throughout the nation and many unfavorable as well as favorable reports on the attitude toward the Japanese people having been heard, I have had the opportunity to attend a Student Christian Association Conference at Fayetteville, Arkansas, and also was able to stay four extra days to meet the people of the community to find out how true the unfavorable atmosphere may be.

This trip has given me much more of a clear picture of the people's sentiments toward us and I would like to take this opportunity to share with you this experience and observations I have made on my way to and from Fayetteville.

As I entrained from McGehee, I have mingled in with the soldiers who were on their furlough. I have also stood next to a mother who had two sons in the armed forces and never for a moment during the ride to Little Rock have I encountered an unpleasant atmosphere toward me. From Little Rock to Ft. Smith I have again mixed in with the soldiers and shared pops and candies and cigarettes with them. They were really a grand group of boys. From Ft. Smith to Fayetteville I have made the acquaintance with a soldier who had just returned after staying sixteen months in the Alaskan front. He was very much interested in our lives in the center and has asked me to correspond with him and that he is hoping he may be able to visit us one of these days. On my return trip I had the opportunity to ride with some P.T.A. representatives who were attending the annual conference at Little Rock. It was a very pleasant ride. Never had I felt that I was an evacuee and they have expressed, as we parted, that may we soon be able to enjoy a free life again.

During my stay at Fayetteville, I had the privilege of staying at the home of one of the professors of the University of Arkansas and also at the home of the Presbyterian minister. I was immediately made a member of the family and the children began to call me Uncle Kaz. I have had the opportunity to meet and talk to, at the Presbyterian Church, college students

(continued on Page 8, Col. 1)

# *I See the "Inside."*

by Ray Gibbons  
Director, Council for Social Action,  
of the Congregational Christian  
Churches of the U.S.A.

Resettlement is proceeding at a slow rate since the more aggressive and younger Japanese Americans have found their way to new work or been drafted for military service. Some more effective plans are needed for further progress with the older people, the Issei (Japanese-born non-citizens) and the non-Christians. Toward that end I went to visit Granada, and came back with a few very vivid impressions. The first of these is the influence toward reversion to former habits and patterns of behavior. The isolation and inconvenience of the camps tend, in the thinking of the older evacuees, toward a glorification of the "good old days" in the distant land of their birth. This general tendency of age to glorify the past is accentuated by the unnatural and uncertain circumstances of the present. It was easier to speak Japanese than English when the English-speaking environment was removed. It was difficult for the young people to keep up with the slang and customs of their own age. For any group to mark time while the rest of the world marches forward is a loss. The longer these people are off in the deserts the more difficult will be their adjustment to American society and the greater the social loss to the country.

The second impression was that, while the government seems to be doing a pretty good job of encouraging relocation, a much better job could be done by non-governmental groups. There is some suspicion that when a W.R.A. official suggests relocation he is promoting a program rather than helping a person. Whether rightly or wrongly he is suspected of bias. Perhaps part of this distrust is the feeling any person has toward the agency which provides his room and board and exercises authority over him. A third party which has no economic or political responsibility has the advantage of "disinterestedness". I was greatly pleased to find that the interest of Church groups was welcomed and appreciated.

The third impression follows the second closely. The same suspicion of bias which attaches to the "authority" also attaches to Caucasians. Caucasians talk about the problem; it is another thing to be the problem. For this reason it seemed to me the most effective relocation work could be done by evacuees who

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and adults, high school and elementary school pupils. I have also met with the Ministerial Alliance of Fayetteville, where one of the ministers moved that the Alliance send greetings to the ministers and people of Rohwer Relocation Center and that some day soon they may be relocated to enjoy the normal life again. An afternoon tea was held in my honor by the feature writer of the Northwest Arkansas Times. I had the privilege to meet and get acquainted with the notables of Fayetteville. Never in my life have I felt so important for what I was. And the cordiality extended me from everyone has most certainly been heartfelt. At the conference I have seen the colored and the white getting together to help solve the minority problem and how each can work out for the common cause. Nothing has impressed me more to see how powerful a Christian organization can be and the respect of the people of Fayetteville for their ministers. This is the picture I would like to have others actually see in action. I can well say for the part which I have traveled through and stayed that everyone

(continued from Page 7, Col.2)

were responsible to evacuees rather than by Caucasians or even those of Japanese descent who had relocated. The way to speed relocation is to have the leaders in the centers lead their own neighbors out of the camps. This they are capable of doing if subsidized by some outside agency like the Church.

Finally, I left with my mind set that all men of good will must work with all available forces to get these people out of the camps as rapidly as possible. There is no stopping point until the last man is out of the last center and the camps are permanently closed. God speed the day.

I have met was considerate, understanding, kind, and sympathetic, and I hope many more of our leaders and others may be given the same opportunity to visit other localities and show the people of those communities what we are really like and I believe it will be a very good medium to erase from the mind of the people in the center the fears they have of the outside.

## *Planning Resettlement of Japanese Americans*

This pamphlet of the Committee on Resettlement of Japanese Americans has been revised and brought up to date. It features "Suggestions for action", responding to numerous requests.

Orders will be accepted: Price 3 cents per copy. Special rate for orders in quantity. Write to the address given in the box below.

RESETTLEMENT BULLETIN, published monthly, George E. Rundquist, Editor,  
by the

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# RESETTLEMENT BULLETIN

September 1944

NEW YORK

Vol. II, No. 7.

## RESETTLEMENT OF 100 FAMILIES THROUGH 100 LOCAL CHURCHES

As of August, 1944, nearly thirty thousand evacuees are reported to have left the Relocation Centers. This leaves in the camps about sixty thousand eligible for resettlement. In an effort to help this latter group, the Committee on Resettlement of Japanese Americans, in cooperation with the Protestant Church Commission for Japanese Service, has undertaken a project called "Resettlement of 100 Families Through 100 Local Churches." It is the hope of the Committee that this will stimulate the interest of churches which have not yet had an opportunity to participate in the resettlement program. Both government and private agencies are ready to assist the churches.

### Suggestions for the Local Church

- 1). It should be remembered that churches engaged in this project are cooperating with the Government in a program which has the cordial support of the Protestant Churches. Further, "The policies governing this resettlement have the approval of the War and Navy Departments. The program has been sanctioned by the Department of Justice as sound from the standpoint of national security and has been approved by the War Manpower Commission as a contribution to national manpower needs."
- 2). It is suggested that the minister or a committee interested in this project obtain full information on the background of the evacuation of the people of Japanese ancestry and on the Government's resettlement program before bringing the project to the attention of the general congregation. The Committee on Resettlement and the War Relocation Authority are in a position to supply this information.
- 3). The resettlement of a family might be a project for the whole church or one of the groups within the church, such as the Missionary Society, the Women's Club, or the Men's Club, which might wish to sponsor the project. In any event, there should be a committee within the church which would assume responsibility for carrying the project through to its completion, that is, until the family is well adjusted.
- 4). Although the Government will be ready to aid in opening up employment opportunities for the employable members of the evacuee family, jobs might be found through the membership of the church. (The Government pays railroad transportation and supplies a small amount of money to families needing such help.)
- 5). After the family is settled in its new home - allowing some time to recover from the excitement of resuming life "outside" - make an occasion of introducing the family to the members of the church and then, according to age levels and interests, endeavor to integrate them into the special groups or clubs in the church.

Interested churches should write to the Committee on Resettlement of Japanese Americans, 297 Fourth Avenue, New York 10, New York.



# THE CALIFORNIA ANNUAL CONFERENCE OF THE METHODIST CHURCH

Sacramento, Calif., June 7, 1944

The following statement concerning Japanese-Americans was passed by a strong majority vote of lay and ministerial delegates:

In spite of more than two years of disrupting change in economic and home life a vast majority of both aliens and citizens of Japanese extraction have proved themselves staunchly loyal to the United States. It is the belief of fair-minded American people that this group should not longer be penalized because of their ancestry or for any other reason. To continue to delay the justice that is due this minority of American citizens and loyal aliens is contrary to every principle of fairness and in direct opposition to basic civil rights guaranteed by the Constitution of the United States.

In view of the above statement the California Annual Conference of the Methodist Church renews its pledge of confidence in all loyal Japanese-Americans and proposes to assist them in regaining their full rights as citizens of the United States.

We believe that democratic justice may best be served in the following manner:

A. By granting freedom of movement to loyal Japanese anywhere in the United States on the same basis as other Americans and aliens of other countries. This would include the right to return to the Pacific Coast. If this right is abridged by political, economic or racial pressure groups, we hold that such action is destructive both of essential democracy and Christian social relations.

B. By defeat of discriminatory legislation. For example:

(1) We are opposed to the disfranchisement of Japanese-American citizens, and attempts to make their life on the Pacific Coast and elsewhere in the United States an economic impossibility.

(2) We are opposed to the proposal to send all U.S. Japanese back to Japan after the war, to farm them out on Pacific islands, or to make them stay on isolated reservations in this country.

(3) We are opposed to the attempt to make property ownership difficult for Japanese-American citizens and impossible for their alien parents.

C. By realization of a strong, consistent domestic policy toward this and all minority groups, which would:

(1) Tend to balance war-time extremism and sectionalism now rampant.

(2) Help to convince our Pacific neighbor states that this country's conception of democracy includes the freedom of all people.

D. By increased co-operation with the War Relocation Authority to accelerate the program of resettlement in unrestricted areas.

E. By denunciation of the false principle of "protective custody" and aid in building public opinion which will repudiate the further use of such an un-American restraint against minority groups.

F. By fostering post-war planning for the rehabilitation of Americans of Japanese ancestry, to ensure them against prolonged unnecessary hardships.

G. By protesting instances of destruction, despoilation, and fraudulent acquisition of Japanese property in California.



# THE MISSIONARY SOCIETY OF THE *Evangelical Church*

*Executive Committee, Board of Missions, June 20, 1944*

"Feeling deep concern over the mass evacuation of persons of Japanese ancestry, we welcome the statement of the President of the United States that: 'We shall restore to the loyal evacuees the right to return to the evacuated areas as soon as the military situation will make such restoration feasible.'

"We believe that whatever the initial 'military necessity' invoked two years ago, such necessity no longer exists. This belief has the support of statements by the Secretaries of War and the Navy, assuring the nation 'that the Japanese enemy is not coming to our shores'; of the Army's declaration that 'the Pacific Coast is now a defense command, no longer a theatre of operations', and its policy of relaxing civilian defense requirements; and the statement by Admiral Nimitz that 'Since the battle of Midway in June 1942, there has been no serious threat from the Japanese to the Pacific Coast or America's Pacific possessions.'

"We therefore petition the President of the United States and the military authorities to take responsibility for, and immediate steps to designate a procedure under which loyal evacuees who may wish to do so may freely return to the evacuated area for visits, business adjustments, and residence, and that citizens of the United States, who are of Japanese ancestry, be restored to their full rights and privileges of such citizenship."

## *The Southern California-Arizona Conference of the Methodist Church--*

*...July 27, 1944.*

Concurring in the action of the California Conference of the Methodist Church, the Southern California-Arizona Conference of the Methodist Church declares that:

"Democratic justice will be best served by granting freedom of movement to loyal Japanese, anywhere in the United States, on the same basis as other Americans and aliens of other countries."

The Conference also urges:

"our people to exemplify the way of Christ by welcoming to our communities, our schools, our churches, and our homes, these victims of organized discrimination and war-time hysteria, and we call upon our members and friends throughout the Conference to make preparation for, and to write to Secretary Henry L. Stimson, offering to provide work and shelter for returning evacuees. Insofar as we are able we shall support such movements as are designed to aid evacuees in readjusting themselves to new coast conditions, and to insure for them the full protection of American law."



# Chicago

The Chicago Advisory Committee for Evacuees observes that "Resettler outlook on relocation in this area has undergone a significant, though perhaps natural, change in the last five months. There is a definite and steady trend toward permanent residence in Chicago, at least in the thinking of more and more relocatees. This was not true in 1943.

"There is less talk about 'returning to the West Coast'; there is more shipment of furniture and belongings from California storage; there are more leases sought in contrast to the almost unanimous preference for month-to-month tenancy in '43; there is a more sober attitude toward 'post-war' jobs in Chicago; and, though the process is slow, whole family units are finding residence here.

"These observations are based on our experience in counseling and talking with over 3,000 resettlers who have called at our office at 1010 Security Building in the last 17 months."

(From the June 1944 Report)

Recently the Illinois Central Railroad recruited 58 workers to do track work. Shortly after they began working indications were received by the railroad that the Brotherhood of Maintenance of Way Workers, an AFL union, were opposed to the employment of persons of Japanese ancestry. The union did not threaten to strike but in a statement to the railroad indicated that many of their members would create a work stoppage if the resettlers were continued in employment. No decision had been reached by the railroad in regard to this labor situation when on July 28, the fifth day of their employment, the men were temporarily stopped from work at the request of the War Department pending individual clearance with the Provost Marshal General's office. Clearance not having been received within the expected time, the men were separated from employment. The workers were given their choice of a variety of jobs in the Chicago district or of returning to Heart Mountain. All but eleven accepted other employment.

## ..... APPRECIATION.....

My dear Miss W.....

I cannot find sufficient words to tell you how deeply appreciative I am of your many splendid efforts to make me and my children really feel a part of the community. With all due respect and credit to the fine families and neighbors, and to the ever faithful churches, I can safely say that our acceptance here on an equal basis with other Americans is due in a large degree to your guidance of the channels of thinking of the teachers and children. I listened to you last night with a lump in my throat as you eloquently pleaded for tolerance and understanding in dealing with races other than one's own.

Needless to say it was an honor and a delight to have one of my daughters partake in last night's performance which was truly a masterpiece of diplomacy in handling a delicate problem.

I herewith tender my heart-felt thanks to you for all you have done. Its value cannot be measured in dollars and cents but the results show in every democratic act. Truly you have helped to make your school a working democracy. The moment I step out of its boundaries I again feel the bitterness of the world. For that reason I have decided to settle my family here for the duration instead of braving the possible hostility of a new and strange city. I would much prefer being allowed to stay here where we are happily settled.

God bless you, and may your faith in us be forever justified. We will not fail you.

Sincerely yours,

(A young Nisei mother of five children)



# A Story from Florida

By Mrs. W. C. White

Upon receipt of a letter from a Y.W.C.A. director in a Northern city that about two hundred Japanese-American soldiers, who had been stationed in a camp near there, were to be transferred near us and that some of their wives wished to come here to be close to them, a meeting was called of high city officials and representatives from the Housing Administration, U.S.O.'s, Chamber of Commerce, Y.W.C.A., Ministerial Alliance, and other interested religious groups. During a lengthy discussion of advisability, and ways and means, most of those present expressed a sympathetic interest but felt that it would be impossible because of the overcrowded condition of the city and because of prejudices and taboos which would have to be overcome.

Next a meeting was called of outstanding Methodist women but, again, although sympathetic interest was expressed, they concurred with the sentiments of the first group and even felt some concern for the bodily safety of the young women. I was reminded that even our few Chinese families did not live among the white people but in the backs of their own stores or laundries, or on outlying farms. It was not without some trepidation for their own happiness and safety that I wrote for the first two young women to come, telling them that unless I was able to find some suitable place for them to stay, they would occupy two of my three bedrooms in a parsonage family of five. The first hopeful break was a telephone message from the President of the Board of Directors of the Y.W.C.A. saying that if I would take the two young women in my home for the first ten days, she would rent them an apartment after that. This was splendid - her home was a beautiful place in one of our most select residential districts.

Their ten days in our parsonage was a delight which our family unanimously wished

might happen to every American family. The girls were so charming that not only did they completely and permanently win their way into our affections; but, upon matter-of-fact, casual introductions to our neighbors and friends, they were most hospitably received by the neighborhood and church. By the time anyone thought to ask their nationality (meaning ancestry) they had perfectly won their way where race and national prejudice abounds.

Altogether about twenty young wives came. At the very first we had two slightly unfortunate occurrences: A hotel which said it would take one of the girls refused when she reached there, and one place of domestic employment proved unsatisfactory. Through both of these incidents and in every other detail of their stay with us, all of the girls proved to be cultured young American women, thoroughly worthy of our trust and interest. They bore themselves in such a way that our city accepted them without an untoward incident except the two already mentioned. It soon became comparatively easy to obtain rooms for them, several of our nicest homes and one of our finest hotels cordially opening to them. At first we were up against a stone wall for any employment, even domestic; but at the end, employment was fairly easy to find, even our largest and most beautiful department store using them.

It is true that a supper and several parties were given for them, but what was done for them was not most important about their stay in our city. It was what they did for us: Scores of our people discovered that there were lovely as well as unlovely Japanese. To have even one small child make such a discovery in a day of a flood of prejudice towards persons of Japanese race was more than worth any little thing that may have been done for them.

## Statement of Dedication

We commit ourselves--individually and in our Christian organizations--to a constant criticism of our own attitudes toward persons of other races in the light of all we know of love. We pledge ourselves to active effort against the discrimination and the segregation of any group, Negro, white, of Japanese descent, Jew, or any other, wherever our lives touch the question: in our personal relationships, in our churches, in schools, in housing in transportation, and in employment.

(The Christian Youth Conference of North America, Lakeside, Ohio, July 2, 1944)



# Observations

By Mr. Galen M. Fisher

To: Christian Brethren at Denver Conference,  
Especially Issei and Nisei

In response to an urgent suggestion that I send you a few observations concerning problems and prospects of the near future, I do so, but without the least assumption of superior knowledge or authority.

1. RETURN TO THE WEST COAST: There are good grounds for expecting that the War Department will remove most of the restrictions imposed on persons of Japanese ancestry before the end of the war. Presumably, such conditions will be set up as to preclude any precipitate mass return of evacuees. The severe housing shortage alone would make caution advisable, and the possibility of a virtual social and economic boycott in some communities should preclude a stampede.

2. RESETTLEMENT EAST OF THE SIERRAS: It is agreed by social scientists as well as by many friends of the evacuees that a large number of them should attempt to resettle permanently away from the West Coast. In middle and eastern states, conditions are likely to be more favorable, both for prospering economically and for becoming integrated into the American body-politic. It needs hardly be added that resettlers should continue to avoid forming concentrated colonies.

3. PREPARING FOR RETURN: All evacuees who have friends among Caucasians on the West Coast should make a point of writing them letters to renew mutual confidence and prepare the way for a welcome and for employment for such of the evacuees as may return. Issei who do not write freely in English can of course have their children write for them. Send such friends also copies of "American Fighting Men Speak Out," and Ben Kuroki's speech. Reciprocally, Caucasians who used to employ Japanese or who desire to do so are so informing the W.R.A.

While the advisability of resettling in the East can hardly be overemphasized, those who have good reasons for returning to the Coast should do so before the end of the war, for it will then be much harder to find work.

# Impressions...

By Dr. J. Henry Carpenter

After visiting Topaz and Manzanar Relocation Centers, my impressions are as follows:

The younger Japanese Americans who have much spirit have largely left camp. Those left are below 18, have jobs in the camp offices or are tied by certain family inhibitions or loyalties. The major portion of those left in camp are older people.

There was a strong pull towards Chicago. It was reported that living costs there were cheaper and jobs better.

There is a very predominant feeling that the evacuees want to go back to the West Coast. This is based on two feelings:

- a. It is home.
- b. They have a pride about it.

I was greatly impressed with the general loyalty of the people and the way you could talk about the war objectively with most of them. I could not find the slightest trace of disloyalty or deep resentment.

(Dr. Carpenter is Executive Secretary of the Brooklyn Church and Mission Federation and Vice-chairman of the Committee for Resettlement of Japanese-Americans of the Brooklyn Council For Social Planning. He stopped at the two Centers on his way to the West Coast as Chairman of the Committee on the Church and the Cooperatives.)

4. REPATRIATION: Judging by the conditions that prevailed in Germany after World War I, conditions in Japan after her defeat will be very unfavorable for those evacuees who have petitioned for repatriation. The Japanese Government is quite likely to discourage them from going back to Japan, and those who do get in may find the country so impoverished and disrupted that employment and subsistence may be difficult.

(A message to the Christian Leaders' Conference at Denver, June 1944)



# PERTINENT QUESTIONS: By Mr. Masao W. Satow

## On Integration:

We resettlers are in varying degrees of socialization. Some of us have had many opportunities to participate in group life, others of us have not; some of us have lived with and moved among many Caucasian friends, while others have lived mostly with other Japanese. In the anxiety to be of help to resettlers, many of our well-meaning friends have sometimes failed to understand the processes by which integration takes place. They have failed to realize that integration depends upon a basis of common interest and background, that any program for integration must be satisfying to the evacuees, that all integration does not take place through the churches, that leadership for integration must be acceptable to the resettlers who are supposed to integrate, and that integration takes time. Not all people who talk about integration into a community mean the same thing. Just what do we mean by integration? When can we say that a person is integrated into a community? What are the processes by which a person becomes part of the community? Sometimes the very people who criticize the War Relocation Authority for trying to resettle evacuees en masse fall into the same error by trying to integrate resettlers into the community upon a mass basis.

We can help resettlers by reminding ourselves of the principles of leadership in good group work. These include such simple things as the fact that we must have proper rapport with the members of the groups, we must understand their backgrounds and the more immediate experiences through which they have come. Let us remember that we do things with people and not for them, that people learn to know and appreciate each other by participating in common projects, and that individual counselling is important but we only earn the right to counsel.

## On Public Relations:

Now a word about public relations: I have been disturbed no end because too much of our public relations story is based upon the negative. It is important to tell the general public about the experiences the evacuees have gone through, but it seems to me that our

story ought to start with showing how similar the evacuees are to other people by telling of the positive things Nisei are doing. By now most people have heard the story of Sgt. Ben Kuroki. More people are hearing about the famous 100th Infantry in Italy composed entirely of Japanese Americans, but not everyone knows that out of the 1200 or so boys who comprise that outfit, 900 have already been awarded the Purple Heart. Soon we will be hearing more of the 442nd Combat Unit made up entirely of Japanese American volunteers who have just gone over to Italy to join forces with the 100th Infantry. Few people know that their own sons fighting in the South Pacific are safer because many of our Japanese Americans are out there with them in the Intelligence Services. One of these boys is Sgt. Kaz Komoto, wearer of the Purple Heart after being wounded by a Japanese sniper in New Guinea. At the Gila River Relocation Center in Arizona is one of only two ship model factories in the entire United States making model ships for the U.S. Navy. Let us keep in mind that for many of these boys in the uniform of the United States Army, the only place they can call home is a two-by-four room in the tar-paper-covered barrack of a Relocation Center, and some of them will have to come back to this kind of a home after the war.

These are just a few of the things we must tell the general public so that it will sit up and take notice. These are some of the things evacuees must tell instead of harping upon the negative aspects of our evacuation. There are times when you, our good friends, must be critical of us in a friendly way for our own good. You must help us to see our problem in relation to the total problems involved in the war effort, that a group which comprises only one-tenth of one per cent of the total population is significant because of the role we play in helping to make America strong at home.

You must help us evacuees to express ourselves in various ways and become conscious of our responsibilities in the total resettlement picture. We evacuees

(Continued on next page)



must write letters of commendation and appreciation to newspapers, magazines and individuals who stand up on our behalf, commending them not just because they champion our cause, but because they stand for what is right and decent and American. Evacuees, whether resettled or still in Relocation centers, must keep in contact with our friends out on the Pacific Coast, keeping them informed with facts regarding the whole situation. One of the most important things we who are resettled can do is to write our friends and relatives still in the centers about the significant things we find in the real America and how we are

being accepted by our fellow Americans. This is the only way to counteract the vicious anti-Japanese sentiment which the people in the Centers read in the Pacific Coast newspapers. These are the minimum essentials which are mandatory for evacuees now to help ourselves. You can help by urging us to do these simple things. Only as we individual evacuees sense the responsibility of sitting down and writing these letters will we really begin to know what it means to actively participate in a democracy, and then perhaps you will no longer have to worry about our total integration into American life.

(Mr. Satow is a staff member of the National Council of the Young Men's Christian Associations. His headquarters: 3209 West Highland Avenue, Milwaukee 8, Wisconsin)

#### NEW YORK RELOCATION HOSTEL

168 Clinton Street, Brooklyn 2, New York

The Reverend and Mrs. Ralph E. Smeltzer, who have been the directors of the Hostel, have "relocated" to Elgin, Illinois, where Mr. Smeltzer will direct the work of resettlement for the Church of the Brethren.

The new directors are Dr. and Mrs. Eldon Burke, who supervised a hostel in Philadelphia. Mr. and Mrs. Jisaburo Kasai are the house parents, Miss Midori Satomi, Hostel secretary.

#### Now Available

Copies of the Report of the Resettlement Workers' Conference held in Chicago, June 6 - 7, 1944, can be obtained at nominal cost. Write to:

Shunji Forrest Nishi, Field Counsellor  
The Cleveland Church Federation  
1010 Hippodrome Building, Cleveland 14, Ohio

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# RESETTLEMENT BULLETIN

October 1944

NEW YORK

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Denominational Report  
Number 1.

## A HELPFUL HAND TO ALL EVACUEES

Congregational-Christian Church.

by Clarence S. Gillett

Early in 1941 anti-British and anti-American feeling was intense in Japan. The Japanese president of Doshisha, one of the largest Christian schools in Japan, told some of the Congregational Christian missionary teachers, "As things are getting now, you can do more in America for Japanese American friendship than here."

In March, 1942 our present program of work with and for Japanese Americans was born. Evacuation from the West Coast had been decided upon and a Japanese pastor was proposing to relocate his whole congregation somewhere as a group - that is, to become Pilgrim Pioneers.

A man was appointed to investigate the possibilities for such a move and was authorized to represent Congregational Christian churches where co-operation was developing with other denominations. The Church Federation in Los Angeles took steps to manage and look after property of the evacuees for the duration. Other groups and churches provided storage for household goods and helped with packing - and quieted hysterical fears.

Rev. Robert Inglis, representing the Northern California Conference's Social Action Committee, made a flying trip eastward, seeking openings for students and refuge for families. This was before voluntary evacuation was stopped in March, 1942.

Wherever our Japanese Churches were located, friendly counsel and help found organized expression. Almost everywhere the last direct friendly act was the serving of coffee and doughnuts on those fateful days when people were taken from their homes. The Santa Barbara churches pledged that they would be waiting ready to welcome them back.

Meanwhile began the development and organization of what became the Pacific Coast

Protestant Church Commission, representing all the major Christian groups helping the evacuees. Before the evacuation they coordinated activities; after evacuation they dealt with the authorities and relieved shortages and hardships in the assembly centers. They planned and conducted religious services from the first Sundays -- in the open, in mess halls, in empty barracks.

The General Council (National Convention) of the Congregational Christian Churches met in June 1942.

Because of the accident of meeting so soon after evacuation, the General Council's resolution "On Evacuation and National Policy" was one of the first by a national denominational body. "Every time a majority deprives a minority of its civil rights it undermines its own liberties, and the unity and world-wide influence of the nation." The resolution condemned "all attempts to disenfranchise citizens because of their Japanese ancestry."

"We therefore urge our members and ministers to strive to create in their communities a public tolerance and friendliness which will make it safe for the government authorities to release Japanese, especially the citizens among them, for services of national usefulness". The Council also authorized a national "Committee for Work with Japanese Evacuees", with funds for its activities.

Dr. Truman B. Douglass, then pastor of Pilgrim Church, St. Louis, became chairman of this Committee. An executive secretary, three other missionary families, and two single women gave full time to this work in Relocation Centers and outside, their salaries paid by the Foreign Mission Board (The American Board).



In June 1944 the General Council met again. This time the resolution was shorter and more outspoken, adding a section urging "the granting by the Army of permits to Nisei service men to visit the West Coast on furlough, and that, in view of the announced passing of danger of any major invasion of the coast, similar rights gradually be given to other evacuees found to be loyal to this country."

During two years what had been accomplished? More than \$10,000 was given to help students relocate and continue their education. Up to June, 38 students had been financially aided -- nearly one-third of them non-Congregational Christian, several being Buddhist with no other friendly support. In all 94 students have been placed in schools; and 73 more have applied. The mass of detailed paper work involved has almost all been carried by the interdenominational "National Student Relocation Council."

Literature and study packets have been prepared and distributed widely to state and local groups as well as to individuals. Denominational magazines and literature of all sorts have constantly stimulated interest and spread information. The booklet, "A Touchstone of Democracy" was sent to nearly all the Congregational Christian pastors in the United States. Nearly 15,000 copies have been distributed. A second 24-page pamphlet, "70,000 American Refugees - Made in U.S.A." is now in the third printing. This has been unusually well received; of a total of 20,000 over 5,000 copies have been bought and distributed by outside groups.

Speakers have been widely used. The executive secretary has travelled thousands of miles. Japanese American students have proved their unique effectiveness. Twice for several months Japanese were used as field workers. A program centering in Chicago and Granada Relocation Project is now under way, to help non-Christian families relocate.

Widespread effort has constantly been made to help in developing community sentiment favorable to resettlement and in the setting up of local interdenominational committees. Members of the national Committee have helped overcome the hesitancy of some of our colleges to accept Japanese Americans.

Some of our national and state offices were among the first to employ evacuees.

Our Colorado State office and the National Committee, represented by Rev. and Mrs. C.P. Garman, have had a leading part in public relations work in the state. "The Japanese in Our Midst" has been through several printings and two editions. The Christian groups in Colorado took the initiative in opposing a proposed anti-Japanese state constitutional amendment, which was defeated in the legislature. Now it is being submitted to the voters by referendum and they hope to defeat the measure again.

From the very first there has been constant contact with evacuees in the Centers, in cooperation with other denominations.

For the churches all kinds of equipment have been secured and books and reading material for the pastors and others have been provided. Representatives have spoken and consulted in the Centers. Of our Japanese Congregational pastors, three have relocated, one is in school, seven are still in the Centers and one is a Chaplain in the Army. A second from Hawaii is also a Chaplain.

Through all there has been the determination to keep up Christian fellowship and friendship -- and to extend a friendly helpful hand to non-Christians as well.

(Further denominational reports will appear in future issues.)



#### CHRISTMAS TOYS

To bring Christmas cheer to the children in the Relocation Centers this year, we are in immediate need of used or broken toys in any condition.

Forward toys, all charges prepaid, directly to:

Mr. H. E. Plaisance,  
2508 Royall Avenue,  
Richmond 24, Virginia.

Toys repaired will be shipped to the Relocation Centers in cooperation with the Home Missions Council of North America, 297 Fourth Avenue, New York 10, N. Y.



HEADQUARTERS ARMY SERVICE FORCES  
Office of the Provost Marshal General  
Washington 25, D. C.

4 September 1944.

Mr. Dillon S. Myer,  
Director, War Relocation Authority,  
Barr Building, 910 17th Street, N.W.,  
Washington, D. C.

Dear Mr. Myer:

It is no longer necessary to obtain approval of the Provost Marshal General for the attendance or employment of a person of Japanese ancestry at an educational institution important to the war effort. The War Department announced the removal of this restriction on 31 August 1944.

Persons of Japanese ancestry who desire to attend or to be employed by an educational institution, may make the necessary arrangements with the institution without reference to this office for clearance. Those applications which are presently pending clearance in this office, will be closed without action and no consent will be necessary for the attendance or employment of those persons.

In carrying out the Program pertaining to educational institutions, this office has worked very closely with the personnel of the Community Management Division, War Relocation Authority and of the National Japanese-American Student Relocation Council. I would like at this time to express my appreciation for the cooperation which has been received from your staff and the Student Council.

Sincerely yours,

(Signed) Alton C. Miller,  
Colonel, C.M.P.,  
Director, Personnel Security Division.

MILWAUKEE, WIS. C.I.O. AMERICAN NEWSPAPER GUILD

WHEREAS, American soldiers of all ancestries are fighting and dying on war fronts throughout the world to preserve the human rights and institutions of this country; and

WHEREAS, These American soldiers of all ancestries are fighting and dying to eradicate for all time the blot of racial and religious discrimination and persecution which helped to foment the present global catastrophe, and to restore to all men the dignity of freedom; and

WHEREAS, Seventy-four thousand American citizens of Japanese ancestry-- many of whom are still behind wire fences--were removed from their Pacific homes to War Relocation Centers because of a military necessity; and

WHEREAS, The Fourteenth Amendment to our Constitution guarantees full rights of citizenship to every person born in this country; therefore, be it

RESOLVED, That the American Newspaper Guild request the federal government to reexamine its position with regard to loyal Americans of Japanese ancestry with the view of returning them to their homes at the earliest possible moment.

(Resolution passed at the national convention of the American Newspaper Guild, CIO, in Milwaukee).

- Pacific Citizen, September 2, 1944.



## PERTINENT QUESTIONS *by JAISUKE KITAGAWA*

From the standpoint of the total population of Japanese and Japanese Americans in America, relocation has not been nearly half completed. In view of the fact, however, that a great majority of able and vigorous Nisei have already left the relocation centers, it might not be too far from the truth to say that the relocation program has reached its second stage with the emphasis shifted from mere relocation to permanent resettlement.

In reference to resettlement it has been repeatedly pointed out by many leaders, both Nisei and Caucasian, religious and civic, that its ultimate aim is "integration", but as to what integration is or ought to be there are several different ideas. It is highly important for all resettlers to have some definite concept of integration if their resettlement is to be truly successful. This article is a humble attempt to help ourselves clarify what the so-called integration is.

No one in America today can live the life of a mature person unless he is aware of the fact that he is a part, integral and indispensable in however a meager way, of America and of the world. Japanese Americans cannot be an exception. His problem is a problem of the nation. In his trying experience of evacuation and the painful effort of relocation and resettlement one can and must feel a growing pain of America herself. Problems of an individual Nisei are not solely and exclusively his alone but also of other Nisei and ultimately of all Americans. He cannot be entirely out of touch with the problems of Nisei at large no matter how much he is physically isolated from them. It is not only the 100th Battalion that contributes to the betterment of public attitude toward the Nisei; each and every Nisei who lives in America can and should.

We must denounce the kind of attitude which might be called spiritual isolationism. We must also be aware of its subtlety. When we think of our own welfare and forget that of others we are spiritual isolationists. When our concern does not go beyond "how much I get paid for my work", "what sort of housing I could get", "what sort of fun I could have out of city life" or "how much I could save a month", and never take into our consideration the undeniable fact that what we do and how we behave cannot but reflect on the welfare of other

Nisei, we are again spiritual isolationists. Unless we all are sensitive to the fact that everybody else's problem is in some way or other linked up with our own affairs, we cannot find a permanent solution for our own problems no matter how hard we try by ourselves. This consciousness or awareness of social solidarity among all Japanese Americans and then between them and the rest of the nation is the first step toward the full integration. In other words, integration becomes a reality when we live with sensitivity to the fact that each and every one of us is an integral part of the society at large and think, act and work accordingly.

This leads us to another point which is just as important. The Nisei cannot solve their problems all by themselves. Of course they must not become the object of public relief or charity, forgetting their own responsibility. They must stand on their own feet. But never for a moment should they forget that the ground on which they stand is America and therefore without the cooperation of America, which is none other than American people, "their problems" cannot be adequately solved. And until this problem is fully solved, the growth of American democracy is that much hampered. If the Nisei refuse to stand on their own feet, no one can help them. On the other hand, if the Nisei come to think that they can solve all their problems all by themselves, then they become a "problem group" in America. Let us beware lest we become such. We must and can stand on an equal basis with the rest of Americans and cooperate with them and have them cooperate with us in our mutual effort to solve a tremendous problem of the nation which is symbolized, or shall we say crystalized, in our resettlement effort which is nothing other than a growing pain of America on her way toward the maturity of democracy.

- The writer is with the United Christian Ministry to Japanese-Americans, sponsored by the Minneapolis Church Federation, 914 Marquette Avenue, Minneapolis 2, Minn.

### N O T I C E

Please notify office of any change of address.



# Student Returnee Reports

by Frank T. Inouye.

It has long been the dream of persons close to the resettlement program to have successfully relocated evacuees return to the projects to discuss informally their experiences, and thus propagate the interest and stimulation in relocation which has so far been lacking. The W.R.A. setup, at best, was and still is but an official governmental agency to which the problems of relocation are official matters. It could not, therefore, be an effective instrument to allay the fears, discredit the wild rumors, and cultivate the confidence of the remaining 75,000 residents still within the various Centers.

The first such organized effort to bring back to the Centers "ambassadors" of goodwill and information was that of the National Japanese American Student Relocation Council, which supported Field Director Tom Bodine's plan to return to the projects college students for the purpose of fostering education among the high school students and graduates, and to discuss relocation in general to interested individuals and groups. These returning college students were not official representatives of either the W.R.A. or the National Student Council in Philadelphia. They were voluntary "returnees", spending their summer vacations at the projects from whence they came, having their minimum expenses paid by interested organizations, such as the churches, the Society of Friends, and philanthropic individuals.

These college students were chosen, not for their outstanding records or achievements in collegiate circles, but because they were representative of the average Nisei young man or woman. Paul Hiyama, attending Kalamazoo College in Michigan, was at the Minidoka project; Henry Tanaka of Earlham College, Indiana, was at Manzanar; the writer, formerly of Cincinnati University, Ohio, was at Heart Mountain; Haruo Ishimaru, of Yankton College, So. Dakota, was at Rivers, Arizona; Paul Tani, of Texas University, was at Rowher, Arkansas; Marion Konishi was at Amache, Colorado; Martha Kushida was at Poston, Arizona; and Chiyeiko Fukiokawas at Topaz, Utah.

Due to the informal nature of the trips, there were no detailed plans. From beginning to end we were on our own entirely, subject to our own abilities, and limited only by our imagination, energy, and methods of "influencing people". It was a severe test of the nature

and utility of a college education, for it meant meeting people from all walks of life, with varying attitudes and reactions, speaking to them in private and in public, urging without pushing relocation, counseling instead of preaching to young men and women who were on the threshold of maturity, contemplating the values and virtues of higher education. Whatever help was forthcoming from either the W.R.A. or the National Council was indirect as far as our aims were concerned; the Council helped only in securing funds for our maintenance and supplying needed advice; the administrative personnel in the Centers helped only in supplying us with a member of their appointed staff (usually the High School Student Counselor), at whose office we could secure information, exchange ideas and plans, and have a base for operations.

We soon discovered that lack of finances, parental objections, the Draft situation, apathy, misapprehension and misunderstanding, and indefiniteness of purpose, were as much our problems and obstacles as these same aspects of relocation were, and are, the W.R.A.'s. The overcoming of fear, the building of confidence, and the spreading of information became in time our appointed daily tasks, whether in crowded mess halls or individual "apartments", to youths as well as to aged persons. The success or failure of our program, like that of the W.R.A., resolved itself around the amount of attention given to the individual case. It was, and still is, a tedious, heart-breaking, monotonous, and thankless job.

We spoke to the Community Councils, to the High School Seniors and Juniors and graduates, to organizations such as the Boy Scouts, the P.T.A., the S.C.A., the Y.M.C.A., the Y.W.C.A., to Block meetings, to the W.R.A. personnel. We took part in church affairs, scholarship fund drives, athletic events and social affairs. We even haunted the Canteens, the Motor Pool, or the laundry rooms, the favorite "hangouts" for the "dumbies, toughies, and roughnecks". Wherever people congregated in groups, or wherever individuals stopped, we had to be prepared to rub shoulders with the manual laborers and intellectually minded alike, and be prepared to discuss not only Student Relocation, but allied aspects as well, including politics, the future of the Nisei, family relocation, etc., depending upon the circumstances and the audience.

It is impossible to judge our success or

(continued on page 6.)



## WASHINGTON, D.C.

By John Kitasato

Relocation to the District of Columbia has never assumed gold-rush proportions, but it has been steady, and those who have come have stayed, instead of hop-skipping to other communities. The influx of evacuees averages 20 per month, according to Emery Fast, relocation officer, and because it has not hit a boom tempo, hardly anyone in Washington has become unduly excited over the coming of evacuees -- except perhaps a few startled journalists. The relocatee population in the nation's capital totals 275, with Poston evacuees in the lead, followed by Jerome, Minidoka, Gila, and Granada.

Since Washington is preponderantly a mecca for white collar workers, most of the relocatees here are employed in widely distributed government departments, where they are not only filling manpower shortages in clerical and stenographical work, but are also applying their knowledge of the Japanese language and of the Far East in strategic wartime agencies. The demand for stenographers and translators in government offices is still great, says Fast.

Job opportunities are not limited to the civil service field, however. A Nisei girl

in a short time has become an assistant buyer in the city's most fashionable store; a boy is with one of the leading photography shops in Washington. Others are clerking in co-op stores. The Community War Fund agency, which serves as a stop-gap for Nisei waiting for civil service clearance, employs a number of Nisei. Relocatees are working in the homes of Congressmen and high government officials. They are working on the farms of people like Sam Rice, former major league baseball star, and Drew Pearson, famed political columnist.

Washington offers wide opportunities in nearly all fields. Domestics especially are in demand in good homes. But this city is a hard nut for professional people to crack. And there are no war industries in the vicinity to speak of.

Thus while the rate of relocation has been far from being sensational, it has been steady and substantial. Success in relocation is not necessarily judged by numbers, but more by the degree of integration into the community, by the tenor of public acceptance, and by the quality of service which relocatees contribute to their adopted community.

- Writer's address:

1338 Newton St., N.W.,  
Washington 10, D.C.

(cont'd from Page 5, Student Returnee Reports)

failure and only at odd and rare moments does any light show through the curtain of our endeavors. At such times, when we receive a penny postcard, or a brief letter, or even a word spoken by a relocating student or family thanking us for our help, we realize that it has not been all in vain, and that this gratefulness repays us a thousand times for the discomforts, the uncertainties, and the effort, that accompanied our daily work.

Although it may probably not be shown in statistical records that relocation on the whole progressed more favorably during the brief span of weeks in which we returnee students were in our various projects, still we feel that it behooves the W.R.A. to take cognizance of the sociological and psychological inferences that are bared by the unique experiment we conducted. For whatever success or failure the W.R.A. faces from now on is going to be determined not by continuing their broad and often ineffectual

policies of pushing evacuees out into an unknown and supposedly hostile outside world, but by a successful psychological and educational campaign directed at each individual or family contemplating the pros and cons of relocating. The braver, the more intelligent, the less handicapped, have already gone out to seek their fortunes and their future security. Those that remain will require more assurances, more help, more confidence, and their faith will be pinned on the successes of their predecessors.

That the W.R.A. policy shows signs of deviating from wholesale relocation to individual relocation, is a token that some of these other aspects of relocation are being recognized, and bodes better for the future of these quasi-citizens still within the Centers. And as part of this new focusing of attention upon the individual problems of evacuees, the Summer Project of the National Japanese American Student Relocation Council, should take due credit and acknowledgment. When that body could have rested on its past achievements (the opening of colleges and universities to the

(continued on page 8)



# ON EMPLOYMENT AND HOUSING IN DAYTON, OHIO

by ROBERT Y. KODAMA.

Mr. G. Raymond Booth, W.R.A. Relocation Officer, initiated negotiations with the McCall Corporation, one of the largest publishing plants in the country, but due to his promotion and transfer to the Chicago office, we were compelled to carry on. Mr. Nobu Kawai, formerly of Heart Mountain and I, began a series of meetings with Messrs. Wm. S. Robinson, General Manager, and Wm. F. Gutwein, Jr., Industrial Relations, on the possibility of employing Americans of Japanese descent in their shops. With adequate facts presented, the McCall management responded with wholehearted cooperation. Then, from the management this idea with explanations were brought before the labor unions of the company. A mimeographed bulletin was made for the rank and file members of the unions and they unanimously approved, after thorough discussions, to have Japanese Americans work alongside them. There are 9 labor unions of A.F. of L. at McCall Corporation. Much credit for acceptance of Japanese Americans goes to Wm. Fort, President, International Pressmen and Assistants Union of North America, Local 54, and Charles Hill, President, International Brotherhood of Bookbinders, Local 199.

Finally, after three weeks of thorough analysis of the situation by both management and labor, four Nisei were asked to come in and work at McCall. They were to work in pairs as a team, but due to the tight housing problem existing in Dayton, the four Japanese Americans and their families were in Cincinnati at the American Friends Service Committee Hostel. The general feeling was "What good is an employment opportunity if housing for the family is unobtainable?"

Due to the delicacy of this situation, where public relations had been built up favorably for the Nisei at the place of employment, and where everyone was anticipating the arrival of the Nisei to work, the writer filled in the vacancy created by having no Nisei present in Dayton and qualified to go immediately to work at McCall. With suggestions and help from Mr. Gutwein, it was arranged for this writer to work for the resettlement program of the Dayton Church Federation in the morning and at McCall in the afternoon and evening until adequate Nisei replacements could be secured. Meanwhile, a visit over the weekend to the Cincinnati Hostel and a talk over the entire situation was made by the writer and the three other relocatees. It was then arranged that they should work in the

second shift in the afternoon at McCall and spend the mornings looking for adequate housing for their families still at the Hostel. Now, there are seven Nisei heads of families working at the McCall Corporation, with opening earmarked for a few others.

The basis of all the negotiations with employees and labor organizations from the standpoint of successful resettlement of evacuees was a policy to give the Japanese Americans economic equality. That they are not marginal workers but are people who are looking toward the post-war future and who realize that security, community integration and seniority must start now. Further, goodwill and acceptance must be made by the individual's own public relations.

Realizing that adequate housing is necessary for a successful resettlement program, and also that the war time conditions in an industrial city like Dayton are new to the relocatees, especially since they have been away from war time changes and activities for more than 2½ years, it is necessary for personal attention to be given to evacuees to help in their personal adjustments. They feel the accelerated impact of the wartime conditions all at one time. Hence, the need that direct and active assistance be given to them as soon as they arrive and, if possible, even before they leave the Relocation Centers.

Mr. Fowler Smith, Director of Dayton War Housing and Rev. Harry E. Titus, W.R.A. officer and Rev. Kemper G. McComb, Executive Secretary of the Church Federation of Dayton & Montgomery Counties were all instrumental in helping to open the Federal Housing to Japanese Americans. Their suggestions proved to be invaluable and made possible an approach to Mr. C. D. Putnam, Director of the Dayton Metropolitan Housing Authority. With the help of Mr. Putnam, various members of the Housing Board were contacted and given an insight into the resettlement program. By relating the activities of the Nisei while on the West Coast with a similar type of activities here in Dayton, it was



possible for the Housing Board to realize that the Japanese Americans were just the same as any other Americans. After more than three weeks of contact and public relations, the Dayton Housing Board at their regular Monday meeting, July 10, approved and accepted the Nisei into the housing projects, provided the W.R.A. be responsible if anything should occur in the projects against the Nisei. With this action of the Board, 4 evacuee Nisei families are now in progress of moving into the Moraine City Housing Project. The wonder and interest of this is that the agreement between the National Housing Administration and the War Relocation Authority was not the prime factor or even introduced, but rather the goodwill and public relations were first developed from the local community leaders and through

them was it made possible to come to the same decision as agreed and provided in the agreement on the Washington level.

Other housing projects will now be opened to a few of the evacuee families that might come into this area. There are thirteen of these projects in the immediate areas surrounding Dayton.

Mrs. Eugene M. Riel, Mrs. C. N. Chrisman, Mrs. Kemper G. McComb, and several other church women have opened their own homes and have been very helpful in securing permanent or temporary housing for the newly arrived evacuees, thereby making personal adjustments of the evacuees easier. The YMCA and to an even larger extent the YWCA are cooperative to the best of their ability.

(From the report on Resettlement of Japanese Americans by Mr. Kodama for the Church Federation of Dayton and Montgomery County, 20-24 Davies Building, Dayton 2, Ohio.)

(cont'd from Page 6, Student Returnee Reports)

Nisei, the financing of hundreds of college students, and most recently, the abolishment of the irksome and time-consuming Provost Marshal General clearance procedure) it continued to seek new fields into which its latent energies could be directed. Much of this credit is due to the Field Director, Tom Bodine, who since the inception of the National Council has been the militant leader in defending the rights and privileges of the

Nisei collegian, and has worked tirelessly to remove obstacle after obstacle standing in the way of higher education, until today, a Nisei student can survey the whole field of education, secure in the knowledge that he or she can enter any institution of higher learning, without fear or discrimination, on the same basis as any other citizen of the United States.

(Mr. Inouye was a Presbyterian delegate)

#### RECOMMENDED READING

"New Neighbors Among Us". War Relocation Authority pictorial pamphlet.  
Copies available at this office.

RESETTLEMENT BULLETIN, published monthly, George E. Rundquist, Editor  
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

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# RESETTLEMENT BULLETIN

November 1944

NEW YORK

Vol. II, No. 9.

## *From Camp to Campus*

by Thomas Bodine.

During the two years since the Student Relocation Council was organized, 2681 students of Japanese ancestry have found their way from Assembly and Relocation Centers to enroll at more than 550 institutions of higher education in 46 out of the 48 states. It has been estimated that at the time of Pearl Harbor there were roughly 2500 students of Japanese ancestry enrolled in West Coast institutions. Thus one of the objectives in the minds of the groups who set up the Council has been met. The college-level group evacuated from the coast in 1942 has successfully relocated.

During the course of those two years 4406 students in all filed formal applications with the Council. Of these, the Council found college acceptances for 3427 students. The other 1000 lost interest in college as they went into the Army, found jobs, got married, or were otherwise taken care of. In the early days an educational leave was the easiest way of getting out of Camp and thus a number of people applied to the Student Relocation Council for whom a chance to study was secondary to their primary desire to get out. Acceptance at some school was found for about 750 students who never actually enrolled, again because they went into the Army, found jobs, got married, or because the school they wished to attend was prevented by military regulations from enrolling them.

In the early summer of 1942 the military authorities decided that for security reasons evacuee students should attend no college that was within twenty five miles of any railroad. Fortunately, this was modified later in the summer to say that the names of colleges which had accepted an evacuee could be submitted to the War Department for clearance. Clearances came through slowly for most of the smaller schools not engaged in war work, but the school had to be sold on the idea of accepting an evacuee before the War Department would give its approval. In January 1944, the military authorities lowered the restrictions further by announcing that henceforth schools would not be cleared and that, except for certain "Proscribed" schools engaged in work important to the war effort, students could attend on a regular WRA leave clearance; for attendance at the Proscribed schools, the student would have to secure a special Provost Marshal General's clearance. Under this arrangement, most of the large universities to which the Nisei wished to go accepted evacuees who received their PMG's clearance. On September 1, 1944, the War Department removed all restrictions on the attendance of students of Japanese ancestry at institutions engaged in work important to the war effort. In the words of the telegram from Dillon S. Myer: "Students to be accepted at all schools on same basis as any others."

When the Student Relocation Council was organized it was hoped that the Nisei college leaders by spreading to campuses all the way across the country could serve as ambassadors for all other Japanese Americans. That they have done so magnificently is indicated by the number who have been elected to college offices. The list (which is informal and incomplete) includes five presidents of student governments, eleven class officers, five athletic officers, and a great many miscellaneous honors including fraternity memberships and one "Most Popular girl on Campus". Of the 216 evacuee girls who have entered hospital schools of nursing, 194 have enrolled in the Cadet Nurse Corps.

Most of the relocated students have earned a large part of their way through part-time employment. Many have worked to save money before enrolling at school. Thus the Council



has had to channel requests for grants in aid only to meet the higher tuition costs evacuees have had to face as they came east to school. The average grant arranged through the Council has been \$220.00 per year. In all, the churches have provided \$106,534.00 through the Council for scholarship purposes these past two years and the World Student Service Fund \$19,758.00. Private donors, including residents of the Relocation Projects and re-located students, have also provided money for financial aid.

The Council's most time-consuming and challenging task these past two years has been to overcome the apathy, apprehensiveness and misconceptions that are so often a part of Relocation Center life. Its correspondence with students has therefore been warm and human. Each boy and girls has been thought of and written to as an individual person, worthy of careful thought and consideration. Qualified Nisei have been brought from the Relocation Centers to serve in the Council's Placement Department, counseling students by mail as to their choice of school and often as to their vocation. The Council's Field Director has made three trips to all the Projects to meet with students individually and personally. Colleges were selected not for the student but by the student. Throughout, an attempt has been made to make of Student Relocation a joint enterprise in which Nisei and Caucasians have worked together on a common problem.

Each year about 2000 boys and girls graduate from the Project high schools. Of the 1944 graduates, about 400 have applied to the Council during the spring and summer months of this year, most of whom will soon be reaching their college campus. To help these boys and girls and to get the class of 1945 started now on their plans, the churches and agencies which make up the Student Relocation Council arranged for thirteen Nisei college leaders to return to their home projects for six weeks during their summer vacations. These young men and women report a growing apathy ("lose-fight") among young people in the Projects, an increasing discounting of the value of a college education and a great need for financial aid and advice. Now that the military restrictions have been removed, now that almost all colleges and universities are accepting students of Japanese ancestry on the same basis as all others, now that Nisei students all the way across the country have sold themselves as loyal, worthy, enthusiastic Americans, the greatest stumbling block to the high school boy or girl considering whether he should try for higher education is, "How can I possibly swing it financially?"

## NEW ARRANGEMENT

The high school Guidance Counselor or some other member of the high school staff in the Relocation Centers, will be designated as student relocation counselor, and with the cooperation of the Relocation Program Officer will assist students in the selection of an educational institution, including hospital nursing schools, and the necessary procedure of gaining admission.

The National Japanese American Student Relocation Council is to furnish certain information for the use of the student relocation counselor, through a weekly information sheet; upon request will provide financial advice and aid to students; will give advice and assistance to student relocation counselors on difficult cases; will continue its former services to students not on the projects who apply to it for placement or financial advice.

## A TRIBUTE

War Relocation Authority  
Washington, D.C.

The staff of the War Relocation Authority is well aware of and grateful for the contribution made by the Student Relocation Council. In many communities the students created an interest in our work that has proved of material assistance in the general relocation program.

- John H. Provinse  
Acting Director.

The Council gave me new hope. I don't know what I would have done without it.  
- A student.



## CATHOLIC INTER-RACIAL COUNCIL OF LOS ANGELES

That citizens of the United States of Japanese descent are entitled to be allowed to return to the communities from which they were taken, or other communities of their own choosing, at once, except such of them who have formally and finally upon due reflection and without coercion, disavowed loyalty to this country and except such of them who are proven guilty of disloyalty to this country beyond a reasonable doubt in a court of law under the provisions of the fifth and fourteenth amendments of the constitution; and

That former residents of this community of Japanese birth who satisfy the government of their loyalty to the United States should likewise be allowed to return to the communities from which they were taken or other communities of their own choosing, subject to such regulation as the exigencies of war reasonably demand under international usage;

That the War Relocation Authority be commended for its American, constitutional, valiant and intelligent efforts for the re-establishment of Americans of Japanese descent and in their opposition to the evils of racism;

That the executive committee of the Catholic Interracial Council is hereby authorized to initiate or participate in any program consistent with this resolution;

That copies of this resolution be transmitted to such newspapers, publications, federal agencies, organizations, officials and persons as may be directed by the executive committee.

## Dr. Gillett; Miss Takei. Chinese Christian Youth Cont.

Arrangements have been made whereby the Rev. Clarence Gillett of the Congregational Conference of Southern California will serve as the representative and field worker of the Southern California Council of Protestant Churches and the Church Federation of Los Angeles, in aiding church leaders to set up their efforts on behalf of returning citizens of Japanese ancestry. The plans being presented by Mr. Gillett have been worked out with much care by well informed persons. He should have the cordial response of our Christian people.

The return of Esther Takei, nineteen-year-old Nisei, to the West Coast, and her admission into Pasadena Junior College, heralds the day when others of the exiled American citizens and Issei will again reside in the Pacific Coast states as free people. We rejoice in the part played by Christian groups in this instance and we recognize with appreciation the joint concern and cooperation of the principal of Pasadena Junior College, the college Student Christian Association, the Friends of the American Way, the War Relocation Authority, the Western Defense Command, and the Friend's family where she is now staying. We commend the cooperation of church, family, school, state, and military in thus preparing the way for those yet to return.

From the Church Federation of Los Angeles  
and the Southern California Council  
October 5, 1944

Members of the Chinese Christian Youth conference, meeting at Lake Tahoe this year, again sent their wishes of good will and affection to the Japanese Christian youth of this country.

"We wish to express to you our Christian affection and good will and pray for your success and future welfare," the message declared. "We look forward to the time when our fellowship may be re-established and trust that the sufferings of the war period may serve to bind us even more closely in the bonds of Christian love.

"We are considering the possibility of a United Chinese Christian Youth Movement to cultivate the Christian purpose for all the Chinese youth of our nation which we hope may be a step toward a more vital United Christian Youth Movement, including all Christian youth of America. We sincerely believe that Christian young people represent the best hope for a future peaceful world."

The letter was signed for the Tahoe Chinese Christian Youth conference by Pauline Wing, secretary.

From the PACIFIC CITIZEN  
October 28, 1944



# HOSTEL NEWS: I-D.C., II-Philadelphia, III-Cincinnati IV-Des Moines

## I.

The Washington, D.C., Hostel has advised us that it is now open to receive guests from the centers. The location of the hostel is 2311 Pennsylvania Avenue, Northwest. The directors are Mr. and Mrs. Parker Barrett. The Washington Hostel is operated by the Inter-faith Committee of the Washington Council of Churches and is open to people of any and all religious affiliation, as are the other hostels.

The rates of the Washington Hostel are slightly higher than those at the other hostels. The following rates will prevail:

Employed adults - \$1.75 per day, including meals.  
Unemployed adults - \$1.25 per day, including meals.  
Children - \$ .50 per day, including meals.

- Robertson M. Fort  
American Friends Service Committee

## II.

A total of 149 resettlers, including 14 family groups, were among some 200 individuals who were provided with temporary shelter by the Philadelphia hostel (3228 Chestnut Street) and otherwise aided in relocation during the period from early April 1944, when the hostel was opened, until mid-September.

Twenty Issei and 15 children under the age of sixteen were among the hostel's evacuee residents, most of whom resettled in Philadelphia or in other communities in Pennsylvania and Southern New Jersey.

In addition to incoming evacuees from relocation centers, the hostel sheltered 47 other persons. Among these were several Nisei soldiers on furlough and the five Issei from Gila River who were obliged to leave a farm at Great Meadows, N.J. by neighbors' protests and who were later employed by another farmer from nearby Newton, Pa. Other transient guests have been members of delegations representing evacuee relocation commissions at several centers who have stopped at the Philadelphia hostel while surveying relocation opportunities in various Eastern communities and at Seabrook Farms at Bridgeton, New Jersey.

## III.

Miss Anne Schneider, a native of Cincinnati and a member of the Society of Friends, has taken over as supervisor of the Hostel here, Harry E. Titus, Relocation Officer for the Southern Ohio District, revealed today.

Miss Schneider succeeds Mr. Arthur Brinton who has returned to a teaching job in the Philadelphia area from which he was on a leave of absence.

The hostel is located at 2820 Winslow Avenue and is operated by the American Friends Service Committee. It has functioned very successfully in providing new arrivals with a homey, comfortable place to live until permanent quarters could be found.

"While we regret very much the loss of Mr. and Mrs. Brinton who have been here from the start, we are pleased to see a native Cincinnati get the post," Titus said, adding that Miss Schneider through her numerous contacts in the city would be in an excellent position to help evacuees get settled.

The new hostel supervisor is a graduate in sociology from Guilford College in North Carolina.

## IV.

The directors of the hostel visited both Iowa Yearly Meetings and presented the program of the hostel to the Friends throughout the state. The assistant director continues to have a full program of speaking engagements for Sundays, mostly among Methodist Churches. Plans are being made for a program which will be directed during the fall to further assist those evacuees who are already in the community become more actively engaged in ongoing clubs and organizations. The Nisei Hospitality Committee has been making a survey aimed at assisting in this purpose. The hostel is hoping to find a way of meeting the need of the Issei in the community for having more in the way of social activity.

- Ross and Elizabeth Wilbur, Directors  
Lester Suzuki, Assistant Director



## DISCUSSION 3:

## PERTINENT QUESTION

Almost all of the 1600 persons of Japanese descent who are in Cleveland have been a part of the continuum of evacuation and subsequent resettlement. The resettlement program has been close to us because we were the principals involved.

But how many of us have taken time to evaluate our real roles in the total process? Have we, to any extent, tried to determine what constitutes successful resettlement and what part we play in it?

The index of successful resettlement is found not only in the numbers relocated; neither is it found only in the quantity or quality of job replacements. Successful resettlement hinges entirely on the degree of adjustment which the individual makes to his new environment. It depends without question on the extent to which the individual becomes a part of the community.

In the final analysis, resettlement does not depend so much on the activities of the W.R.A. or the things any Committee on Resettlement may be able to do. It depends on the efforts of each individual to adjust himself to a new environment--one, in many respects, different from the West Coast, and certainly different from the semi-rigid pattern of racial isolation in the relocation centers.

To become an integral part of the community, in which we contribute to and benefit from the fullness of normal community life, is an opportunity offered us.

By the degree to which we accept and act on the opportunity presented, by the degree to which we become identified with the ongoing life of the community, we determine the degree of success of the total resettlement program. Its success depends ultimately on us.

- Shunji Forrest Nishi.

## HOSTEL NEWS: V-Cleveland

During the last three months at the Cleveland Baptist Hostel more people were served and the average stay was shorter than during a similar period last year, it was revealed by Max Franzen, Director.

In July, August, and September, 1943, a total of ninety-nine people passed through the hostel. The average stay during this period was 15.33 days.

During the same three months in 1944, one hundred and twenty people availed themselves of the hospitality of the hostel, with each person staying an average of 11.06 days.

Since the hostel opened in June, 1943, to September 23, 1944, it has helped six hundred and four people who stayed an average of 13.94 days.

Statistics can be made to prove almost anything, but in this case, it is significant at least in showing the fact that more people are finding housing in a shorter period now than in the early days of resettlement.

S.F.N.

Max Franzen, Director of the Cleveland Baptist Hostel, has announced a new plan whereby it is hoped families can be encouraged to resettle as units, and not as scattered individuals.

The plan which has worked out in cooperation with the local office of the W.R.A., the Cleveland Church Federation and the Cleveland Committee on Resettlement will give special consideration to family units.

As far as possible, the families in the hostel will be kept intact, and they will be given every opportunity to remain as long as necessary.

This plan fits in well with the Federal Council of Churches' program of "Resettlement of 100 families through 100 Local Churches." Aid from local churches will be solicited through the Cleveland Church Federation to get families more permanently settled in the community.

Franzen expressed his willingness to devote increasingly more personal attention and more of the facilities of the hostel to the urgent problem of family resettlement if this venture proves successful.



## Report on FAMILY RESETTLEMENT

The Committee on Resettlement of Japanese Americans is happy to report a revival of considerable interest in the project for Resettlement of 100 Families through 100 Churches since it was given first-page publicity in the Resettlement Bulletin for September, 1944.

A number of the families whose questionnaires were among the earliest to come in have successfully relocated and others are being assisted to make contacts with prospective sponsoring churches.

A few new questionnaires continue to trickle in and are welcome. With these we are following a simplified, "streamlined" procedure, aiming to bring the settling family and the sponsoring church together more quickly. This means our own close attention to the special circumstances in each case. Even though the goal of 100 is slowly achieved, we want to keep on. There is need of these widespread, miniature reservoirs of mutual goodwill, something more than physical relocation.

For heads of families seeking direct and frank information regarding conditions in localities which they are considering for relocation, we have instituted a corps of volunteer correspondents, east, west, and midwest, predominantly Issei. They are ready to reply in Japanese to letters of inquiry in that language.

Inquiries sent to the Committee on Resettlement of Japanese Americans at 297 Fourth Ave., New York 10, N.Y., will gladly be forwarded to the appropriately located correspondents for direct reply.

## Remember LITTLE CHILDREN

Some 60,000 evacuees are still in the eight Relocation Centers.

In the past two years church women have sent a gift at Christmas time to every child in these camps.

How can we better express the Christmas message, "Good-will to men," than by sending Christmas gifts to these children?

Thousands of letters, glowing with gratitude, poured in after last year's part. One, signed by a Buddhist priest, said:

"We are deeply impressed and humbly grateful for your share in this expression of Christian brotherliness. We know that the spirit of Christ lives on despite hatred and strife."

This year's Christmas parties are being planned by the various denominations through the Home Missions Council, the Protestant Church Commission for Japanese Service cooperating, and the American Friends Service Committee, and other groups also participating.

If you want to help, write to your denominational board at once.

HOME MISSIONS COUNCIL OF NORTH AMERICA  
297 Fourth Avenue  
New York 10, N. Y.

### — EXTRA! —

Colorado voters, on November 11th, defeated the proposed Amendment #3, known as an Anti-Alien Land Bill.

## *How can we help Japanese American Evacuees?*

By Gracia D. Booth

This is the cover title of a new pamphlet to be published soon by the Committee on Resettlement of Japanese Americans for the Home Missions Council and Home Mission Boards. It is especially designed to provide an answer to the question frequently asked by church women. It is a unique publication in that all the suggestions contained in it are based upon actual experiences of people who have done something about the need existing among Japanese-Americans. The author is well known to readers of the Resettlement Bulletin, to evacuees, especially women and girls, and to non-evacuees.

(5¢ per copy, obtainable at this office.)

— Editor



# Keep in touch with them:



Boston Hospitality Committee on Japanese  
American Resettlement,  
7 Lowell St.,  
Cambridge, Mass.

Brooklyn Church and Mission Federation,  
285 Schermerhorn St.,  
Brooklyn, N. Y.

Advisory Committee for Evacuees,  
189 West Madison St.,  
Chicago 2, Illinois.

Committee on United Ministry to Resettlers,  
77 West Washington St.,  
Chicago 2, Illinois.

Citizens Committee for Relocation of  
Japanese Americans,  
1607 Union Trust Building,  
Cincinnati 2, Ohio.

Committee on Resettlement of Americans  
of Japanese Descent,  
1010 Hippodrome Building,  
Cleveland 14, Ohio.

Church Federation of Dayton and Montgomery  
County.  
20 Davies Building, 4th and Main Sts.,  
Dayton 2, Ohio.

Colorado Council on Relocation Assistance,  
621 Mack Building,  
Denver, Colo.

Committee on Resettlement,  
Y.W.C.A., 9th and High Sts.,  
Des Moines, Iowa.

United Ministry to Resettlers,  
Detroit Council of Churches,  
404 Park Avenue Bldg.,  
Detroit 26, Michigan.

Advisory Council for Japanese Americans,  
Room D, 310 North Illinois Street,  
Indianapolis, Indiana.

United Christian Missionary Society,  
220 South Downey Avenue,  
Indianapolis 7, Indiana.

Wesleyan Foundation,  
University of Nebraska,  
1417 R. Street,  
Lincoln, Nebraska.

Madison Committee on Resettlement,  
121 Bascom Place,  
Madison, Wisconsin.

Committee on Resettlement,  
International Institute,  
787 North Van Buren St.,  
Milwaukee, Wisconsin.

Minneapolis War Relocation Committee,  
Y.W.C.A., 1130 Nicollet Avenue,  
Minneapolis, Minn.

United Christian Ministry to Japanese  
Americans,  
914 Marquette Avenue,  
Minneapolis, Minn.

New York Church Committee for Japanese  
Americans,  
150 Fifth Avenue,  
New York 11, N. Y.

Omaha Citizens Committee,  
2317 Ogden Ave.,  
Omaha, Nebraska.

Friends of the American Way,  
1360 West Colorado St.,  
Pasadena 2, Calif.

Committee on Resettlement,  
c/o Mrs. Herbert Crowe,  
404 Parkside Drive,  
Peoria, Illinois.

Citizens Cooperating Comm. of Philadelphia,  
3228 Chestnut St.,  
Philadelphia 4, Pa.

Committee on Resettlement,  
c/o Mrs. Robert Corbin,  
333 Colebrook Road,  
Rochester, N. Y.

Citizens' Committee for Resettlement,  
6501 Wydown Boulevard,  
St. Louis 5, Missouri.

Committee on Resettlement,  
c/o International Institute,  
123 West 5th St., St. Paul, Minnesota.

Committee on American Principles and  
Fair Play,  
Room 203, 465 California St.,  
San Francisco, Calif.



## For Your Address Book

NOTE: - Many requests have come to our office for addresses of individuals and Japanese American organizations. We list below some of them that are "news." We welcome similar information from our readers.

- Editor

Nisei Council in Cleveland  
International Institute  
1620 Prospect Street  
Cleveland, Ohio

Reverend Hideo Hashimoto  
235 Ute Avenue  
Grand Junction, Colorado

Mr. Henry Sakemi  
Chairman of the Nisei Council  
1550 East Capitol Drive  
Milwaukee 11, Wisconsin

Mr. Masao Satow  
Young Men's Christian Association  
3209 West Highland Boulevard  
Milwaukee 8, Wisconsin

Reverend Daisuke Kitagawa  
Minneapolis Church Federation  
914 Marquette Avenue  
Minneapolis 2, Minnesota

Mr. Masami Toyotome, General Director  
Resettlement Council of Japanese Americans  
Room 1101, 150 Fifth Avenue  
New York 11, New York

Mr. James Yamanaka (now with the  
Eastern District Branch, Brooklyn Y.M.C.A.)  
760 Riverside Drive  
New York 31, New York

### RECOMMENDED READING

"PREJUDICE: Japanese-Americans: Symbol of Racial Intolerance"

By Carey McWilliams

Little, Brown and Co., Boston. \$3.00

"NISEI IN UNIFORM" issued by Department of the Interior, W. R. A.,  
in collaboration with the War Department.

Copies available at Committee on  
Resettlement of Japanese Americans.

"Unsnarling the Nisei Tangle" Article by Galen M. Fisher  
in the CHRISTIAN CENTURY  
November 8, 1944.

RESETTLEMENT BULLETIN, published monthly, George E. Rundquist, Editor  
by the

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# RESETTLEMENT BULLETIN

December 1944

NEW YORK

Vol. II, No. 10.

## Christmas Greetings

To our Readers:

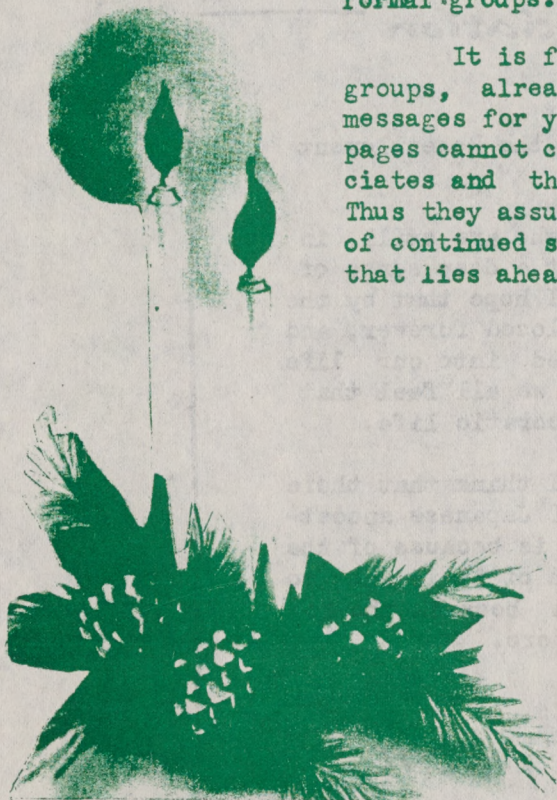
In sending you this issue devoted to messages from our friends we extend to you also our own greetings for the Christmas season. We covet for you all, as for ourselves, renewed consciousness of the riches of God's gift to us in Christ, and of the attendant responsibilities.

Through the year the Bulletin has aimed to carry to you salient facts about Resettlement. We rejoice with you that the number of permanent resettlers has climbed above 33,000. We have reason to believe that more than four-fifths of them have had some contact with local churches and Church Councils and their United Ministries to Evacuees, the twenty-four Resettlement Committees, the eight Hostels, the Student Relocation Council, the Young Men's Christian Associations, the Protestant Church Commission for Japanese Service, and dozens of less formal groups.

It is from representatives of such organizations and groups, already esteemed friends, that so many Christmas messages for you have come to us that our usual number of pages cannot contain them all. They speak for their associates and their constituencies as well as for themselves. Thus they assure us, on behalf of a host who keep Christmas, of continued support and fellowship in the unfinished task that lies ahead.

THE RESETTLEMENT BULLETIN

*Grace E. Rundquist*  
Editor.





PROTESTANT EPISCOPAL CHURCH  
IN THE UNITED STATES OF AMERICA

FIRST METHODIST CHURCH  
PASADENA 1, CALIFORNIA

My dear Friends,

May I again this year send Christmas greetings to the Japanese in the various Relocation Centers.

Christmas reminds us of the ancient promise of Peace on Earth to Men of Goodwill, through Him Who was born on Christmas Day.

My prayer is that this promise may soon be fulfilled for you.

Praying that God's blessing may rest upon you all, and that He, through Christ, will give you that patience and that goodwill, the reward of which is a peace which passeth human understanding, I am

Yours very sincerely,

*W. St. Edward Tucker*

PRESIDING BISHOP

Dear Friends:

Will you convey my greetings to your splendid people who have so patiently endured the dislocation of their lives under the stringency of war time restrictions, who have kept their faith in America and in the Church, and who have inspired us all with their loyalty and their capacity for endurance. They are making a real Christmas gift to us in this demonstration under most difficult circumstances.

We send to them our love, our assurance of our eagerness for the day when their full constitutional rights shall be restored, and our determination to stand by them.

Cordially yours,

*Grant Edward Day*

## The East and West Association

This is the message which I should like to put in the Resettlement Bulletin:

I send my Christmas greetings this year to those who are still in the relocation centers. I cannot do so without a deep sense of shame that there should still be these centers. I hope that by the time another Christmas rolls around they will be closed forever, and that American people everywhere will have welcomed into our life those who today are in these centers. I think we all feel that never again must there be such a blot upon our democratic life.

Friends are waiting outside for you all. Indeed, I think that there is more friendly feeling today for the Americans of Japanese ancestry than there has ever been before. Part of this is because of the bravery of Japanese Americans in Italy. But much of it is due to the dignity and patience with which those who have been in the relocation centers have met their difficult lives there.

Very sincerely yours,

*Pearl S. Buck*

Pearl S. Buck



## HOME MISSIONS COUNCIL OF NORTH AMERICA

To our Friends in the Relocation Centers:

Greetings and good wishes for the Christmas Season!

As another Christmas rolls around our minds and hearts are naturally centered in the thought of the gift of God to the human race--the Christ Child and all that is associated with His coming into the world. The angels' song, "Peace on earth, good will toward men," seems far removed as we review the events of recent years. Not only is this true as regards the people of other countries that we think of as our enemies, but of many in our own country who, because of birth and ancestry, are also on the list of those some think they hate.

But in spite of this we are encouraged to believe that in the end the Christian spirit will prevail. War and all that is involved in it are not the realities of life; they are the unrealities. By this I mean that the things that really matter in life, the things that constitute life's greatest values, are not affected by war. They are the things of the spirit. So it is with this problem of American-Japanese relationships in the United States.

The most hopeful thing on the horizon is the fact that thousands of Christians, both Japanese and Caucasian, have refused to allow their relationships in Christ to be affected in any way by the war. If anything, the ties that bind us are stronger because we have witnessed the evil and injustice that prevail where the Christ spirit is absent. So may it continue to increase our love and faith that in the end there may be no East and West, no Japanese and American in any hostile sense, but that all may be one in Him who came and lived among men and who died that all may inherit eternal life.

So again we say, Merry Christmas!

Yours very sincerely,

*Mark A. Dawber*

Mark A. Dawber

*Colorado Committee For Fair-Play* \_\_\_\_\_ *Report* \_\_\_\_\_

CLARK P. GARMAN

Probably Colorado's proposed "Amendment No. 3" has been of as much interest in the state as any issue in the November election; nor has the interest been limited to the state.

This amendment would have denied to "aliens ineligible to citizenship" the right to own real property in Colorado. While it was definitely aimed at Japanese aliens, it would have applied equally to all Orientals excepting the Chinese whose status was changed by the Repeal of the Chinese Exclusion Act earlier this year. This proposal was put on the ballot by petition, after the Legislature had refused to do so at a special session called for the express purpose of considering the proposal.

The proponents of the amendment incorporated as "The American League," in line with similar groups on the West Coast. The opponents, having quite a different conception of what "Americanism" is, organized as "The Colorado Committee for Fair Play" and adopted as their slogan, "Keep Colorado American; vote 'No' on Amendment No. 3." In the spring and early summer it was the general consensus of opinion that the proposal could not be defeated. Others said that, win or lose, the fight against legalizing such discriminatory action must be made. (Cont'd on page 4)



## THE NATIONAL COUNCIL OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

Christmas comes again, in 1944, to a world torn by war and bowed down with pain and sorrow. In this tragic hour let us listen again to that heavenly salutation which greeted the first Christmas morning: Peace on earth, good will among men.

History is teaching us that neither trade nor treaties can of themselves hold mankind together. Modern communications have succeeded in making all men close neighbors in a world which grows smaller day by day. But universal propinquity has not succeeded in producing universal amity. Political and economic concord will become secure only as men are knit together by the spiritual bonds of a common faith and purpose.

"All under heaven are members of one family." Thus spoke Confucius 2500 years ago. That unity of which he spoke--between God and man and among men--finds its greatest exemplification and its enduring inspiration in Christ's advent into the world, which we celebrate the world over on Christmas Day.

The thoughts of your friends of the Y.M.C.A. turn to you at this time, as they have again and again in the difficulties you have suffered during these recent years. May the new year find us all prepared for the good things which God stands ready always to bestow upon His children.

Sincerely yours,

*Eugene E. Barnett*  
Eugene E. Barnett

## PROTESTANT CHURCH COMMISSION FOR JAPANESE SERVICE

The Protestant Church Commission takes great pleasure in sending its warmest greetings to all evacuees and their friends through the Christmas issue of the Resettlement Bulletin.

The Commission has continued to function as the instrument of the cooperative effort of the principal churches and agencies which serve Japanese communities. The same spirit of Christian unity which has characterized the work of the Commission has also been exemplified by the Churches in the relocation centers. And as many of the leaders of these churches have resettled in various communities throughout the United States, they have enriched the life of other churches.

The project for the resettlement of families through sponsorship of local Caucasian churches proposed by the Committee on Resettlement in cooperation with the Protestant Church Commission is likely to assist many others in achieving satisfactory integration into the life of the various communities; thereby furnishing a demonstration of Christian Democracy at work.

The members of the Commission trust that the New Year may witness the return to normal life of all evacuees and pray that the Spirit of Christ may guide and bless all our common undertakings as we are united in Him.

*Gordon K. Chapman*

Gordon K. Chapman

The leaders in the opposition were church forces, (including the Y.M.C.A. and Y.W.C.A.) civic leaders, educators, a group of the state legislators and others. The League of Women Voters of the state and the Denver Civic League opposed the amendment. So, also, did the Rocky Mountain News, the Pueblo Star and Chieftain, and a number of inter-racial and religious organs.

Three other amendments were carried by large majorities. This amendment was defeated by but 12,000 of the civilian votes.

The soldier vote is not yet entirely counted, but the soldier opposition is much greater. One of the questions most frequently raised was "What will the soldiers say then they return and find Japanese aliens in possession of property?" They have now spoken.

We who fought this amendment were thoroughly convinced that we were participating in much more than a state issue. To us, it was both national and international in its implications. We believed that it was incumbent on us, also, to register the vote of the Christian church on what was a religious as well as a secular issue.



## The Detroit Council of Churches

Recognizing the need both for integration with normal Caucasian church life and at the same time for certain opportunities of social contacts among themselves, the United Ministry to Resettlers of the Detroit Council of Churches, in cooperation with the First Baptist Church of this city has inaugurated a Sunday evening service for Japanese-Americans and any others who may wish to worship and fellowship with them. The leaders of the program are Dr. Hillyer H. Straton and Rev. William Montgomery (pastor and co-pastor of the church), and Miss Virginia Swanson and Rev. Shigeo Tanabe from the Council of Churches staff.

The recent visit in Detroit of Pfc. Thomas Higa from the 100th Infantry Battalion in Italy was the cause for much favorable Nisei publicity in the press of the city. For more than an hour, he engaged a group of friends in informal conversation at the Detroit Fellowship House, talking of Japanese-Americans' army life and of the elemental Democracy one finds among those who fight together, as contrasted to home front prejudices and discriminations.

The furlough of Pvt. Fukuda, a native Detroitier wounded in Italy, has also helped to create a more favorable attitude toward Japanese-Americans. The reported arrival of Pvt. James Shimoura, also a native Detroitier, as interpreter with the American Army in the South Pacific has received considerable publicity. Popular high-school football star in Highland Park, James has hosts of friends throughout the city.

One may also add that the disappearance of a very "anti" spirited newscaster on a local broadcasting station has relieved tension. On the other hand, the appearance of a Nisei illegally wearing the American uniform and the discovery of a Japanese-American girl shoplifting in a Detroit store have furnished sensational headlines for the scaremongers. On the whole, it can be happily said that Detroit has been behaving itself fairly well of late with respect to inter-racial and ultra-patriotic issues.

*J. L. Greenbaum*  
Executive Secretary

## Brooklyn Church and Mission Federation

Christmas, 1,944 years after Christ, and yet there is so little real brotherhood and understanding in our world. It is a privilege, however, to send this Christmas greeting to many Japanese-American friends and associates throughout the country, and to those who in so many ways are trying to build brotherhood and justice between groups and races in our world. May God grant us the true spirit of Christ on this Christmas day to live and work in the name of the Prince of Peace.

Many will be interested in the New York Hostel and the resettlement program here. It exemplifies a bit of that spirit anyway. Recently Mrs. Eldon Burke, the new director, reported to a meeting of the general committee set up under the auspices of the Brooklyn Council for Social Planning that in the first five months the Hostel had housed and cared for 209 evacuees and 26 transients. The large part of these evacuees are obtaining positions almost immediately upon arrival. Some are offered two or three positions the day after they arrive. Mrs. Burke also reported that "more Issei than previously are now coming to join the younger members of their families." Representatives of the War Relocation Authority stated that for the last five months an average of 135 - 140 persons had relocated to New York with a total of 1700 now in the city. A committee to relate the newcomers to the churches, both Catholic and Protestant, was set up with the Reverend Alfred R. Winham as chairman and a new sub-committee to deal specifically with hostel problems was authorized. Some 200 friends and supporters of the hostel attended Open House on a recent Sunday afternoon.

*J. Henry Carpenter*  
J. Henry Carpenter  
Executive Secretary





## THE CLEVELAND CHURCH FEDERATION

To our friends:

The holiday season brings to our minds many things. For a large number of Japanese Americans this will be the third Christmas within the confines of a relocation center. For many others, it will be a Christmas away from family and home.

But for all of us throughout the country, Christmas brings to mind the sacred origin of this festival. It dwarfs all human trivialities and calls us to recognize the impact of the spirit of God on human life.

"Jesus Christ is born today" runs the familiar hymn. It recalls to us the timeless, eternal nature of Christmas. It reminds us that Christmas and God's coming into the world in the person of Christ are not merely events in the process of history, but are real events in the lives of men today.

It is in this that we are called to share and to return our praise and thanksgiving for it. Whether we are removed from dear ones and families or not, we share gloriously and thankfully in celebrating the birth of Our Lord.

Wherever you may be, we join you in the bond of fellowship with Him whose birth we celebrate in this season. We send you our greetings and wishes that this Christmas may be more truly meaningful for you than ever before.

In sincere Christian brotherhood, we are

Very faithfully yours,

O. M. Walton  
Executive Secretary

  
Shunji F. Nishi  
Field Counsellor

### Madison Committee on Relocation of American Citizens of Japanese Ancestry

Dear Friends:

We are very glad to send greetings to all friends involved in the resettlement program.

Last Friday evening a hundred or more Japanese Americans in this community sponsored a moving picture and a reception for their friends in this community in the assembly room of the Congregational Church. Some 200 people were gathered together for a remarkably happy occasion.

We believe that this whole program is a genuine achievement of which the Committee on Resettlement can be proud and the War Relocation Authority equally confident. And we are sure it means not only for this community but for our whole country a demonstration of the enduring democracy we can fashion among us. May the days ahead make this but more certain.

Faithfully yours,

  
Alfred W. Swan



## THE GIRLS' FRIENDLY SOCIETY, U.S.A.

The Girls' Friendly Society greets you at Christmas, not only by wishing in words all the joy of the season, but also saying it through developing experiences in comradeship and cooperation.

These exchanges in fellowship are going on all over the country. Last year the G.F.S. program, "United We Make America" had a special section introducing Nisei boys and girls to G.F.S. members. It was made possible by the contributions of teachers, pupils and G.F.S. members who at that time were living in Jerome Relocation Center. Just now G.F.S. groups are packing boxes of Christmas gifts to send to relocation centers.

News flashes such as this come through our mail all the time: Virginia -- G.F.S. makes Christmas boxes to centers their special project for the year; Pennsylvania--members are developing fine friendships with Nisei "pen pals"; New Jersey--girls are proud of new evacuee members; Ohio--G.F.S. meets and entertains evacuees coming into town; Washington--gift of an altar hanging to a church in one center expresses the friendship of groups there; New York--letters, gifts and flower seeds for gardens are exchanged by G.F.S. girls and children in another of the centers; California--groups in this state send recreation material, and games; Missouri--G.F.S. group adopts as members by correspondence, ten-year old twins recently relocated to an Iowa town where there is no G.F.S. group; the National G.F.S. gives \$700 in scholarships to two Japanese American girls to continue their studies at Carleton and Oberlin colleges.

And we are looking forward to the time when G.F.S. groups whose members have been scattered in centers will be able to reorganize again. We need their help in equipping girls to meet wartime and post war demands by building sound bodies, alert minds, creative relationships, spiritual strength.

*Egypt Allen*

Cincinnati

### CITIZENS' COMMITTEE for RELOCATION of JAPANESE AMERICANS

Christmas greetings from all of us in Cincinnati! As the holiday season of 1944 draws near, we find ourselves to be quite a large family here - some four hundred friendly people who have found the Queen City to be a pleasant place in which to live.

The community is proud of its new citizens. Everywhere they are spoken of with respect and affection; respect for their large and unique talents, affection for their friendly and cheerful ways. They are good home-makers, and as Christmas comes and many firesides are lighted, we believe the hearts of our new friends here will be warmed by the knowledge that they are accepted and considered to be permanent residents of this old-fashioned and conservative city.

When Dr. and Mrs. Raymond Booth left us to go to Chicago, we were fearful, for they had carried the heaviest burden in the resettlement problem here. Then when the Brintons left, we wondered what would happen to our hostel program. We have found Mr. Harry Titus an able successor to Doctor Booth. He is really getting after our Citizens' Committee, making it function in many aspects where before it rested, content to let the Booths carry on. We are breaking down the work, so that small committees look after, for example, housing, new businesses, cooperation with social agencies, relationship with the churches, and other matters. Ann Schneider is making the hostel a center of interest, not only for the Nisei and Issei, but for all kinds of people, old residents as well as newcomers.

The Reverend John Yamazaki, working under the Council of Churches and as executive secretary of the Citizens' Committee, ties all the loose ends together. Opposition melts under the impact of his cordial nature! We all love him. Little wonder, then, that we wish you all a very Merry Christmas! Stop in to see us whenever you are near.

*Herbert B. Burt*



## WASHINGTON COMMITTEE for AMERICANS of JAPANESE ANCESTRY

The headline event in Washington, D.C., of interest to our Resettlement Bulletin readers, is the opening of a hostel two weeks ago at 2311 Pennsylvania Avenue. Mr. and Mrs. Parker Barrett of Walla Walla, Washington are the directors.

The hostel was started to facilitate resettlement by the Washington Committee for Americans of Japanese Ancestry, Inc. - and they have raised about \$2000.00 from interested individuals, church and civic groups, and the local evacuees, to help finance it. Represented on this citizens' committee is a Resettlers' Council consisting of: Miss Marvel Maeda, Mrs. Yvonne Noguchi, Mr. Ray Hashitani, Mr. John Kitasake, Mr. Robert Iki. These individuals were elected by the resettlers here.

On Sunday, November 26th, a small reception was held for the Barretts at International House at which, among others, the Honorable Joseph C. Grew, former Ambassador to Japan, and Mrs. Grew were present.

Aside from providing housing and a friendly place from which to get acquainted with Washington, it is hoped that the hostel will be of aid in what is turning out to be quite a USO project - for we have had as many as 400 Nisei soldiers at one time out at Fort Meade about to go overseas, and large parties have been given on a day's notice.

At present there are five evacuees at the hostel, but we hope that it will be filled to capacity soon - and continue to be so. Mr. Fast, Relocation Officer here, reports that in the small business line watchmakers and shoe repair men are especially needed in Washington. There are a few families here who have worked out quite a successful arrangement whereby the family lives on the estate or farm where the parents are working and the children work or go to school in the city. And we want to wish success to the Henry Asakas of Gila River Camp (previously of Pasadena) who have just opened a small grocery store at 11th and R Streets, N.W. We understand that another family is about to go into the grocery business too.

So, with over a year and eight months of relocation here and around 300 resettlers, we feel that there are solid community foundations laid for prospective "newcomers". And we do hope to see more from the camps soon - especially the families!

*Barbara S. Briggs*

Barbara S. Briggs, Secretary  
Washington Comm. for Americans of Japanese  
Ancestry, Inc.

## THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

The National Conference of Christians and Jews is deeply interested in the problems created by Japanese resettlement because they are aspects of the inclusive problem of the maintenance of human rights. The National Conference believes in brotherhood, and it defines the spirit of brotherhood as granting to others all the rights and dignities that one claims for himself. Personally it is my conviction that the citizens of the United States in general believe in brotherhood so defined and that they will not long deny it to the evacuees who are still in Relocation Centers. They have many and influential friends already and their number is growing.

*Robert A. Ashworth*

Robert A. Ashworth.



## ADVISORY COMMITTEE FOR EVACUEES

Resettlement of Japanese Americans in Chicago is now in its third year. Approximately 6,500 work and live here. In the background, education, training and skills, religious preferences, and differences among them, they represent a fair cross-section of American life.

Since June 1942, staff members of the American Friends Service Committee and the American Baptist Home Mission Society in Chicago have interviewed and assisted some 3,500 individual resettlers, ranging in age from 14 to 69, who have made well over 9,300 personal calls at the office, 189 West Madison Street, Chicago.

While the over-all picture of Chicago resettlement is encouraging and progress exceeds early expectations, attention still needs to be given to certain areas.

Permanent resettlement for the majority of newcomers is yet to be achieved. Neighborhood tensions, lack of adequate housing for family units, and areas of discrimination are all current problems.

The need is especially felt now to locate decent housing for more family units, to keep open the doors of welcome in Chicago neighborhoods, and at the same time persuade more resettlers to participate in the on-going community activities, thereby accepting the responsibilities of citizenship in the American pattern.

## PHILADELPHIA

Togo Tanaka

## CITIZENS' COOPERATING COMMITTEE FOR THE WAR RELOCATION AUTHORITY

As resettlement in the Philadelphia area has accelerated, the Hostel has been used at capacity, and on some week-ends at extended capacity. When it is taken into consideration that the average length of stay has been 7.47 days per hosteler, the busy time we have been having can easily be pictured. But I think all will agree that it has been a most happy and congenial period.

One trend we are glad to see augmented is the coming out of family groups. Many of the Japanese American activities are centered in the Hostel, where are held Sunday teas, bridge nights, Hallowe'en and other parties, discussion groups, and of late a very successful innovation has been a series of Issei teas with different Issei ladies acting as hostesses.

Thanks to the grand work of Mr. and Mrs. Inouye, who have been willing to encourage dinner guests at the Hostel, we have been able to give the new hostelers many happy contacts. Among recent dinner guests were Dr. W. O. Mendenhall, former President of Whittier College and at present waiting to leave for England; Mr. Walter Borton, retired vice-president of the Provident Mutual Trust and at present head of Ellis College; Mrs. Helen Ascher, War Relocation Authority of New York; Mr. McDougil, executive of the Girard Trust; Dr. Floyd Schmoie, Executive Secretary of the Seattle branch of the American Friends' Service Committee. The Hostel has had an approximate average of 35 to 50 Nisei visitors and 10 Caucasians a week. One highlight of our evenings with our visitors was a pleasant evening spent with Sgt. Giyotoku, who told of many interesting exploits while with the U.S. 100th Infantry in Italy.

The Citizens' Cooperating Committee and its individual members are aiding in job placement and housing problems, and intend to increase this work as interested and qualified members can be added to the Committee. We hope to have many more resettlers to celebrate Christmas with us in the City of Brotherly Love.

Henry Lee Willet, Chairman



## WAR RELOCATION AUTHORITY

William K. Holland

The people of Omaha are receiving the Japanese-Americans and loyal Japanese aliens with an increasing amount of tolerance, due principally to the fine contribution these people are making to the professional and skilled fields of endeavor. The people of Omaha also recognize the fact that a high percentage of the total population of the Japanese are serving in the armed forces of our country.

On November 13th, the Citizens War Relocation Committee was reorganized. Representation on this committee consists of leading business and professional men, labor, management, the American Legion and Veterans of Foreign Wars, civic bodies, the ministerial association, school officials, the Parent-Teachers Associations, and various social agencies. Four sub-committees were appointed as follows: Employment, Housing, Social Adjustment and Public Relations.

There are now approximately 400 persons of Japanese ancestry in the Omaha district. Many of these persons are in schools and the others are employed. Calls are received daily for varied services. At present, the housing situation is a little difficult, but the Housing Committee is extremely active and we expect to meet this problem in the near future.

On November 16th, Mr. and Mrs. Momoto Okura now living in this city received the official War Department notice of the death of one of their three sons in the Service. Pvt. Susumu Okura was reported killed in action in France on November 2nd.

The Nisei and Issei who have relocated Omaha held a Good-Will dinner at one of the leading local hotels on November 24. Their purpose in arranging this affair was to pay tribute to the people of Omaha who have received them so well, and to express their gratitude for the kindness and friendliness shown them. Guests of honor consisted of the Mayor and other city dignitaries. The dinner was attended by approximately 150 persons, there being a marked attendance by the Caucasian friends of these people. Technical Sergeant Ben Kuroki, who received many honors as a result of the fine record he made during his foreign service, was guest speaker. Sergeant Kuroki was given the standing of a member of Omaha Post No. 2, Nebraska Department of the Veterans of Foreign Wars, during his visit here.

## THE COUNCIL FOR SOCIAL ACTION

Congregational Christian Churches

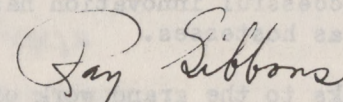
As another Christmas season rolls around, with many friends of evacuees sending their sincere regards to the residents of the Relocation Centers, we sincerely hope this will be the last time when such greetings will be sent to you in your present home. It is our hope that by another year, you may all be happily relocated in homes you can really call your own.

Several events of the year have made us very happy. We had a share in helping defeat the Colorado Exclusion Amendment. It was done by the active work of Church people in Colorado, with the help of the Reverend Galen Weaver, pastor of the Church of the Cross Roads, Honolulu, whom we made available.

Another incident that is encouraging to us was the election of Masamori Kojima, to the presidency of the Student Government Association in Haverford College. We had a small share in getting him started there.

Our Committee now centers its efforts on the West Coast. Clarence Gillett, our Director, is located at West 6th St., Los Angeles, California. I am sure he expresses his greetings and regards to his many friends in the Centers.

May the spirit of the Christ Child, which survived the sojourn in Egypt, bring you courage and confidence this Christmas season.



Ray Gibbons, Director.

Recently, the W.O.W. Radio Station, on their Sports program, carried an item concerning Peter Ida, who is the athletic coach at the High School in Deshler, Nebraska, about 175 miles from Omaha. Coach Ida has made a fine record, having won five of the six football games on his schedule, winning all of his Conference games.

An extensive visual educational program is in progress. A color film entitled "A Challenge to Democracy" is being shown to the various high schools and before civic and church groups in the city, and is being received with a great amount of interest.



## The New York Church Committee for Japanese Americans

Greetings from New York, as another Christmas time draws near.

The resettling of folks from the Relocation Centers has gone on steadily during the year, and is continuing today. The local WRA officials tell us that though the movement is slowing down in many places, it is keeping up its pace here. The average for the past six months has been 130. October brought us 125. Half of those now arriving are meeting relatives who had come ahead.

The new arrivals have had little difficulty in finding employment, perhaps 90 per cent stepping into jobs that seemed to be awaiting them. Housing has been the chief problem; but that is not limited to any racial group. Systematic efforts are being made along this line. It has not seemed possible to open a second hostel. Plans are under way for having Church groups and others keep on the lookout for vacant apartments,

with funds ready to make necessary deposits, and promptly claim possession.

Various Church and other groups are interested in welcoming the resettlers and in offering all possible aid in helping with their adjustments.

During the past summer several of the Japanese American Young People's organizations joined in the formation of a Resettlement Council, which has been sending out literature and featuring various activities. Its headquarters are in the Church Committee office. This last organization, with an increased staff, has continued to cooperate with other groups, and to function as a clearing house for many forms of helpful activity among both Issei and Nisei residents of our city.

*Edwin T. Iglehart*  
Edwin T. Iglehart

## The Boston Hospitality Committee

The Greater Boston Hospitality Committee on Japanese-American Resettlement has followed with interest the developments here and I am glad to report that the response of the public has been predominantly friendly.

It is expected that in the near future more evacuees will be coming to this area, and three new members have been added to the staff of the WRA in Boston to take care of this anticipated increase. Miss Rose A. Reynolds from that office is visiting two of the Centers, Heart Mountain and Topaz, and is finding there an interest in this area. Several parents are planning to move here and thus re-unite their families.

It was my privilege to see the excellent photographs taken by Mr. Hikaru Iwasaki. These photos show how splendidly the evacuees are fitting into their new surroundings here.

The Nisei in our midst got up an attractive booklet for circulation in the Centers setting forth the advantages and opportunities to be found in New England. This showed great skill and enterprise on their part.

We are still hopeful that a Hostel may be found to provide temporary housing. This would be a great help in our housing problem.

We were fortunate to have with us recently Miss Yoshino and Dr. Yatabe, who have been touring the country under the auspices of the Japanese-American Citizens' League. They made a very favorable and lasting impression on all with whom they came in contact.

Our sympathy goes out to Mr. Kiichi Saito and family at the loss of two sons killed in action in Europe.

*Edward Sugahara*



## FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

To our Friends of Japanese lineage both within and without the Relocation Centers:

Those related to the Foreign Missions Conference of North America send you hearty greetings at this Christmas time. With you we are singing those meaningful words:

"How silently, how silently  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of His heaven."

May the holiday season find us all more conscious than ever before of His rich gifts, more appreciative of His blessings. May each day bring us some joyous opportunity to acknowledge and to share the great glad tidings of Christ's presence with us and within us.

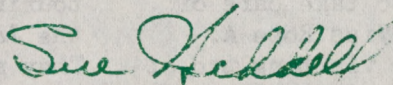
We are aware of many unfinished tasks in our world today, tasks woefully unfinished, but we are confident that if we lay hold of the spirit of Christ we can move on toward a better day. Christmas brings us the wonderful assurance of God's love and power at hand for us to make our own, and our hearts reach out in prayer:

"O holy Child of Bethlehem  
Descend to us, we pray.  
Cast out our sin and enter in;  
Be born in us today.

"We hear the Christmas angels  
The great glad tidings tell;  
O come to us, abide with us,  
Our Lord Emmanuel!"

As we open our minds and spirits to the Christmas message may we all be drawn closer together in Christian fellowship.

With unchanging friendship,



Sue Weddell.

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