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A DIRECT CHALLENGE TO THE CHURCHES

THE RESETTLEMENT OF JAPANESE AMERICANS

A Statement

The evacuation of 112,000 persons, 71,000 of whom are American citizens, having been completed, the War Relocation Authority estimates that there are about 30,000 American-born citizens of Japanese extraction now in the ten Relocation Centers who will be available for private employment outside of the Centers.

In a letter to the Committee on Resettlement of Japanese Americans, 297 Fourth Avenue, New York City, Dillon S. Myer, Director of the W.R.A., writes, "The War Relocation Authority has recently adopted regulations which should enable all of the evacuees who are qualified and care to do so to leave the Relocation centers. These regulations were discussed with the War Department and the Department of Justice and have the approval of these Departments. These new regulations and the program of outside employment are meeting with the approval and receiving the assistance of other agencies of the Federal Government."

This new policy of dispersal resettlement of evacuees deserves the support of all Christian Americans. The Government has asked the churches to help. We dare not refuse. It is a challenge to the churches to take the lead in this resettlement program.

What the Churches Can Do.

1. Locate jobs for evacuees at Prevailing Wages in the community.
2. Prepare the community in which jobs have been obtained to receive the evacuees.
3. Make arrangements for suitable housing, with local hostels, such as the Y.W.C.A., the Y.M.C.A., and in private homes. If the job is domestic service, make certain that living quarters are suitable for intelligent Americans.
4. Act as counsellor or guide to evacuees. They will need sympathetic and understanding fellowship outside of their jobs.

Clearance of Evacuees

Every evacuee permitted to resettle outside of the ten Relocation Centers will be thoroughly investigated by the F.B.I., as well as the War Relocation Authority.

Some assurance that the presence of the evacuees will cause no disturbance in the community to which they go is required by the W.R.A. A letter from a prominent citizen, clergyman, or committee that is organized to assist the Resettlement program, stating that in your opinion the evacuee will be welcome, is all that is necessary. You cannot guarantee that there will not be any disturbance, but you can sound out public sentiment and be reasonably certain of public acceptance if you prepare the ground well.

Once the evacuee leaves the center He is as Free as Any Other American Citizen. He is requested to keep the W.R.A. informed of changes in address or employment. The employer assumes no more responsibility for the evacuee than he does for any other American in his employ. The evacuee may be discharged at any time and he may quit his job. He will be free to accept employment in another locality, or he may return to the Relocation Center.

The W.R.A. provides transportation only to the most convenient railroad or bus station nearest the Relocation Center. The evacuee, employer or interested friends or agencies will be expected to assume all traveling costs to the place of resettlement.

It is expected that several thousand applicants for resettlement will soon be available. These people represent a real cross-section of American skills: domestics, secretaries, office workers, scientists, technicians, farmers, etc.

Importance of Action Now

"From all points of view, now is the best time for relocation outside the Centers. If Japanese and Japanese Americans are held until after the war, they will be forced to find employment at a time when there will necessarily be great competition. Long time inactivity will have reduced their competence and skills.

"If they leave the Centers now when there is such great need for their skills and services because of the labor shortage, they will be going into average American communities where they can become economically and socially established.

"A community which would be perfectly willing to accept a few Japanese families now that labor is needed would soon come to know the new residents and respect them; this has been the case in Colorado, Utah, and Nebraska communities where Japanese have already re-settled. In post-war economic conditions, the reaction would be very different, thus making it nearly impossible for the families of Japanese ancestry ever to find satisfactory living conditions." (Quotations from Friends Service Bulletin 11-25,42)

If you or your community is ready to accept an evacuee and can use some of these people, write:

George E. Rundquist, Executive Secretary
Committee on Resettlement of Japanese Americans
297 Fourth Avenue
New York, N. Y.

Gifts of money to assist Japanese American college students to continue their education should be sent to the National Headquarters of each denomination especially marked for this program.

General Background

With the outbreak of the war restrictions were imposed upon all Japanese by the Department of Justice. Because of increasing anti-Japanese prejudice and fear of possible sabotage the President on February 19th gave to the War Department authority to remove from any designated military area any or all citizens as well as aliens. All people of Japanese blood, including over 70,000 American-born citizens, were promptly ordered removed from the Pacific Coast states on the ground of military necessity. For a time they were permitted to depart voluntarily from the area, but since most had no place to go and hostility to them was widespread, the Army quickly developed reception centers, under military direction, to which all people of Japanese ancestry were required to go. By November 15th of this year all of these people were relocated in colonies which are administered by the War Relocation Authority, a civilian agency established by an executive order of the President on March 18, 1942.

The Committee on Resettlement, N.Y.
December 1, 1942

Action Handbook

- I. How to help the evacuees
in the Relocation Centers
- II. How to help the resettled
evacuees in the community

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

Americans of Japanese ancestry are relocating in some of our communities now, and many young people's groups are eager to welcome them and assist them in becoming acquainted with their new "home town." Here is a real opportunity to put our "good neighbor" ideals into practice. Any newcomer in a community needs rather quickly to acquire a great deal of information about that community in order to go about the daily business of living. To feel that one is warmly welcomed makes the settling and adjustment process less arduous in every way.

The W.R.A., church committees, and in some cases other kinds of community committees are already participating in this program. Groups who are interested in helping should clear with any coordinating group in the community to be sure that they do not duplicate other efforts.

The very first step for any group is to inform themselves of the facts about the relocation program. The next step is to help other young people become acquainted with these facts. This might mean that a group might launch a real educational program that might reach large numbers of young people in the community eventually.

The second step which should be related to the first is to become acquainted with some of the evacuees and/or Nisei already in the community. The third step might consist of a planning session of both Caucasian and Nisei young people.

This brings us to some basic principles that all groups will want to think about before they start any activity. Services to Nisei must grow out of their real needs and interests as they see and feel them. Services and activities will be practical, useful, and enjoyable only if they themselves participate in every stage of the process--on planning committees, taking responsibilities for some of the jobs to be done, and so forth. In other words, this is a job for Nisei and Caucasian young people to do together.

As young Nisei and Caucasians work together on this problem, it is helpful to think through rather carefully what information any newcomer to a community needs to have and what we ourselves would welcome if we were going into a new community. For instance, when any newcomer arrives in a community, one of the natural first steps (after having found temporary lodging) is to look up friends or friends of friends or opportunities to make friends in one's own group. This is a basic first step. It is important to remember that the Nisei, just like any group, represents the whole range of educational background, ages, interests, levels of personal development, and so forth. Therefore, no mass or generalized planning will ever meet their interests and needs. Planning must always be done on three levels--large group, small group, and individual.

Remember that any individual's activities are apt to include a number of the following, either in organized settings or in unorganized settings, generally followed through in large groupings, small groupings, and individually, or with a friend: some activities purely social, some around an interest, some religious, some family, some service and citizenship. One's contacts generally include people of all ages, a great variety of interests and backgrounds. No one organization or individual can supply this variety of need and interest for us, but any organization can help make available information and channels in the community through which Nisei can find ways to follow up individual and group desires.

The activities listed on the attached sheets are merely suggestions which might help to start your thinking. As you work together on it, new ideas will occur to you, and remember that no one knows better than the evacuees which kinds of services and activities are most practical and meaningful for them. Therefore, they must participate and take responsibilities at every point.

FIRST STEPS

SUGGESTIONS

Page 3

GET THE FACTS

Consult groups in the community who are working on this program. Collect available resource material. Invite Nisei to speak to group. Invite W.R.A. staff to speak. Get W.R.A. movies and show them. Meet and talk to evacuees already in community.

PLANNING COMMITTEE MEETING
(Consisting of evacuees and
Caucasian young people)

Talk over the kind of information about your particular community that newcomers ought to have. The evacuees will know! Plan together the variety of activities that the group wishes to undertake to meet these needs and interests.

EDUCATE OTHER YOUNG PEOPLE

Pass on the facts to other young people. Ask evacuees to help plan an interesting educational meeting. Show movies. Have evacuee speakers. Use evacuee talents. Is there a Nisei artist, musician, dancer? Make it really entertaining, as well as factual.

* * * * *

INTEREST OR NEED

TYPE OF SERVICE OR ACTIVITY

REMARKS

HOUSING

Finding available vacancies in the various sections of the city represented by members.

Preparation and training necessary. Clear with W.R.A. or church committee.

Furniture

Collect information on new and second-hand furniture stores.

Customs, etc.

Hints on living in this town. Hints on apartment living. Hints on furnishing inexpensively and attractively. Information and addresses of utilities, etc.

Get ideas from interior decorator.

GETTING TO KNOW THE CITY

Collect essential information and mimeograph handbook.

| <u>INTEREST OR NEED</u> | <u>TYPE OF SERVICE OR ACTIVITY</u> | <u>REMARKS</u> |
|---|--|--|
| Transportation Restaurants Post Office Banks Laundries Stores Libraries Churches Community Organizations Amusements Customs, etc. | Organize small sightseeing trips, ending up at some event. Make follow-up dates to go to movies, to church, window shopping, bowling, library, dinner, etc. Make available maps of the city. | NEVER HAVE ONE EVENT THAT DOES NOT LEAD TO OTHERS. |
| SOCIAL NEEDS & INTERESTS | Invite large number to large party. Plan mass events and small group events. | NEVER HAVE ONE EVENT THAT DOES NOT LEAD TO OTHERS. |
| Large Group | Sit around small tables. Discover interests. Provide pencil and paper for guests to write down names, addresses, etc. Announce coming events in organization, in other organizations, and in community. Invite people to sign up if interested. Have someone follow through, make dates to go together. Mimeo lists of events with details. Collect information on interests of Caucasians; Announce, anybody interested in basketball see Jack in this corner, -- in art, bowling, etc. Get Nisei on committee to take initiative with shy ones and relate them to others. Dances, lectures, musical programs, etc. | PEOPLE DON'T GET WELL ACQUAINTED in large groups. Use these events as channels through which they get used to meeting people, get a chance to look each other over, discover mores and levels and interests. Give out information and make possible the smaller group follow up. |
| Small Group | Invite people to small group socials,--suppers, card parties, in organizations, in church, or in homes. Plan outings and trips - hikes, walks, visits to museum, theatre party. Invite them to join Hobby Groups. Collect information about Hobby Groups in neighborhood or city. Mimeo and circulate. Clear with leaders of | |
| Sports Art Music Outdoor Dancing Theatre | | |

INTEREST OR NEEDTYPE OF SERVICE OR ACTIVITYREMARKS

Page 5

Homemaking
Crafts

organization where facilities are available.
Have them meet leaders, as well as membership so they can return by themselves.

Get balance between quiet and active activities, between person and interest-centered activities, between personal and impersonal.

Individual

Invite for supper or lunch, at home or outside.
Call up to go to movies or to some event.
ACCEPT invitations!

Good neighbor approach.
"New kid on the block" approach.
Casual--friendly.
"Some of us are going to ----.
Want to come? Bring some friends."
Discover interests. Follow through. Get information, or get it together.

Special study or
hobby class

People often find congenial friends through study classes--arty class, auto mechanic school, steno school, tailoring course, etc.
Be prepared to refer people to sources of information or to activity.

HAVE BIG BULLETIN BOARD. INFORMATION LITERATURE TABLE.

REMEMINDER: Nisei are a part of all this so that Nisei, as well as Caucasian, are welcoming and helping new Nisei to get acquainted.

Use Nisei talent and skills just as much as Caucasian when ability is equal or better.

How to help the evacuees in the Relocation Centers

| What to do | How to do it | Remarks |
|--|---|---|
| Become a "Pen Pal" | Address your letter to "Dear Friend". Send it in care of the Principal of the Relocation Center High School, or to the Director of Adult Education, depending upon your own age. | State your age, tell of your interests, school and church activities. Describe life in your community. |
| Send gifts, such as: | | |
| Books. Source books Magazines Games Sports equipment Stationery of all kinds Knitting materials Clothing materials | Reading material should be sent to the Center Library. Games, sport equipment, knitting and clothing material to the Director of the Community Services of the Center. Stationery to the High School. | First write to the Center Library, the Principal of a Center High School, or to the Director of Community Services, and find out what is most needed. This can best be done if a group got together and raised money together. |
| Keep the correspondence going steadily. | | |

List of Relocation Centers

| Name of Center | Address | Remarks |
|----------------------------------|--------------------------------------|--|
| Gila River Relocation Center | Rivers, Arizona | In each Center there are the following activities: Center Administration Community Service Social Service Kindergarten Grammar School High School Adult Education Program Library Christian Church Y.M.C.A. Y.W.C.A. Girl Scouts Boy Scouts Buddhist Church Relocation Council Hospital Reports Section |
| Colorado River Relocation Center | Poston, Arizona | |
| Manzanar Relocation Center | Manzanar, California | |
| Central Utah Relocation Center | Topaz, Utah | |
| Minidoka Relocation Center | Hunt, Idaho | |
| Heart Mountain Relocation Center | Heart Mountain, Wyoming | |
| Granada Relocation Center | Amache, Colorado | |
| Rohwer Relocation Center | McGehee, Arkansas | |
| Jerome Relocation Center | Denson Branch, Dermott, Arkansas. | |

Recreation Section

Relocation Council

Relocation Council

Relocation Council

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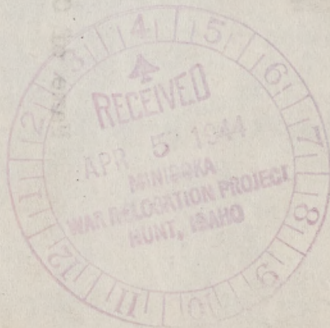
Relocation Council

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RA3

~~Pro 1 Repts~~
~~File 100~~
~~File 2~~

A DIRECTORY OF
Counsellors to
JAPANESE AMERICANS

"NEW FRIENDS IN NEW PLACES"

Published by

THE COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

Sponsored Jointly by

The Federal Council of the Churches of Christ in America

The Home Missions Council of North America

in cooperation with

The Foreign Missions Conference of North America

297 Fourth Avenue, New York 10, N.Y.



334 BOSTON AVENUE, NEW YORK 10, N.Y.

The Boston Japanese Conference of Home War Relocation
in association with

The Home War Relocation Council of Home War Relocation

The Federal Council of the Churches of Christ in America
sponsored project of

THE COMMITTEE ON RELOCATION OF JAPANESE AMERICANS

Published by

NEW AMERICA IN NEW PAGES

JAPANESE AMERICANS

at a glance

A DIRECTORY OF

FOREWORD

"Whom can I contact when I arrive at my destination?"

"With whom can I talk about my problems?"

This directory is an attempt to answer these questions, which many evacuees have been asking.

Individuals whose names appear in this directory have indicated their willingness to counsel evacuees who have resettled and are trying to make adjustments in a new community. One should feel free to call upon them. It is suggested that one telephone in advance to arrange an appointment, though this is not always necessary. When an evacuee is travelling, letters of introduction to persons named in the directory in the place to be visited will be helpful.

This directory is by no means exhaustive. There are many people in many places whose names might also appear here. We have aimed at a shorter list, as more convenient to use.

The directory is not for public distribution. It is placed only in the offices of Relocation Centers, local W.R.A. agencies, local resettlement committees, and Councils of Churches.

For further information, please write to:

George E. Rundquist, Executive Secretary
Committee on Resettlement of Japanese Americans
297 Fourth Avenue
New York 10, New York

March, 1944

New York, New York



New York, New York

March 1944

New York 10, New York

604 Fourth Avenue

Committee on Research and Statistics
George F. Lundquist, Executive Secretary

For further information, please write to:

State Committees and Councils of Governors.

In the offices of Reorganization Comptroller, Local W.R.A. branches, local scientific-

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with whom can I talk about my problems?

When can I contact when I arrive at my destination?

WOLFORD

Resettlement Directory

ALABAMA

Mobile

Moore, Reverend Ansley C.
Minister
Government Street Presbyterian Church
Telephone 2-1749 or 6-5825

ARIZONA

Mesa

Stewart, Rev. S. A.
Pastor
Japanese Methodist Church
P. O. Box 283
Telephone 520 M

Phoenix

McKnight, Reverend William Q.
Minister, The Congregational Church
Counsellor, Wartime Services for
Evacuees, P. O. Box 1263
Telephone: Phoenix 4-6668

ARKANSAS

Little Rock

Boggs, Reverend Marion A.
Pastor, Second Presbyterian Church
Third and Gaives Street
Telephone: 4-5895

COLORADO

Blanca

Wagner, Miss Dora
Reconciliation Worker
San Luis Valley, P. O. Box 157
Telephone: Blanca Telephone office
takes messages

Brighton

Holland, Miss Charlie
335 Strong Street
Telephone: 334-J

Colorado Springs

Berneking, Reverend Gerald
Minister, First Christian Church
Tel: Office-Main 1754; Parsonage-7324

COLORADO - continued

Denver

Fujimori, Reverend James
2515 California Street
Telephone: MA 3719

Garman, Mr. Clark P.
Executive Secretary
Colorado Council on Resettlement
621 Mack Building (2)
Tel: Office-Tabor 8-4601
Residence-GR 1954

Ogden, Reverend L. A.
Minister, Church of the Nazarene
503 Delaware Street (4)
Telephone: Main 4628

Roberts, Dean Paul
St. Johns Cathedral
1313 Clarkson Street
Telephone: KE 1623

Rohrer, Miss Margaret
1418 Grape Street
Telephone: EA 2305

Sampson, Professor Floyd L.
Denver University
Telephone: PE 3711

Stewart, Miss Margaret
Y.W.C.A.; Secretary
Colorado Council on Resettlement
1545 Tremont Place
Telephone: Ta 7141

Susu-Mago, Reverend Royden
2217 Ivanhoe Street
Telephone: EM 6951

Wahlberg, Reverend Edgar M.
Minister, Grace Community Church
1257 Bannock Street
Telephone: KE 6692

Waser, Reverend Raymond
Minister, First Plymouth Church
1400 La Fayette Street
Telephone: CH 0011

Greeley

Searcy, Miss Mary
1503 Ninth Avenue, Tel: 1559-J

1001 Office-1934; Pasadena-6384

1908 Main Avenue, Los Angeles-1

Minister: First Presbyterian Church

Second: The First

Colorado Springs

Telephone: 284-1

382 Spruce Street

Holland, Mrs. Charles

Elgin

John H. H. H.

Telephone: 284-1

382 Spruce Street

Holland, Mrs. Charles

382 Spruce Street

Elgin

Colorado

Telephone: 4-1885

Third and Olive Street

Pastor: George Frederickson Church

Pastor: Howard H. H.

Little Rock

Arkansas

Telephone: 4-1885

Third and Olive Street

Pastor: George Frederickson Church

Pastor: Howard H. H.

382 Spruce Street

Phoenix

Telephone: 280 H

382 Spruce Street

Pastor: George Frederickson Church

Pastor: Howard H. H.

382 Spruce Street

Mesa

Arizona

Telephone: 2-1448 or 6-2882

Government Street Presbyterian Church

Minister

382 Spruce Street

Mobile

Alabama

Donner

Colorado - continued

Metropolitan District



Telephone: 280 H

382 Spruce Street

First Presbyterian Church

382 Spruce Street

Telephone: 280 H

382 Spruce Street

First Presbyterian Church

382 Spruce Street

Telephone: 280 H

382 Spruce Street

First Presbyterian Church

Telephone: 280 H

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382 Spruce Street

COLORADO - continued

Greeley

Sabin, Reverend Everett A.
Pastor, First Methodist Church
10th Avenue and 10th Street
Telephone: Church-224; Home-2443

Lamar

Westfall, Reverend R. Curtis
Pastor, First Presbyterian Church
Telephone: 353

Trinidad

Morris, Reverend Leon E.
Rector, Trinity Church
119 Colorado Avenue
Telephone: 1369

CONNECTICUT

Bridgeport

Fowler, Reverend Eugene C.
Pastor, Summerfield Methodist Church
110 Clermont Avenue (8)
Telephone: 6-1412

Bristol

Allen, Reverend M. C.
Minister, Bristol Baptist Church
144 Federal Street
Telephone: Home-2-0711;
Office-8352

Hartford

Babcock, Reverend Everett A.
Executive Secretary
Conn. Council of Churches and
Religious Education, 11 Asylum Street
Telephone: 7-2173

New Britain

Friedenberg, Reverend G. E.
Pastor, Memorial Baptist Church
12 Rockwell Avenue
Telephone: 5015 M

New Haven

Humphrey, Dr. Seldon B.
Executive Secretary, New Haven
Council of Churches, Trinity Parish
House, 53 Wall Street, Tel: 8-7270

CONNECTICUT-continued

West Hartford

Manning, Reverend Stanley
President, Hartford Federation of
Churches, 433 Fern Street
Tel: Home-3-5347; Church-3-8963

DELAWARE

Wilmington

Darling, Reverend John Herrick
Minister, Hanover Presbyterian Church
Baynard Boulevard at 18th Street (258)
Telephone: 4-1896

DISTRICT OF COLUMBIA

Washington

Briggs, Miss Barbara S.
Assistant Director, Department of
Social Welfare, Washington Federation
of Churches, 1751 N. Street, N.W. (6)
Telephone: Dupont 8901; Decatur 3132

Schlegel, Reverend F. Nelson
Minister, First Evangelical and
Reformed Church
13th and Monroe Streets, N. W.
Telephone: CO 7568
Home Address- 1409 Delafield Pl., N.W.
Telephone: Taylor 9850

IDAHO

Boise

Lindsay, Reverend Marcus E.
Minister, First Presbyterian Church
904 State Street
Telephone: 1526

Caldwell

Mortimore, Reverend Paul DeF.
State Secretary, Christian Churches
1521 Cleveland Avenue
Telephone: 926 R

Idaho Falls

Davidson, Reverend Carl M.
Pastor, Trinity Methodist Church
237 North Water Avenue
Telephone: 399

IDAHO - continued

Nampa

Brame, Reverend I. J.
Pastor, First Baptist Church
1415 Third Street South
Telephone: 1087

Twin Falls

Rice, Reverend Herman C.
Pastor, First Baptist Church
618 Shoshone Street East
Telephone: 692

ILLINOIS

Alton

Whitlock, Reverend O. F.
President, Alton Council of Churches
728 Langdon Street
Telephone: 2-2375

Bloomington

Hazzard, Reverend Lowell B.
Professor of Religion
Illinois Wesleyan University
Telephone: 8164-7

Carlinville

Cutlip, Reverend W. W.
Pastor, The First Methodist Church
318 East First South
Telephone: 39 K

Chicago

Morgenroth, Mr. Edwin C.
Executive Secretary, Chicago Advisory
Committee for Evacuees
189 West Madison Street (2)
Telephone: Central 2665

Smith, Mr. Roy
Secretary, Committee on United
Ministry to Resettlers
77 West Washington Street, (2)
Telephone: FRanklin 2236

Elgin

Schaefer, Reverend John F.
Minister, First Evangelical Church
13 Center Street
Telephone: 3672 or 1813

ILLINOIS - continued

Evanston

Kegley, Dr. Charles W.
Pastor, St. Paul's Lutheran Church
Greenwood Boulevard and Maple Ave.,
Telephone: Greenleaf 3403

Galesburg

Johnson, Professor Norman B.
Professor of Latin and Religion
Knox College
Telephone: 3680 White

Joliet

Coleman, Reverend Lee E.
Pastor, Grace Methodist Church
1002 Oakland Avenue
Telephone: 4016

Manteno

Chindberg, Revrend Oscar
Pastor
Telephone: 3021

Peoria

Crowe, Mrs. Herbert W.
Chairman, Peoria Committee on
Resettlement, 404 Parkside Drive
Telephone: 2-1467

Princeville

Williams, Mr. Harold E.
City Alderman
Telephone: Home-145

Quincy

Reissig, Reverend Herman F.
Minister, First Congregational Church
105 North 12th Street
Telephone: 3346

Rockford

Washburn, Reverend Paul Arthur
Chairman, Public Relations Committee
of the Rockford Ministerial
Association, State Street Evangelical
Church, 1901 West State Street
Telephone: Main 3102

Telephone: 3845-04 1813

13 Center Street

Minister, First Evangelical Church
Director, Reverend John F.

Main

Telephone: Mainline 8888

25 West Washington Street

Ministry to Non-Profit
Secretary, Committee on United
Smith, Mr. Roy

Telephone: Central 8885

180 West Madison Street (S)

Committee for Evangelism

Executive Secretary, Chicago Advisory
Representative, Mr. Edwin C.

Chicago

Telephone: 38 K

318 East First South

Pastor, The First Methodist Church
Office, Reverend W. W.

Carlinville

Telephone: 8164-4

Illinois Wesleyan University

Professor of Religion

Harvard, Reverend Lowell B.

Bloomington

Telephone: 2-3328

228 Langdon Street

President, Alton Council of Churches
Wittlock, Reverend O. E.

Alton

Illinois

Telephone: 898

618 Shoephane Street East

Pastor, First Baptist Church
Also, Reverend Norman O.

Twins Falls

Telephone: 1087

1418 Third Street South

Pastor, First Baptist Church
Also, Reverend L. J.

Idaho

Idaho - continued

Telephone: Main 2102

Church, 1001 West State Street

Association, State Street Evangelical
of the Portland Ministers

Chairman, Public Relations Committee

Washington, Reverend Paul Arthur

Portland

Telephone: 8816

102 North 18th Street

Minister, First Congregational Church
Hefner, Reverend Norman F.

Chico

Telephone: Home-142

City Alderman

Williams, Mr. Harold E.

Princetonville

Telephone: 2-1487

Resettlement, 404 Parkside Drive

Chairman, Public Committee on
Crows, Mrs. Herbert W.

Bozys

Telephone: 3021

Pastor

Chapman, Reverend Dean

Manfano

Telephone: 4016

1002 Oakland Avenue

Pastor, Grace Methodist Church
Coleman, Reverend Leo E.

Teller

Telephone: 8880 White

Knott College

Professor of Latin and Religion
Johnson, Professor Norman B.

Oakton

Telephone: Commercial 8403

Greenwood Insurance and Life Ins.

Pastor, St. Paul's Lutheran Church
Kogler, Dr. Charles W.

Swanton

Illinois - continued

ILLINOIS - continued

Wheaton

Millett, Reverend Frank Hobart
Rector, Trinity Church
417 West Wesley Street
Telephone: 780

INDIANA

Evansville

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St. Paul - continued

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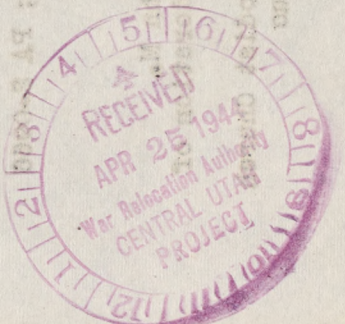
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New York - continued

NEW YORK - continued

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9
Relocating

the Dislocated

FIRST AID FOR WARTIME EVACUEES
(Japanese Americans)

January, 1945

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

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

I. COMMITTEES

A. Organization

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

How Begin?

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

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

Community Base

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

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

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

B. Functions

Three main types of committees are in evidence:

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

Sub-Committees

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

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

Nisei Can Help, too.

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

Using Community Resources

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

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

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

C. Finances

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

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

II. HOUSING

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

Screening Landlords

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

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

Try and Try; Never Say Die

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

small families.

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

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

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

To "Sell" or not to "Sell"

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

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

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

Hostels

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

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

III. EMPLOYMENT

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

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

A Volunteer in U.S.E.S.

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

Industry

In regard to union membership, there is some feeling that the approach to the union is not successful when it is made on an individual basis. One industrial community reports that an evacuee has spent considerable time and effort in building up employer-employee relationships and has met with much success. In this area, union leaders and other citizens have convinced the rank and file of the need to accept evacuees. Programs of education and cooperation in regard to resettlement should be promoted among employers and labor groups simultaneously.

IV. PUBLIC RELATIONS

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

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

Boost Your City

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

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

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

Healing Prejudice

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

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

Better Late than Too Late

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

Wanted: A Good Press

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

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

Informing the Public

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

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

Kits and Films

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

Know Your Hearers

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

,Know Your Facts

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

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

V. ORIENTATION TO THE COMMUNITY AND SOCIAL LIFE

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

Old and New Can Meet

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

Nisei in Uniform

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

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

Their Wives and Babies

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

VI. NISEI PARTICIPATION IN COMMUNITY LIFE

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

Each One Counts

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

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

Finding Helps at Hand

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

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

Contact Groups

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

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

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

First Things First

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

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

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

VII. COUNSELLING

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

New Habits for Old

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

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

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

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

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

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

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

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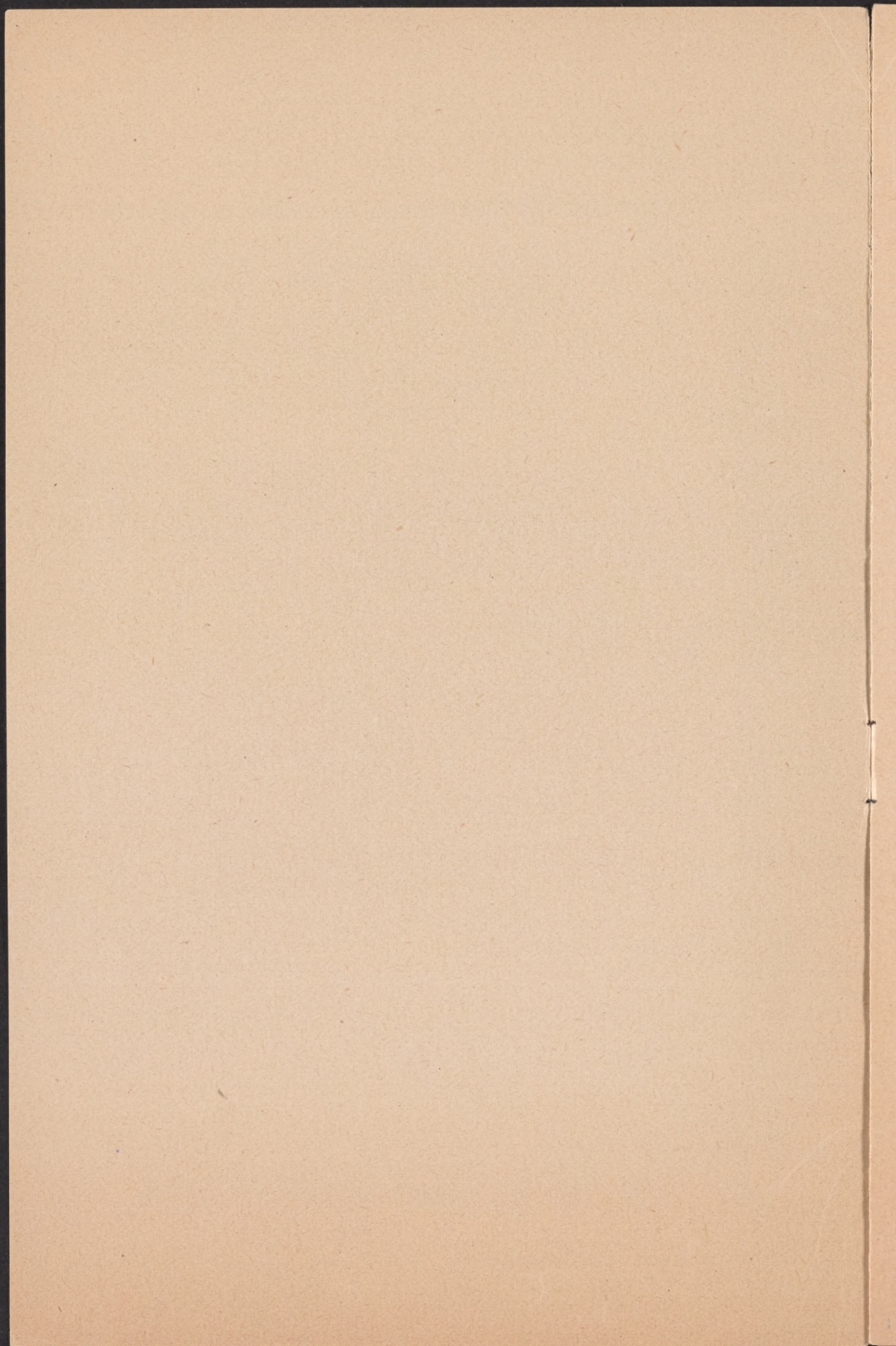
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Church Women Ask:

60

How
Can we
help
Japanese American
Evacuees
?

By Gracia D. Booth



HOW CAN WE HELP JAPANESE AMERICAN EVACUEES?

*Suggestions
for Church Women*

by
GRACIA D. BOOTH

November, 1944

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COMMITTEE ON RESETTLEMENT OF
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I SAW THEM GO

DAY after day, week after week, I watched them quietly preparing for evacuation, leaving farms with promising young crops and closing out in a few days and at a great loss businesses which represented years of struggle. I saw little children going home from school for the last time, their chubby arms laden with slates and books, crayons and cut-outs, and "good-bye" gifts from teachers and playmates. I saw teen-age boys and girls, pretending that they didn't care, that it was just another adventure, but bursting into tears at the slightest signs of sympathy. I saw college youths leaving the lecture room and the unfinished college course, with never a word of self-pity, talking far into the night with some of us about the possible future of the younger generation on the one hand, and of their helpless, aging parents on the other—bravely assuming a sense of responsibility for both.

Saddest of all to see were the mothers with tight-set faces and steady hands as they quietly went about their task, breaking up their homes—"folding up housekeeping," as they put it. Ordered to report for evacuation with only what each could carry in his two hands—usually no more than a roll of bedding and a suitcase or bundle of clothing—they sorted and chose, quietly discarding treasures no money could ever have bought from them, as they carefully selected for each member of the family those bare necessities of clothing and bedding to carry out into their wilderness camp-home—God alone knew where!

That was back in February of 1942, when the Government decided that military necessity demanded the evacuation from the Western Defense Command Area of all persons of Japanese descent, citizens and aliens alike—110,000 in all. Church women all up and down the coast rallied around their darker-skinned neighbors, eager to help them through this trying experience in every way possible and to express their deep regret. Their genuinely friendly interest and sympathy drew into their ranks scores of other women of good will from Jewish and Catholic groups, the Y.W.C.A., Parent Teachers Associations, Negro and Mexican women and many, many individuals from college, university and business women's clubs.

Wherever a group assembled for evacuation, be it 100 or 1,000, these "good neighbors" came too. Men, women and young people not only prepared and served breakfast to the evacuees, with the sincere

wish for their welfare and speedy return, but on every hand was heard over and over again the assurance: "We will *never* stop working until you are free again!" And they left us with a smile on their lips and a great big hope in their hearts because of this promise and these sincere good wishes.

When the first Christmas in camp came around, the evacuees had still further evidence of the loving concern of Christian people who had not forgotten. Thousands of gifts arrived at the Relocation Centers from all over the country and a season that had been so dreaded by them became a real festival of joy. This expression of a true spirit of friendliness had helped to dispel their sense of utter isolation and despair. Not only on the West Coast but throughout the land the friendly feeling of the people on "the outside" expressed itself in the great outpouring of gifts, including money. And in the minds of those who had promoted the Christmas gift project the question arose as to whether the time had not come when the very best way for the church people to express their friendship was to help the people in the Centers to become satisfactorily resettled and integrated into normal communities on "the outside," just as speedily as possible.

For almost two years now, under governmental direction, the evacuees have been venturing forth from the Relocation Centers, courageously determined to build for themselves once again a brave new world of home and business, school and community life outside the camps. Many of these resettlers are forced to accept employment in occupations other than the ones in which they were trained or engaged prior to the war—and that takes courage! But, since the same necessity exists for millions of other Americans, they do not complain—endeavoring to fit into the job opportunities which are open to them, and are proving themselves unusually adaptable and successful in whatever work they undertake.

It is our Christian privilege to help them in every possible way as they so valiantly struggle to put down their roots again and to make a home for themselves and their loved ones in our midst, so that with hearts and minds once more at ease after the tragedy of their uprooting and so many months "on the shelf" they may attain to some sense of permanency and belonging. And so with a few settled here and a few settled there throughout our vast country, they may once more become an integral part of the democratic life of America—making their own unique contribution to the common good.

Just how successful they are in this attempt at social and economic readjustment and rehabilitation depends as much upon you and me as upon the relocatee himself—or possibly more.

JUST WHAT CAN YOU DO?

Offer Employment

THE first requisite for relocation is of course a job for the employable evacuees. Officers of the field offices of the War Relocation Authority carry the responsibility in this respect and are most grateful for each and every offer of employment coming to their desks. Surely you can find some possible job in your community for a prospective resettler, or resettling family. Address the Committee on Resettlement of Japanese Americans, 297 Fourth Avenue, New York 10, N. Y., for information as to the War Relocation Authority office nearest you.

Help Find Housing

Next to a job, and vitally important, is a place to live. Housing is scarce for anyone in almost every community where good jobs are available. Both the W.R.A. officer and the resettler need all the assistance that interested individuals and groups can give along this line. Those who have spent some time in the Relocation Centers, counselling in regard to relocating family groups and also working on the outside, realize that the resettlement program has been slowed up tremendously because of lack of places to live, even when there are from one to a dozen good jobs to choose from. In some cities, the different denominational groups have undertaken to help find good job openings in their community and then worked together to locate a house or apartment in a friendly neighborhood to shelter "their family"—making a project of it in which first their church constituency and then the whole community has taken part. In this way not only the housing problem but the whole problem of community integration may be taken care of and a friendly welcome assured the newcomer from the beginning.

Organize a Citizens' Committee

Perhaps the best way to help solve this problem is by the early organization of a citizens' committee with representatives of the various community groups such as Parent Teachers Association,

Y.M.C.A., Y.W.C.A., American Association of University Women, Business Women's Clubs, Kiwanis and Rotary Clubs, Church Councils, Catholic Welfare, Jewish Sisterhoods, Ministerial Associations, U.S.O., and Red Cross Units. Each of these will probably play some part sooner or later in the life of the persons or family groups resettling in the community and, by extending an early welcome from their group, they will help allay the nervous fear of discrimination in the minds of the resettlers as well as prepare the community for their coming. Because of their own generally recognized good position and repute, such groups can also contribute much toward the general enlightenment of the public and so aid in widespread community acceptance by openly backing the whole project from the start.

Open a Hostel

In cities where housing is difficult and no hostel is in operation, one of the most vital needs may be met by the speedy formation of a committee to plan for the opening of such a hostel, with every community organization possible backing up your project. A hostel provides a temporary home until the resettler has found employment and a permanent residence. Most hostels have been sponsored by some church group or by a committee of representatives of various denominational and civic groups.

Where there is already a hostel in operation, a very helpful service can be rendered by local church women calling several times each week to meet and become acquainted with new arrivals and, at the same time, become cognizant of the housing or other personal needs of each one and so be better equipped to give practical advice and assistance. Entirely aside from such practical and material assistance, the boosting of morale such interest gives is of almost inestimable worth.

Another very worthwhile service can be rendered by the establishment of cooperatively run dormitories for unattached young people whose parents may be still in camp. Especially is this sort of housing needed by young girls in large crowded cities where adequate, inexpensive housing is so difficult to find and loneliness after work hours a grave and serious problem.

Meet the Train

It is always of great encouragement to the incoming evacuee to be met at the train, not just by the hostel director or some evacuee friend whom he has a right to expect, but by some other friendly individual

as well, whose presence there and offer of friendship is a most encouraging surprise and the first big step in overcoming a very natural nervousness and dread at entering the "outside world" again—often all alone.

Invite Them to Your Meetings

Invitations to church affairs, besides the regular church service, to missionary study groups, first aid classes, Red Cross units, P.T.A. meetings and pre-natal clinics, all the regular groups of the community to which other average Americans go, are of inestimable value in making the stranger welcome and at ease. And, at the same time, he or she may have much to give which will make such meetings of greater interest to all.

Invite Them to Your Home — Visit Theirs

One of the most deeply appreciated of all friendly overtures is the invitation to dinner in your home. From there on, real and lasting friendships will develop more naturally. Call on them in their own homes too, soon and often—keeping up the interchange of friendly visiting.

Do Things Together

Invitations to go with you to art galleries, museums, etc., and to offer to accompany a new arrival on the first shopping trip and to the ration board are most gratefully accepted as a rule, and deeply appreciated. The meetings of the P.T.A., too, are splendid occasions for mother to meet mother and become acquainted on the basis of their mutual interest in child and teacher and the things of the home.

Where your children meet evacuee children on an equal footing in the schoolroom and on the playground, you can encourage your own to bring their little new friends home to play, and follow up this contact with a call on the mother of your children's new playmates. Children are invariably free from race consciousness if allowed to follow their own instincts uninfluenced by adult prejudices. for—

"In hearts too young for enmity
There lies the way to make men free.
When children's friendships are world-wide,
New ages may be glorified.
Let child love child and wars shall cease;
Disarm the heart—therein lies peace!"

Invite Speakers

Another very fruitful way of spreading friendly interest in relocation and enlightening the general public in regard to the evacuee is by calling upon the local W.R.A. office or the hostel for young people from the evacuee group to attend various church and young people's meetings and to speak, thus giving first-hand information to many people who are essentially kindly and desirous of helping, but who do not know where or how to begin. Often just a lack of information regarding the evacuation and the resettlement program is responsible for inaction on the part of a great number of potentially very helpful people. To become personally acquainted with someone from the Japanese American group almost always tips the balance favorably where fine people who never before knew anyone of Japanese extraction hesitated to do or to say anything in their favor.

Great emphasis has been placed in the camps on a broad and healthy athletic and recreational program. The young folk miss this natural outlet for emotional and nervous tension when alone in a new setting. Encouraging them, especially the lads, to join in such activities with your young people is a helpful and most kindly contribution.

The splendid old parents of Japanese Americans are inordinately proud of their sons and grandsons in the Service, and this sense of proud loyalty is a very fine point of contact for most of us whose sons also are fighting for the Democracy which we should wish to prove, by our own actions, really can work at home, even in time of war!

What Can You as an Individual Church Woman Do?

First, you can create a link of goodwill and Christian fellowship with sister Christians in the various camps, by obtaining names of women and young girls, not necessarily of your own denomination, with whom to correspond. They are so hungry for every bit of news about the "outside" and revel in all the little personal "woman things" two women can share even in letters; and they eagerly look forward to news of a general nature, too. They are thirsty to hear of successful readjustments being made by evacuees who have preceded them, especially from their own camp community. They love to hear of school and community activities and to know something about the general attitude toward resettlers. Detailed information about hous-

ing, food and clothing prices, wages, etc., is of great interest and really of great help as they plan their own resettling. The scrapbooks made and sent into camps by many young people's and missionary groups are worn out in no time, so great is the concern to become acquainted with the parks and playgrounds, the public schools and libraries, the residential and business sections of the city in which they hope to resettle. Encouraging correspondence on the part of children and young people is also of great value, helping to build one more "bridge" and often planting the seed for a life-time friendship "outside."

"Adopt" a War Wife

Many young war wives are finding it exceedingly difficult to relocate or, having relocated, to remain outside the camps once their husbands are inducted and the women left to fend for themselves, often among strangers and with a babe on the way. In some communities the local church women have "adopted" several such war wives and have mothered them in every way possible—helping to find a house or apartment where two or three of them may live together, helping them to find full or part-time jobs, and often sharing in the care of the children while the little mothers work. Thus, they do not feel compelled to go back home to mother in the Relocation Center—if they really wish to become permanently established outside.

Have an Exhibit of the Handiwork of Evacuees

In every camp the older folks and especially the women have amazed us all with the beautiful objects of art and craft work which they have created during their leisure hours. Many Y.W.C.A. and church groups are obtaining from someone inside the camp, samples of such work to be displayed and often sold at their public meetings. To those who make them, the proceeds are a great help in relocating outside, to say nothing of the helpful impression such displays make upon people attending the meetings. People inside the camps are more than eager to supply such displays upon request. Usually there are lovely floral corsages or pins made of chenille or of tiny shells from the bed of a dried-up lake, tinted by hand so as to seem unusually real; also there are pins and trays and other articles beautifully carved by hand from bits of roots and wood, and lovely hand knitted or crocheted articles, too, which anyone would be proud to own.

LOVE IS THE KEY

WHEN the first order for evacuation came out, unable to endure just "doing nothing" about it, I went down to the Post Office in Los Angeles early on the first morning of registration. As I hurried into the building I was conscious of a little woman sitting off to one side alone on the stone steps, weeping bitterly, apparently oblivious to all about her. Turning back, I sat down beside her and spoke reassuringly. Not understanding English too well, she drew away in fear and suspicion. Her little girl, less than two years old, was pulling at her mother's skirt for attention, but the mother seemed completely unconscious of her presence. I smiled and held out my hand and, after staring at me for a moment, the baby's sobs gradually ceased and, climbing up the steps to where I was sitting on the wide cement bannisters, she dropped down beside me and with complete confidence snuggled her head upon my lap. As I gently stroked her hair I could see through my tears that she had fallen asleep, completely exhausted. Then the miracle happened! In a few moments I felt the little mother creep close to my side and leaning her head against my shoulder she sobbed gently as if in relief, and then her small brown hand crept up over my lap and came to rest on top of my hand on top of her baby's head. And so we sat for a long, long time in complete silence—two mothers with no basis of understanding either in language or in common experience, but closely drawn together by the spiritual bond of our common motherhood, for mother love and sympathy are the same in every language. Then I *knew* that the field of opportunity and service open to me was far more challenging than I had yet dreamed it could be and, in my heart, I silently dedicated my strength and time and ability to that "ministry of sympathy" toward my unfortunate neighbors for the weeks and months ahead, whatever it might involve.

And that same challenge to all womankind is just as great today, that sympathetic understanding just as necessary, for we women are, in a very real sense, custodians of love and tenderness. May we not fail when our opportunity comes!

"Whenever there are hungry in my street
Or when I listen to a heart's hurt cry
Because *someone* has failed to keep high faith
May my heart question—'Master, was it I?'"

PRINTED IN U.S.A.



RESETTLEMENT HAND-BOOK



This is a concise guide for individuals and groups interested in the resettlement of Japanese Americans. It deals with only such regulations and procedures pertinent to the subject as desired by those who are ready to take action.

DEFINITIONS: (*Terms used in this hand-book*)

"*Japanese Americans*," more often called "Niseis" meaning the second generation, refer to American citizens of Japanese ancestry. Niseis involved in the present resettlement efforts are those who are qualified for jobs, anxious to work, loyal to the United States, and whom the Government desires to resettle. Approximately 30,000 are in this group.

"*Relocation Centers*" are the communities (barracks type camps) to which the evacuees have been removed after the initial military evacuation from the West Coast. These centers are under the supervision of the War Relocation Authority. The chief administrative officer of each of the ten Relocation Centers is called the Project Director.

"*Resettlement*" means indefinite leave from a relocation center for the purpose of accepting a job and settling in a community where a Nisei may establish himself as an integral part of American democratic life. When a Nisei has a family, his family will be resettled with him, after he has established himself in the community.

"*War Relocation Authority*" is an independent civil agent of the Federal Government in charge of all aspects of the life of evacuees, including Niseis' leaves. The Headquarters: The Barr Building, 910 17th Street, N.W., Washington, D.C. Officials concerned in resettlement are:

DILLON S. MYER, *Director*.

THOMAS HOLLAND, *Chief, Employment Division*.

"*Committee on Resettlement of Japanese Americans*" is sponsored by the Federal Council of the Churches of Christ in America, and in Home Missions Council of North America, in cooperation with the Foreign Missions Conference of North America, to represent the Protestant churches in a program of permanent dispersal resettlement of Japanese Americans in cooperation with the W.R.A. The Headquarters: 297 Fourth Avenue, New York, N. Y. Telephone: GRamercy 5-3475, Extension 48.

GEORGE E. RUNDQUIST, *Executive Secretary*.

Excerpts from Government Document, Title 32—NATIONAL DEFENSE, Chapter I—War Relocation Authority, Part 5—Issuance of Leave for Departure from a Relocation Area prescribed pursuant to the provisions of Executive Order No. 9102 of March 18, 1942, issued at Washington, D.C., September 26, 1942, by D. S. Myer, Director of WRA.

- 5.1 **Types of leave.** (c) An indefinite leave, for employment, education or indefinite residence outside the relocation area.

Comment: Destination of leave must not be in the areas evacuated (e.g. California, western Oregon and Washington, and southern Arizona), or east of the Alleghenies.

- 5.2 **Application for leave.** Any person residing within a relocation center who has been evacuated from a military area or who has been specifically accepted by the W.R.A. for residence within a center may apply for leave.

Comment: Refer to the Definition of Japanese Americans in this handbook for the type of person for whom the Committee is working.

- 5.3 **Proceedings upon application for leave.** (a) The Project Director (Chief administrative officer of the camp) may interview an applicant for leave, shall secure the necessary forms for the applicant, and shall obtain such further information concerning the applicant and the proposed leave as may be available at the relocation center.

Comment: This is the first step towards resettlement. A written offer of a job, and all other information mentioned under "Comment" will prove useful to the applicant. Such advantageous preparation on the part of the applicant is possible, of course, when the applicant is known personally to the prospective employer. Directions for persons and groups that lack such personal acquaintance with applicants appear later.

The file on each application for indefinite leave, including the application, will then be forwarded by the Director of a relocation center to the W.R.A. Director, who in turn will secure from the F.B.I. such information as may be obtainable before granting the leave. Quoted herewith from section (e) are considerations affecting the decision.

The Director, upon receipt of such file, will take such steps as may be necessary to satisfy himself concerning the applicant's means of support, his willingness to make the reports required of him under the provisions of this part, the conditions and factors affecting the applicant's opportunity for employment and residence at the proposed destination, the probable effect of the issuance of leave upon the war program and upon the public peace and security, and such other conditions and factors as may be relevant.

Comment: Important things are involved here—

1st. *"the applicant's means of support."*

This refers to applicants who may have sufficient funds to maintain themselves and their families outside the centers. This consideration is necessary from the standpoint of everyone interested, because all possibilities of an evacuee becoming an object of public charge must be avoided lest he be branded an undesirable "immigrant." Usually the only practical alternative for an evacuee without his own funds for support is employment.

2nd. *"his willingness to make the reports."*

This has misled some people. A Japanese American is as free as any other American citizen once he is resettled, except that under the terms of his leave he is required to keep the Government informed of any change of address and employment in order to keep the authorities' files up to date. This requirement is not to be considered as a measure of surveillance over an evacuee.

3rd. *"the conditions and factors affecting the applicant's opportunity for employment and residence at the proposed destination."*

The answer to this is essential, but simple. Your letter, addressed directly to the applicant (such applicant will be recommended to you by the Committee on Resettlement), offering a job and residence (either at your expense or at the evacuee's) is all that is necessary. What the Government is interested in is whether the applicant after accepting a job will be stranded without a place to live. Experience has shown that where there is enough good will to offer a job, there is a friend who will provide or arrange for an abode for an evacuee. But you must show such evidence in writing.

4th. *"the probable effect of the issuance of the leave upon the war program and upon the public peace and security."*

The War Relocation Authority will investigate and make this determination.

It is suggested that you or someone who is willing to do so will act as the evacuee's sponsor. This is not a requirement, but both the Government and the evacuee believe such an arrangement may often be helpful.

Such sponsor's job will include meeting the evacuee at the station, making him at home in the new locality, introducing him to the new employer, and generally assisting him in his efforts to adjust himself to the new community in which he is relocated.

It is further suggested that an evacuee be invited to affiliate himself with the local church as soon as he is settled and start his social acquaintance with a religious group where sympathy and understanding may be found readily.

- 5.5 **Transportation and reports during leave.** (a) The Project Director shall provide transportation for the applicant to whom a leave has been issued to the most convenient railroad or bus station. All other necessary transportation shall be arranged for by the applicant.

Comment: Many of the evacuees will not have sufficient funds to transport them to the place of resettlement. If you could advance the necessary amount, it will mean that the evacuee may depart upon the issuance of leave. This is, of course, entirely an individual matter, and if you can let us know of such a possibility on your part, it will help facilitate the evacuee's departure.

- (b) Every indefinite leave shall require the person to whom such a leave has been issued to report his arrival, his business and residential addresses, and every change of address, to the Director.

Comment: This regulation has been already referred to. Evacuees will be supplied with special postcards by the W.R.A. before they leave the relocation centers so that they may supply this information.

- 5.8 **Restrictions on leave.** (b) An indefinite leave may permit travel unlimited except as to restrictions imposed by military authorities with reference to military areas or zones, or may permit only travel within designated states, counties, or comparable areas.

Comment: This is something that you and/or the evacuee's sponsor want to keep in mind. But do not confuse it with the restrictions imposed upon aliens of enemy nationalities. An evacuee will not be permitted to return within the area which was evacuated, e.g. California, western Oregon and Washington, and southern Arizona. But after his proper resettlement he is, we repeat, as free as any other American citizen.

An indefinite leave, like all other leaves, is subject to cancellation at the discretion of the national Director. The policy of the War Relocation Authority is not to cancel indefinite leaves unless very unusual circumstances require it. An evacuee whose leave has been revoked must return to his original relocation center.

General Comments

Let us check the main points again, the points we raised in the "Community Preparation for Resettlement" as well as those in this hand-book.

Is your area outside the prohibited zones, i.e., the Pacific Slope?

Is the wage promised the prevailing wage?

Is your community ready to accept a newcomer?

Do you have a place to accommodate him (and his family)?

Is the evacuee who is coming the type that is qualified for the job?

Answer: Yes.

Has he been cleared by the Government, and his loyalty proved?

Answer: Yes.

Are we helping the Government as well as the Americans of Japanese ancestry by doing this?

Answer: Yes.

Can we discharge him if his services are not satisfactory, and can he quit his job if he wants to?

Answer: Yes.

Is the employer responsible for the evacuee's conduct outside his work?

Answer: No.

When the principal points are cleared and you have a bona fide offer of employment in a friendly community and suitable housing is available, write—

THE COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

GEORGE E. RUNDQUIST, *Executive Secretary*

297 Fourth Avenue

New York, N. Y.

(Telephone: The Federal Council of Churches, GRamercy 5-3475, Ext. 48)

December 1942

New York

Planning Resettlement of Japanese Americans

Exiles in Their Native Land . . .

70,000 American-born citizens whose only crime is their racial visibility have been forcibly removed from their homes and deprived of their freedom. They are living behind barbed wire, exiles in their native land.

THE COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

sponsored jointly by

The Federal Council of the Churches of Christ in America
and 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.

July, 1943

The Total Evacuation

For the first time in American history the Government has evacuated all members of one racial group from their places of permanent settlement on the Pacific Coast to designated and confined areas. Of the 110,000 persons thus affected, 70,000 are American citizens. They are exiles in their native land.

In the fifteen months since the evacuation, there has been time to consider the implications of the evacuation for all minorities. A dangerous precedent has been established, and "to many citizens of alien parentage in this country it has come as a profound shock that almost overnight thousands of persons have discovered that their citizenship no longer stands between them and the treatment accorded to any enemy alien within our borders in time of war." (Congregational Committee on Defense Migration report, May 1942)

Resettlement

There is no question that resettlement is the only solution of this problem. The responsible government authority is bending every effort to relocate these people in different communities throughout the country. The return to normal society of the people of Japanese ancestry now detained behind barbed wire is closely tied up with the ideals which we as a nation are fighting for: a fair, free America, with justice and liberty for all.

A statement of the War Relocation Authority, a civilian agency appointed by the President, reads in part as follows:

"The relocation of these people—both citizens and aliens whose records indicate that they would not endanger the security of the country—in normal communities where they may enjoy the full benefits of American justice, is a national problem deserving the thoughtful consideration of every person who believes in American principles. All together, the Japanese American population evacuated from the West Coast comprises less than one-tenth of one percent of our total population. Dispersed throughout the interior of the country, only a few families to any one community, they should be able, with their wide diversity of skills, to contribute notably to the civilian and war-time needs of the Nation.

"Both the War Department and the Department of Justice have examined and approved the relocation proceedings of the War Relocation Authority, which includes an investigation of each evacuee's previous behavior and attitudes, and a record check by the Federal Bureau of Investigation before leave is granted from a Relocation Center."

The Christian Church is challenged to assume the leadership in repairing the damage to the faith, hope, and courage of the evacuated people. Christians have a special responsibility in helping to solve the problems created by the evacuation. The Government has officially sought our assistance. The evacuees need our help. Will you do your part?

The People

The older evacuees, the aliens, who comprise one-third of the relocation center population, are barred from citizenship by naturalization by our immigration laws, which do not permit Orientals to acquire citizenship, if born outside the United States and territories. They have lived here as "Permanent Residents" under

our laws at least since 1924—the majority of them for three decades or longer.

The Director of the Alien Enemy Control Unit of the Department of Justice has said, "The loyalty of the overwhelming majority of the evacuees (to the United States) has not seriously been questioned by informed persons."

Milton Eisenhower, first director of the W.R.A., told the Tolan Committee that the second generation Americans of Japanese descent who were born in this country "have attended only American schools, with other American children. They have learned the democratic way. They know no other way. Many of them are in the American Army. Most of them can speak no other language but ours. They are thoroughly Americanized."

Joseph Grew, former Ambassador to Japan, states: "These Americans of Japanese origin are to Japan what you and I are to England, Scotland, Ireland, Germany, France and other European countries. They are Americans, but they are also the 'cousins of the New World.' I am proud of my trans-Atlantic cousins, and do not feel myself to be any the less American for that; and I would respect any American of Japanese descent who tried to contribute to our common, free American life those especially good qualities which he may inherited from his trans-Pacific origin. We in America are in a real sense the apostles of the future; we show the rest of mankind what men of diverse races and cultures can accomplish with a common good will. We Americans, of all races and creeds, fight the evils of despotic and selfish militarism."

But, the parents of many of the Japanese Americans who are serving as OUR soldiers in the South Pacific, Africa, and in the skies over Europe, are now living in the Relocation Centers. Their sons are good enough to fight and die for democracy, but we do not permit the benefits of democracy to be extended to them.

Loyalty cannot develop properly in an atmosphere of fear and discrimination behind barbed wire. It grows best in an atmosphere of freedom and trust.

Suggestions for Action

The War Relocation Authority is opening up work opportunities for the evacuees throughout the country. There is a shortage of competent manpower, and employers are anxious to use their idle skills and minds. But the problem of finding houses in which evacuees might live in the different communities threatens the whole resettlement program. The need for housing is *urgent*. This is true in all the large cities where there is much war work and applies to all newcomers to the community.

The YMCA, the YWCA, and hostels which have been opened under the auspices of the church boards, can provide only temporary residence. The need is for rooms and apartments where evacuees can make themselves at home for a considerable period.

Homes must be found. Will you help provide homes in which the evacuees can live like other citizens? Will you of the churches open your homes, allow them to rent your apartments, to rent or sub-lease your rooms? You may never have rented a room before; will you do so now in this present great need? Will you discuss this matter of housing with your friends and make a list or registry of available rooms and apartments in your community and send that information to this Committee, or to the committee cooperating

on relocation in your city? (For the addresses of local committees and War Relocation Offices, address this Committee.)

Christian Action

Every agency in the Church can participate in the resettlement program. The different organizations and clubs should plan to open up opportunities for social and religious fellowship. Invite the evacuees to participate in the meetings and different functions of the church. Do more than invite them; make them feel welcome. Call for them and bring them with you. Be friendly. A minister in each section of the community might assume the responsibility for directing the evacuees to the proper church and act as the clearing agent for his neighborhood.

Assimilation and Integration

Keep a record of each evacuee coming into your community, his address, church preference, special interests, etc. Set up districts and apportion responsibility for evacuee integration to the churches, the YMCA, and the YWCA in the particular area.

Special attention should be given to the development of a sound program to prevent the formation of a "Little Tokyo" or segregated district in your community. Do not plan large functions for the benefit exclusively of the Japanese Americans. The evacuees coming to your city are eager to find a place in the normal community life. Urge them to participate in the group life of the community. Make them feel they belong.

The evacuees will be lonely; they will need friends and activity. Explore the opportunities for evening classes for training and adult education in your community—folk dancing, and hobby groups, and special interest groups, such as art and music, social clubs, volunteer defense services, etc., so that they may find an outlet for interests outside the job.

The problems of maladjustment can best be handled by a person familiar with good standards in the field of social work. The Social Service Department of the city council of Churches and staff members of Councils of Social Agencies represent latent resources here.

Community Interpretation

This can best be done by informed people able to tell the whole story of the evacuation and resettlement of the people of Japanese ancestry. For current information call upon your nearest WRA office, the national headquarters of the WRA in Washington, or this Committee. Discussions in small church groups, service clubs, and other organizations concerned with current problems will be helpful. A few speakers able to lead public discussions might do much to develop a favorable community attitude toward evacuees.

Organization

If your community is large, it will be best if a committee is organized to explore the possibilities and to make this a community project. Invite ministers, local civic leaders, social workers, YM and YW Secretaries to sit on the committee. There may be one already established in your city. Consult us if you are in doubt.

Functions of Organized Efforts

Functions of organized efforts as well as the nature of any such organization will vary according to each

community situation, but the main tasks may be stated as follows:

1. Housing
2. Planning for assimilation and integration of evacuees into the community.
3. Public relations (locally)
4. Emergency care
5. Christian fellowship
6. Record-keeping (including correspondence with WRA and national cooperating agencies.)

Talking Points

If you need informative reinforcement for the statement that resettlement is a great challenge to our concepts of Christianity and democracy, we suggest the following to support the justice of resettlement efforts:

1. Two-thirds of the evacuees of the total 110,000 who have been in Relocation Centers are American citizens—fellow American citizens! Their parents have lived and worked in America for thirty or more years. They have been law-abiding and thrifty.
2. Their brothers, husbands, and sweethearts, are in the United States Army, Navy, and Marine Corps fighting the war. There are over 8000 Americans of Japanese descent wearing American uniforms. Another 5000 have recently been recruited.
3. The great majority of Japanese Americans are loyal to the United States. This is not propaganda. The majority of them, when the order for evacuation was announced, said in a true patriotic spirit that they would take it and bear it as their duty and sacrifice for the cause of their country. We doubt if any other racial group would have taken such tremendous physical and mental discomfort as gracefully as did these citizens.
4. Among the letters and affidavits quoted in the Tolan Report (Fourth Interim Report, pp. 48-58) are found the following quotations:
 - a. "The War Department has received no information of sabotage committed by Japanese during the attack on Pearl Harbor." (Henry L. Stimson, Secretary of War, March 30)
 - b. "Mr. John Edgar Hoover, Director of the Federal Bureau of Investigation, has advised me there was no sabotage committed there (in Hawaii) prior to December 7, on December 7, or subsequent to that time." (James Rowe, Jr., Assistant to the Attorney General, April 20, 1942)
 - c. "... There were no acts of sabotage committed in the City and County of Honolulu December 7, nor have there been acts of sabotage reported to the Police Department since that date." (Honolulu Chief of Police, Gabrielson)
 - d. "You can say, without fear of contradiction, that there has not been a single act of sabotage." (Chief Agent, Hawaii, Federal Bureau of Investigation to Blake Clarke, summer of 1942)
5. The criminal record of Japanese on the West Coast is the lowest of any racial group.
6. They have generously contributed to community philanthropic enterprises and to National Defense Bond sales. Public relief of persons of Japanese descent has been uniformly nil. Their pride in

self-support has been sorely hurt by dependence resulting from this evacuation.

7. The intellectual and educational standards of the Japanese Americans are among the highest of any racial unit in the country. Their Americanization has been more complete than that of most national groups in two generations. They speak English fluently, and Japanese little—if at all.
8. Japanese Americans who are released from the centers have been educated in our American schools. They have been reared according to American standards; they act and think as Americans.
9. Our great concern now is that the long inactivity of these desirable people will reduce their skills, and that forced segregation from normal life will have an un-American and un-Christian influence upon them.
10. We should not now, by our deliberate action, add to the flames of propaganda within Japan, and throughout Asia and Africa, against us and against the white man in general.
11. Relocation Centers are undesirable. Mr. Dillon S. Myer, Director of the WRA, states: "After many months of operating Relocation Centers, the War Relocation Authority is convinced that they are undesirable institutions and should be removed from the American scene as soon as possible. Life in a Relocation Center is an unnatural and un-American sort of life. Keep in mind that the evacuees were charged with nothing except having Japanese ancestors; yet the very fact of their confinement in Relocation Centers fosters suspicion of their loyalties and adds to their discouragement. It has added weight to the contentions of the enemy that we are fighting a race war: That this nation preaches democracy and practices racial discrimination. Many of the evacuees are now living in Japanese communities for the first time, and the small group of pro-Japanese which entered the Relocation Centers has gained converts." (Office of War Information Release, May 14, 1943)

Let Us Go Full Speed Ahead!

7,000 evacuees have already been resettled throughout the country, many employed in defense plants, manufacturing bombs and aircraft. The United States Map Service employs twenty-four Japanese and Japanese Americans in one middle western city.

In the fall of 1942, 10,000 evacuees were employed in the beet fields in the west and saved enough sugar to supply 10,000,000 people with their annual sugar needs.

The Government is already over-taxed with the care of the evacuees. The cooperation of our citizens will relieve the Government materially and present a humane solution of the problems of individuals who are deprived of their citizenship rights temporarily.

Here is indeed a concrete Christian enterprise which is at the same time democratic and, in the best sense of the term, American.

Address all correspondence to
GEORGE E. RUNDQUIST, *Executive Secretary*
Committee on Resettlement of Japanese Americans
297 Fourth Avenue, New York 10, N. Y.
Telephone GRamercy 5-3475

Price 3c per copy

COMMUNITY PREPARATION *for* RESETTLEMENT *of* JAPANESE AMERICANS

THE TOTAL EVACUATION

For the first time in American history the Government evacuated all members of one racial group from their places of permanent settlement to designated and confined areas for reasons of military necessity. 104,000 persons, two-thirds of whom are American citizens of Japanese ancestry, have been assigned to ten relocation centers by the West Coast Military Command. The total evacuation has been accomplished. No further protest or objection will restore to these people their original homes and stores and farms, at least for the duration. There is, however, one thing that you can do. That is, you can help the Government and the evacuees by supporting the plan for dispersal resettlement.

DISPERSAL RESETTLEMENT

In a letter to the Committee on Resettlement of Japanese Americans, Mr. Dillon S. Myer, Director of the War Relocation Authority, writes:

"The W.R.A. has recently adopted regulations which should enable all of the evacuees who are qualified and care to do so to leave the Relocation Centers. These regulations were discussed with the War Department and the Department of Justice and have the approval of these Departments. These new regulations and the program of outside employment are meeting with the approval and receiving the assistance of other agencies of the Federal Government."

One might ask, if Japanese Americans were put in those centers by the Government, why should the same Government want to release them? The answer to that is simple. Since all the Japanese have been cleared from the Military zone, the military necessity under which the evacuation was accomplished does not now exist. But the Government alone cannot resettle them, except in congregated or isolated groups, which is undesirable. It is, therefore, calling upon organizations and individuals to provide employment and residence outside the relocation centers for the evacuees, so that they may once again find themselves in communities where they may pursue normal patterns of life and receive the benefits of and contribute to Democracy which is a principle of our national existence and for the defense of which we are engaged in this conflict. Christians have a special responsibility in this program. Action, as well as discussion, is the order of the hour. Will you do your part?

SUGGESTIONS FOR ACTION

1. There is a *shortage of labor* everywhere. You or someone you know may need extra help. Japanese Americans represent a cross section of all American skills—farmers, laborers, engineers, mechanics, stenographers, typists, doctors, nurses, social workers, and all other professions. The skill of the Japanese people as farmers is especially well known. There are many college graduates among all categories. So, find a job and write to us. Ask for "Resettlement Hand Book."

2. The *standard wage* in your community must be assured. This is a protection not only for the evacuees but really for the employer and the community, because other-

wise the newcomer will be accused of lowering the living standard and we shall start all over again the unfortunate situation of labor discrimination that existed on the West Coast when the anti-Japanese labor sentiment was at its height.

3. *Placement.* Try and fit the job to the skill of the evacuee. Although many of the evacuees indicate that they will do any kind of work to get out of the camps, it will be unwise to offer a capable secretary employment as a domestic or a physicist, whose knowledge is greatly needed these days, a position as a porter or houseman. For the happiness of the evacuee and the satisfaction of the employer, as well as the urgent need for competent man-power during the present emergency, it is essential that job offers be filled with people qualified for the particular work offered. There will be exceptions, of course, but we should be guided by the fitness of the evacuee for the job.

4. *The community must be prepared.* If your community is not large, you can easily discover the possible reaction of your neighbors toward taking an evacuee. The Government wants to be sure that the resettlement will not disturb the peace and security of the community to which an evacuee is going. Employment must not be offered until you are reasonably sure of this. Of course, there should be no reason for fear of any kind. The Japanese American is an American citizen just as you are. All Americans are immigrants or descendants of immigrants. We do not show discrimination toward citizens of German or Italian descent. Let us be guided by the American spirit of fair play. Besides, these Americans of Japanese descent who come out of the centers do so only after a complete investigation by the War Relocation Authority and a check with the records of the F.B.I. This step is taken for your protection as well as that of the evacuee. Your community should welcome an evacuee from this standpoint. More precise steps regarding this matter are suggested in the "Hand-Book."

5. *Find a home.* Housing is often a more difficult problem. When you find a job, will you also investigate where an evacuee family might live temporarily. Preliminary housing facilities for single persons may be arranged through the facilities of the Y.M.C.A. or the Y.W.C.A. where such are available. The preferred procedure is for the head of the family to come out first and prepare the place for his family. It goes without saying that a friendly home is the ideal solution, if one can be found.

6. *Christian Action.* The whole problem is a challenge to the church to rise above hysteria and hatred and to assume the lead in the struggle for a Christian and Democratic America, and to demonstrate Christ's teaching that all men are brothers. Every agency in the church can participate in the resettlement program. The Ladies' Aid might undertake to find suitable housing. The Business and Professional Women's Club and the Men's Club are in a position to learn of job openings and through discussion of the facts involved can do much to allay local fears and prejudices. The young people of the church should be prepared to include the evacuees in their activities and fellowship. All can help to demonstrate that Christianity transcends war and prejudice; that it is a way of life.

7. *Organization.* If your community is large, it will be best if a committee is organized to explore the possibilities and to make this a community project. Invite ministers, local civic leaders, social workers, Y.M. and Y.W. Secretaries to sit on the committee. There is probably one already established in your city. Consult us if you are in doubt.

8. *Functions of organized efforts* as well as the nature of any such organization will vary according to each community situation, but the main tasks may be stated as follows:

1. Finding employment
2. Placement. (Fitting the job to the skills of the evacuees.)
3. Record keeping (including correspondence with W.R.A. and national organizations cooperating)
4. Housing
5. Follow-up for social adjustment
6. Emergency care
7. Public relations (locally)
8. Christian Fellowship

In the planning of a local committee through which the churches may assist in the resettlement program of the W.R.A. a central office or agency is desirable. The office of the council of churches will normally wish to function for the churches in rendering this service. Adequate secretarial help will be necessary to discharge those services which local organizations will be called upon to render to the evacuees, the Government and the local committee members and organizations.

Although skill is required at every point, special attention should be given to the need of a sound setup for placement and social follow-up. *The Social Service Department of a city council of churches and staff members of Councils of Social Agencies represent latent resources here. The responsibility for placement and social follow-up should rest in a designated office, which should be supervised by a worker who knows good standards of placement and of following through on social adjustment.*

It is desirable to avoid any widespread publicity lest, by misinformation about the doubtful loyalty of the evacuees, their dual citizenship and allegiance to the Emperor of Japan, etc., ill-advised persons cause undue difficulty before the work is under way. The job of a public relations person is to spread the idea on a personal basis among understanding individuals. Discussions in small church groups will be helpful. A large public meeting is apt to produce prejudice.

9. *Talking Points.* If you need informative reinforcements besides the fact that resettlement is a great Christian and Democratic challenge, we suggest the following to support the justice of our resettlement efforts:

1. Two-thirds of the evacuees of the total 104,000 in relocation centers are American citizens—fellow American citizens!
2. Their brothers, husbands, sweethearts, are in the United States Army, Navy, and Marine Corps fighting the war. There are over 5,000 wearing American uniforms.
3. The loyalty of Japanese Americans to the United States is unquestioned. This is not propaganda. The majority of them when the order for evacuation was announced said in a true patriotic spirit that they would take it and bear it as their duty and sacrifice for the cause of their country. We doubt if any other racial group would have taken such tremendous physical and mental discomfort as gracefully as did these citizens.
4. The Tolan Committee's report on National Defense Migration, May 1942, states: "It has become clear that a curtailment of the rights and privileges of the American-born Japanese citizens of this country will furnish one of the gravest crises in the Nation's history, the preservation of liberties will depend upon the degree to which clear vision is applied to momentary difficulties. Realism must go hand in hand with a profound sense of responsibility for the maintenance of our way of life."

"Emergency measures must not be permitted to alter permanently those fundamental principles upon which this Nation was built.

"To many citizens of alien parentage in this country it has come as a profound shock that almost overnight thousands of persons have discovered that their citizenship no longer stands between them and the treatment accorded to any enemy alien within our borders in time of war.

5. Among the letters and affidavits quoted in the Tolan Report (Fourth Interim Report, pp. 48-58) are found the following quotations:

a) "The War Department has received no information of sabotage committed by Japanese during the attack on Pearl Harbor." (Henry L. Stimson, Secretary of War, March 30.)

b) "Mr. John Edgar Hoover, Director of the Federal Bureau of Investigation, has advised me there was no sabotage committed there (in Hawaii) prior to December 7, on December 7, or subsequent to that time." (James Rowe, Jr., The Assistant to the Attorney General, written April 20.)

c) "... There were no acts of sabotage committed in the City and County of Honolulu December 7, nor have there been acts of sabotage reported to the Police Department since that date." (Honolulu Chief of Police Gabrielson.)

6. The criminal record of Japanese on the West Coast is the lowest of any racial group.

7. They have generously contributed to community philanthropic enterprises and to National Defense Bond sales. Public relief among Japanese has been practically nil.

8. The intellectual and educational standards of the Japanese Americans are among the highest of any racial unit in the country. Their Americanization has been more complete than most of us realize. They speak English fluently, and Japanese a little—if at all.

9. Japanese Americans who are released from the centers have generally been educated in our American schools. They have been raised according to American standards; they act and think as Americans.

10. The great concern of most of us now is that the long inactivity of these desirable people will reduce their skills, and that forced segregation from normal American life will have an un-American and un-Christian influence upon them. Moreover, if they are confined in camps for the duration of the war, their resettlement after the war—when competition and reaction will rise—will be extremely difficult, if not impossible.

11. The Government is already overtaxed with the care of the evacuees. The cooperation of our citizens will relieve the Government materially and present a humane solution of the problems of individuals who are deprived of their citizenship rights temporarily. Here is, indeed, a concrete Christian enterprise that is at the same time democratic and in the best sense of the term, American. *For other material, bibliography, "Resettlement Hand-Book," etc., write to*

THE COMMITTEE ON
RESETTLEMENT OF JAPANESE AMERICANS

297 Fourth Avenue New York, N. Y.

Telephone: GRamercy 5-3475, Ext. 48.

GEORGE E. RUNDQUIST, *Executive Secretary*

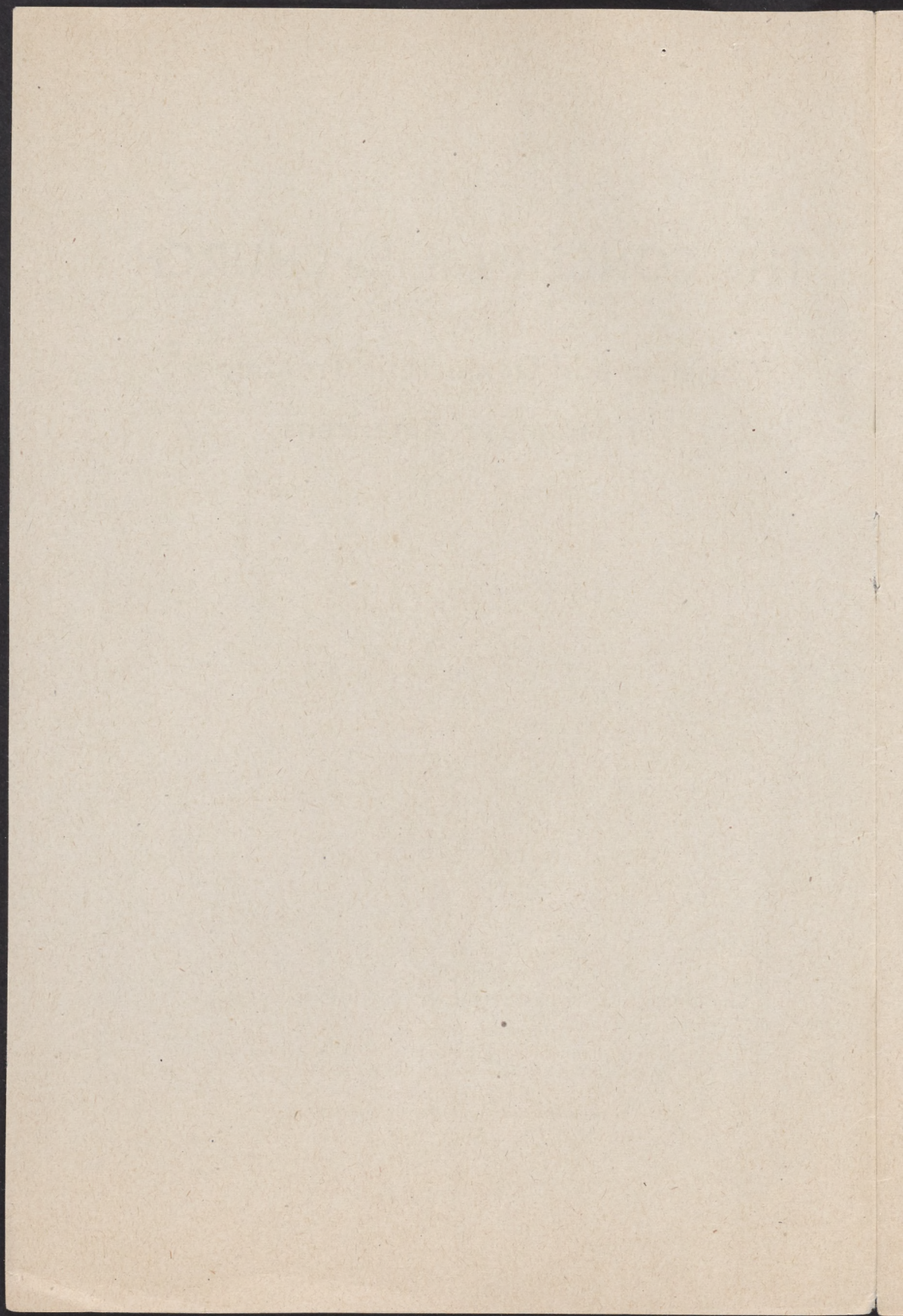
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THE CONCERN of the CHURCH for Christian and Democratic Treatment of Japanese Americans

Published by
THE COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

sponsored jointly by
The Federal Council of the Churches of Christ in America
and 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.

April, 1944



The Concern of the Church

SINCE the evacuation of persons of Japanese ancestry from their homes on the West Coast, Christian Churches across the country have been deeply concerned over the problems created thereby. It is only natural, therefore, that the Churches have given united support to the program of the Federal Government to resettle the evacuees from the relocation centers into normal communities in the inland and eastern states of our country.

That the evacuation is a matter of serious importance, affecting the principles upon which the Republic is founded, is authoritatively stated in the Report of the Congressional Select Committee Investigating National Defense Migration, known as the Tolan Committee, published May, 1942:

"The fact that in a time of emergency this country was unable to distinguish between the loyalties of many thousands of its citizens, and others domiciled here, whatever their race or nationality, calls into question the adequacy of our whole outlook upon the assimilation of foreign groups."

As a measure of solving this grave situation the same Report goes on to say that:

"... The majority of the evacuees to date are American citizens against whom no charge of individual guilt has been lodged. A constructive performance, therefore, on the part of the War Relocation Authority, will go far toward fashioning the whole pattern of our policy on racial and minority groups now and in the post-war world."

The President of the United States, in endorsing the enlistment of Japanese Americans, stated in his letter to the Secretary of War, dated February 1, 1943:

"No loyal citizen of the United States should be denied the democratic right to exercise the responsibilities of his citizenship, regardless of his ancestry. The principle on which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry. . . . Every loyal American citizen should be given the opportunity to serve this country wherever his skills will make the greatest contribution."

Again, the President in his Message to the United States Senate, dated September 14, 1943, stated:

"Americans of Japanese ancestry, like those of many other ancestries, have shown that they can, and want to, accept our institutions and work loyally with the rest of us, making their own valuable contribution to the national wealth and well-being. In vindication of the very ideals for which we are fighting this war it is important to us to maintain a high standard of fair, considerate, and equal treatment for the people of this minority as of all other minorities."

This present brochure is a collection of statements and resolutions adopted by national and regional Christian bodies which have given the Committee on Resettlement of Japanese Americans sanction and inspiration for the unfinished task of cooperation with the Federal Government in relocating loyal Japanese Americans, as well as for extending a hand of Christian brotherhood to them.

STATEMENTS

by the

Federal Council of the Churches of Christ in America
Home Missions Council of North America
Northern Baptist Convention
Congregational Christian Churches of the United States
Disciples of Christ
Methodist Church
Reformed Church in America
Presbyterian Church in the United States of America
National Council of the Young Men's Christian Association
National Board of the Young Women's Christian Association
United Council of Church Women
National Intercollegiate Christian Council
Conference of Churches at Frederick, Maryland
Portland (Maine) Council of Churches
Detroit (Michigan) Council of Churches
Sacramento (California) Council of Churches
Santa Maria (California) Ministers
Church Federation of Los Angeles (California)
Seattle Council of Churches
Congregational Pilgrim (Youth) Fellowship
American Unitarian Youth
Federal Council, Foreign Missions Conference, and
Home Missions Council

LETTER SENT TO THE PRESIDENT OF THE UNITED STATES BY

Luther A. Wiegler, President

Federal Council of the Churches of Christ in America

G. Pitt Beers, President

Home Missions Council of North America

Almon R. Pepper, Chairman

Commission on Aliens and Prisoners of War

April 29, 1942

Many leaders of the Protestant churches are expressing their concern about our national policy with respect to United States citizens of Japanese parentage which jeopardizes our democracy and has a bearing on religious liberty . . .

One feature of the present regulations gives us especially grave concern. American citizens of Japanese parentage, but born and raised in this country, are being uprooted from their homes and normal occupations without hearings or any other process of classification whereby the loyal are distinguished from those of proved or supposed disloyalty. . . . Such abrogation of the rights of citizens is especially unfortunate in view of the fact that, since the measures are not being applied in the same way to citizens of German and Italian lineage, the Japanese conclude that we are practising race discrimination.

. . . Here in the United States we have an uneasy conscience because this policy savors of totalitarianism and discrimination. . . . Abroad, reports of our policy will undoubtedly be exploited to arouse distrust of the sincerity of our democratic professions and thus undermine America's prestige and influence.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST
IN AMERICA

Minutes of the Executive Committee

March 16, 1943

VOTED: That the Federal Council of Churches believes that the program of resettlement of the Japanese Americans now resident in the ten relocation centers to which they were evacuated deserves the wholehearted support and cooperation of the Protestant churches in America. We believe that as loyal Americans they should be accorded the same privileges and freedom as are the right of other Americans regardless of ancestry. We endorse the efforts of the War Relocation Authority in its program of dispersal resettlement and we request the increasing cooperation of the member denominations of the Federal Council in enlisting assistance of their local churches in finding employment and places of residence and in cultivating community sentiment favorable to the friendly reception of the new residents.

NORTHERN BAPTIST CONVENTION

Resolutions

May 30, 1942.

WHEREAS, Our government, because of the national emergency, has seen fit to evacuate all Japanese from the West Coast area; and

WHEREAS, At least fifty per cent of those evacuated from that area are citizens of the United States; and

WHEREAS, The principle of evacuating citizens on the ground that they belong to a race of a different color is not in accord with Christian principles, and is a denial of full citizenship rights to American citizens of Japanese descent, (the fifth and fourteenth amendments of our Constitution providing that "no person may be deprived of life, liberty, or property without due process of law"); and

WHEREAS, The enforced encampment of American citizens involves grave dangers for our democracy;

therefore, be it

RESOLVED, That we register our deep concern in this situation where democratic rights have been infringed upon and racial discrimination placed above the law. Furthermore, be it

RESOLVED, That civilian hearing boards, both in camps and in the prescribed zones, be immediately established to permit such citizens opportunity to establish their right to liberty. Furthermore, be it

RESOLVED, That post-war restoration of the Japanese be given immediate study so that when the war ceases, these people may be permitted to return to their homes, if they wish, with the least possible delay. Furthermore, be it

RESOLVED, That inland and Eastern schools and colleges study the possibility of receiving Japanese American young people who may wish to continue their courses of study.

CONGREGATIONAL CHRISTIAN CHURCHES OF THE
UNITED STATES

General Council

June, 1942.

VOTED: Be it Resolved, That the Congregational Christian churches solemnly recommit themselves to the eradication of favoritism among God's children in our country. . . .
And Further, That our churches and people rededicate themselves to the proposition that all of these children of America, without reference to class, race, or creed, shall have the unrestricted privilege of attaining the full rights of citizenship with its corresponding responsibility, opportunity, and human dignity. . . .

* * *

Christian conscience and the long-range interests of our nation alike require the facing of the deeper implications of the emergency mass evacuation from our West Coast of some 70,000 American citizens along with 40,000 resident Japanese. 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.

Be it, therefore, resolved:

That, while national security justified the evacuation of Japanese residing in vital military areas on the West Coast, we deplore the fact that all persons with any Japanese blood, citizens as well as aliens, were as a group subjected to evacuation without hearings or other means of determining loyalty.

That we express appreciation to the government authorities for the facilities provided from the first in all the Centers for the maintenance of worship and religious instruction.

That we condemn all attempts to disenfranchise citizens because of their Japanese ancestry, as being contrary to sound public policy.

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, so that scattered settlement and free participation by them in food production and other services of national usefulness may be resumed.

That we decry the agitation to debar all evacuees from returning after the war to their former homes as being contrary to those principles of justice and freedom for which the nation stands.

THE UNITED CHRISTIAN MISSIONARY SOCIETY OF THE
DISCIPLES OF CHRIST

Resolution Adopted by the Board of Trustees.

June 23, 1943.

WHEREAS, recent reports of the Dies Committee of the House of Representatives have contained many statements concerning the Japanese, American born and foreign born, in this country, which members of our staff know from personal first-hand knowledge are contrary to fact, biased in their generalizations and entirely misleading to the public; and,

WHEREAS, by increasing the existing unjust attitudes of uninformed people and by creating new unwarranted animosity these reports are interfering with the purposes of the government in resettling loyal Japanese in civil life and free occupation.

Now, therefore, BE IT RESOLVED, that we protest such activity on the part of the Dies Committee as constituting a threat to the democratic spirit of America.

BE IT FURTHER RESOLVED, that we recommend that appropriations for this committee be discontinued and the committee itself be dissolved and that the investigation and resettlement of the Japanese be left in the hands of the duly constituted authorities within the administrative branch of the Government.

BE IT FURTHER RESOLVED, that copy of this resolution be sent by the Secretary of the Corporation to the Speaker of the House, and Chairman and members of the Committee on Appropriations of the House of Representatives.

THE UNITED CHRISTIAN MISSIONARY SOCIETY OF THE DISCIPLES OF CHRIST

Resolution Adopted by the Board of Trustees

November 21, 1943.

Realizing that the problems connected with racial discrimination are indivisible, and that any curtailment or denial of civic rights and liberties of any group inevitably imperils those of us all; and whereas the President of the United States, in his recent message to the Senate relating to segregation of loyal and disloyal Japanese in Relocation Centers, states that it is now "established that the disloyal persons among the evacuees constitute but a small minority, and that the great majority of evacuees are loyal to the democratic institutions of the United States," and also "In vindication of the very ideals for which we are fighting this war it is important to us to maintain a high standard of fair, considerate, and equal treatment for the people of this minority as of all other minorities":

RESOLVED: (1) That we pledge our whole-hearted support to the program of resettlement of the 75,000 loyal evacuees still in the Relocation Centers "into normal homes and jobs in communities throughout the United States, but outside the evacuated areas," undertaken by the War Relocation Authority on the basis that "The detention or internment of citizens of the United States against whom no charges of disloyalty or subversiveness have been made, or can be made, for longer than the minimum period necessary to screen the loyal from the disloyal, and to provide the necessary guidance for relocation, . . . would be very hard to reconcile with the constitutional rights of citizens."

(2) 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."

(3) We vigorously oppose all legislation proposing to cancel or deny to loyal citizens of Japanese ancestry the rights and duties of their citizenship, and even threatening their deportation after the war. We believe such actions to be un-American, disuniting, and contradictory to the nation's cause as well as un-Christian. We earnestly recommend to the members of our churches that they protest to their representatives in the local and national legislatures against the adoption of such proposals.

(4) We advocate immediate reclassification under the Selective Service Act of all loyal Japanese Americans, in particular all designated as "enemy aliens" (4-C), recognizing their loyalty and citizenship, and restoring their eligibility for draft for armed service.

BOARD OF MISSIONS AND CHURCH EXTENSION OF THE METHODIST CHURCH

Resolution Regarding Japanese American Resettlement

December 5, 1942.

We deplore the circumstances that have eventuated in the evacuation from their homes on the West Coast of 110,000 Japanese Americans, aliens and citizens alike, and their removal first to temporary assembly centers and now to more permanent relocation projects.

We desire to reiterate our confidence in the loyalty of our citizens who stem from Japanese ancestry. . . .

We note with hopefulness the present policy of the War Relocation Authority in promoting as wide as possible a dispersal of the evacuees through individual resettlement in normal American communities. . . .

We desire to continue to assist the young people who are being and will be released from camps to pursue their education in our colleges and universities.

As a long-time objective we would pledge our Board and summon our entire Church to unceasing efforts in the Christianizing of attitudes toward racial minorities among us, and not least toward those of Oriental extraction. We hope for the full protection of civil rights and the natural return to free American life of all persons now affected by emergency war measures. . . .

We feel the particular urgency of this entire undertaking in view of the direct relation not only to the unity of American life but also to the future of the World Mission and that new and better Order in which, under God's providence, we are to have our part.

THE REFORMED CHURCH IN AMERICA

Resolution of the General Synod

June 1942.

RESOLVED, That the General Synod, while recognizing the full responsibility and duty of our Government to preserve order and defend our land against all enemies within as well as without, expresses the hope that, in the evacuations which bring at times cruel hardships and tensions to loyal and law-abiding citizens, the Government exercise care and considerateness to avoid as much as possible discriminations which may jeopardize the unity of the nation and forfeit the good will of mankind.

Be it Further RESOLVED, That the General Synod express grateful appreciation for the work of the Federal Council of the Churches of Christ in America and the Home Missions Council of North America in keeping open the lines of spiritual fellowship with all Christian people everywhere, and urges these organizations to provide a spiritual ministry and improved conditions for those who have been evacuated. We shall pray that all who minister in these difficult areas of service may be strengthened and sustained by the wisdom and love of God.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

Resolutions of the General Assembly
1942

We commend the efforts of our Government, in cooperation with industry and organized labor, to remove racial barriers in the military services and in defense industries. . . .

We are deeply grieved at the situation forced upon American citizens of Japanese parentage and upon those Japanese who are aliens only because our laws forbade them citizenship.

The enforced segregation of American citizens of whatever nationality or race, although convicted of no wrong, has dangerous possibilities and necessitates a serious consideration of our present and future policy. . . . We urge that serious study be given now to the problem of the resettlement of the Japanese and their re-establishment in the normal life of the community. . . . We believe that the announcement of a fair policy in this respect now will strengthen the cause of democracy with the millions of the colored races the world over. . . . Deeply concerned at the enforced impairment of civil liberties involved in this situation and others, we urge upon our legislators, our public authorities and voluntary groups, that our institutions of freedom be jealously guarded and respected, even in proved military necessity.

* * *

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

Resolutions of the General Assembly
June 1, 1943.

WHEREAS, The Presbyterian Church has sustained a stand well illustrated by the following statement. . . . : "We urge that our churches seek to foster in their communities the spirit that puts first our oneness as children of God, surmounting the differences between Jew and Gentile, black and white, Occidental and Oriental, foreign and American born";

Therefore, RESOLVED:

That the General Assembly express its support of such legislation as will repeal the present Oriental Exclusion Act and which will permit the entrance of Oriental immigrants to the United States on the quota basis and the citizenship of Orientals, with full civil and property rights on the same terms as others.

That General Assembly declare its active support of the government's program for the resettlement of American citizens of Japanese parentage and for their reabsorption into the normal processes of American community life; and that for this purpose General Assembly call upon the people of our churches to sponsor in their communities those of Japanese parentage who are certified by the Government; and again, that the people of our churches actively oppose all laws that would discriminate against citizens of Japanese parentage in the exercise of the franchise, in the owning of land, or in the enjoyment of social and cultural opportunities.

THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

The National Council

October, 1943.

SERVICE TO EVACUEES

A year ago the Council endorsed the policy of the Federal Government for resettling loyal evacuees of Japanese descent, as being in harmony with constitutional and democratic principles, and the Council advised the National Board and member Associations to cooperate with both government and private agencies in the process of resettlement and community integration. . . . Progress has been made but the need for intensified efforts remains acute. The following action therefore was taken:

COUNCIL ACTION

That the Council reaffirm the resolutions adopted in 1942 respecting the Japanese evacuees.

That the Council commend the western area officers and local associations for their services on behalf of the Japanese evacuees but call upon them to strengthen their activities along the following lines:

(1) The interpreting to their constituencies the vital constitutional principles involved and the bearing upon winning the war of treating the evacuees in accordance with our nation's professed democratic war aims.

(2) Facilitating the government program for resettling approved evacuees in interior states.

(3) Participating with other agencies in forming local committees to develop community acceptance of resettlers, and in integrating them into community life.

* * *

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

National Board

March 4, 1942.

VOTED: To express concern for the matter of United States policies involved in the question of Japanese women and girls (foreign born and American born) and of the problem of the relationship of the Y.W.C.A. to public opinion in this matter.

NATIONAL INTER-COLLEGIATE CHRISTIAN COUNCIL

September, 1942.

The evacuation, without specific accusation, of 112,000 Japanese residents of the Pacific Coast, 70,000 of whom are citizens, and 2,500 of whom are college students, involves many specific issues which historically have been the concern of the Student Christian Movement. Committed, as we have been, to a "social order which provides every individual, regardless of race, creed, or national origin, opportunities to participate in and share alike in all relationships," we recognize the urgency of taking every possible step to preclude a pattern of intensified discrimination from becoming a permanent part of our social fabric.

We are ashamed at the ease with which certain economic and political pressure groups affected the decisions which have so drastically changed the lives of this great number of people.

We urge the repeal of the Oriental Exclusion Act of 1924, directed at immigration from China, India, etc. as well as from Japan.

We urge that every effort be made to prevent the passage of pending federal legislation which has for its purpose disfranchisement of Japanese American citizens. . . .

We urge that citizens of Japanese descent be released and allowed to resettle voluntarily where they will and have the opportunity to purchase real estate as well as to possess other rights and privileges enjoyed by all workers. . . . We deplore the efforts now being made by various groups to disfranchise, deport and otherwise limit the constitutional rights of the Japanese Americans.

* * *

THE UNITED COUNCIL OF CHURCH WOMEN

1943

RESOLVED, That we express concern over the situation among the Japanese and Japanese Americans in our country and pledge our support to the plan of moving the Japanese Americans from the relocation centers to positions of responsibility in our community life.

CONFERENCE OF THE CHURCHES ON A JUST AND DURABLE PEACE

Hood College, Frederick, Maryland.

Under the Auspices of the Council of Churches and Christian Education of Maryland and Delaware, Baltimore, Maryland; and the Washington Federation of Churches, Washington, D. C.

June 16-18, 1943.

We call upon the President of the United States of America and members of Congress to repeal the Exclusion Act of 1924 and all other exclusion acts dealing with Oriental people, and place Orientals on a quota basis.

We commend the officials of the War Relocation Authority for their constructive efforts toward the solution of the pressing problems of Japanese Americans;

That we urge upon all our churches a careful study of our responsibility in connection with the needs of Japanese Americans, and that we give aid wherever possible in providing jobs, housing, and Christian fellowship to people brought to our communities by the War Relocation Board.

That we urge all churches to combat the fallacies and malicious propaganda which seek to instill hatred of Japanese Americans and to aggravate their unhappy situation.

PORTLAND (MAINE) COUNCIL OF CHURCHES

December 1941.

It is incumbent upon the church people to maintain an attitude of Christian composure and charity in all our dealings with German, Italian and Japanese Americans in our midst. They are American born, and, therefore, American citizens.

There are others, too, who, ineligible to citizenship in the United States, none-the-less are devoted to our country and its ideals. Under the emotional strain of the moment, these people stand in grave danger of being discriminated against. Let us remember that the agents of our government are dealing with them with consideration. While carefully observing every precaution necessary to national safety, we would call upon the church people of our city and community to exercise a Christ-like attitude in their conduct toward these people in our midst.

DETROIT (MICHIGAN) COUNCIL OF CHURCHES

Board of Directors Resolution

September 10, 1942.

WHEREAS, it has been called to our attention that traditional American liberties are being abridged and Constitutionally guaranteed rights violated in the forceful internment of more than 100,000 American residents of Japanese descent, nearly 80,000 of whom are native born American citizens; and

WHEREAS, it seems clear that this has been done in the large majority of cases without either proof or charges of violation of any specific law or code of behavior regularly imposed upon either residents or citizens of these United States; and

WHEREAS, these are now being held under restraint in various parts of the nation with no provision made for hearings in which they may prove their innocence of any infraction of or intent to avoid legal or social obligations as residents and citizens of America; and

WHEREAS, such procedure has been taken against no other group of enemy aliens or their American-born progeny (German, Italian, Hungarian, Roumanian, et al).

Therefore, be it RESOLVED that we do hereby express our regret that the national emergency has been interpreted as to thus abridge the rights and liberties of so many innocent persons; that we do hereby urge upon those responsible therefor a reconsideration of the extent to which military necessity requires such measures; and that we petition our Federal Government through its regularly constituted agencies to establish some form of hearing courts before which the loyalty (or disloyalty) of these of Japanese ancestry, and especially of those who are American-born citizens, may be discovered and, whereby, from those proved loyal, the taint of suspected treason under which they now labor may be removed.

We do further urge upon our fellow-Americans and fellow-Christians the obligation to give to these whose sole misfortune at this time seems to be that they were born of Oriental and of Japanese blood, a fair opportunity to live as freemen in some part of the United States, to work for a livelihood, and to make their proper contribution in the war production program in which our nation is fervently engaged.

SACRAMENTO (CALIFORNIA) COUNCIL OF CHURCHES

Letter of September 2, 1943.

Since reported efforts by certain West Coast individuals and groups are being made to persuade members of Congress

1. that practically all evacuated people of Japanese birth and ancestry are untrustworthy and disloyal, and should be dealt with as such, and
2. that the Caucasian population of the Pacific Coast States is almost to a man opposed to the whole mass of persons of Japanese origin who have resided in these States,

(we) respectfully call to your attention the fact that the Executive Board of the Sacramento Council of Churches has officially expressed itself relative to this matter, and that there has been no change in the attitude of the Board.

The communication of May 12, 1943, addressed to President Roosevelt and certain California Representatives and Senators, emphasized that, contrary to statements reflected in prejudiced news reports, 'there are large numbers' of Caucasians on the Coast not 'vigorously opposed' to persons of Japanese birth and ancestry, indeed, not opposed at all. . . . The President was petitioned in the face of possible 'unrest among other racial minority groups' in our country and adroit 'anti-American propaganda in the Orient,' to exercise his good offices to the end that 'the high principles of brotherhood, justice, and freedom, whose violation we indignantly condemn in others, be firmly upheld in our own favored land—lest in this moment of crucial test we ourselves fail and be condemned.' . . .

The seriousness of violating the constitutional principles of our country is matched only by the importance to demonstrate that our American Democracy can successfully survive this period of test. For over 150 years America has eminently withstood threats which for the respective periods were fully as serious as the present one is to our generation. We should welcome these tests as further opportunities to prove the strength of our foundations, and should, therefore, more warmly and resolutely uphold these principles.

The Christian Church has been one of the strongest protagonists of the ideals and principles of American Democracy, and it sees no reason to change its position now.

CHURCH FEDERATION OF LOS ANGELES (CALIFORNIA)

Letters to Members of the California Legislature

January 30, 1943.

The State Legislature, and you individual members thereof, are confronted with legislative proposals which are directed against American citizens of Japanese ancestry who formerly resided in our state and who are now relocated elsewhere because of war exigencies, but who because of home and business ties in California might be expected to return to the state following the war. . . . Some of this proposed legislation, we are informed, provides for the cancellation of citizenship of those who are American born and for other severe limitations of a discriminatory nature.

It is as Christians and as representatives of Christian churches that we protest against the discriminatory proposals aimed at Americans of Japanese ancestry. . . . The Federal Council of Churches of Christ in America has spoken with a spirit which we commend also to you: "Christians must seek as never before to remove suspicions, fears, misunderstandings, and prejudices between racial groups and to foster mutual understanding, tolerance, respect for personality, and spirit of cooperation." . . .

Discriminatory legislation against members of one race causes anxiety, restlessness and friction among all the racial minorities which look to the spirit of democratic justice as their security. If racial groups cannot depend on the understanding, the tolerance, and the good will of Christian democracy, their hope is gone. . . .

* * *

CHURCH FEDERATION OF LOS ANGELES (CALIFORNIA)

Letter to the Dies Committee

June 15, 1943.

. . . We fear that the agitation regarding the American-Japanese arises from a spirit of hatred and racial animosity which is un-Christian and un-American and directly in kind with the sort of thing which we are attempting to curb on the part of the Axis nations. . . . We believe that any policy which might be based upon animosity, unnecessary harshness, or abridgment of civil rights where there is no military necessity means a disappointing denial of American principles and a deplorable failure to apply Christian standards.

THE SANTA MARIA, CALIFORNIA MINISTERS

February 4, 1942.

(Previously published)

Americans should carefully distinguish between actual danger from enemy aliens and the use which selfish business interests are making of war psychology in an attempt to free themselves from embarrassing competition. . . .

All suggestions looking toward indiscriminate herding of aliens or alien descendants into concentration camps should be rejected by good Americans, concerned with the future of their country. Such Nazi methods will be destructive of love of country in those directly and indirectly affected. . . .

Now is not too soon to prepare for the days of peace. Every bit of fair play, good will and loyalty that can be preserved will become foundation stones of a more desirable world order. . . .

SEATTLE (WASHINGTON) COUNCIL OF CHURCHES

Statement Regarding Minority Groups and the Bill of Rights

December 6, 1943.

The Seattle Council of Churches, heartily endorsing the current emphasis on the Bill of Rights, makes the following declarations:

1. That all citizens and particularly members of our Christian churches should review the Bill of Rights in view of the critical problems now confronting our democratic way of life.
2. That as Christians we re-emphasize one of the most distinctive characteristics of our Christian faith—respect for all persons.
3. That the denial of civil liberties and democratic rights to any citizen or group of citizens in our country seriously threatens civil liberties for all.
4. That the rapid increase of racial tensions in the United States and in our own communities should awaken us to the need of checking our own prejudices and considering how, as Christian citizens, we can help to improve relations between the communities and various racial and minority groups, and make equality of opportunity a fact as well as a theory. . . . That we should recognize the common rights of all citizens, regardless of race, class, or creed, to equal opportunity for employment, housing, recreation, education, and political expression.
5. That temporary suspension or restriction, under military necessity, of the rights guaranteed by our Constitution must never be permitted to become permanent; for instance, depriving loyal Americans of Japanese ancestry of the opportunity to live wherever they choose in the United States when the military emergency is past.
6. That in doing these things we shall be most truly advancing the cause of freedom for all for which our men in vast numbers are risking and giving their lives.

CONGREGATIONAL PILGRIM (YOUTH) FELLOWSHIP

1942.

WE RECOMMEND: That the National Council of the Pilgrim Fellowship adopt an expression of fellowship and unity with those who are fellow Christians of Japanese ancestry, both citizens and aliens, who are suffering for our national failure to fulfill our Christian convictions and democratic principles. We appreciate the spirit with which they accept their lot and maintain their loyalty. We are concerned that efforts be continued to alleviate unhealthy and unsound conditions in the reception centers and relocation camps, to maintain and enforce constitutional guarantees of civil liberties, and to educate the general public as to the facts involved. . . .

* * *

Council Meeting of the

AMERICAN UNITARIAN YOUTH

February 13-14, 1943.

We recognize the importance in war time especially of our responsibility for Japanese Americans, for assisting them in their new relationships—in relocation and adjustment to our democratic life and institutions.

We recommend that A.U.Y. groups assist this minority to adjust themselves to the local community in the following ways:

1. Find the basic social and cultural needs of Japanese Americans and help them solve problems in relocation, job placement and discrimination.
2. Encourage the colleges at which A.U.Y'ers attend to admit Japanese American students on an equal basis.
3. Invite Japanese Americans to Unitarian and other activities and to hospitality in Unitarian homes.

STATEMENT ISSUED BY

Luther A. Weigle, President

Federal Council of the Churches of Christ in America

Sue E. Weddell, President

Foreign Missions Conference of North America

G. Pitt Beers, President

Home Missions Council of North America

December 10, 1941.

(Previously published)

Under the emotional strain of the moment, Americans will be tempted to express their resentment against the action of Japan's government by recriminations against the Japanese people who are in our midst. We are gratified to observe that the agents of our government are dealing with them with consideration.

Let us remember that many of these people are loyal patriotic American citizens and that others, though Japanese subjects, have been utterly opposed to their nation's acts against our nation. It is incumbent upon us to demonstrate a discipline which, while carefully observing the precautions necessary to national safety, has no place for vindictiveness.

We, therefore, call upon the church people of this country to maintain a Christian composure and charity in their dealings with the Japanese among us.



CHURCH FEDERATION OF DAYTON AND MONTGOMERY COUNTY

COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

Held at Planning Conference

Minutes of Meeting at the Westminster Church, Sept. 24, 1945

In the absence of the chairman, ^{Roy.} E. R. Fisher was made temporary Chairman. No secretary was appointed.

Those present were: Carl Spicer, Karl Glou, Rev. John Yamazaki, Evelyn Bassett, Mildred Stibitz, Louise Fletemeyer and two others whose names I am not sure about. Mr. Fred W. Heckert was also in for some of the period.

Mr. Spicer gave a report of the situation. The camps will be closed in the next few months. The need for relocation will be most critical in these months and the problems will likely be greater due to the fact that those still in the camps are older and will find it harder to adjust to new communities. This move may cause some shifts so that families may be together to the advantage of the large family group.

It was felt that the work of the Resettlement Committee had been most valuable. Rev. Yamazaki expressed the appreciation of the Nisei for the help that had been rendered.

From the information at our command it was felt that this committee should be continued another year at least. While most of the relocation may be completed before the year is up there will be other needs which will continue. These would be such as social integration, housing problems, and work problems. It is possible labor problems in general may reflect upon Japanese Americans in the months ahead. Tensions may arise which this committee may help to relieve.

It was felt that the need for these services would remain about the same during the next year as in the past. Those coming and those going out leave the total number in the Dayton area about the same, that is about 120.

It was thought that the committee should include more Nisei so that the committee may get their viewpoint as well as in helping to give us information that will make our action more effective. It is suggested that Mrs. Joseph Miyahara be asked to suggest some persons of the Nisei from which we might choose for our committee. These persons would have to find it possible to meet with the committee. Perhaps the time of meeting may have to be changed if representative people could not be found otherwise.

It was also thought that we should continue our campaign of publicity aimed at overcoming prejudice. It was felt a pamphlet might be written up which would be helpful in doing this. The use of several movies on Japanese Americans should be used throughout the city in groups wherever possible. Continue the use of speakers when wise.

Next meeting set for October 24 at 10:30 A.M. at YMCA in room 201.

NEW YORK CITY ADVISORY COMMITTEE FOR JAPANESE AMERICANS

This committee has been organized with the approval of the War Relocation Authority and the Committee on Resettlement of Japanese Americans.

Its purpose is to provide necessary information and guidance for those who are coming to resettle in New York City.

It offers the following services:

1. Meeting trains
2. Securing suitable lodgings
3. General counselling
4. Hospitality

Inquiries concerning employment should be directed to Mr. Robert Cullum, WRA Office, 50 Broadway, New York, N. Y.

The committee welcomes correspondence from anyone who is planning to come to New York, so that arrangements for meeting trains and securing rooms can be made in advance.

The committee consists of representatives of the following agencies:

Community Service Society of New York
International Center, Y.W.C.A.
Travelers Aid Society
Women's Division, Greater New York Federation of Churches
Young Men's Christian Association
Young Women's Christian Association
Committee on Resettlement of Japanese Americans
New York Church Committee for Japanese Work

For further information, write to:

New York City Advisory Committee for Japanese Americans
150 Fifth Avenue, 11th Floor
New York, N. Y. (Tel. Watkins 9-8887)

IN CASE OF EMERGENCY UPON ARRIVAL

CONSULT TRAVELERS AID DESK situated in railroad and bus terminals.

NEW YORK CITY ADVISORY COMMITTEE FOR JAPANESE AMERICANS

This committee has been organized with the approval of the War Relocation Authority and the Committee on Relocation of Japanese Americans. Its purpose is to provide necessary information and guidance for those who are coming to reside in New York City.

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- Community Service Society of New York
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- Travelers Aid Society
- Women's Division, Greater New York Federation of Churches
- Young Men's Christian Association
- Young Women's Christian Association
- Committee on Relocation of Japanese Americans
- New York Church Committee for Japanese War

For further information, write to:

Advisory Committee for Japanese Americans
11th Floor
(Tel. WARENE 0-6837)



IN CASE OF EMERGENCY

CONTACT THE WAR OFFICE AND DESK situated in railroad and bus terminals.

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AMERICAN REFUGEES



MADE IN U.S.A.

About the Author

Truman B. Douglass is minister of Pilgrim Congregational Church, St. Louis, Missouri, where he has served for the past eight years. From 1930 to 1935 he was minister of Pilgrim Congregational Church, Pomona, California. He received his education at Pomona College, Claremont, California, at Columbia University and Union Theological Seminary, New York. Dr. Douglass is chairman of the Congregational Committee for Work with Japanese Evacuees, established by authorization of the General Council and working under the direction of the Council for Social Action.



CITIZENS COMMITTEE FOR RESETTLEMENT of the Congregational Christian Committee for Work with Japanese Evacuees

6501 WYDOWN BOULEVARD, SAINT LOUIS 5, MISSOURI

Truman B. Douglass, Chairman

Robert Inglis, Vice-Chairman

Stephen Pronko, Chairman Executive Committee

Clarence S. Gillett, Executive Director



PRICE TEN CENTS



27

70,000 AMERICAN REFUGEES



In the winter and spring of 1942, seventy thousand American citizens, charged with no crime, were torn from their homes, forced to leave their properties, businesses and professions, and were sent to concentration centers in semi desert regions where they are now living under armed guards and in barracks unsuited to the family life which they so deeply cherish.

This did not occur in a foreign country, under tyrannical dictatorship. It happened in America, under the flag which stands for "liberty and justice for all."

From a hard-headed, practical viewpoint, the enforced semi-idleness of thousands of persons who possess many types of essential skills and who are eager to work, constitutes a waste of human resources which our country cannot afford at a time when we are faced with a critical dearth of manpower in our industrial plants, in maintaining necessary civilian services in our communities, and in the production of food for ourselves and our military allies.

For those who are genuinely devoted to the principles of liberty and justice for all, the assignment of these Americans to the status of refugees and second-class citizens has tragic and ominous implications. The forcible uprooting of tens of thousands of law-abiding, useful citizens is an unprecedented event in American history. It compels us to ask some searching questions concerning the health and successful functioning of our democracy. More than this, it lays upon every responsible citizen the obligation to do his part in righting the wrong which has been done and in defending and preserving the integrity of the democracy for which men are giving their lives on battlefields around the world.

This pamphlet sets forth the relevant facts in connection with the evacuation, and suggests ways in which the reader may help remedy this injustice and check this needless waste of human resources.

THE FACTS IN THE CASE

Who Are The Refugees?

On the day of the Japanese attack on Pearl Harbor there were in the United States about 132,000 persons of Japanese ancestry. Approximately two-thirds of these were, and are, American citizens. The great majority of them lived on the Pacific Coast, in the states of California, Oregon, and Washington.

On February 19, 1942, the President issued a proclamation authorizing the Secretary of War to prescribe military areas "from which any or all persons may be excluded, and with respect to which the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate military commander may impose in his discretion."

Under the authority of this proclamation all Japanese and persons of Japanese ancestry, numbering 104,000, were evacuated from the designated area on the Pacific Coast and were sent to ten relocation centers. Comparable only to our tragic treatment of American Indians, this action was taken against all the members of a single racial group.

False Rumors of Sabotage

Following the attack on Pearl Harbor, rumors were rife charging that "Japanese" residents of Hawaii had engaged in large-scale acts of sabotage. None of these charges has been substantiated. All of them have been specifically denied by persons in high authority in Hawaii, including the F.B.I. and the Military Intelligence. It is unfortunate, to say the least, that the official denials were not forthcoming until three months after the attack, thus giving abundant opportunity for the wide dissemination of propaganda instigated by racial bigots.

There is no verified evidence that any act of sabotage has been committed either before or since Pearl Harbor by Japanese Americans in Hawaii or on the Pacific Coast. Without exception, all investigations of the facts have sustained the conclusions summed up by Blake Clark, formerly a professor in the University of Hawaii and author of the important book, "Remember Pearl Harbor."



California evacuees being removed to Assembly Centers

"Just the day before I left Honolulu," writes Professor Clark, "the chief agent of the Federal Bureau of Investigation in Hawaii told me 'You can say without fear of contradiction that there has not been a single act of sabotage — either before December 7, during the day of the attack, or at any time since.'"

"Chief Gabrielson of the Honolulu police, which works in close collaboration with the army, told me the same thing. 'If the Japanese here had wanted to do damage, December 7 offered them a golden opportunity,' he added.

"Where were the Japanese on that Sunday if they were not out sabotaging?" you ask the chief of police. 'Hundreds of them were actively defending the territory,' he will tell you. 'Members of the Oahu Citizens' Defense Committee, most of them Japanese, rushed to their posts as volunteer truck drivers. They stripped a hundred delivery trucks of their contents, inserted into them frames prepared to hold four litters, and went tearing out to Pearl Harbor to aid the wounded. Some of these Japanese got there so promptly that their trucks were hit by flying shrapnel. They proudly display these pieces of steel now as souvenirs.'

"When the call came over the radio for blood donors, again the Japanese were among the first to respond, and by the hundreds. They stood in line at Queen's Hospital for hours, waiting to give their blood to save the lives of American soldiers."

Non-Military Influences

The demand for the indiscriminate evacuation of these citizens from the West Coast area was undoubtedly increased by agitation carried on by persons who were not exclusively, or even primarily, concerned for matters of military safety. Very few white residents questioned the necessity of clearing vital military areas of Japanese residents, but many eminent citizens, including the Tolan Commission, opposed mass evacuation, without any hearings, of one racial group. The fact that there was an interval of approximately six weeks between the attack on Pearl Harbor and the emergence of any concerted demand for the evacuation of persons of Japanese ancestry is significant. It strongly suggests that this period was being used by professional anti-Orientalists, such as the Hearst press, in preparing to exert organized pressure on the government and the military authorities. That the agitation for removal was carefully engineered is implied in an editorial in the *San Francisco Chronicle* of February 6, 1942: "The supposed 'hysteria' over enemy aliens and their descendants scarcely exists among the people themselves, but the excitement is visible almost entirely in political and journalistic quarters. . . . They are seeking to capitalize on a supposed excitement of others which is mostly a figment of their own imaginations." Certain prominent politicians played upon hysteria in order to make political capital. There can be no doubt that unscrupulous and greedy merchants, farmers and realtors were eager to turn the misfortunes of Japanese Americans to their own profit.

That six week period, plus the months the evacuees were in the Assembly Centers, were ample to allow hearings, if General DeWitt had authorized them.

It is significant that in Hawaii, which is obviously an area of critical military importance, no such concentration and evacuation as have occurred on the mainland have been carried out. Why this difference of policy? Is it not due in good part to the better inter-race relations which have prevailed in the Islands? There is a strong presumption that other methods of insuring military safety might have been used on the Pacific Coast except for the prejudiced attitudes existing in the white community. This confusion of the problem of national safety with the dogmas of racism is one of the most ominous consequences of the evacuation.

Indiscriminate Evacuation

The evacuation was indiscriminate, in the sense that no attempt was made to determine loyalty or disloyalty in individual cases. Happily, an approach to the method of individual hearings is now being made, as the War Relocation Authority, utilizing the records of the F.B.I. and the Military and Naval Intelligence, has developed well-guarded procedures for releasing citizens of Japanese ancestry from the relocation centers. In the evacuation, however, aliens and citizens alike were removed from their homes, the sole test being whether or not there was "Japanese blood" in their veins. This policy has no parallel in American history. The indiscriminate uprooting of thousands of American citizens, without even a declaration of martial law, is difficult to bring within the framework of American justice.

They Are Americans

No evidence has been brought forward by responsible persons that the majority of these evacuees can be suspected of disloyalty. Nearly 5,000 young men of Japanese parentage are in the armed forces of our country. Another 4,000 volunteers will soon be inducted and 8,900 others have indicated their willingness to be drafted like other citizens. Japanese blood has been spilled in *defense* of the United States and given to save the lives of our soldiers and sailors. Of those born in this country, fewer than ten percent have received any part of their education in Japan. The great majority of the young people have never been to Japan; they are unacquainted with Japanese ways, and most of them do not read the Japanese language or even speak it freely. They are Americans. Citizens of Japanese ancestry are under the disadvantage of being more readily identifiable than persons whose parents or grandparents came from other nations which are now our military enemies. As one young man put it: "We are Americans with a racial mask which we cannot put off. Because we look like Japanese, people treat us that way."

Complex Forces At Work

From the foregoing paragraphs it will be seen that the Pacific Coast evacuation was not prompted wholly by fear of espionage and sabotage, or by the difficulty of distinguishing

between the loyal and disloyal members of the Japanese American community. As Galen Fisher summarizes the situation:

"The social historian would add that complex forces were at work: the treachery of the Japanese Government; the unpreparedness of the American forces at Pearl Harbor (with the resultant attempt to find a scape-goat); the tradition of vigilantism in the west; certain economic and political interests eager to profit by expulsion of the Japanese; anti-Oriental prejudice, the present outburst being only the latest of the racial eruptions that began seventy years ago; and the general acceptance by the public of the rumors of sabotage by Japanese residents in Hawaii."

THE ISSUES AT STAKE

It is urgently important that Americans of good will shall not overlook the larger implications of the evacuation. Each of the questions propounded below deserves full-length discussion. In this pamphlet there is space for only a brief allusion to them.

1. *Can we Americans offer resistance to rumor and propaganda?*

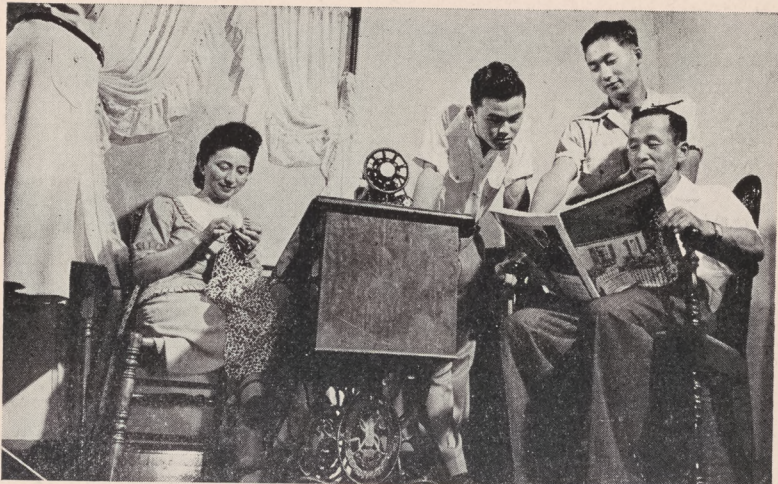
What has been done cannot be wholly undone. There is no reasonable hope of returning these people to their homes, at least for the duration of the war. But our action from now on — our treatment of the evacuees — will determine whether the scare-mongers are to carry the day, or whether we are capable of correcting our judgments and attitudes in the light of available facts.

2. *Can we discount unscrupulous politicians who attempt to make capital of prejudice against minorities?*

This issue is obviously fundamental for the working of our democracy. If such manipulating of suspicion is allowed to go unchecked, the same weapon can be turned against other minorities, and the fabric of our national life will be rent asunder.

3. *Can we safeguard the Bill of Rights?*

"The theory of justice frankly acknowledged in every totalitarian state is that the interest of the state as interpreted by the dictator is supreme. The individual has no right against



Courtesy of the St. Louis Post—Dispatch PICTURES

The Henmis, parents and sons, all work as domestic employees for a St. Louis family

it." This is essentially the theory on which the evacuation of American citizens of Japanese ancestry has been effected. There is clear recognition in our domestic law that in war time enemy aliens may be restricted in their movements or interned. But the mass confinement of American citizens creates, in fact, a second-class type of citizenship which threatens the whole conception and practice of equality before the law. Here again we are faced with a dangerous precedent which may be used against other minorities.

4. *Can we demonstrate the genuineness of the democratic faith for which we are fighting, and for the defense of which we are seeking support from the common peoples in all parts of the world?* It becomes more clearly apparent, with every day that passes, that hundreds of millions in Asia and Africa — potential friends and allies — will make momentous decisions affecting the future of the world on the basis of the treatment which is accorded colored minorities in America. The Axis radio waves going out across two continents ceaselessly carry the news that thousands of America citizens are now in concentration camps because their skin is yellow. Anyone who has studied samples of Japanese propaganda cannot fail to be impressed by the adroit use which is made of these incidents

in persuading members of the colored races that they cannot expect justice and fairplay from America. "The issue must be faced. Democracy will go down first of all on the rocks of racial prejudice and discrimination. We cannot wait until the war is over. For one of the fundamental issues in this world-wide war is that of race equality or inequality."

5. *Finally, the plight of our Japanese American neighbors confronts every Christian with a test of the alertness and vitality of his own compassion and active good will.*

Will we stand by our belief in the universal brotherhood of man? The fact that our nation is at war with Japan does not alter the obligation to deal with these neighbors and fellow-citizens as individual human beings, and to refuse to set them apart because of the irrelevant fact of national ancestry any more than we do the corresponding German and Italian-descended residents among us.

War brings many tragedies, and these fall on both the innocent and the guilty. It is important to distinguish, however, between the kind of suffering which accompanies our involvement in a total war that leaves none of us untouched, and the kind of suffering which results from the manipulation of war-time psychology in the service of prejudice and greed. Undoubtedly many persons who are loyal to our American principles consented unprotestingly to the evacuation procedure because of a sincere belief that the presence of large numbers of persons of Japanese ancestry on the Pacific Coast constituted a real and acute threat to our national safety, and they believed the Government would handle the situation wisely. They were also hindered from arriving at a balanced judgment because many of the relevant facts were not then available. But the critical test of our sincerity, both as Americans and Christians, comes now—when the facts are at hand, when their implications can be calmly considered, and when ways have been opened for positive action toward the amelioration of wrongs and injustices. The questions raised in the foregoing paragraphs are not intended to create distrust of the policy of our government (which is now definitely committed to the release and resettlement of Japanese Americans); but are rather an urgent invitation to all of us to ask ourselves, "What are we going to do about it?" Shall the issue go by default to the racial bigots, because the people of good will fail to take the constructive action which is now open to them?



"Sometimes when I'm alone I begin to think and wonder, and I seem to lose faith — faith in Uncle Sam — faith even in God."

THE PICTURE TODAY

Nearly 100,000 persons are now held in ten Relocation Centers. Of these, two-thirds are American citizens.

Despite sincere efforts by the Government to provide tolerable living conditions, these are far from satisfactory. The camps are situated in arid regions where the making of attractive surroundings is accomplished with great difficulty. The food is simple, costing an average of 40 cents a day per capita. The buildings are constructed on the pattern of barracks, and are generally unsuited to family life. There is little opportunity for privacy. Internees must eat *en masse* in common mess halls. Entire families occupy a single room, and it was not uncommon for a while to find more than one family living in quarters without partitions.

Much more trying than these physical discomforts are the sting and stigma of segregation. This hardship is felt with special keenness by the young men and women who were born in this country and have known no other home. It must not be forgotten that these young people think and feel as Americans. They are Americans. They do not wish to be Japanese. All their

interests and loyalties are attached to America. They desire to have a responsible and productive part in our national life. Young men who are serving in the armed forces of our country are obliged to pass barbed wire and soldiers with fixed bayonets when they visit members of their own families.

No other recent immigrants have made so commendable a record in displaying the basic qualities of good citizenship and community standards. The rate of crime and delinquency among them is the lowest of any group in America—much lower than that of the “native white” population. The percentage of young people in college is the highest to be found in any section of the American community. During the depression years there were almost no persons of Japanese ancestry on relief.

While the spirit in which the evacuees have endured their hardships is altogether remarkable, it is not surprising that there should be signs of increasing discouragement and cynicism among the younger members of the communities. Help must come soon or our nation will suffer an unnecessary and tragic loss as the faith of these young citizens in American institutions and justice is slowly destroyed. We shall be in danger of having a second American Indian problem.

WHAT CAN BE DONE?

There is little prospect that the evacuees can be returned to their homes on the Pacific Coast while we are at war. The only alternative to their continued confinement in concentration camps is to receive them into communities in the Midwest, where they will not embarrass the military authorities by their proximity to critical defense areas. The procedure which is contemplated is one of wide dispersion. Members of the younger generation, especially, wish to scatter, avoiding the establishment of concentrated communities of Japanese Americans which may grow into future “little Tokyos.” They wish to find homes and jobs in many communities, thus becoming an integral part of our American life.

Helping Our Government

The War Relocation Authority has been established as an independent agent of the Federal Government and is in charge

of all aspects of the life of the evacuees. The program of this agency includes the development of what are now well-formulated procedures for the release of Japanese Americans from the Relocation Centers as rapidly as jobs and living quarters are made available. Approximately 30,000 persons are now in the group ready for prompt release.

This is the sincere effort of our Government to relieve injustices which have been deemed necessary under the war-time emergency. Those ill-informed and prejudiced persons who are opposing this procedure are guilty of unpatriotic efforts to obstruct a well-considered and just policy of our Government.

Approval of Government Officials

The sincerity and good faith of the Government are attested by the following statements from high officials.

President Roosevelt has given his approval to the War Department's plan to create a "combat team" for the Army, composed of American citizens of Japanese descent. In a letter to Secretary Stimson, approving this plan, the President further states:

"No loyal citizen of the United States should be denied the democratic right to exercise the responsibilities of his citizenship, regardless of his ancestry. . . . (The principle on which this country was founded and by which it has always been governed is that) Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry. . . . Every loyal American should be given the opportunity to serve this country wherever his skills will make the greatest contribution — whether it be in the ranks of our armed forces, war production, agriculture, government service, or other work essential to the war effort.

"I am glad to observe that the War Department, the Navy Department, the War Manpower Commission, the Department of Justice and the War Relocation Authority are collaborating in a program which will assure the opportunity for all loyal Americans, including Americans of Japanese ancestry, to serve their country at a time when the fullest and wisest use of our manpower is all-important to the war effort."

In Hawaii, Lieutenant General Delos C. Emmons, has assured the War Department of his hearty cooperation in helping to organize combat units of Japanese Americans in that territory.

He has said that a large percentage of the officers of these units will be citizens of Japanese ancestry. General Emmons says:

"Americans of Japanese descent in Hawaii have contributed generously to the nation's war effort, and Secretary Stimson's plan offers additional opportunity to serve their country. Open to distrust because of their racial origin and discriminated against in certain fields of the defense effort, they nevertheless have borne their burdens without complaint and have contributed materially to the strength of the Hawaiian area. They have behaved themselves admirably under most trying conditions, have bought great quantities of war bonds and by the labor of their hands have added to the common defense."

In re-opening the Army to Japanese Americans wishing to volunteer for combat service, Mr. Henry L. Stimson, Secretary of War, said on January 28, 1943:

"It is the inherent right of every faithful citizen, regardless of ancestry, to bear arms in the nation's battle. When obstacles to the free expression of that right are imposed by emergency considerations, those barriers should be removed as soon as humanly possible. Loyalty to country is a voice that must be heard, and I am glad that I am now able to give active proof that this basic American belief is not a casualty of the war."

(It is noteworthy that within the first two weeks following the announcement in Hawaii that Japanese American volunteers would be accepted in the Army, enlistments reached 7,500 and soon totaled nearly 10,000—more than six times the number that had been asked for.)

From the Assistant Secretary of War, John J. McCloy, comes the following statement:

"Anything that can legitimately be done to compensate loyal citizens of Japanese ancestry for the dislocation to which they have been subjected, by reason of military necessity, has our full approval."

The Select Committee of the House of Representatives, investigating national defense migration, made the following comment in a recent report to the House:

"The nation must decide and Congress must gravely consider, as a matter of national policy, the extent to which citizenship, in and of itself, is a guaranty of equal rights and privileges during time of war. Unless a clarification is forthcoming, the evacuation of the Japanese population will serve as an incident sufficiently disturbing to lower seriously the morale of vast groups of foreign-born among our people."



The "junior" baseball team at Manzanar

Resettlement Now Going On

In cooperation with the War Relocation Authority, and under the direction of the National Student Relocation Council, approximately a thousand college and university students of Japanese ancestry have been placed in institutions of higher learning outside the evacuated areas. This is a significant beginning, but many more students remain to be placed.

The more pressing problem is that of helping families and individuals establish themselves in many different communities. There is good reason to believe that Government authorities are looking very definitely to the churches to do the pioneer work in this field.

Before being released from the centers, all persons are carefully investigated and checked by the proper officials. The Gov-

ernment then requires certain assurances from persons living in the communities where the evacuees are to be received. These requirements are reasonable and simple:

1. Assurance of a job at the prevailing wage for this type of work in the community.

2. Assurance of housing, at least temporarily.

3. Assurance that the new-comer will not be subjected to indignity or abuse. This should be a simple matter. The Japanese American is just as much an American citizen as any of us. Persons are released from the Relocation Centers only after thorough investigation by the War Relocation Authority and check with the records of the F.B.I. and the Intelligence Services. In this matter of community acceptance, a statement by a responsible group of churchmen or other citizens or a clergyman or public official should provide the W.R.A. with the necessary assurance.

In the Relocation Centers are citizens who have filled a great variety of positions in civilian life, and who will be valuable additions to our communities in this time of acute manpower shortage. Persons are available to fill positions as domestic servants, secretaries and stenographers, accountants, farmers and gardeners, laboratory technicians, nurses, doctors, pharmacists, and many other jobs requiring specialized skills.

WHAT CAN YOU DO?

1. *Know the facts.*

A carefully selected reading list has been inserted in this pamphlet. Most of these materials may be found in your public library. The Citizens Committee for Resettlement, 6501 Wydown Blvd., St. Louis 5, Mo., will gladly furnish speakers and assistance to any study groups desiring further information or more extended bibliographies. A study-packet is available from the above address at a cost of twenty-five cents.

2. *Help others to know the facts.*

Many false rumors and erroneous opinions are in circulation. Meet prejudice with accurate information. Why not take the lead in promoting wide distribution of this pamphlet in your church and community?

3. *See that a committee is formed in your church or community.*

The task of resettlement is one which must be done locally, or it will not be done at all. Your church will be missing a supreme opportunity for enlightened Christian action if it does not take definite steps toward finding jobs and preparing your community for the reception of these uprooted fellow-citizens. If your church has a vigorous Committee for Social Action, encourage it to take the initiative in this matter. In many instances it will be preferable to form a new group for this specific purpose.

4. *Call attention to this source of employees when your friends talk about the manpower shortage.*

Tell them of the variety of skills available, and offer to put them in touch with the Committee for Work with Japanese Evacuees.

5. *Help in finding housing.*

Enlist the interest of persons who will help in making temporary shelter available while evacuees are finding permanent dwellings.

6. *Notify us promptly of offers of employment.*

These must be cleared through the War Relocation Authority. We will communicate with the proper Regional Office.

7. *Cooperate with your denominational committee.*

At the General Council of Congregational Christian Churches, meeting at Durham, New Hampshire, action was taken authorizing the formation of the Committee for Work with Japanese Evacuees. The Committee has now established a central office in St. Louis. Recently the Federal Council of Churches has organized a Committee on Resettlement of American Japanese, of which Mr. George Rundquist is director. Our Committee is cooperating fully with this and other active groups.

8. *Fill out and return the enclosed post card.*

Let us know what you will do.

STATEMENTS

From some prominent people who know

KENDALL J. FIELDER, Headquarters Hawaiian Department
Colonel, G.S.C., A.C. of S., G-2
Office of the Assistant Chief of Staff for Military Intelligence:

I was surprised to learn that some of the many Island rumors about the Hawaiian Islands during the first few days of the war are still prevalent on the mainland. They have been repeatedly denied by all authorities. . . .

Having been in charge of military intelligence activities since June, 1941, I am in a position to know what has happened. There have been no known acts of sabotage, espionage, or fifth column activities committed by the Japanese in Hawaii either on or subsequent to December 7, 1941.

AUGUST VOLLMER, Criminologist. Formerly, Chief of Police, Berkeley, California; Professor of Police Administration in University of Chicago and University of California:

. . . Most of the native born persons of Japanese parentage are undoubtedly good citizens and will not give the government any trouble if released.

JAMES CHAMBERLAIN BAKER, Bishop of the Methodist Church for the California Area:

I have known intimately many Japanese American citizens. I am proud of them as *fellow-citizens* and should count it a privilege to have them as my neighbors. They are persons of character and are devoted to the ideals of American democracy.

The War Relocation Authority in its scattered resettlement policy, can be depended upon to select only such loyal Americans as will be genuine assets in any community. The willingness to welcome these fellow-citizens is a searching test of the reality of our own Americanism.

NEWTON E. MOATS, President of Seattle Council of Churches:

Some of the finest and most loyal citizens in America are included among those who are evacuated. It has been my privilege to become intimately acquainted with second generation Japanese doing work in our Christian Churches in Seattle and the surrounding territory. . . .

ROBERT A. MILLIKAN, Chairman of the Executive Council, California Institute of Technology, Pasadena:

The *wholesale* condemnation of the American Japanese as treacherous, disloyal, and generally undesirable seems to me unfair, and very unfortunate. . . .

RAY LYMAN WILBUR, Chancellor of Stanford University; Chairman of Bay Region Division Institute of Pacific Relations; formerly Secretary of the Interior:

I have had considerable experience with the Japanese, both foreign and

native born, during the past fifty years. I have had more experience with university students and medical students, particularly those who were born in the United States, than I have with any other groups of Japanese. I have found these students dependable, reasonable, always willing to abide by the regulations and the laws, industrious, loyal to the United States and having as much university spirit or public spirit as their fellow students. Many of them have fitted well into the life of the surrounding communities and of the university, itself.

MR. DILLON S. MYER, Director of the War Relocation Authority, said in a letter to the Executive Director of the American Civil Liberties Union: "I know that organizations such as yours will be of great help to us in making clear to the American People that the overwhelming majority of the evacuees are loyal to this country and want only to be free to make their contribution to the winning of the war and to the life of their communities after the war."

(Monthly Bulletin of American Civil Liberties Union, November, 1942.)

MR. MILTON EISENHOWER, as Director of the War Relocation Authority (since resigned, and succeeded by Dillon S. Myer) made the following statement in July, 1942 to a Congressional Committee, in connection with the then pending budget of the W.R.A.:

"I would say that from 80 to 85 per cent of the nisei (American-born citizens of Japanese ancestry) are loyal to the United States. I just cannot say things too favorable about the way they have cooperated under the most adverse circumstances."

MRS. PEARL S. BUCK, Nobel prize winner and best-known interpreter of the Orient to America through her many novels and essays:

"But these Japanese Americans for whom I speak are not our enemies. They have come out from Japan. They have become Americans, because Japan could no longer be their country. They have chosen our country, a democracy, for theirs. . . . They are here because they do not want to go back to Japan. They cannot go back to Japan. They do not believe in what Japan is. There is no home for them in Japan any more. . . . "This is our opportunity today. Let us make the most of it. Let us not simply shut up in isolation or condemn to loneliness of spirit any Japanese whom we happen to find on our land, regardless of whether he is American or not. That is the sort of thing fascism does, blind, simple, stupid, unreasoning. No, let us remember that among these Japanese may be the Americans who one day will be able to make Japan ready for the sort of world we want after the war. It depends on us and how we prepare those future leaders, who may be here in our midst at this very moment, as Sun Yat-sen, the father of the Chinese revolution, was once the obscure son of an obscure merchant, and in this country unrecognized and unaided." (From "American Unity and Asia," by Pearl S. Buck, by permission of John Day Co. Inc., Copyright 1942.)

MR. MIKE MASAOKA is the author of the following statement, which is the Creed of the Japanese American Citizens League of Honolulu:

"I am proud that I am an American citizen of Japanese ancestry, for my very background makes me appreciate more fully the wonderful advantages of this nation. I believe in her institutions, ideals, and traditions; I glory in her heritage; I boast of her history; I trust in her future. She has granted me liberties and opportunities such as no individual enjoys in this world today. She has given me an education befitting kings. She has entrusted me with the responsibilities of the franchise. She has permitted me to build a home, to earn a livelihood, to worship, think, speak, and act as I please—as a free man equal to every other man.

"Although some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people. True, I shall do all in my power to discourage such practices, but I shall do it in the American way; above board, in the open, through courts of law, by education, by proving myself to be worthy of equal treatment and consideration. I am firm in my belief that American sportsmanship and attitude of fair play will judge citizenship and patriotism on the basis of action and achievement, and not on the basis of physical characteristics.

"Because I believe in America, and I trust she believes in me, and because I have received innumerable benefits from her, I pledge myself to do honor to her at all times, and in all places; to support her constitution; to obey her laws; to respect her flag; to defend her against all enemies, foreign or domestic; to actively assume duties and obligations as a citizen, cheerfully and without any reservations whatsoever, in the hope that I may become a better American in a greater America."

THANKSGIVING IN A RELOCATION CENTER

(Editorial in "The Heart Mountain Sentinel," written and published by evacuees in the Heart Mountain Relocation Center.)

Next Thursday is Thanksgiving Day all over America. It remains a red-letter day on the calendar in spite of war and evacuation and blood and sweat and tears. For everyone it will be a new kind of Thanksgiving—simpler and more sincere than it has ever been before.

Torn from comfortable homes, prospering businesses and childhood friends, it seems we would have little to be thankful for this year. And yet, if anything, this camp life is teaching us to appreciate the little things of life—things upon which no price can be placed.

Last year, when we had all we wanted, we took everything for granted. It has taken this war and this new

life to show us how much we did have. We are giving thanks on this Thanksgiving for the things that were ours last year. We are thankful this year for things we never thought of before—for every star that shines and for every blade of grass and pebble along the way. We are thankful for the silver lining around each dark cloud and for laughter that rings in the rain. We are thankful for all the lessons we have learned this year, for hope that springs eternal and for vision that can see beyond the circle of today. We are thankful for faith which makes life worth living and dying for and courage which makes life a game worth fighting for.

We are thankful, above all, for America and for all the people in it who believe in us.

READING LIST

- ***"Touchstone of Democracy," by Clarence Gillett, John C. Bennett, Galen Fisher, and others, published by the Council for Social Action of the Congregational Christian Churches. 10 cents.
- ***"The Japanese in Our Midst," published by the Colorado Council of Churches. 5 cents.
- **"Moving the West Coast Japanese," *Harper's Magazine*, September, 1942.
- **"Will Japan Crack Up?" by Omori Harris in *Harper's Magazine*, May, 1943.
- **"The Japanese-Americans of Hawaii," by Cecil H. Coggins, *Harper's Magazine*, June, 1943.
- "Democracy and Japanese Americans," by Norman Thomas, from the Post War World Council, 112 E. 19th St., New York City. 10 cents.
- ***"How Can Christians Help?" edited by Ruth Isabel Seabury, in the Envelope Series published by the American Board. 10 cents.
- "Arizona's City of Exiles," by Albert W. Palmer, *Christian Century*, January 20, 1943.
- "People Nobody Wants: West Coast Japanese," by F. J. Taylor, *Saturday Evening Post*, May 9, 1942.
- "Brothers Under the Skin," Chapter IV, "Our Japanese Hostages," by Carey McWilliams (Little, Brown and Co.), 1943. \$3.00.

***"Our 100,000 New Boarders," by J. P. McEvoy, *Reader's Digest*, March, 1943.

**"Japanese Evacuation from the Pacific Coast," by Galen Fisher, *Far Eastern Survey*, June 29, 1942.

***"Resettlement Hand-Book," published by the Committee on Resettlement of Japanese Americans, The Federal Council of Churches.

***"Community Preparation for Resettlement of Japanese Americans," published by The Committee on Resettlement of Japanese Americans, The Federal Council of Churches.

"A Blot on Our Record," *Christianity and Crisis*, April 20, 1942.

"Tinder for Tomorrow," by Pearl S. Buck, *Asia Magazine*, March, 1942.

***"The Japanese in Hawaii," by Blake Clark, *New Republic*, September 14, 1942.

"American Unity and Asia," by Pearl S. Buck (John Day Company). \$1.25.

"Hawaii Shows Japan—and Asia," by Charles S. Bouslog, *Asia Magazine*, February, 1943.

***"They Are Part of This War," by Priscilla Holton (for young people), two articles in the *Pilgrim Highroad*, February and March, 1943.

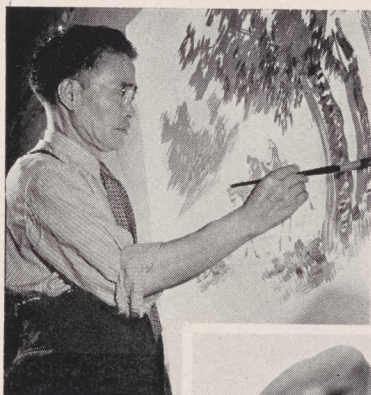
"Reports of the Select Committee Investigating National Defense Migration" (known as the Tolan Committee), especially, "The Fourth Interim Report, Findings and Recommendations" (containing Hawaiian documents, pp. 48-58). Government Printing Office, Washington, D. C. Especially useful for testimony against charges of sabotage and disloyalty. Out of print but available through your library.

"The Pacific Citizen," weekly newspaper, published by the Japanese-American Citizens League, Beason Building, 25 East Second South Street, Salt Lake City, Utah. Has much up to the minute information. Price 5 cents for single copies, or \$2.50 a year.

* Specially recommended.

**Included in the study packet obtainable from The Citizens Committee for Resettlement, 6501 Wydown Blvd., St. Louis 5, Missouri, 25 cents. May also be ordered separately at cost indicated. Reduced price in quantities.

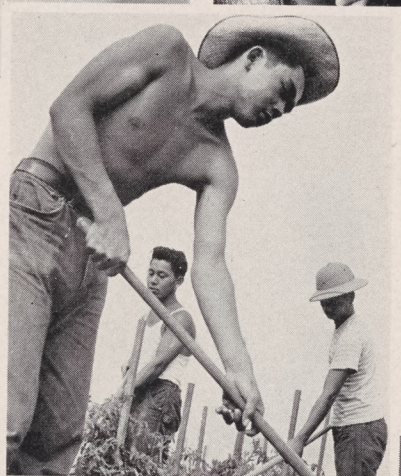
RELOCATED JAPANESE AMERICAN EVACUEES



Chiura Obata is employed as an artist in an advertising display concern. At one-time instructor in art at the University of California.



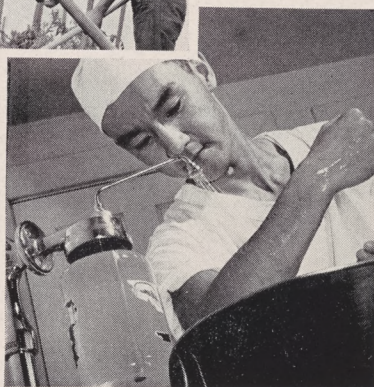
Mrs. Mary Hara, graduate of the University of California, is now a bacteriologist at a city hospital.



Many workers are now employed on midwest farms and truck gardens.

Miss Setsuko Matsunaga, Phi Beta Kappa from California, now continues her studies, and works part time in a college library.

Dr. Masauki Hara, is resident physician in a hospital. A Phi Beta Kappa, he is a Stanford University graduate.



Courtesy of the St. Louis Post—Dispatch PICTURES



You Can Do Something About It!

70,000 AMERICAN REFUGEES

Here Are The Facts:

- 1.** Our Government is behind the program of relocating Pacific Coast evacuees.

President Roosevelt: "Americanism is not, and never was, a matter of race or ancestry . . . Every loyal American citizen should be given the opportunity to serve this country wherever his skills will make the greatest contribution."

Paul V. McNutt: "The War Manpower Commission thoroughly endorses the employment program developed by the War Relocation Authority."

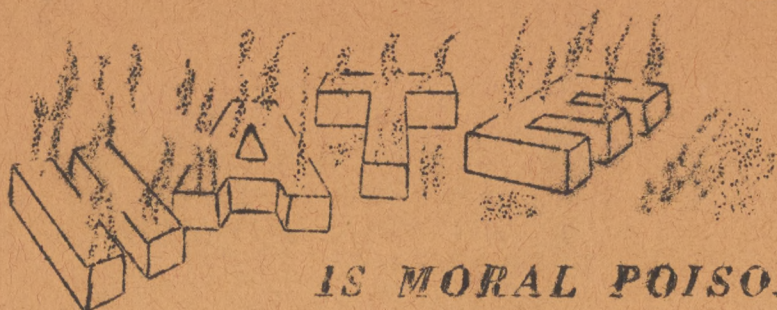
John J. McCloy, Asst. Secretary of War: "Anything that can legitimately be done to compensate loyal citizens of Japanese ancestry for the dislocation to which they have been subjected, by reason of military necessity, has our full approval."

- 2.** 70% of the 100,000 evacuees are American citizens — most of them never have been in Japan — cannot speak or write Japanese.
- 3.** This next year Congress is asked to appropriate \$80,000,000 to feed and house those in Relocation Centers. This expense falls on American taxpayers.
- 4.** "50,000 of these interned persons of Japanese ancestry are employable; for a fraction of what it costs to maintain them they could be individually investigated by FBI and Military Intelligence operatives; all questionable elements segregated, and the majority freed to work in agriculture and industry, or to enter the armed services." (*Reader's Digest, March, 1943.*)
- 5.** Nearly 5,000 young men of Japanese parentage are in the armed forces of our country. Recently from over 10,000 volunteers, 3,600 more were accepted for active service.
- 6.** The *War Relocation Authority* has been established as an independent agent of the Government, and is in charge of all aspects of the life of the evacuees.
- 7.** This agency has developed procedures for releasing evacuees from these Relocation centers as rapidly as jobs and living quarters can be made available. Many are now ready for prompt release.
- 8.** The *War Relocation Authority* needs the assistance of patriotic citizens to help place these people. *Will you help?*

Get further information and ways to help from:

CITIZENS COMMITTEE FOR RESETTLEMENT
6501 Wydown Blvd. • St. Louis, Missouri

Comm. on Resettlement
of J-A.



IS MORAL POISON!

THE CHURCH ANSWERS PROPAGANDA

AG A I N S T A M E R I C A N S O F J A P A N E S E A N C E S T R Y

W I T H T H E S E F A C T S

The Denver and Colorado Councils of Churches, through their Commission on Resettlement of Japanese-Americans, are challenged by recent unfavorable publicity regarding Japanese-Americans.

We feel that church people should acquaint themselves with these accusations in regard to the Japanese Relocation camps.

We feel it is imperative for church people to become aware of the FACTS.

Having become acquainted with the facts it is most important that intelligent church people act promptly to avert tragic blunders which threaten the destruction of the Foundations of Democracy and Christian Ideals.

Our Commission on Resettlement of Japanese-Americans, in cooperation with the Federal Council of Churches, is working with the War Relocation Authority. In all of our many contacts with the W.R.A., we have been impressed with the tolerant, sympathetic, and heroic manner in which it has administered one of the greatest problems of America.

Much adverse criticism has been made about "Food Hoarding" in a Relocation Center.

To the best of our knowledge, after careful investigation, these are the facts:

All food sent to W.R.A. centers is approved by the Quartermaster Corps of the army.

A center must secure food for as many as 10,000 people, to last as long as 100 days.

In each Center, evacuees receive all meals in central dining halls. Food is requisitioned on a day-to-day basis on the approval of the steward of the administration. This steward is a Caucasian and a United States Government employee.

Meals for evacuees are strictly rationed on the SAME basis as civilians throughout the country. Even though there may be a surplus of food on hand purchased by the government, we must not be misled with the false implications that the Japanese are receiving more than their share. It is quite possible that through lack of space, food has been stored in the attics of mess halls instead of the warehouses. This storage in the attics of mess halls has brought about adverse criticism of the Japanese evacuees, who, in reality, have no administrative power, and practically no control over such situations. This is a problem of business administration and unrelated to the "test of loyalty" of the Japanese evacuees.

In spite of widely publicized charges, the facts tend to prove that:

1. The "Carloads of Bacon" for Granada never arrived there.
2. Frigidaires (a stock propaganda issue) have never been given to the Japanese evacuees.
3. The "high salaries for Japanese Evacuees" have never reached the \$20 a month level.
4. In spite of the fact that the protestant Commission was given evidence that the Japanese were placed in Relocation Centers because of "sabotage" a Congressional investigation committee has been unable to discover one actual case of sabotage among those accused people.

5. We have found the Japanese Relocation Centers located on barren wastelands with conditions that make a normal home life almost impossible; the proper training of children most difficult; and normal social relations between young men and women, boys and girls, difficult to maintain.

6. The matter of mis-administration of food does not seem to us to be the primary issue. The Japanese-Americans would like their "freedom". We feel that we should cooperate heartily with the governmental policy of securing this freedom for deserving Japanese-Americans through a vigorous resettlement program.

The W.R.A. is resettling Japanese-Americans over widely scattered areas, mostly to the east of Colorado. A thorough record of every individual is kept and releases are made only to those who are considered loyal American citizens, after clearing with the F.B.I.

Recent propaganda charges the Japanese-Americans with refusal to accept preferred work. Our investigation reveals that this very propaganda has caused employers to cancel offers of employment made to the Federal Man-Power Commission. We have also found that adverse propaganda against the Japanese-Americans has been intensifying over a period of several weeks. Because of this "Hate-inciting" propaganda, it is only natural that the evacuees may be reluctant to accept work in communities that might be swayed by this false propaganda. The reluctance on the part of employers to employ Japanese-Americans and hesitancy on the part of Japanese-Americans to accept work in some localities threatens to seriously retard the resettling program.

Another interesting fact in relation to the above statement is that the Federal Man-Power Commission is having to consider the "flying in of labor from other countries." If this plan is carried out to any great extent it may well cause additional and acute racial tensions and problems.

The following facts should also be known:

1. 2/3 of the evacuees in Relocation Centers are young American citizens.
2. Over 1/2 are professing the Christianity which our churches have taught them.
3. Thousands have willingly gone with our armed forces and are willing to sacrifice their lives, if need be, to safeguard our democratic way of life.

Possible Results of Hate-Propaganda

Japanese-American citizens (referred to above) are threatened with loss of citizenship rights.

A greater man power shortage, enlarged public expense, and our national unity threatened.

Special attention is called to the timing of this spectacular propaganda with the reported cruel execution of American aviators in Japan.

We feel that, without the objective and fair-minded influence of our church people, disastrous results might occur. We must maintain our Christian tolerance and strive for democratic conduct.

Pearl Buck has made a prophecy which we quote for your consideration.

"We cannot fight a war for freedom if we don't want it for all peoples. The man who keeps alive Oriental exclusion at home, is putting race prejudice ahead of winning the war. If race prejudice is to be the pillar of our society instead of the "brotherhood of man" we had better know it and stop wasting our blood in a war for a freedom which we cannot possibly win."

THE DENVER AND COLORADO COUNCILS OF CHURCHES

"Commission on Resettlement of Japanese-Americans"

Chairman - Rev. Willard Spence

Action Handbook

- I. How to help the evacuees
in the Relocation Centers
- II. How to help the resettled
evacuees in the community

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

Americans of Japanese ancestry are relocating in some of our communities now, and many young people's groups are eager to welcome them and assist them in becoming acquainted with their new "home town." Here is a real opportunity to put our "good neighbor" ideals into practice. Any newcomer in a community needs rather quickly to acquire a great deal of information about that community in order to go about the daily business of living. To feel that one is warmly welcomed makes the settling and adjustment process less arduous in every way.

The W.R.A., church committees, and in some cases other kinds of community committees are already participating in this program. Groups who are interested in helping should clear with any coordinating group in the community to be sure that they do not duplicate other efforts.

The very first step for any group is to inform themselves of the facts about the relocation program. The next step is to help other young people become acquainted with these facts. This might mean that a group might launch a real educational program that might reach large numbers of young people in the community eventually.

The second step which should be related to the first is to become acquainted with some of the evacuees and/or Nisei already in the community. The third step might consist of a planning session of both Caucasian and Nisei young people.

This brings us to some basic principles that all groups will want to think about before they start any activity. Services to Nisei must grow out of their real needs and interests as they see and feel them. Services and activities will be practical, useful, and enjoyable only if they themselves participate in every stage of the process--on planning committees, taking responsibilities for some of the jobs to be done, and so forth. In other words, this is a job for Nisei and Caucasian young people to do together.

As young Nisei and Caucasians work together on this problem, it is helpful to think through rather carefully what information any newcomer to a community needs to have and what we ourselves would welcome if we were going into a new community. For instance, when any newcomer arrives in a community, one of the natural first steps (after having found temporary lodging) is to look up friends or friends of friends or opportunities to make friends in one's own group. This is a basic first step. It is important to remember that the Nisei, just like any group, represents the whole range of educational background, ages, interests, levels of personal development, and so forth. Therefore, no mass or generalized planning will ever meet their interests and needs. Planning must always be done on three levels--large group, small group, and individual.

Remember that any individual's activities are apt to include a number of the following, either in organized settings or in unorganized settings, generally followed through in large groupings, small groupings, and individually, or with a friend: some activities purely social, some around an interest, some religious, some family, some service and citizenship. One's contacts generally include people of all ages, a great variety of interests and backgrounds. No one organization or individual can supply this variety of need and interest for us, but any organization can help make available information and channels in the community through which Nisei can find ways to follow up individual and group desires.

The activities listed on the attached sheets are merely suggestions which might help to start your thinking. As you work together on it, new ideas will occur to you, and remember that no one knows better than the evacuees which kinds of services and activities are most practical and meaningful for them. Therefore, they must participate and take responsibilities at every point.

FIRST STEPSSUGGESTIONS

Page 3

GET THE FACTS

Consult groups in the community who are working on this program. Collect available resource material. Invite Nisei to speak to group. Invite W.R.A. staff to speak. Get W.R.A. movies and show them. Meet and talk to evacuees already in community.

PLANNING COMMITTEE MEETING
(Consisting of evacuees and
Caucasian young people)

Talk over the kind of information about your particular community that newcomers ought to have. The evacuees will know! Plan together the variety of activities that the group wishes to undertake to meet these needs and interests.

EDUCATE OTHER YOUNG PEOPLE

Pass on the facts to other young people. Ask evacuees to help plan an interesting educational meeting. Show movies. Have evacuee speakers. Use evacuee talents. Is there a Nisei artist, musician, dancer? Make it really entertaining, as well as factual.

* * * * *

INTEREST OR NEEDTYPE OF SERVICE OR ACTIVITYREMARKS

HOUSING

Finding available vacancies in the various sections of the city represented by members.

Preparation and training necessary. Clear with W.R.A. or church committee.

Furniture

Collect information on new and second-hand furniture stores.

Customs, etc.

Hints on living in this town. Hints on apartment living. Hints on furnishing inexpensively and attractively. Information and addresses of utilities, etc.

Get ideas from interior decorator.

GETTING TO KNOW THE CITY

Collect essential information and mimeograph handbook.

| <u>INTEREST OR NEED</u> | <u>TYPE OF SERVICE OR ACTIVITY</u> | <u>REMARKS</u> |
|---|---|--|
| Transportation Restaurants Post Office Banks Laundries Stores Libraries Churches Community Organizations Amusements Customs, etc. | Organize small sightseeing trips, ending up at some event. Make follow-up dates to go to movies, to church, window shopping, bowling, library, dinner, etc. Make available maps of the city. | |
| SOCIAL NEEDS & INTERESTS | Invite large number to large party. Plan mass events and small group events. | NEVER HAVE ONE EVENT THAT DOES NOT LEAD TO OTHERS. |
| Large Group | Sit around small tables. Discover interests. Provide pencil and paper for guests to write down names, addresses, etc. Announce coming events in organization, in other organizations, and in community. Invite people to sign up if interested. Have someone follow through, make dates to go together. Mimeo lists of events with details. Collect information on interests of Caucasians; Announce, anybody interested in basketball see Jack in this corner, -- in art, bowling, etc. Get Nisei on committee to take initiative with shy ones and relate them to others. Dances, lectures, musical programs, etc. | PEOPLE DON'T GET WELL ACQUAINTED in large groups. Use these events as channels through which they get used to meeting people, get a chance to look each other over, discover mores and levels and interests. Give out information and make possible the smaller group follow up. |
| Small Group | Invite people to small group socials,-- suppers, card parties, in organizations, in church, or in homes. Plan outings and trips - hikes, walks, visits to museum, theatre party. Invite them to join Hobby Groups. Collect information about Hobby Groups in neighborhood or city. Mimeo and circulate. Clear with leaders of | |
| Sports Art Music Outdoor Dancing Theatre | | |

INTEREST OR NEEDTYPE OF SERVICE OR ACTIVITYREMARKS

Page 5

Homemaking
Crafts

organization where facilities are available.
Have them meet leaders, as well as membership so they can return by themselves.

Get balance between quiet and active activities, between person and interest-centered activities, between personal and impersonal.

Individual

Invite for supper or lunch, at home or outside.
Call up to go to movies or to some event.
ACCEPT invitations!

Good neighbor approach.
"New kid on the block" approach.
Casual---friendly.
"Some of us are going to ----.
Want to come? Bring some friends."
Discover interests. Follow through. Get information, or get it together.

Special study or
hobby class

People often find congenial friends through study classes---arty class, auto mechanic school, steno school, tailoring course, etc.
Be prepared to refer people to sources of information or to activity.

HAVE BIG BULLETIN BOARD. INFORMATION LITERATURE TABLE.

REMINDER: Nisei are a part of all this so that Nisei, as well as Caucasian, are welcoming and helping new Nisei to get acquainted.

Use Nisei talent and skills just as much as Caucasian when ability is equal or better.

How to help the evacuees in the Relocation Centers

| What to do | How to do it | Remarks |
|--|---|---|
| Become a "Pen Pal" | Address your letter to "Dear Friend". Send it in care of the Principal of the Relocation Center High School, or to the Director of Adult Education, depending upon your own age. | State your age, tell of your interests, school and church activities. Describe life in your community. |
| Send gifts, such as: | | |
| Books. Source books Magazines Games Sports equipment Stationery of all kinds Knitting materials Clothing materials | Reading material should be sent to the Center Library. Games, sport equipment, knitting and clothing material to the Director of the Community Services of the Center. Stationery to the High School. | First write to the Center Library, the Principal of a Center High School, or to the Director of Community Services, and find out what is most needed. This can best be done if a group got together and raised money together. |

Keep the correspondence going steadily.

List of Relocation Centers

| Name of Center | Address | Remarks |
|----------------------------------|--------------------------------------|---|
| Gila River Relocation Center | Rivers, Arizona | <p>In each Center there are the following activities:</p> <p>Center Administration</p> <p>Community Service</p> <p>Social Service</p> <p>Kindergarten</p> <p>Grammar School</p> <p>High School</p> <p>Adult Education Program</p> <p>Library</p> <p>Christian Church</p> <p>Y.M.C.A.</p> <p>Y.W.C.A.</p> <p>Girl Scouts</p> <p>Boy Scouts</p> <p>Buddhist Church</p> <p>Relocation Council</p> <p>Hospital</p> <p>Reports Section</p> |
| Colorado River Relocation Center | Poston, Arizona | |
| Manzanar Relocation Center | Manzanar, California | |
| Central Utah Relocation Center | Topaz, Utah | |
| Minidoka Relocation Center | Hunt, Idaho | |
| Heart Mountain Relocation Center | Heart Mountain, Wyoming | |
| Ganada Relocation Center | Amache, Colorado | |
| Rohwer Relocation Center | McGehee, Arkansas | |
| Jerome Relocation Center | Denson Branch, Dermott, Arkansas. | |

Planning Resettlement of Japanese Americans

Exiles in Their Native Land . . .

70,000 American-born citizens whose only crime is their racial visibility have been forcibly removed from their homes and deprived of their freedom. They are living behind barbed wire, exiles in their native land.

THE COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

sponsored jointly by

The Federal Council of the Churches of Christ in America
and 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.

July, 1943

The Total Evacuation

For the first time in American history the Government has evacuated all members of one racial group from their places of permanent settlement on the Pacific Coast to designated and confined areas. Of the 110,000 persons thus affected, 70,000 are American citizens. They are exiles in their native land.

In the fifteen months since the evacuation, there has been time to consider the implications of the evacuation for all minorities. A dangerous precedent has been established, and "to many citizens of alien parentage in this country it has come as a profound shock that almost overnight thousands of persons have discovered that their citizenship no longer stands between them and the treatment accorded to any enemy alien within our borders in time of war." (Congressional Committee on Defense Migration report, May 1942)

Resettlement

There is no question that resettlement is the only solution of this problem. The responsible government authority is bending every effort to relocate these people in different communities throughout the country. The return to normal society of the people of Japanese ancestry now detained behind barbed wire is closely tied up with the ideals which we as a nation are fighting for: a fair, free America, with justice and liberty for all.

A statement of the War Relocation Authority, a civilian agency appointed by the President, reads in part as follows:

"The relocation of these people—both citizens and aliens whose records indicate that they would not endanger the security of the country—in normal communities where they may enjoy the full benefits of American justice, is a national problem deserving the thoughtful consideration of every person who believes in American principles. All together, the Japanese American population evacuated from the West Coast comprises less than one-tenth of one percent of our total population. Dispersed throughout the interior of the country, only a few families to any one community, they should be able, with their wide diversity of skills, to contribute notably to the civilian and war-time needs of the Nation.

"Both the War Department and the Department of Justice have examined and approved the relocation proceedings of the War Relocation Authority, which includes an investigation of each evacuee's previous behavior and attitudes, and a record check by the Federal Bureau of Investigation before leave is granted from a Relocation Center."

The Christian Church is challenged to assume the leadership in repairing the damage to the faith, hope, and courage of the evacuated people. Christians have a special responsibility in helping to solve the problems created by the evacuation. The Government has officially sought our assistance. The evacuees need our help. Will you do your part?

The People

The older evacuees, the aliens, who comprise one-third of the relocation center population, are barred from citizenship by naturalization by our immigration laws, which do not permit Orientals to acquire citizenship, if born outside the United States and territories. They have lived here as "Permanent Residents" under

our laws at least since 1924—the majority of them for three decades or longer.

The Director of the Alien Enemy Control Unit of the Department of Justice has said, "The loyalty of the overwhelming majority of the evacuees (to the United States) has not seriously been questioned by informed persons."

Milton Eisenhower, first director of the W.R.A., told the Tolan Committee that the second generation Americans of Japanese descent who were born in this country "have attended only American schools, with other American children. They have learned the democratic way. They know no other way. Many of them are in the American Army. Most of them can speak no other language but ours. They are thoroughly Americanized."

Joseph Grew, former Ambassador to Japan, states: "These Americans of Japanese origin are to Japan what you and I are to England, Scotland, Ireland, Germany, France and other European countries. They are Americans, but they are also the 'cousins of the New World.' I am proud of my trans-Atlantic cousins, and do not feel myself to be any the less American for that; and I would respect any American of Japanese descent who tried to contribute to our common, free American life those especially good qualities which he may have inherited from his trans-Pacific origin. We in America are in a real sense the apostles of the future; we show the rest of mankind what men of diverse races and cultures can accomplish with a common good will. We Americans, of all races and creeds, fight the evils of despotic and selfish militarism."

But, the parents of many of the Japanese Americans who are serving as OUR soldiers in the South Pacific, Africa, and in the skies over Europe, are now living in the Relocation Centers. Their sons are good enough to fight and die for democracy, but we do not permit the benefits of democracy to be extended to them.

Loyalty cannot develop properly in an atmosphere of fear and discrimination behind barbed wire. It grows best in an atmosphere of freedom and trust.

Suggestions for Action

The War Relocation Authority is opening up work opportunities for the evacuees throughout the country. There is a shortage of competent manpower, and employers are anxious to use their idle skills and minds. But the problem of finding houses in which evacuees might live in the different communities threatens the whole resettlement program. The need for housing is *urgent*. This is true in all the large cities where there is much war work and applies to all newcomers to the community.

The YMCA, the YWCA, and hostels which have been opened under the auspices of the church boards, can provide only temporary residence. The need is for rooms and apartments where evacuees can make themselves at home for a considerable period.

Homes must be found. Will you help provide homes in which the evacuees can live like other citizens? Will you of the churches open your homes, allow them to rent your apartments, to rent or sub-lease your rooms? You may never have rented a room before; will you do so now in this present great need? Will you discuss this matter of housing with your friends and make a list or registry of available rooms and apartments in your community and send that information to this Committee, or to the committee cooperating

on relocation in your city? (For the addresses of local committees and War Relocation Offices, address this Committee.)

Christian Action

Every agency in the Church can participate in the resettlement program. The different organizations and clubs should plan to open up opportunities for social and religious fellowship. Invite the evacuees to participate in the meetings and different functions of the church. Do more than invite them; make them feel welcome. Call for them and bring them with you. Be friendly. A minister in each section of the community might assume the responsibility for directing the evacuees to the proper church and act as the clearing agent for his neighborhood.

Assimilation and Integration

Keep a record of each evacuee coming into your community, his address, church preference, special interests, etc. Set up districts and apportion responsibility for evacuee integration to the churches, the YMCA, and the YWCA in the particular area.

Special attention should be given to the development of a sound program to prevent the formation of a "Little Tokyo" or segregated district in your community. Do not plan large functions for the benefit exclusively of the Japanese Americans. The evacuees coming to your city are eager to find a place in the normal community life. Urge them to participate in the group life of the community. Make them feel they belong.

The evacuees will be lonely; they will need friends and activity. Explore the opportunities for evening classes for training and adult education in your community—folk dancing, and hobby groups, and special interest groups, such as art and music, social clubs, volunteer defense services, etc., so that they may find an outlet for interests outside the job.

The problems of maladjustment can best be handled by a person familiar with good standards in the field of social work. The Social Service Department of the city council of Churches and staff members of Councils of Social Agencies represent latent resources here.

Community Interpretation

This can best be done by informed people able to tell the whole story of the evacuation and resettlement of the people of Japanese ancestry. For current information call upon your nearest WRA office, the national headquarters of the WRA in Washington, or this Committee. Discussions in small church groups, service clubs, and other organizations concerned with current problems will be helpful. A few speakers able to lead public discussions might do much to develop a favorable community attitude toward evacuees.

Organization

If your community is large, it will be best if a committee is organized to explore the possibilities and to make this a community project. Invite ministers, local civic leaders, social workers, YM and YW Secretaries to sit on the committee. There may be one already established in your city. Consult us if you are in doubt.

Functions of Organized Efforts

Functions of organized efforts as well as the nature of any such organization will vary according to each

community situation, but the main tasks may be stated as follows:

1. Housing
2. Planning for assimilation and integration of evacuees into the community.
3. Public relations (locally)
4. Emergency care
5. Christian fellowship
6. Record-keeping (including correspondence with WRA and national cooperating agencies.)

Talking Points

If you need informative reinforcement for the statement that resettlement is a great challenge to our concepts of Christianity and democracy, we suggest the following to support the justice of resettlement efforts:

1. Two-thirds of the evacuees of the total 110,000 who have been in Relocation Centers are American citizens—fellow American citizens! Their parents have lived and worked in America for thirty or more years. They have been law-abiding and thrifty.
2. Their brothers, husbands, and sweethearts, are in the United States Army, Navy, and Marine Corps fighting the war. There are over 8000 Americans of Japanese descent wearing American uniforms. Another 5000 have recently been recruited.
3. The great majority of Japanese Americans are loyal to the United States. This is not propaganda. The majority of them, when the order for evacuation was announced, said in a true patriotic spirit that they would take it and bear it as their duty and sacrifice for the cause of their country. We doubt if any other racial group would have taken such tremendous physical and mental discomfort as gracefully as did these citizens.
4. Among the letters and affidavits quoted in the Tolan Report (Fourth Interim Report, pp. 48-58) are found the following quotations:
 - a. "The War Department has received no information of sabotage committed by Japanese during the attack on Pearl Harbor." (Henry L. Stimson, Secretary of War, March 30)
 - b. "Mr. John Edgar Hoover, Director of the Federal Bureau of Investigation, has advised me there was no sabotage committed there (in Hawaii) prior to December 7, on December 7, or subsequent to that time." (James Rowe, Jr., Assistant to the Attorney General, April 20, 1942)
 - c. "... There were no acts of sabotage committed in the City and County of Honolulu December 7, nor have there been acts of sabotage reported to the Police Department since that date." (Honolulu Chief of Police, Gabrielson)
 - d. "You can say, without fear of contradiction, that there has not been a single act of sabotage." (Chief Agent, Hawaii, Federal Bureau of Investigation to Blake Clarke, summer of 1942)
5. The criminal record of Japanese on the West Coast is the lowest of any racial group.
6. They have generously contributed to community philanthropic enterprises and to National Defense Bond sales. Public relief of persons of Japanese descent has been uniformly nil. Their pride in

self-support has been sorely hurt by dependence resulting from this evacuation.

7. The intellectual and educational standards of the Japanese Americans are among the highest of any racial unit in the country. Their Americanization has been more complete than that of most national groups in two generations. They speak English fluently, and Japanese little—if at all.
8. Japanese Americans who are released from the centers have been educated in our American schools. They have been reared according to American standards; they act and think as Americans.
9. Our great concern now is that the long inactivity of these desirable people will reduce their skills, and that forced segregation from normal life will have an un-American and un-Christian influence upon them.
10. We should not now, by our deliberate action, add to the flames of propaganda within Japan, and throughout Asia and Africa, against us and against the white man in general.
11. Relocation Centers are undesirable. Mr. Dillon S. Myer, Director of the WRA, states: "After many months of operating Relocation Centers, the War Relocation Authority is convinced that they are undesirable institutions and should be removed from the American scene as soon as possible. Life in a Relocation Center is an unnatural and un-American sort of life. Keep in mind that the evacuees were charged with nothing except having Japanese ancestors; yet the very fact of their confinement in Relocation Centers fosters suspicion of their loyalties and adds to their discouragement. It has added weight to the contentions of the enemy that we are fighting a race war: That this nation preaches democracy and practices racial discrimination. Many of the evacuees are now living in Japanese communities for the first time, and the small group of pro-Japanese which entered the Relocation Centers has gained converts." (Office of War Information Release, May 14, 1943)

Let Us Go Full Speed Ahead!

7,000 evacuees have already been resettled throughout the country, many employed in defense plants, manufacturing bombs and aircraft. The United States Map Service employs twenty-four Japanese and Japanese Americans in one middle western city.

In the fall of 1942, 10,000 evacuees were employed in the beet fields in the west and saved enough sugar to supply 10,000,000 people with their annual sugar needs.

The Government is already over-taxed with the care of the evacuees. The cooperation of our citizens will relieve the Government materially and present a humane solution of the problems of individuals who are deprived of their citizenship rights temporarily.

Here is indeed a concrete Christian enterprise which is at the same time democratic and, in the best sense of the term, American.

Address all correspondence to

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