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## Report No. 7

A Report to the Brethren Service Committee on the  
Brethren Relocation Hostel  
March 18, 1943

Early in February when it seemed certain that a Brethren Hostel would be established in Chicago a memorandum was sent to Mr. Walter Heath, head of the Manzanar Relocation Office, explaining the hostel and how and by whom it would be operated. We also selected twelve individuals who had been cleared by the F.B.I. and asked that their indefinite leaves be requested from Washington D.C. Knowing how long it takes to secure indefinite leaves and in order to have arrangements made so that others might come to Chicago as soon as the hostel had room, we submitted a second list to be cleared by the F.B.I. and receive indefinite leaves.

The individuals on both of these lists were called together in our home where we discussed informally with them the things which they should do before they left camp, proper conduct and attitudes during the trip, the seminary and their conduct therein, and the role of the hostel in general. This discussion and various suggestions which were made were well received. We had designed a simple application blank, which we had these individuals fill out as a matter of course. All applicants since that time have filled out duplicate copies so that one may be kept in the center and one sent to Chicago.

Strangely enough, the first indefinite leaves which came through were for seven people on the second list. Since everyone was anxious to get to Chicago and since it seemed better for us to go out of camp in small groups, we arranged for travel permits for these individuals to go through the evacuated area. We left Manzanar on March 4 and arrived in Chicago on Sunday, March 7, which marked the official opening of the hostel. I accompanied the group which was made up of two boys and one girl. When I arrived in Chicago there were already two boys, from the Jerome Center in Arkansas, at the seminary who came through arrangements made by Mr. Thomas Temple. On Monday two girls and one boy arrived; one of these girls only stayed a few days and went on to Washington D.C. to work. On Wednesday, March 10, five more boys came from Manzanar. A second group, consisting of a young couple and five men, came from Jerome on March 11. During last weekend two more men arrived, one from Manzanar and one from Jerome. Today three girls came from Manzanar. The total number entering the hostel to date is twenty-five. This does not include Mr. Temple and his group. Twelve of our hostellers have now made other housing arrangements.

It has been comparatively easy to find employment. Four people left the hostel before they secured employment, but thirteen have found jobs. We have not acted as an employment agency, but have referred individuals to the W.R.A., American Friends Service Committee Office, United States Employment Service and Mr. Temple. The real problem seems to be housing. This is not insurmountable, but is more difficult than finding jobs.

When individuals arrive at the hostel, we try to make them feel at home at Bethany and in Chicago; suggestions are made as to the best ways to get around Chicago and how and where to find employment. We try to help them solve any problems they may have or confront. There is a great adjustment which each individual has to make and it is not an easy thing to do.



Recently the W.R.A. has started a new procedure and now it should be easier to have individuals released from the relocation centers. If a person has his F.B.I. clearance and a job or an invitation to a hostel through one of the relocation offices, the project director may issue his indefinite leave rather than secure it from Washington. This makes it necessary for Mr. Shirrell to request the project director to release the people we select, but he is very glad to do this and it should be much quicker than waiting for Warshington.

Since I left Manzanar, Ralph has been visiting the Tule Lake Project and is now at Poston, Arizona. He expects to visit two other centers--Gila River, Arizona and Granada, Colorado and then come to Chicago. His main objectives in visiting these centers are to explain the hostel idea, get recruits for the Brethren Hostel, and find someone to represent the hostel and select hostellers. Ralph says he has never spent a fuller two and one-half days in his life than he spent at Tule Lake. He spoke to the Student Christian Association, a group of Japanese teachers, the entire Relocation Staff, a psychology class, the Christian ministers, men working in the Co-ops, and a public meeting. He also interviewed the project director, various administrative heads of departments, and some forty interested individuals. Ralph gave memorandums, explaining the hostel and procedures, to the leave officer, Mr. Huycke, the project director, Mr. Harvey M. Coverley, and the representatives of the Brethren Hostel, Mr. and Mrs. Ed Ritter.

Ralph has given memorandums to the corresponding officials at Manzanar--copies of which I am enclosing.

Perhaps a few facts about Mr. Thomas Temple and the group which came in January would be in order. Mr. Temple, who previously had been in charge of Community Services in Manzanar, was interested in establishing a hostel in Chicago and left Manzanar with a group of thirteen Japanese January 10 arriving in Chicago the following Wednesday. Arrangements were made for them to stay at Bethany and the school decided to not make any charge for the use of the rooms. A collection was taken in chapel and contributions were made up to approximately \$67.00. About \$16.00 of this was used for meals which they ate in the dinning club. Many families in Bethany entertained them for meals and they were made to feel at home. The majority of the group stayed here about two weeks. At the present time all have work.

This is a brief summary of our activities up to the present time.

Sincerely yours,

Mrs. Ralph Smeltzer



*Church of the Brethren*  
BRETHREN RELOCATION HOSTEL



Administered by  
Brethren Service Committee  
of the  
Church of the Brethren

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

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

August 7, 1943

OUTLINE OF A YEAR'S PROGRAM IN RELOCATION FOR THE B. S. C.

Begin now and  
continuous

A. Publicity and promotion

1. Reporting general information on the Hostel and the resettlement program. Reporting human interest stories.

- a. Gospel Messenger, Our Young People, a Hostel pamphlet, etc.

2. Promotional and Informative

Now to city pastors  
in resettlement areas.  
To other areas as  
needed.

- a. A special confidential bulletin to mid-west district and regional representatives and pastors in resettlement communities.

1. A supplement to the pamphlets entitled Planning Resettlement of Japanese-Americans printed by the Federal Council Resettlement Committee. It would include: a challenge to the Church, additional and more specific suggestions regarding action, Christian action, assimilation and integration, community interpretation, organizing the congregation and the local community, etc.

On week-ends be-  
ginning now.

3. Speaking

- a. Lectures, illustrated if possible, accompanied by a young outstanding Japanese American.

B. Agricultural, family promotion.

Begin at once.  
August & September

- a. Taking an experienced first generation Japanese American with me to visit Brethren farm communities.

1. Look at farms, write up descriptions of opportunities, investigate public opinion. Prepare the community for reception of the resettlers, point out the difficulties involved, and prepare ourselves to present the opportunities to the relocatees.
  2. Investigate the possibilities of cooperative farm arrangements.

Central Offices

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



September and  
October

- b. Accompany the Japanese American in a visit to various Relocation Centers.
  - 1. Interview individual farmers who qualify for the employment opportunities.
  - 2. Have the whole family move directly to the farm.
  - 3. Have the whole family move to the Chicago Hostel and the head to investigate from there.
  - 4. Have the family head go out on short term leave, look over farm, and go back to center to get family.

Begin now and

continue according  
to needs and areas.  
Emphasize in Novem-  
ber when agricul-  
tural promotion  
over.

c. City single and family promotion.

- a. Small hostels -----operated by Brethren or F.I.O.R. groups.
- b. Hospitality homes

D. Chicago Hostel Assistance

Needed now and  
continuous.

- a. Publicity concerning it -- articles and a Hostel pamphlet.
- b. Suggestions as to how the brotherhood can assist.

Begin now & continue  
September

- 1. Donating food, canning food.
- 2. Donating furniture.
- 3. Giving teas and other recreation--entertainment.

Begin now & continue  
Needed now and  
continue.

- c. Additional full-time and part-time staff assistance.



# A REPORT OF MY CONVERSATION

with

DILLON S. MYER

Washington, D.C.  
September 18, 1943

1. I stated our need for additional Hostel personnel.
2. I stated that I felt that the job of the private agencies to be that of counselling and integration primarily; that the W.R.A. should take care of housing and employment primarily. He agreed that this division of responsibility was his own opinion, too.
3. Concerning counselling, we agreed that if necessary, the W.R.A. should employ experienced counsellors and social workers to work through its offices. Mr. Myer stated that the W.R.A. was to get other agencies to do everything possible and that what was not done by the other agencies, it would have to do. Therefore, if the relocation program was endangered by not having adequate counselling or by not having proper integration, the W.R.A. would go into these areas of activity. He hoped, however, that it would not. In fact, he said that the W.R.A. did not want to do anything except what it absolutely had to do. "The W.R.A.?" he said, "is a temporary emergency organization and not a permanent one." In order to prevent its taking on any permanent atmosphere, he hoped that it could avoid performing any services such as counselling or integration which might involve more permanent work. "The purpose of the W.R.A.," he said, "is to work itself out of a job as quickly as possible."
4. Concerning housing, Myer said that the Chicago office's major emphasis should be in that direction and that staff assignments should be in that direction. My suggestion of having two or three housing spotters cruising about sections of the city reporting vacancies to a clearing office in the W.R.A. office seemed to meet with his approval.
5. I reported to him that Mr. Shirrell would not send telegrams to Manzanar, Poston, and Gila requesting five Hostellers a week because he had been given instructions to give priority to Minidoka, Granada, and Topaz, and to send all job offers there. I asked if this were true. He replied, "Absolutely not; the only Project that has been given any priorities at all was Tule Lake." He said he would send a telegram to Mr. Shirrell to clear up this misunderstanding. (Upon checking with Elmer Shirrell after my return, I discovered that Mr. Myer had invoked such priority arrangements in a directive to Mr. Shirrell, which he had forgotten about apparently. However, a recent telegram since my visit has revoked the original directive.)
6. I told Mr. Myer of my interest in farm and family relocation. He said any leadership or experiment that the Church of the Brethren could do would be greatly appreciated by him. I asked if short-term leave money could be made available for this purpose. He said, "Yes, the W.R.A. is working on a plan for such financial assistance."



He mentioned the various experimental enterprises now being talked about including the cooperative farm enterprise from Tule Lake.

7. I asked him about the future of relocation in Chicago. He said that relocation to Chicago would not be emphasized any longer. However, people will continue to relocate to Chicago without urging them. He thought it was time to begin to taper off. More emphasis, he said, will be placed upon relocation to smaller surrounding communities such as Rockford, Madison, etc. He said that Lawrence, Kansas, was an ideal community to relocate to because of the balance between jobs, housing, educational opportunities, and public sentiment. As far as the continuation of the Hostel is concerned, he thought the hostels in Chicago should continue for six months or a year. Hostels will continue to be needed in some of the other large cities where relocation will continue. There is not the urgency for hostels now as there was. Hospitality arrangements can certainly be used in many of the smaller communities to which people are relocating.

8. I explained to Mr. Myer the integration program of the Church Federation in Chicago. I gave him copies of the plan and our recommendations to the New York meeting, the welcoming letters to evacuees in Chicago, the counselling bulletin to Caucasian minister-counsellors, and a set of instructions and procedures regarding the Brethren Relocation Hostel. I told him of the integration and personnel needs of the other cities such as Cincinnati, Detroit, and Cleveland.

9. I reported to him of the September 17 conference, describing the decision of the Home Missions Council Committee. I emphasized the Committee's decision to send an investigator to various communities to investigate the need for both Caucasian and evacuee leadership and personnel for the integration program.

10. He discussed the need and desirability for local community committees to assist the W.R.A. in relocation work. I pointed out that Elmer Shirrell was reluctant to have his men organize such committees because of their fear of not being able to control them. Although in one city, such a committee has created some difficulty, I felt that the organization of such committees in all possible communities was not only desirable but absolutely necessary if permanent successful relocation was to result. After all, I said, the Caucasian leaders of each community must live with the evacuees the rest of their lives. This is not an emergency program from their point of view and if the W.R.A. is going to be fair to such communities, it must place considerable responsibility in the hands of the local communities if satisfying adjustments and integration are to come about.

Our conversation was pleasant and constructive. Mr. Myer took notes on all the points I raised in order to discuss them with other members of his staff. He said he appreciated what we were doing in relocation, and our suggestions. I asked him to feel free to discuss our program with us at any time.

Signed,  
RALPH E. SELLTZER



## Report No. 9

### REPORT OF THE BRETHREN RELOCATION HOSTEL November 1, 1943.

SERVICE IT IS RENDERING: Selecting and preparing applicants at relocation centers for relocation, (2) Having travelers' Aid meet hostellers at trains, (3) Providing food and lodging, (4) Storing and handling baggage, (5) Guidance in adjusting to hostel and city life, (6) Assisting in securing employment and permanent homes, (7) Regular personal counselling concerning jobs, housing, personal problems, (8) Regular group counselling concerning avocational, social integration and vocational problems, (9) Providing recreational and social activities, (10) Following up hostellers by visits and correspondence, (11) Placing resettlers in contact with community groups.

PERIOD AND PLACES OF OPERATION: Experimental group to Bethany January 14, 1943. Operated in conjunction with Bethany from March 1 to Sept. 1, then moved to 6118 N. Sheridan Road. Now occupying large 13-room home, leased to May 1, 1944 with one year's option. Capacity 39 including staff.

METHOD OF OPERATION: Cooperative living. Women's floor, men's floor, family rooms. Charge of \$1.00 per day per hosteller until job secured, then raises to \$1.50; children under 10, 50¢ and 75¢ respectively. Personal and financial record kept on each hosteller.

STAFF: Ralph Smeltzer, Director; handles above services 1,8,10,11, plus correspondence, publicity and public, government and church relations; Mary Smeltzer, manager and counsellor; handles above services 3,5,6,7,9, plus bookkeeping and general managing. Virginia Asala, secretary: handles services 2 and 4, plus acting as receptionist, typist, stenographer, interpreter, and keeping records. Shizume Akinaga is dietician, buyer and cook. From August 8 to October 25, Harriet Yarrow Congregationalist and former relocation center teacher, lived at hostel and did large share of counselling for her maintenance. Myra Hartog, a Quaker girl, assisted with the social and recreational program from August 13 to September 7. Young people from the Elgin Church have volunteered their services nine Saturday afternoons. Lowene Stone donated 24 hours of secretarial work. For ten weeks, May 15-July 24, Ralph Smeltzer assisted the Chicago Church Federation half time in organizing and setting up the present "United Ministry to Evacuees and Integration" program through the churches, "Y's", and the parks; During 7 of these 10 weeks, unfortunately Mary Smeltzer was ill and unable to take care of her duties.

A BRETHREN HOSTEL STUDY: by Frank Miyamoto, University of California for the period of March 1 to August 25, indicates the following interesting statistics:

- Median age of hostellers - 22.6 years
- Sex ratio 165 males to 100 females
- Median number days between arrival at hostel and securing employment 71.3 days
- Median wage being earned - 29.62 per person per week
- Median rent being paid - \$4.50 per person per week.

PRESENT TRENDS APPEAR TO BE: (1) Fewer hostellers, (2) Median age increasing, (3) more females, (4) Median wage increasing.



PRESENT PROBLEMS: (1) Increasing relocation and keeping hostel full  
(2) Integrating resettlers into normal American society (3) Getting  
across to hosteler the ideals and motivations of the B.S.C. (4) Obtaining  
farms for the relocation of fram families, (5) Obtaining additional  
hostel staff members to maintain the hostel services.



Report No. 9  
FINANCIAL REPORT  
March 7 to November 1, 1943

INCOME

Hostelers paid to Bethany . . . . .	\$2060.41	
Hostelers contributed to B.S.C. . . . .	331.40	
Other contributions	105.09	
Telephone calls, misc.	22.61	
Hostelers Dining Club at Bethany . . . . .	1755.67	
Hostelers and meals in New Hostel . . . . .	1402.49	
B.S.C. Expense Accounts	690.56	*
B.S.C. Working balance	100.00	*
Total	\$6468.23	

EXPENSES

Bethany for hostellers . .	\$2060.41	
Travel . . . . .	386.74	
Telephone, office, misc. . .	693.95	
Bethany Dining Club . . .	2027.21	
and all food expense		
Household Expense . . . .	500.93	
(new hostel)		
B.S.C. . . . .	300.00	*
Deposit on furniture . . .	150.00	*
Total	\$6119.24	

(\* Denotes items not included in statement below)

BALANCE \$348.99

Month	Host- elers	Total H. days	Av. H. per day	Av. stay of H.	Total Meals	Food cost per day per H.	Income	Debit
Before March	21							
March	55	340	13.6	8.5			\$117.50	\$ 174.97
April	99	863	28.76	9.5			633.48	479.57
May	59	766	24.7	12.6			348.25	412.49
June	88	1002	33.4	9.3	1950	\$ .405	769.07	898.13
July	73	876	28.25	12.0	1714	.512	1030.19	960.36
August	83	1065	34.35	21.4	2150	.474	1146.35	1095.43
Sept.	55	590	19.66	8.0	1384	.689	876.60	972.85
October	54	567	18.3		1468	.531	756.23	675.44
TOTAL	587	6069			8666		\$5677.67	\$5669.24
AVERAGE	70.75	758.6	25.125	11.6	1733.2	\$.522		

Of the \$5000 allocated for one year for the hostel, \$3271.83 had been spent by October 1 for directors' salary, furniture for the new hostel, rent and overhead at Bethany, and expense accounts.

On September 3, 498 gallons of fruit and vegetables were delivered at the hostel by the B.S.C. truck. We used this very conservatively in September but liberally in October. Up to November 1, we used approximately 130 pounds of fresh vegetables, additional canned goods and eggs. These have made it possible to cut our food expenses.



A SUGGESTED PROGRAM FOR THE "Y'S"  
THAT WILL ASSIST WEST COAST EVACUEE-RESETTLERS  
IN THEIR PERSONAL AND SOCIAL ADJUSTMENT

I. PERSONAL COUNSELLING.

- A. A well-qualified counsellor should be appointed to counsel with the evacuees in each of the Y's located in the areas where numerous resettlers are living. Those who are living at the Y should be counselled regularly. Those who stayed at the Y and are now living in the neighborhood should be followed up with as much regular counselling as possible.
- B. The attached bulletin gives valuable information concerning the resettlers in Chicago, our task in helping them and valuable counselling suggestions. A copy of the material should be placed in the hands of each Y counsellor for his guidance.
- C. Mr. Enyeart has suggested that the following persons be used as evacuee counsellors in their local Y.M.C.A.'s:

R. A. Maske, Division Street  
Max Levy, North Avenue-Laraabee  
August Bonhivert, Jawson  
Merrill Enyeart, Central  
Max Wilcockson, Hyde Park  
F.W. Mc Kenzie, Y Hotel

Other YMCA's where such counsellors are needed are: Sears-Roebuck, Duncan and Lincoln-Belmont.

II. GROUP COUNSELLING.

- A. Regular weekly group discussion counselling is greatly needed. Topics which need to be discussed are: Getting a job, meeting discrimination, relations with employers and other employees, quitting jobs, finding a place to live, making ends meet, rental regulations, making Caucasian friends, getting into regular Caucasian social groups, becoming integrated into the community, relations with the public, etc. Attached are sample outlines for two such discussions. These outlines are being used each week at the Hostels.

III.

THE INTEGRATION TASK.

Integrating evacuee-resettlers into the normal on-going Y clubs and social groups is of utmost importance. They should be admitted to membership upon an equal basis as any new-comer is admitted. As the "Facts About the American Evacuees in Chicago" indicates, "Because they are timid, bashful, lonesome, and fearful, they must not only receive invitations, but must be called upon and taken by Caucasians to Caucasian functions."

IV. TEMPORARY HOUSING

The Y's should continue the splendid job of providing temporary housing to newly arrived resettlers. The temporary nature of this housing should be continually emphasized to such residents. Through the personal counselling program, they may be strongly, but tactfully encouraged to secure permanent residence facilities outside of the Y's. The average stay at the relocation hostels are from eight to ten days.

V. PROVIDING EMPLOYMENT.



The Y's should continue to provide employment wherever possible. There is a large untouched talent reserve among nisei which the Y's have not yet exploited. Because of relocation, many experienced Y leaders are available. They should be brought into the on-going Y program upon an unsegregated basis.

In this connection, I would like to recommend that the YMCA place upon its City-wide staff a capable nisei, experienced in Y work, who would organize, provide the leadership, and correlate the integration activities in and among the Y's throughout the City. It might be wise to organize a City-wide Y committee to assist and give support to such a person and such a program. Both the Chicago Church Federation and the YWCA have such a plan functioning. It seems almost necessary and very wise for the YMCA to set up such an emergency program. It would give the City a more well-rounded and concentrated attack upon a very serious social problem.



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CONFIDENTIAL

REPORT OF VISITS TO THE ARIZONA RELOCATION CENTERS

TO: Brethren Service Committee,  
Relocation Hostel Directors, and Others

FROM: Ralph E. Saeltzer  
March 28, 1944

The last week in February I spent in visiting the Jerome and Rohwer Relocation Centers in Arkansas, spending three and one-half days at each camp. I went for three reasons: first, to try to improve the hostel representation at the camps; second, to encourage resettlement to other areas than Chicago; and third, to interview farmers and discuss with them improved methods of farm resettlement.

Much of my first day at Jerome was spent with Arthur and Kate Brinton of the Cincinnati Hostel, who were just completing a two weeks visit of Jerome and Rohwer. I appreciated their observations concerning the two camps and their suggestions as to hostel representation at the camps.

After the day's discussion with the Brintons, and with William Love, the Relocation Program Officer and others, it was quite unanimous that Miss Ellen Noguchi, Executive Secretary of the Relocation Planning Commission, was the logical choice for hostel correspondent. She is alert, capable, and efficient. In addition, she possesses a keen desire to assist in the hostel program. Aside from being an active member and leader of the Young Buddhist Association, she is well-known among most camp circles.

We all agreed ~~also~~ that the Relocation Planning Commission was the natural camp body to accept responsibility for promoting relocation via the hostels. It accepted this responsibility on Friday morning, February 28, when we had a lengthy discussion of the hostel program with it and the relocation staff.

The members of the Relocation Planning Commission are: Messrs. Jisaburo Kasai, Fumaji Sasaki, Masao Itano, Suyanitsu Hoshizaki, Kenichi Inamoto, Keichi Kamikawa, Henry T. Ishino, Shigeichi Kube, Kaezu Kamikawa, Katsujiko Isari, Sam Sano, Yasuichi Henni, Harold Ouchida, Joseph Araki, Harry Mireman; Messdames. Michio Toshiyuki, San Matsunoto, Sada Murayama; Reverends Tatsuo Sakaguchi, Shinpei Kanow, Gyodo Kono, Hisajiro Himeura; Dr. Joe D. Sasaki.

The day after I arrived at Jerome, it was announced that the camp would close at the end of June, and that all residents who had not relocated by June 1 would be transferred to other camps. This fact had been rumored for some time so there was little surprise among the residents. Most distressed were some young men who were afraid they would be inducted into the armed forces just before their aged parents or dependent families would be transferred. It is hoped that these boys will ask their draft boards to take their possible hardships into consideration. Mr. Walton, Assistant Project Director, assured me that he would help verify hardship cases to the draft boards.

Since relocation from Jerome is to stop in two months, all hostels should give priority to Jerome applicants. As many should be encouraged



to relocate as possible since all residents have to move anyway.

Other groups with whom I met were the Black Managers, Community Council, Young Buddhists Association Directors, Junior League of the YWCA, Christian Ministers, and the welfare department staff. I was impressed at Jerome, as in all the centers, by the enthusiasm with which groups receive a visitor who brings news from the outside. Black Managers groups especially always seem to appreciate facts concerning jobs, housing, assimilation, and the trends of relocation.

The highest tribute to the Churches' aid in resettlement which I have ever heard came from Mr. Whitaker, Jerome Project Director. He spontaneously explained that: "Resettlement would have been impossible if the Churches had not stepped in. We mustn't forget that fact. He never believed that resettlement could take place until the churches through their hostels and other assistance proved that it was possible. The Church is in a peculiar position to aid this program. It can speak out what is right and change public opinion when the government and the other agencies fear to speak. I am amazed, so, how the Churches have cooperated on this thing. They haven't let their divergent religious views separate them as we thought would happen. Again, I want to thank the Churches for making resettlement possible. We haven't given them enough credit."

At both Jerome and Mohver, I found inadequate relocation staffs. Mohver, especially, seemed to lack organization and direction. Here there was no group promoting relocation and seemingly little enthusiasm for resettlement. Houston, the Relocation Program Officer, indicated very little interest in hostels. Joseph Hunter, our hostel correspondent and assistant Project Director, and I pressed Houston as far as we dared for help in referring residents about the hostels and in getting resettlers to them. However, we got nowhere. Rather than make an issue of it with Mr. Johnston, Project Director, Hunter agreed to increase the assistance he has been giving to the relocation and to the Hostel program.

Mr. Hunter has a splendid, sympathetic, and generous character. Because of his long background as a missionary in Japan, and his human understanding, he is far superior to most F.R.A. personnel. Although his time is limited, he will serve the hostels faithfully until he can secure other qualified personnel to assume the hostel responsibilities. Without any cooperation from the relocation office, Hunter and I were temporarily discouraged from trying to set up a hostel committee.

In spite of the discouraging influences among both the residents and the staff, I met with several groups and attempted to stimulate thought in regard to overcoming the obstacles of resettlement. I met with the Community Council, its Committee on the Study of Relocation Problems, the Christian ministers, Black Managers, Young Peoples' Fellowship, and Dr. Hunter's Community Management Division.

Definite progress was made. One significant outcome was the undertaking by Dr. Griswold, Adult Education head, to prepare an illustrated folder for resettlers on "Do's" and "Don't's, When You Resettle".

The second purpose of my visit was to encourage resettlement to cities other than Chicago. In speaking of the residents about Chicago, I stated that more than twice as many resettlers had settled



in Chicago as any other city; that at the present time, we estimated about 4000 were here. I pointed out that many of these resettlers had not been assimilated rapidly enough; and so that if this condition continued we might experience adverse public relations in Chicago as Denver and Salt Lake City are experiencing. I frankly stated that we do not want any "Little Tokio's" in Chicago.

I encouraged prospective resettlers to consider relocating to other cities rather than to Chicago. In this connection, I mentioned specifically about ten other favorable resettlement areas. I frankly stated that it might be a little more difficult for persons to relocate in these cities at first, but that it would be more satisfactory in the end.

In discussing the Chicago situation, I pointed out that although Chicago has the strongest assimilation program of any city, this program is not strong enough to integrate resettlers if they continue to come at the rate of fifty to one hundred a week. If this assimilation program fails for this reason and community objections arise, it is conceivable that relocation to Chicago might have to stop altogether, as is true of Denver and Salt Lake City. In order to avoid such a saturation situation, I urged that relocation to Chicago be discouraged temporarily. If the integration program is then given a chance to catch up with the relocation program, it is my hope that relocation to Chicago might continue satisfactorily for a long time to come rather than having to stop because the saturation point had been reached.

The general response to this point of view by both staff members and resettlers seemed to be, "We've been wondering for some time if that might not be true because so many have been going to Chicago." Most everyone agreed that prospective resettlers should be urged to relocate to other places than Chicago, even though it might be a little more difficult at first.

My third objective is going to the Arkansas camps and to interview farmers and to discuss improved methods of farm relocation. Both camps contain a high percentage of farmers. From my discussions and interviews, I came to the following general conclusions:

1. Most of the farmers, especially at Jerome, not only want to but insist on operating their farms.
2. Many of the farmers, especially at Jerome, want to operate large farms as they have in the past. They are interested in hiring much of their work done, rather than doing it themselves.
3. Most of the farmers prefer to share-crop at least the first season because their own equipment has been sold or is in use on the west coast.
4. If they had their own equipment available, most would prefer to lease land, and many are willing - some even anxious - to buy land immediately. One reason for the desire to purchase land seems to stem from their previous experience on the west coast where they greatly improved rented land only to have it taken over by the owners.
5. Most farmers want to produce vegetables or fruit as they were doing before evacuation.
6. Most farmers want to get on farms where there is a home - modern if possible - to which they can take their own families eventually.



7. They want to locate somewhere near large cities in order to market the produce and fruit, and to do it inexpensively.

8. Most farmers are interested in making money, not in just making a living. Their strong desire ~~is~~ to make money and to consider the possession of money their best security seems to be due to two factors. First, it is the popular basis of security among most of our population. Second, members of a minority, who lack the security of friends, of public acceptance, of normal community life, of homes, of friends, of neighbors, etc., tend to over-emphasize money as the basis of security.

To reconcile farmers and their families the foregoing conditions must be met or handled in one satisfactory manner by either the private agencies or the government agencies.

It may not be possible for the farmers to operate their own farms the first year. It is even more unlikely that any will be able to operate large farms and hire their work done. It seems to me that the evasene-farmers must be re-educated and induced to start where there are new opportunities. They are going to have to adjust to the situation and to the communities where opportunities exist instead of hoping to adapt farming programs in ~~the~~ old established communities to their own particular methods and desires.

Share-crop opportunities are extremely limited. Most Caucasian farmers are trying to farm increased acreages with their own equipment. There is very little idle machinery these days. In some cases it is possible to lease or rent idle land, but it is difficult to buy or obtain equipment, at least the first year, when one is not in a community. Some farms are being sold, and the equipment with them, but it ~~does~~ seems unwise for a farmer of Japanese ancestry to enter a new community and to immediately purchase land.

After considerable study and discussion, it seems to me that the following pattern of farm relocation will be the most satisfactory. For the first season - and it is already late for this season - the average farmer of Japanese ancestry should relocate on a Caucasian's farm as a hired man. Hired men are in demand in most communities. If he can induce his boss to let him experiment with five acres of vegetables on his boss' land with his boss' equipment during his own leisure time, or better yet, on his boss' time, the experiment should be mutually beneficial.

After one season in a new community during which time the community has a chance to become acquainted with the Japanese American farmer and he in turn learns to know the farmer and his community, the soil, the weather conditions, and the future possibilities there it then would be possible for him to proceed another step. The next step might be ~~share-crop~~ share-crop, if during the year's time he had discovered such an opportunity. Or he might lease land and obtain equipment with the assistance of newly-won friends in the community either from other farmers or from the ration board. He might even purchase a small farm with equipment providing he was sure of his security in the community. One young man, a former settler, followed this last mentioned pattern quite successfully last year. He has relocated ~~apprentices~~ <sup>daughters</sup> and three sisters to the same community.

Most farm communities will have no objections to the growing of vegetables. If the Japanese American farmer wishes to install an



irrigation system to safeguard his crops, there will be no objections and it might be advisable. Farm houses in west mid-western farm communities must not be expected to be as modern as those on the east coast. Usually, however, they will be large enough to accommodate west Japanese American families.

The problem of locating near large cities may be a little more difficult to solve. Farmers of Japanese ancestry will have to relocate where the opportunities are available. There will be <sup>some</sup> such opportunities available near large cities, ~~however~~. Three farmers of Japanese ancestry who have been farming vegetables in northern Indiana for the past fifteen years inform me that it is more profitable for them to sell their produce right from the farm to buyers than to ship it or haul it to the Chicago market, seventy miles away.

I am convinced that it is possible for the farmer of Japanese ancestry to relocate and to eventually become an independent farmer. The road will not be always a short and an easy one for him. But if he will launch out by himself at first, start as a hired man, and get the "feel" of the community, the chances are good that he will come through all right. Assistance by interested friends, church people, and neighbor farmers will ease the hardships considerably.



BRETHREN RELOCATION HOSTEL  
CHICAGO, ILLINOIS  
ANALYSIS OF HOSTELERS  
One Year March 1, 1943 - March 1, 1944  
by  
Henry Ishizuka

PART I INDIVIDUAL CASES

DESCRIPTION	Summary of cases			Male cases		Female cases	
	Recorded	Not recorded	Total Cases	No.	% of Total	No.	% of Total
1. No. of Hostellers	950	0	950	609	64%	341	36%
2. Average Age (Male)	589	20	609	24.9 years			
3. Average Age (Female)	328	13	341			23.4 Years	
4. Average beginning wage (Male)	352	257	609	\$31.23 per week			
5. Average beginning wage (Female)	115	226	341			\$24.44 per week	
6. Average domestic wage	51	23	74				\$13.96 per week (plus rm. and board)
7. Average Rent \$ per week	323	627	950				\$4.70 per wk.
8. No. days between arrival & work	450	500	950				8.8 days
9. Marital status	919	31	950				Single 750 82% Married 169 18%
10. Length of stay at hostel (regular h'tlers)	762	7	769				10.8 days
Total (regular h'tlers and those enroute)	932	18	950				9.7 days
11. Type of employment							
a. Skilled (mechanics, artists, etc.)	78		78	30%		6	5%
b. General clerical	117		117	29%		40	28%
c. Factory	66		66	27%		5	3%
d. Domestic	72		72	7%		58	40%
e. Stenographic	35		35			35	24%
f. Professional	8		8	4%			
g. Farm	6		6	3%			
h. Students	22						22
i. Part-time workers	19						19
Total	415	535	950	230		144	41
12. Church preference	260	690	950				
				Buddhist		59	23%
				Christian		201	77%



<u>13. No. from Relocation camps</u>	<u>No. of Persons</u>	<u>% of Total</u>
a. Manzanar, California	156	16.8%
b. Tulslake, California	145	15.6%
c. Poston, Arizona	142	15.5%
d. Gila River, Arizona	133	14.3%
e. Granada, Colorado	97	10.4%
f. Minidoka, Idaho	65	7.0%
g. Heart Mountain, Wyoming	60	6.4%
h. Topaz, Utah	54	5.8%
i. Jerome, Arkansas	54	5.8%
j. Rohwer, Arkansas	24	2.4%
Total	930	100.0%

<u>14. Location in Chicago</u>		
a. North (North of 1300 N)	169	27.0%
b. South	165	26.2%
c. West (Includes Oak Park)	161	25.5%
d. Near North (100 to 1300 N)	111	17.5%
e. Evanston	24	3.8%
Total	630	100.0%

<u>15. Passing through (Destination)</u>	
a. Cleveland	32
b. New York	27
c. Milwaukee	16
d. Cincinnati	10
e. Illinois	10
f. Michigan	9
g. New Jersey	4
h. Minnesota	4
	112
i. Others	90
Total	202

## PART II FAMILY UNITS

<u>Description</u>	<u>Summary of cases</u>			<u>Number</u>	<u>% of Total</u>
	<u>Recorded</u>	<u>Not re-</u>	<u>Total</u>		
		<u>corded</u>	<u>Cases</u>		
1. No. of family units	86		86		
2. Wage (\$ per week)	47	39	86	\$40.25	
3. Length of stay at hostels*	82	4	86	9.3 days	
4. Average age of wage earner	56	30	86	34.3 years	
5. Average size of family	86		86	2.3 years	
6. Types of employment					
a. Skilled				15	36.5%
b. Domestic				9	22.0%
c. Office				7	17.0%
d. Restaurant				6	14.6%
e. Farm				3	7.3%
f. Professional				1	2.6%
g. Others				45	
Total	41	45	86	86	100.0%
Total (Regular hostellers	62	4	66	10.4 days	

(not these amounts)



Hostel Expenses paid by the BSC  
From Elgin *Mar 1, 1943*  
*Mar 1, 1944*

Salaries	\$1795.70
Rent Bethany	312.15
Equipment and furniture	1788.00
Travel	688.44
Office Expense	128.38
Food (BSC)	461.70
Miscellaneous	117.35
	<u>\$5291.72</u>

Contributions to BSC \$610.95

Actually spent by BSC \$4680.77



BRETHREN RELOCATION HOSTEL  
FINANCIAL REPORT  
March 7, 1943-March 1, 1944

RECEIPTS

Hostelers (For room at Bethany)	\$2064.91
Contributions to B.S.C.	389.91
Hostelers (for Boarding Club at Bethany)	1755.67
Hostelers ( At Sheridan Rd. 9/1/43-3/1/44)	4981.99
Meals (Guests, etc.) 9/1/43-3/1/44	103.00
Gifts and Misc. 9/1/43-3/1/44	178.69
	<u>\$9474.17</u>

DISBURSEMENTS

Bethany for rooms	\$2064.91
B.S.C. (Contributions)	\$389.91
Balance for Boarding Club Acct. Aug.1.1943	221.04
	610.95
Boarding Club at Bethany (Food and cook)	1380.02
Kitchen and food (9/1/43 - 3/1/44)	2127.80
Household Expenses (Rent and utilities)	1644.67
Office and Miscellaneous	833.69
	<u>\$8661.74</u>

BALANCE March 1, 1944 \$812.43



PRESENT STATUS OF THE COMMUNITY  
INTEGRATION PROGRAM IN CHICAGO

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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



TO THE BREITENHORN SERVICE COMMITTEE,  
RELOCATION HOSTEL DIRECTORS, and OTHERS

January 6, 1944

CONTENTS: Purpose  
Heart Mountain  
Minidoka  
Topaz  
Gila  
Poston  
Manzanar  
Granada  
Denver Conference  
Conclusions  
Hostel Correspondents  
Recommendations

This is a report of my recent visits to seven of the western relocation centers--Heart Mountain, Minidoka, Topaz, Gila, Poston, Manzanar, and Granada--and the conference for Japanese Christian leaders at Denver. I left Chicago on November 12 and returned on December 21, 1943.

PURPOSE

In letters to our hostel representatives at each of the centers in October, I asked them to prepare itineraries for my visit and to make other necessary arrangements. In these letters, I stated the purposes of my visit:

1. To promote relocation by speaking to various project groups, e.g. block managers, church groups, club groups, school groups, mass meetings, etc.
2. To interview friends and relatives of Chicago hostellers as well as prospective new hostellers.
3. To meet with project officials especially the directors and relocation officers concerning relocation in general, and the hostels in particular.
4. To meet with the hostel representatives and relocation committees regarding the hostel program.

HEART MOUNTAIN (November 15, 16, 17)

My itinerary here included conferences with the hostel committee, the administrative staff, Rev. Donald Toriumi of the Christian Church, a young people's group, the Councilmen, the relocation staff, Rev. Masao Kubose of the Buddhist Church, former newspaper man, Mr. Pitts, Denver Relocation Officer; and Mr. Lindley, Granada Project Director. Addresses were given to the high school senior class assembly, to the education staff, and to a relocation mass meeting. Attached to this report is a copy of the address I gave frequently. About 30 or 40 prospective hostellers were interviewed.

Of particular interest were the conferences concerning the future of relocation with Mr. Pitts, Mr. Lindley, Mr. Joseph Carroll, Relocation Program Officer, his assistant, Mr. Gilmore, and Mr. Todd, assistant project director. Some of the observations of these conferences are in a later section of this report.

In the absence of Robert Y. Kodama, our correspondent, Mrs. Tomi Fujimura and Mr. Iwasaki did an excellent job of planning my itin-



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erary. The relocation staff was surprised and pleased with the interest shown in relocation. Some of the staff had been pessimistic, feeling that relocation was almost at an end. Even so, the enthusiasm was considerably less than nine months ago. It is unpopular to talk about relocation to some groups of residents.

The hostel committee is interested and active.

Robert Y. Kodama, Chairman and correspondent

Tomi Fujimura, Kodama's able assistant

Rev. Donald Toriumi

Rev. Kuboso

Mr. Iwasaki (who is now relocating himself)

I asked the committee to add Evelyn Dell, a Brethren school teacher, to its membership.

Mr. Iwasaki maintains relocation bulletin boards at strategic places throughout the camp and is giving liberal space to the hostels. For his use, I left four 8" x 10" photographic prints of the Brethren Hostel, picturing the home, the dining hall, a mixed social, and an evening discussion. Similar sets of photographs were left at the other centers. In five centers I also left a small photograph of the Cleveland Hostel.

Two very fine sessions were spent with the hostel committee. Together we studied carefully the "Procedure Regarding the Relocation Hostels". We did the same in the other centers as well. Several additional "Suggestions to Hostel Correspondents and Hostel Committee Members" grew out of these discussions. I am also attaching a copy of their suggestions which were discussed at all the other centers as well.

Mr. Joe Carroll and Mr. Gilmore, who are in charge of the relocation program, seem to understand the hostel program well and can be counted upon to give full cooperation. They promised to bear all of the expense of the hostel correspondence leaving the project.

MINIDOKA (November 19, 20, 21)

This center seemed to be in a state of flux, confusion, and transition. Mr. Carl Sandoz, our representative, had managed to plan several conferences and meetings. First I met with Mr. Beeson, the former employment chief and now the new Relocation Program Officer--apparently a capable man. His office was in the process of rearrangement. He was almost completely unfamiliar with the hostel program but demonstrated a keen interest, --said that his office would continue to telegraph for all hostel invitations and mail the applications later. He gave orders to have the hostel material mimeographed and to give the hostels first consideration in the future. After consultation with other members of his staff, especially Mr. Mc Laughlin, his assistant, Mr. Sandoz and other members of the hostel committee, Mr. Beeson appointed Mr. Robert Ikeda as the hostel correspondent.

Although Mr. Ikeda is only about 21 years old, he is alert, capable and efficient. He has considerable executive ability and has assumed much of the responsibility for administering the relocation office,--at times complete responsibility. Although he had been handling most of the hostel applications in the past, he had little information about the hostels, and no knowledge of Minidoka's hostel committee. We spent several hours together discussing hostel relocation from Minidoka.

He stated that the number of applications for relocation during November had considerably increased over the previous two months. Because of the geographic location of the center, the influence of seasonal leaves, the type of residents, and the policy of the administration, Minidoka in comparison with other centers had relocated the largest percentage of its population.



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The center did not possess an atmosphere of permanence as did the other centers. So many people seemed to be relocation-minded including families. Not all, however.

Resistance to relocation was present even here. When one Christian religious group of Issel discovered that I was coming to speak to it about resettlement it secured an excuse to prevent me from speaking. I did address one such group of about 300, however.

On Saturday morning I spoke to the high school teachers on the subject of relocation, jobs, housing, budgeting, and integration. Following that I met with the social welfare staff. At 10 o'clock on Sunday morning I described the hostel relocation program to about 300 young Buddhists and then at 11 I addressed the Christian Church congregation on the subject of future religious life in American churches and on becoming integrated into the normal social life of resettlement communities. On Sunday evening I spoke at the Twin Falls Church of the Brethren.

At its meeting on Saturday afternoon the hostel committee organized itself as follows.

Executive Committee:

Rev. Tsutomu Fukuyama, Chairman

Robert Ikeda, Executive Secretary and Correspondent

Helen Amerman, teacher and student relocation counsellor

Rev. Teraoka, Buddhist priest

Other members:

Eather McCullough, Baptist

Rev. E. L. Ikenberry, Brethren

Rev. Joseph Kitagawa, Episcopal

Carl Sanders (leaving soon for G. P. S. camp)

The chief request of the hostel committee here was for more information from and about the hostels.

On the way to Topaz from Minidoka I had a thirty minute stop-over at Salt Lake City. I spent this time with Saburo Kido and Hito Okada of the Japanese American Citizens League. They stated that their chief problem now was an unfavorable public opinion developing in Utah. Salt Lake and Ogden were like kegs of dynamite expected to blow up at any moment. I made the observation that I thought there was a positive correlation between the congregating of large groups of Japanese in certain areas and inferior public relations in those same areas. They agreed with me.

TOPAZ (November 22, 23, 24)

The first evening I enjoyed an informal discussion with Emil Bekerek, assistant relocation officer, Yuri Yamashita, our correspondent, Mr. Clapp, Boston's Relocation officer, the Victor Goertzeis and their friends. The discussion centered around the future of relocation, segregation, and integration.

The following morning I addressed the block managers. Because I was not a W. R. A. person and no W.R.A. personnel were present they asked me to evaluate and criticize the W. R. A. They in turn expressed strong feelings against the present relocation program because it separated families, did not provide enough financial assistance, did not provide opportunity for the evacuees to plan or carry the responsibility for their own relocation. They emphasized their dislike for certain members of the administrative staff whose removal, they said, would facilitate relocation. Most were sold on relocation but not by the present methods. I was particularly impressed by the remarks of James Hirano, the chairman, with whom I also ate lunch after the meeting.

Next came an address to the Community Management staff. Then a conference with Mr. Luther Hoffman who is organizing the new relocation divisions at the various projects. He also concurred in some of the beliefs



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expressed by the W. H. A. officials at our Heart Mountain Conference on the future of relocation.

Then I spoke to the relocation staff which was followed by a conference with Sekerak, Yamashita, Goertzel and Mr. Cornwall, the new relocation program officer. Although they did not believe that a hostel committee was necessary at Topaz I do hope that eventually they will expand their group. However, they are doing a good job of advertising hostels, better than most of the centers I visited. Recently they had prepared and distributed to every door special bulletins regarding the hostels.

In the evening I spoke on Sekerak's weekly Relocation Forum with Mr. Clapp. This was followed by a lengthy discussion on farm and group relocation with Clapp and Sekerak. Clapp was much more optimistic about these possibilities than either Sekerak or myself.

The following morning I addressed several of the high school senior classes concerning student relocation and employment relocation. I discovered in all of the centers that the high school seniors were more enthusiastic about relocation than most other groups.

I was disappointed in not having an opportunity to confer with the ministers here. I feel that the Christian and other religious leaders can assist relocation considerably if they are informed and their co-operation solicited. Their opposition to relocation does great harm.

GILA (November 26, 27, 28)

The history of relocation from this center presents a picture of extremes, experimentation, and technical interpretations, all of which have at times both accelerated and retarded relocation. Those most responsible for these developments have been William Huse, Relocation Program Officer, Henry Freeland, assistant, Mr. Terry, project attorney, Mr. Wolter, community management, and Mr. Bennett, project director. The reactions of the center residents vary from extreme satisfaction to extreme dissatisfaction with Gila's relocation program.

Mr. William Huse had planned my itinerary.

My first conference was with the hostel committee of thirteen people. Huse and Freeland sat in. Members of this committee are:

Wilson Hart, hostel correspondent and member of the relocation staff  
Mideri Satomi, Butte Community Service Counsellor  
Fred Shimizu, Butte Community Activities  
George Onoda, Canal administration  
James Tsujimoto, 65-6-A, Butte  
Harry Kono, Canal  
Mrs. Hosoura, Canal administration  
Lucille T. Peddy, Canal school teacher and student relocation counsellor  
William H. Taylor, a Quaker, a drafting engineer in Butte  
Cecil B. Lancaster  
Joe Willa Watkins  
Bartie H. Karns  
Hable M. Sheldon

This committee was set up some three months ago by Mr. Huse. It is primarily an information dispensing body and I'm afraid will do only a nominal job. It does indicate the interest of the administration in hostels and its genuine desire to promote the hostel program. One influential resident not yet a member of this group is Rev. John Yamazaki Jr. He is doing more to promote both relocation and integration than most of the community leaders. In fact his center church is establishing an unofficial relocation office of its own, although nearly all of his members have relocated already. Mr. Huse and Mr. Wolter have agreed to my recommendation that Rev. Yamazaki



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be placed on this committee.

Wilson Hart, our correspondent is 24, smart, clean-cut, efficient; was discharged from the army; formerly employed in the San Francisco W.R.A. office.

One evening I spoke for 10 minutes to a large outdoor audience attending a relocation movie. The remainder of the evening was spent in conference with Wilson Hart, Mrs. Fleming, reports officer, and Jimmie Nakamura, newspaper editor. One of their chief interests was in the Chicago integration program.

Other conferences were with the following groups or persons: evacuee relocation advisory committee, relocation staff, Mr. Huse, Mr. Hart, and Mr. Hikida. Mr. Hikida toured the resettlement areas last spring, spending ten days at the Brethren Hostel. He is a member of the advisory committee and an influential leader. He believes that the W.R.A. must increase the financial grants if it wants large families to resettle.

The Christian ministers called a special meeting to get a first-hand description of Chicago's integration program. They expressed deep interest and approval of the plan. On Sunday morning, I spoke to the young people's Christian Church on the subject "Our Future Religious Life".

I believe relocation will not pick up much at Gila until spring. The weather is too nice. The same will be partly true of Poston. The weather has spoiled the residents. A large percentage of our relocation this winter will be from the colder centers: Heart Mountain, Minidoka, Topaz, Granada, and Manzanar. In the spring the other centers may flood us. Because many people at Gila believe that there are too many Japanese in Chicago, most Gilians are now relocating to Cleveland and other places.

POSTON (November 29, 30, December 1)

This center had just about completed its new relocation organization when I arrived. It had only been functioning two days. Fortunately, I arrived at a logical time, and had the opportunity of helping organize the new hostel program there.

Since the center is divided into three units, each unit has its own relocation staff headed by a "relocation counselor": camp one, John Hunter; camp two, Charles Olds; and camp three, Dorothy Stevik. To coordinate the relocation programs of the three units, a central relocation coordinating office has also been set up in camp one. Mr. James Crawford has replaced Giles Zimmerman as the Relocation Program Officer in charge of this office. His assistant is Ed. Hossoff. The entire personnel is of a very high type and we can expect complete understanding and co-operation. This is the most imposing relocation organization of any of the centers. Poston has the largest number of relocation staff people per capita population of any center. I believe that we can expect considerable relocation from Poston in the future.

Edith Takahashi has been selected by Giles Zimmerman, James Crawford and Ed Hossoff as Poston's hostel correspondent. She is 25 years old, was Giles' secretary for some time and apparently has some executive ability. We hope that she will make a capable correspondent. Her job will be largely mechanical--collecting and forwarding applications from the camps, and notifying applicants of their invitations.

Most of the hostel relocation counselling will be done by the three relocation counsellors, their assistants, and hostel committee members. In camp one John Hunter will be responsible for promoting hostel relocation and counselling. I suggested that he organize a hostel committee to assist him.

In camp two Charles Olds will do most of the counselling being



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assisted by Ben Shimizu, a former hostel committee member, and by Ken Sato. I also suggested to Charles that he organize a community hostel committee. His is a fine office. It is particularly noted for its attractive building and its unique relocation library. The library has rugs, overstuffed furniture, a separate room and a full time librarian.

In camp three, Dorothy Stevik will act as counsellor and office manager. She will also be assisted by a capable resident. Considerable help will come from the hostel committee which is organizing itself there. Present members are Bertha Starkey, our former representative, Alvie Grabe, the social welfare counsellor, and Myrtle Barley, a Brethren school teacher.

An afternoon's joint conference with Poston's four relocation staffs convinced me of their interest and capability.

I tried to spend about one day in each camp. The first day I conferred with James Crawford, Giles Zimmerman, and John Hunter. Then I described the hostel relocation program to Hunter's staff and spent several hours interviewing prospective hostellers. I left a set of photographic prints at this camp and at each of the others in Poston. Conferences with Walter Halderston and Robert Montgomery, former hostel representatives, indicated that they were in favor of Poston's new relocation and hostel set-up. They promised their continued interest and support although other duties would prohibit their active assistance.

The following day I conferred with Charles Olds and his staff, interviewed a number of evacuees, and conferred at some length with Edith Takahashi concerning hostel procedures. I also had an opportunity to address two senior high school classes concerning student and job relocation. In the evening I gave an address before a large meeting of the Young Buddhist Association on hostel relocation.

The third day was spent conferring with the relocation staff in camp three, addressing a combined meeting of the social welfare staffs, conferring with camp three's evacuee community leaders, lunching with camp three's hostel committee, describing Chicago's integration program to the ministers of camp one, and finally, conferring again with the heads of the relocation staffs.

MANZANAR (December 10, 11, 12)

Because about 2,000 segregants are still there waiting to be transferred to Tule Lake it is inopportune for the administrative staff to press relocation or go far toward the relocation reorganization program. Relocation from there is continuing slowly and will until the segregants have been moved.

No hostel correspondent has yet been appointed to succeed Fumi Hirata. No relocation program officer has yet been appointed. Walter Heath, formerly known as the leave officer who is still in charge of the relocation office is uncertain about his future status. The former hostel representatives, Libby Gratch and Helen Ely have been handling most of the hostel invitations since Fumi's resignation some weeks ago. They have attempted to organize a hostel committee composed of:

Helen Ely, chairman, school teacher  
Ruth Messner, secretary  
Libby Gratch, school teacher but who is leaving the center  
Marion Potts, Lutheran, school teacher  
Martha Job, school teacher

In a letter to Walter Heath recently we have suggested that a member of his staff be appointed to act as hostel correspondent as soon as possible by himself and the hostel committee. This is wise especially since



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Libby Gratch is leaving soon, since Helen Ely is already overburdened with activities, and since neither person can use the franking privilege in forwarding applications. We have also suggested to him that he assume responsibility for developing a strong, well-organized and more representative hostel committee. Until that time we recommend that all correspondence in regard to hostel invitations be sent to Walter Heath who will act as our hostel correspondent until another is appointed.

Mrs. Smeltzer accompanied me to Manzanar, Denver, and Granada. Our itinerary at Manzanar was planned by Libby Gratch and Elizabeth Nishikawa. It included an address before the adult education classes on "Personal Preparation for Relocation", an address before the block managers on "Conditions in Chicago" (of course I also described hostel relocation too), a conference with Walter Heath and the hostel committee, interviews with about twenty individual families, a conference with Ralph Merritt, project director, an informal evening discussion with the Spinster's Club, an address "The Future of the Japanese Church" before the Manzanar Christian Church on Sunday, a reception and open house sponsored by the Adult Christian Forum which emphasized the integration and adjustment program, and an evening's discussion with the Young People's Fellowship.

In my conference with Merritt he emphasized the need for group relocation, maintaining Manzanar as a nucleus of loyal Japanese in California which will aid in the return of more evacuees and in creating a favorable public opinion, and his dissatisfaction over present relocation planning and public relations handling by the W. R. A. in Washington. He is preparing his own unique plans for relocation.

GRANADA (December 18, 19, 20)

I found the relocation staff members almost wholly ignorant of the fact that Elizabeth Evans was the hostel correspondent. They immediately suggested a reorganization of the hostel program and in view of Miss Evans' overloaded program I concurred with their suggestion. After a conference of Elizabeth Evans, Walter Knodel, Relocation Program Officer, and his assistants Mr. Hanson, Mr. Vecchio, Mr. Fanslan and Mr. Kay Sugahara, it was decided that the proper person to handle the hostel program was Mr. Katsuki Iki. He is executive secretary of the newly formed Evacuee Relocation Information Committee composed of outstanding evacuee leaders including Dr. Itsuge Okabe, Rev. Lester Suzuki, Rev. Yonemura, Dr. Tatsuhiro Miyamoto, Mr. Waka, Dr. Ichihashi, and others. This committee's office will be in the administrative area and I believe that it will prove to be a far more effective relocation body than the present relocation staff. The committee is capable, interested and enjoys the complete confidence of the people as well as the enlightened support of Mr. Lindley, a very intelligent project director.

Mrs. Smeltzer and I spent an afternoon in conference with this committee's executive committee. They promised to give thorough and efficient handling of the hostel program, and I believe they will. Miss Evans was to turn her files and materials over to Mr. Iki as soon as his office was set up. It should now be functioning. Kay Sugahara promised to assume personal responsibility for making the necessary rearrangements.

Mr. Rademaker and Kay Sugahara arranged the following itinerary for me: addresses to special high school senior relocation classes, to the block managers, and to the Young People's Fellowship. Mrs. Smeltzer and I were able to call upon a great many families and friends of former hostellers.

DENVER CONFERENCE OF JAPANESE CHRISTIAN LEADERS (December 18, 16, 17)

This conference was divided into two phases; first a discussion on relocation and second, a discussion on the future of Japanese in American churches.

Joseph Hunter, assistant project director, Rowher, and our hostel



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representative made the following interesting statements.

1. More than  $\frac{1}{2}$  of the Christmas gifts last year to the centers came from California.
2. The W. R. A. cannot be expected to administer a fundamental wrong--evacuation--wholly rightly.
3. Japanese Americans are better accepted in the mid-west during war time than they ever were on the west coast during peace time.
4. Church organizations converted the W. R. A. to relocation and inspired it.
5. Vegetable growing opportunities in the Mississippi valley are much superior to California.

Mr. Pitts, Denver Relocation Officer made the following statements.

1. Many of you church people are doing more for relocation without pay than some W. R. A. employees with pay.
2. Rowher residents object to the relocation program because the W. R. A. does not understand the evacuees, is not concerned with their welfare after relocation, provides no bodily protection after relocation, and provides no plan for group relocation. In reply, Pitts stated that the W. R. A. is trying to understand the evacuees, that all states except Colorado provide financial public aid, that relocated Japanese evacuees do not desire additional protection, and that group relocation is inconsistent with W. R. A.'s policy of cultural assimilation.
3. Families are being broken and resistance to relocation is growing because relocated family members are not making places for those left in the centers.

George Rundquist suggested that the various denominations set up a common loan fund to assist families relocate. He also urged each denomination to relocate families of its denomination into its own local church communities.

All relocation organizations were urged to co-operate more closely and avoid criticizing each other unduly. All were urged to keep fighting discrimination. All agencies were strongly urged to take the evacuees and resettlers more into their planning. Successfully relocated individuals should be urged to visit the centers and counsel their friends concerning relocation. Congress and taxpayers should be convinced that more money will be saved in the long run if relocation grants to families are considerably increased and thus speeding up relocation.

The second aspect of the conference was concerned with the future of Japanese in American churches, attached to this report is a copy of the minutes of one of the seminar discussions on this subject which indicates the general point of view in this regard.

#### CONCLUSIONS

I believe that relocation will continue at the present pace until spring when it will increase to considerable proportions. Present indications are that resettlement may proceed as rapidly during the spring and summer as it did last year. There are still a great many--perhaps 15--20,000--single people, married couples with or without small families, and immediately relocatable Issei in the centers. Most of them can resettle under the present program and probably will get out before next winter. Many parents with a son or daughter relocated and with only one or two children at home are making plans to join those on the outside.

Even larger families are making plans for resettlement. Some of these plans are set to mature in six months, some in a year, some in eighteen months. The important fact is that many--perhaps most--families seem to



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be making some sort of plan for resettlement.

Not all residents of the centers are in favor of resettlement however. There are still some who bitterly oppose it. Usually these persons have no personal friends or relatives who have relocated. Although the Buddhists have been most reluctant to relocate, some Christians are equally reticent. No arguments--jobs, wages, housing, education of children, post-war unemployment or public acceptance will persuade this group to relocate. They just refuse to be persuaded, they do not want to be convinced. One interesting and significant observation was that practically everyone seemed to be talking about resettlement, either for it or against it. Indifference was uncommon.

Large families face genuine resettlement obstacles. Before these families can relocate, before resettlement will be able to continue much after next fall, these obstacles must be faced by both the W. R. A. and the center residents, and overcome. Heads of these families are either farmers or business men for the most part. Opportunities for evacuated farmers either to lease or buy farm land in the middle west are exceedingly few. These farmers will not work for others as hired hands. Opportunities for the business men to get back into business are decreasing not increasing. The financial risks are great. Neither are they content to work for others.

There are three possible solutions or combinations thereof to the problem: subsidization, group relocation, or reservations. The first solution would mean that either the government, private agencies, or the evacuees through credit unions would find farms and business opportunities and subsidize or underwrite resettlers financially. Even though the government did increase family grants to \$500 or \$2,500, as some evacuees are requesting, it will still be necessary to secure proper farm and business opportunities, which are not now available.

Group relocation is looked upon by some government officials and resettlers with disfavor, by others with favor. In the case of farmers the problems are: securing a plot of land, selecting a congenial co-operative group, securing financial assistance, obtaining favorable public opinion, and providing adequate housing.

Turning the relocation centers into permanent reservations is the third possibility which is being increasingly discussed. These reservations would be operated under the supervision of the government as are the Indian reservations, or turned over to the evacuees to operate themselves. In this set-up the farmers could till the land around the projects as they are doing now and the business men could set up their businesses inside.

I encountered considerable talk as to how many persons will never be relocated. Estimates ran from 35,000 to 75,000. Government men now admit that a large group of evacuees probably never will be relocated and that centers or public aid must be maintained for them. The final number left will depend upon the success of present relocation planning, whether new procedures are instigated for family resettlement, the degree to which evacuees have an opportunity to participate in the planning and execution of their own resettlement, and upon the relative attractiveness of relocation center life as against resettlement life.

The last mentioned reason does have considerable effect upon the present speed of resettlement. W. R. A. policy and personnel seem to be going at cross purposes--improving life in the centers to the point of creating an impression of permanence, and at the same time preaching relocation and the temporary nature of the projects. This paradoxical situation must be resolved before many of the relocation center residents will increase their confidence in W. R. A. and its chief purpose. The more attractive, physically, recreationally, socially, and financially, relocation centers



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because, the fewer there will be who will embark upon the harder road, resettlement.

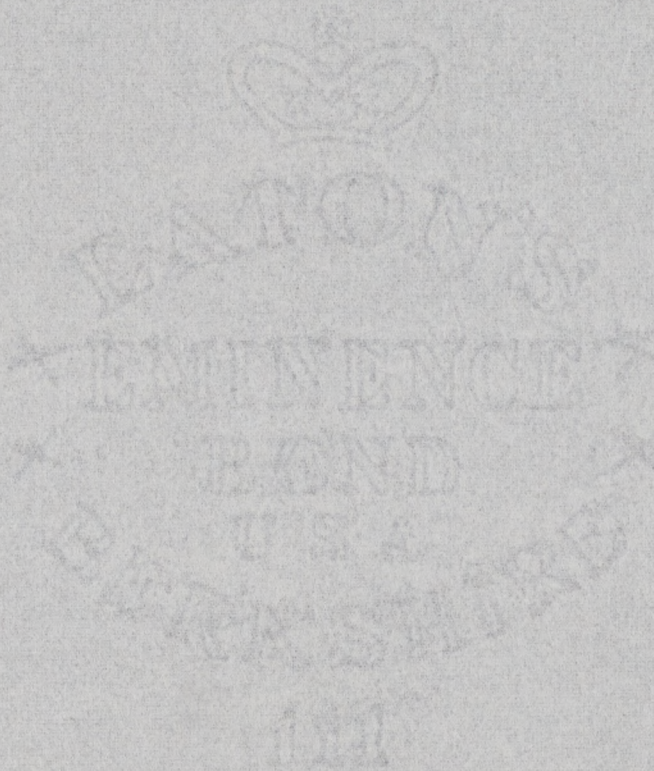
More and more relocation officers are realizing that evacuees cannot be high pressured into resettling. The opinion is growing that the success of relocation depends upon the evacuees themselves. That it is their problem. That it is up to them to decide to relocate, to realize that their future is at stake. When this decision has been made perhaps with the assistance of a relocation counsellor, it is then time for the W. R. A. to step in and ask how it might help. The major responsibility must be placed upon those who are to do the relocating.

In some of the centers the evacuees are willing and desirous of carrying the major responsibility for organizing and aiding relocation but the appointed personnel are jealous of their authority and position. In some of these cases the evacuee leadership is superior to the appointed personnel leadership. One relocated evacuee succinctly put it this way, "Sometimes the 'guinea pigs' are smarter than the 'lab. technicians'."

Respectfully submitted,

RALPH E. DREITZER

Director, Brethren Relocation Hostel





HOSTEL CORRESPONDENTS  
in the  
VARIOUS RELOCATION CENTERS

HEART MOUNTAIN	Robert Y. Kodama, Hostel Correspondent Relocation Office Heart Mountain Relocation Project Heart Mountain, Wyoming
MINIDOKA	Robert Ikeda, Hostel Correspondent Relocation Office Minidoka Relocation Center Hunt, Idaho
TOPAZ	Yuri Yamashita, Hostel Correspondent Relocation Office Central Utah Relocation Project Topaz, Utah
GILA	Wilson Hart, Hostel Correspondent Relocation Office Gila River Relocation Project Rivers, Arizona
POSTON	Edith Takahashi, Hostel Correspondent Relocation Office Colorado River Relocation Project Poston, Arizona
HANZANAR	Walter Heath, Hostel Correspondent Relocation Office Hanzanar Relocation Project Hanzanar, California
GRANADA	Katsuki Iki, Hostel Correspondent Evacuee Relocation Information Committee Granada Relocation Project Azuché, Colorado
ROHWER	Joseph Hunter, Hostel Correspondent Assistant Project Director Rohwer Relocation Project Mc Gehee, Arkansas



## RECOMMENDATIONS TO HOSTEL DIRECTORS

1. Send more information about and from the hostels to the centers. Some of our hostel correspondents, many of the relocation staff members, and consequently, many of the evacuees are inadequately informed about the availability and services of the hostels. Having never seen or visited a hostel, most of the persons living or working in the centers have either an inadequate or no conception of its nature. Photographs, pamphlets, city maps, and descriptive write-ups will help make up for the lack of first-hand contact with the hostels.
2. Stories written to friends, or home camp newspapers by resettlers who have stayed at the hostels and who have successfully relocated will help considerably. Even better, urge those who have resettled to visit a relocation center or two if they can.
3. Prepare posters and display material. Send adequate quantities to the hostel correspondents for the uses to which they wish to put it.
4. Visit two or three relocation centers. Observe procedures, speak to various groups, confer with the relocation staffs, say hello to the project director, interview prospective relocatees, encourage families and friends of former resettlers to relocate.
5. Give special consideration and encouragement to the Buddhists. They especially need our interest and help in relocating. Correspond with the Buddhist leaders in the centers. Urge them to share equally in the hostel program, both at the centers and in the hostel.



SUGGESTIONS TO HOSTEL CORRESPONDENTS  
AND HOSTEL COMMITTEE MEMBERS

November 16, 1943

1. Each committeemember should have a copy of or be familiar with the "Procedure Regarding the Relocation Hostels" for Hostel Representatives.
2. Clear up any misconceptions or rumors in the project about the hostels; only Christians or "goody goody" persons accepted, smoking not permitted at hostels, you'll be kicked out, you'll be obligated after you leave, long waiting lists, etc.
3. Clear up any misconception that the hostels are a part of the WRA. Inform people that the hostels are designed to assist resettlers, not primarily to assist WRA. They are operated by private church agencies interested in the personal welfare of each resettler.
4. Try to promote as much foundation work for relocation as possible:
  - a. Forum discussions.
  - b. Individual, family, and group counselling.
  - c. Establish hostel section in center newspaper.
  - d. Place hostel relocation bulletin boards in several strategic spots throughout the project.
  - e. Prepare attractive posters advertising the hostels. Use photographs. Place the posters at frequented places such as the entrance to the post office, mess halls, etc.
  - f. Emphasize relocating to a hostel without a job. Suggest use of the hostel as a base from which to visit smaller surrounding communities for jobs.
  - g. Try to reach every center resident. Make ignorance of the hostel program no excuse for not relocating.
  - h. Put hostel folders in relocation library.
5. Insist that all applicants make application for hostel reservations only through the hostel correspondent or hostel committeemen.
6. Instruct hostellers to telegraph the hostel director enroute.
7. Try to educate prospective resettlers concerning the importance of making the effort to integrate themselves into the normal social, religious and recreational life of the resettlement community into which they go. In this connections, it would be helpful if contacts were made with some organizations in the resettlement community before the resettler leaves camp or soon thereafter.
8. Try to provide sufficient carry-over of hostel correspondents and committeemen to assure continued efficiency of the hostel program if and when the hostel correspondent or committeemen relocate themselves.

Signed  
/s/ Ralph E. Smeltzer



WESTERN UNION

RALPH E. SMELTZER DIRECTOR  
BRETHREN RELOCATION HOSTEL  
6118 N. SHERIDAN ROAD  
CHICAGO, ILLINOIS

ARRIVE (UNION) STATION (JANUARY 30) 9 AM  
name date time

(TRAIN 2)  
train no.

(SECTION 4)  
section no.

Signed by hostellers \_\_\_\_\_  
\_\_\_\_\_



Minutes of Section Meeting No. 1.

The Future of Japanese in American Churches.  
Conference of Japanese Christian Leaders--December 16, 1943.

Chairman--Mr. Unoura

Secretary--Mr. Ralph E. Smeltzer

The discussion centered around the future--first of the Nisei, in American Church life, and second, of the Issei in the church life.

A. Discussion of the Nisei future.

1. Because polls taken of various Nisei groups have indicated that some Nisei groups favored integration by large margins and that other groups favored segregated Japanese Churches by similar margins, it is apparent that Nisei are in different stages of Americanization and of capacity for integration.
2. Integration was defined as holding membership in Caucasian or interracial churches and being a part of the intimate fellowship of such churches.
3. In answer to the question as to which was the purpose of the church,--Christianization or Integration--the following answers were given.
  - a. A segregated church is not wholly a Christian Church that segregation by either Japanese or Caucasians is not measuring up to the fullest Christian realization.
  - b. The Christian Church should not perpetuate the Japanese church just because it might appear to be the most practical solution to a very unfortunate historical practice.
  - c. Segregated churches, were often the center of segregated Japanese social life before evacuation. This segregation contributed toward misunderstanding and suspicion by the surrounding Caucasian community, and which along with other reasons, helped to produce the evacuation.
  - d. Integration would do the Caucasian churches good too, and would stimulate them to higher Christian ideals.
  - e. Although segregated Japanese churches might seem more practical at the moment for evangelization purposes, integration and Christianization can both take place at the same time, and the future will prove that integration now is not only the ideal, but the most practical policy.
4. Various communities reported varying degrees of success with the integration program.
  - a. Paul Nagano pointed out that in Minneapolis and St. Paul where both mixed and interracial religious services have been tried, segregated Japanese services have been more popular among Nisei than the interracial ones. He further pointed out that segregated services lent themselves best to the evangelistic purpose.
  - b. Mr. Unoura stated that his Rocky Ford group of Japanese are meeting in a (Caucasian Disciples Church) on Sunday evenings for fellowship but that about 19 Nisei are



attending the regular morning worship services. His group has organized a public relations committee to contact other churches. Great interest has come from the Christian Church and the Church of the Brethren who have helped the Japanese by providing a place for meeting and helping with recreation.

- c. Mr. Sasaki stated that in Pueblo an experiment of a religious service in three languages for the Japanese, Spanish and English speaking groups was very successful and that such experience would be repeated.
  - d. For Chicago the following facts were reported:
    - 10 A member of the University of California resettlement study states that about 1% of the Nisei on the West Coast were attending Caucasian churches before evacuation. Next he points out that although the large size of the city and the great number of Nisei relocated there may mislead some people to think that integration is not succeeding there that actually about 6 % of the Nisei in Chicago are regularly attending Caucasian churches, and that this is about the same percentage of Nisei who were attending all of the Protestant churches before evacuation, Caucasian and Japanese alike.
5. Three specific integration problems were mentioned and discussed: the social or marriage problem, the Nisei educational problem, and the Nisei ministerial problem.
- a. Concerning the first problem it was pointed out that it was easier to integrate young married Nisei than unmarried ones because unmarried ones wished to attend any affair--either religious or social--where were the largest number of the opposite sex; that it was very often the social reason rather than the religious one which drew Nisei to Nisei churches. From the religious viewpoint, Nisei pretty well agree that they can be happy and satisfied attending interracial worship services. Although one or two in the group felt that the social reason was sufficient to justify a segregated church, it was generally agreed that if small occasional, informal social affairs were sponsored either on an interracial or racial basis, that religious integration itself could well succeed. Again in this connection, the thought was expressed that the church, of all institutions, must not lead in "molding" a segregated existence.
  - b. The second problem discussed was the Nisei educational problem. Although large groups of Nisei indicate that they desire to be integrated, as much smaller percentage has actually integrated itself. This situation may be because many nisei are merely giving lip service to the idea of integration and really do not want to be assimilated, or because they do not know how to go about it or do not care enough about it to make the necessary effort. In this connection it was pointed out that in Chicago the chief integration problem was not public acceptance or a willingness of churches to take nisei into their fellowship, but that the problem was with the nisei themselves--namely--how to get them



to join normal American Churches. On the side of the non-integrated nisei the following things were said: Segregation is the easiest road, it is the road he knows best from his past life both before evacuation and in the relocation centers. Integration is the hard and unfamiliar road. It requires courage and sacrifice to walk down it. For the average nisei it requires effort and confidence. Therefore most nisei must be prepared and educated for integration if it is to succeed.

- c. The third problem discussed was the nisei ministerial problem. For the minister of Japanese ancestry, integration may mean sacrificing his career, his church, and his flock for a greater and more forward-looking program for his people. Or, on the other hand, such a decision may offer to him even greater opportunities for religious service in connection with a Caucasian or inter-racial church as pastor or co-pastor. In this connection the section unanimously passed on to the heads of the various home mission boards, the Committee on Administration of Japanese Work, and the Protestant Commission, the recommendation which I will read shortly. The above groups at their Chicago meeting voted this motion: "We recommend that Japanese pastors released from the centers should be appointed as assistant pastors, or as extension ministers, to several of these churches that will be serving the evacuees. The primary task will be that of pastoral visitation, but with a minimum of separate worship services, and these only for those who do not speak the English language." Our section felt that this was noteworthy action and forward-looking. The group expressed the opinion, too, that in many resettlement communities this service would best meet the needs of the evacuees and the desires of the Japanese pastors.

In view of the fact that some nisei and possibly some issei ministers desire pastorates of Caucasian or inter-racial churches; in view of the fact that at least two ministers of Japanese descent are now serving Caucasian churches in Connecticut and in Iowa, and that there may be possibly be others doing the same; and finally in view of the fact that at least three or four other ministers of Japanese descent have been offered similar posts, our section thought it wise to pass on the following recommendation:

"We recommend to the responsible minister-placement agencies of the various denomination that they further explore the possibilities and attempt to place as the pastors or co-pastors of Caucasian or interracial churches, qualified ministers of Japanese descent who desire such pastorates."

6. The discussion on the subject of the future of nisei in the American churches was well summarized by Paul Osumi when he stated, "Integration must not be only the ultimate ideal but it should become the immediate ideal."

B. The discussion turned next to the subject, "The future of the Issei in American church life."

1. First the plan that is being used in Chicago was read and discussed. Although this same plan would not be applicable to all resettlement communities, the general opinion was that its principles were good. Several members expressed their accord with this plan's statement that it is possible even for the older people to begin



their adjustment to the English speaking church life. A story was related of how Miss Mc Cullough had for some time been preaching to a group of Issei at Minidoka with the aid of an interpreter. When the interpreter relocated and Miss Mc Cullough continued to speak in simple English, the attendance continued as before. One Issei member of the section, a layman, pled for the discontinuance of all Japanese language services as the most thorough method of integrating the Issei, which he stated could be integrated if they really desired to be. He concluded his remarks by stating that, "The basic principle must be integration. Although the issei will all be gone in a few years, their future religious life as well as that of the Nisei is best set forth in the Chicago integration plan."

Because some Issei do not understand English, because some will not make the effort to learn English late in life, because some Issei insist on continuing Japanese language churches, because some such churches are already operating, and finally, because some resettlement areas may consist of a majority of persons of Japanese descent, the section recognized that it would be impossible to completely eliminate the Japanese language services. The balance of the meeting was spent in discussing how such services should be organized. Mr. Kashitani, representing the Manzanar Christian Church, presented a resolution which stated that in those resettlement communities where Japanese churches are found to be necessary, that they be organized only upon an interdenominational basis. Since denominationalism has been one of the biggest causes of trouble in the past, and since the relocation churches have demonstrated that persons of all Protestant denominations can work together harmoniously, Mr. Kashitani urged that such a pattern be continued in the resettlement communities.

Arguments opposed to interdenominational churches were as follows:

- 1) The method is too slow, inefficient, and confusing.
- 2) Denominational groups continued to meet in some centers even though a union plan existed.
- 3) Denominational headquarters are not united and so there would not be adequate support, financially.
- 4) Some groups will not join such a plan.
- 5) Denominational characteristics are valuable and must be preserved.
- 6) It just won't work.

Additional arguments in favor of interdenominational churches were as follows:

- 1) Relocation and disbursement will separate and scatter denominational memberships and produce groups in resettlement communities composed of persons from many different denominations.
- 2) Few people of Japanese ancestry are strongly denomination-conscious.
- 3) An interdenominational church should unite members of various denominations as a family where all may not agree but work together as a unit receiving the best contribution that each has to offer.
- 4) Although the trend today among Protestant denominations is union, a united Japanese language Christian Church would be the spearhead for future developments and further prove the value of union to Protestantism.
- 5) Denominational headquarters have gone further toward union in dealing with the Japanese minority group than in most other spheres of activity.



6) A united church is a more Christian, ore ideal and a more effective church.

It was unanimously voted to pass the following recommendation on to the Conference for action: "We look upon the integration of the Issei into the membership of the Caucasian churches as the ultimate ideal, and in the immediate future would suggest that separate Japanese churches should be organized only in very exceptional situations and that those should be organized upon an interdenominational basis." This recommendation is the same as that passed at the Chicago meeting, September 30, 1943, except that it substitutes the word "Issei" for "the people of Japanese descent".

It was suggested that an interdenominational church might be served by one minister doing the pastoral calling, whereas the preaching might be upon a revolving arrangement with ministers of other former denominations sharing in the preaching.

This final comment was made. If Japanese language services are to be held, they should be at times not conflicting with English services. In this way, Issei will have the opportunity of attending such English services and be aided in reaching the ultimate integration ideal.

Respectfully submitted,

Ralph E. Smeltzer, Secretary



SPEECH TO CENTER RESIDENTS

by

Ralph E. Smeltzer, Director  
Brethren Relocation Hostel

I. Personal History

1. Lived for 22 years in California
2. Taught high school for three years in Southern California: Whittier, Imperial Valley, and Los Angeles.
3. Mrs. Smeltzer and I lived in Boyle Heights, Los Angeles, at time of first evacuation and assisted evacuees by hauling them and their baggage to the trains and buses.
4. During the summer of 1942, we provided lunches and some transportation to Lindsay and Visalia evacuees.
5. We lived at Manzanar for 6 months, teaching school, helping with relocation, assisting the Christian Church, and being house parents of the kibel YMCA dormitory.
6. I'm here to discuss with you relocation in general, and the relocation hostels in particular.

II. HOSTEL History

1. From November, 1942, until January, 1943, the only way that one could relocate was to have an offer of employment.
2. Because it was difficult and unsatisfactory to obtain offers of employment at that time, practically no one was relocating.
3. Mr. Thomas Temple of Manzanar and myself petitioned WRA to let us take a group of unemployed people to Chicago to look for employment as an experiment.
4. The petition was granted and Mr. Temple arrived on January 14 with thirteen relocatees at what later became the Brethren Relocation Hostel.
5. Mr. Myer and Mr. Holland met with church representatives in Chicago about that time and observed the success with which these people obtained employment.
6. They, therefore, endorsed the hostel method of relocation, and the Brethren and Friends Hostels in Chicago were soon set up. Mrs. Smeltzer and myself went to Chicago in March to direct the Brethren Hostel operated by the Church of the Brethren.
7. Later on, hostels were also opened in Cleveland, Cincinnati, and Des Moines by the Baptists and Friends respectively.
8. At the present time, additional hostels are being planned for Minneapolis, New York, and Philadelphia.



## II. Hostel History (Cont'd)

9. Informal hospitality arrangements are also available for resettlers going to Detroit, St. Louis, Kansas City, and Pocatello.
10. Altogether the hostels have served more than 1,500 resettlers in eight months of operation - about 1/10 of all those now on indefinite leave. Over 600 alone have lived at the Brethren Hostel.
11. Hostel relocation has been so successful that Mr. Shirrell of the Chicago WRA now states that "all resettlers should relocate without an offer of employment and go to a hostel or other temporary home and then select employment."

## III. Description of How the Hostels Work

1. Temporary, friendly homes where resettlers may live and receive special assistance until they secure jobs and permanent homes. A bridge between camp life and resettlement life.
2. They are operated by private agencies, church groups in all cases, interested in the welfare of evacuees and motivated by Christian ideals. The hostels are not a part of the WRA although the WRA cooperates by granting indefinite leave to evacuees upon an invitation from a hostel.
3. Hostel representation at the project.

At each Relocation Center all of the hostels are jointly represented by a hostel correspondent who is assisted by a hostel relocation committee.

### 4. Picture - Applying for a Reservation

The hostel correspondent and members of the committee have available simple applications for hostel reservations. Anyone - not just Christians. Correspondent sends application to hostel director. WRA telegraphs invitation in return. Received by applicant in just a few days. Hostel director mails confirmation letter. Hostel will make every effort to accommodate hosteler on reservation date, and the applicant is expected to fill his reservation.

### 5. Picture - Packing

Hostel correspondent should assist hostel applicants prepare for relocation to the hostel. Travel hints. Helpful information about the hostel. Telegraph hostel director when leaving center.



III. Description of How the Hostels Work (Cont'd) - Pictures are of the Brethren Hostel but generally would apply to any of the other hostels.

6. Picture - Friendly Welcome  
Telegraphing enroute.  
Being met by Travelers' Aid.
7. Picture - The Brethren Hostel  
Describe the hostel.
8. Picture - Warm Handshake, Helping Hand
9. Picture - Given a Room - Girls' rooms  
Picture - Men's Dormitory
10. Picture - Talking things over with Hostess  
Hostel, city, getting about town, answering questions,  
feeling at home.
11. Picture - Meal Times  
Cooperative living.  
Cost.
12. Picture - Cook
13. Picture - Secretary
14. Picture - Recreation in hostel recreation and smoking lounge  
after busy day.
15. Picture - Chatting
16. Picture - Doing his part.
17. Picture - Hostel Children and Neighborhood.  
Children playing.  
Baby
18. Picture - Informal Social Affairs. Making New Makujin Friends.
19. Picture - Catching up on Camp News.
20. Picture - Evening discussions about jobs, housing, schools,  
getting into social activities. Issei take a real part.



### III. Description of How the Hostels Work (Cont'd)

21. Hostel Statistics - Apply only to the Brethren Hostel but would also apply generally to the other hostels as well.

Average stay - 11½ days. - A hosteler may remain until he secures both a job and permanent place to live. He is not kicked out.

Average number per day - 25

Median age - 25 (Going up though)

155 males to 100 females - Females increasing.

Days between arrival and getting job - 7

Brethren Hostel has accommodated 45 family units. Average size - 3½ persons. All of the hostels are glad to accommodate families of any size, providing they make proper reservations. The Brethren Hostel has had as many as 7 small families at one time.

22. Picture - Counselling.

23. Employment Situation

Employment opportunities are better now than they ever have been. Because resettlers have done well in their jobs, employers have for the most part changed from a skeptical attitude to one of actual impatience in not being able to secure more employees from the relocation centers. Applies to Chicago in particular, but it will generally hold true for all of the other large mid-western cities.

Jobs are available in practically all lines. Instead of telling you which fields of employment are available, it is much easier and quicker to tell you which ones are not: dentists, pharmacists, lawyers, and accountants are not in demand. Occasionally, an accountant job does open up. Because of the difficulty in securing merchandise, some retail trade stores are closing so that field is not good. A few produce clerks are being hired.

Clerical and mechanical jobs are a dime a dozen.

Domestic jobs are still abundant and many resettlers are taking them because these jobs provide better housing, better meals, better pay, and more Nisei friends than most other jobs. Issei resettlers, especially, seem to be interested in such jobs. Domestic employees have done more to create a favorable public opinion and consequently, more employment opportunities than any other group.

Many Nisei are working for the first time at jobs they have trained for.

Show four pictures.

24. Wages

Wages of course are higher than ever. Many resettlers are receiving higher wages than they have ever received in their lives.



24. Wages (Cont'd)

Sometimes the question is asked whether incomes are high enough to support a family. The answer is that if incomes are not high enough now, they never will be. As for Chicago, the OPA states that over one-half of the population is supporting a family with an average of 2½ children on less than \$150 a month. Average beginning wage - \$30 a wk. Average beginning income for family units - \$40 a wk. Present wage estimate - average \$45 a wk. per person.

25. Housing Situation.

It is easier to find places to live this winter than it will be this spring and summer. The WRA in Chicago has more permanent housing available for resettlers right now than it has candidates for them. First time this has been true. When spring and summer come, this will surely not be true.

Of course, this doesn't mean that we have adequate housing for everybody. We still need better housing for families. However, Federal Housing is now opening up for some resettler families.

But really it is easier to find places for resettlers to live right now than it has been for a long time. Average rent being paid by those who have gone through the Brethren Hostel is \$4.50 per person per week. Family units - \$7.50. Many evacuees are probably waiting to return to the West Coast where housing conditions are more crowded now than they are in the Middle West. This will probably continue to be so even after the war.

Families that wish to resettle as units should begin to correspond directly with the WRA sub-offices in smaller communities where housing for families is more adequate. Show two pictures.

26. Picture - Normal Family Life - Education

We must remember the education of our children. Grade schools and high schools in most resettlement communities are considerably superior to those of the relocation center. Although the WRA is trying hard, it is going to have real difficulty in keeping its schools up to standard.

As far as Chicago is concerned, students can get into any of the public schools without paying tuition if they are living with their parents or guardians. In some suburban schools, it is not even necessary for the parents or guardians to be there.

There are abundant vocational training opportunities open to resettlers. Mechanics, machinists, printers, dressmakers, beauty operators, etc. GMC training. School boy and school girl jobs in homes are very abundant.



#### IV. Present Status of Hostels

1. The hostels in Chicago were so popular last spring and summer that they could accommodate only a fraction of those who applied for reservations. The Brethren Hostel had waiting lists of more than 200 at some projects.
2. Many of those on the waiting lists became disappointed and relocated in some other way. Some of those persons ended up at one of the hostels, however, when they were unable to secure temporary accommodations elsewhere.
3. Many persons in the relocation centers believe that there are still long waiting lists to the hostels. This is not true. The waiting list of the Brethren Hostel, for instance, disappeared altogether by September 1. Since that time, the hostel has been only partially occupied, and at times almost empty. In fact, most of the hostels are faced with the very serious problem of getting enough hostellers to keep operating. Some may have to close altogether. Relocation itself has dropped to almost nothing.

#### V. Future Hostel Relocation

1. It is likely that when spring and summer come again, many more will want hostel assistance than the hostels will be able to accommodate. Then again, there will be long waiting lists and the hostels will be forced to accept only the better applicants. And then again, many applicants will be disappointed because they cannot receive hostel invitations.

#### VI. Challenge to Relocate Now

1. My suggestion to all those who are planning to relocate and who may want hostel assistance is that they relocate now, this winter, while there is plenty of hostel space. Then, too, those who relocate by way of the hostel now may take their time in securing a job and they can be more leisurely about finding a home. All of the hostel directors invite center residents to avail themselves of the hospitality they have to offer. They stand ready to help resettlers bridge the gap between relocation center life and resettlement life.
2. First, decide whether or not you are going to relocate. Next decide on where you wish to relocate. Then apply immediately for a hostel reservation with this centers' hostel correspondent if there is a hostel located in that area. Remember that housing is going to be easier to get this winter than in the spring or summer.



## CONFERENCE

Wednesday, May 19, 1943. 7:30 p.m.

189 W. Madison Street  
Chicago, Illinois

Called by the Brethren Relocation Hostel, on the subject

### SOCIAL AND RELIGIOUS ADJUSTMENT OF CHICAGO NISEI

7:30 to 8:00 p.m.

Introductions.

Purpose of the Conference.

What is the present situation?

What can we expect realistically?

Ideal social and religious adjustment.

Discussion Group No. I 8:00 to 9:00 p.m.

#### HOW CAN WE STRIVE FOR IDEAL SOCIAL ADJUSTMENT?

1. What are the social needs of the nisei?
2. Is the forming of nisei social groups consistent with the ideal assimilation program?
3. Is it wise for nisei to segregate themselves into social groups?
  - a. What are the dangers?
  - b. What are the advantages?
4. Is it necessary for the nisei to segregate themselves into social groups?
  - a. If so, how large should they be?
5. Can mixed social affairs such as dances be provided?
  - a. Is it wise?
  - b. Will they satisfy the needs of the niseis?
  - c. How can they be provided?
6. Can nisei attend and become members of Caucasian clubs and other social groups as any Caucasian?
  - a. If so, how?
7. In what ways can the social life of nisei be directed toward eventual assimilation with the Caucasian community?
8. Does the welfare of the nisei in the future depend upon how well they are accepted by the Caucasian community?
9. How much depends upon the efforts of the nisei to be accepted?
  - a. Do they want to be accepted well enough to put forth the effort?
  - b. How can they be made to realize the importance of making the effort?



Discussion Group No. 2 8:00 to 9:00 p.m.

Subject: HOW CAN WE STRIVE FOR IDEAL RELIGIOUS ADJUSTMENT

1. What are the religious needs of Nisei?
2. Is the forming of segregated nisei religious groups consistent with the ideal assimilation program?
3. Is it wise for the nisei to segregate themselves into religious groups?
  - a. What are the dangers?
    - (1) Will it result in social segregation?
    - (2) Will it result in Caucasian misunderstanding?
    - (3) Will it result in Caucasian suspicion, bear resentment and opposition?
  - b. What are the advantages?
4. Is it necessary for the nisei to segregate themselves into religious groups? If so, how large should they be?
  - a. Can and do nisei enjoy Caucasian worship services as well as nisei or Japanese ones?
5. Can nisei become members of Caucasian churches? If so, how? Where?
6. How else can the religious life of nisei be directed toward eventual assimilation with the Caucasian community?
7. Does the future welfare of the nisei depend upon how well they are accepted by the community?
8. If so, how can the nisei be made conscious of this fact?

Reports of the two discussion groups.

Discussion.

Summary of the conference.



Resettler group Discussion No. I

HOW CAN I ADJUST MY PERSONAL LIFE TO THIS NEW COMMUNITY?

May 9, 1943

Discussion No. 1

I.

1. What effects has Relocation Center life had upon me? Has my attitude toward others, especially Caucasians, changed? If so, how is it different?
2. Do I fear to meet Hakujins? Am I self-conscious and does it bother me or make me feel uncomfortable when people gaze at me? Should I expect to be gazed at? How should I react? Are the stares I think I receive real or imaginary?
3. Do I possess a guilty feeling as if I had been a criminal in coming out of a relocation center? Do I feel as if I have been misunderstood?
4. Am I bitter against the government and do I think that the world owes me a living? Do I carry a chip on my shoulder?
5. Has camp life made me lazy and am I willing to get in and work as hard as I did before evacuation?
6. Have I acquired the camp habit of quitting a job? Am I willing to work for Caucasian employers and be happy?
7. Have I forgotten how to save money and spend it wisely?
8. Do I realize that I am no longer in a Relocation Center where I can speak loudly, act cocky, and wear strange clothes?
9. Do I fully realize that I am now walking back into a normal, hard, tough world? Can I take care of Myself? How can I make the road easier for myself?

II. What is the "outside world" like?

- A. How has the war and the war-effort changed life since evacuation?
- B. What is the present employment situation?
  1. What kinds of employees are desired?
  2. What kinds of employers can I expect?
  3. What wages, hours, and time-off can I expect?
  4. How much will it cost to live here? Can I make ends meet?
  5. What about joining the labor unions?
  6. How should I and how should I not apply for a job? How should I dress for applying? How much should I shop around for a job?
  7. Where and in what form will I find discrimination in looking for a job?
  8. How should I and How should I not meet such discrimination?
  9. How and when should I "stand up for my rights"?



C. What is the present housing situation?

1. Where should I search?
2. How should I search?
3. What facilities and accommodations should I expect to find? Should I rent an unfurnished place?
4. Where and in what form will I find discrimination?
5. How should I and how should I not meet it?
6. What are my rights? When and how can I be moved out? What are the OPA rental regulations?
7. What are the housing, real estate, apartment association, and zoning restrictions?
8. What are the ethics of renting?

D. What should be my conduct in public places?

1. What is the public like?
2. What is it thinking and what is it most concerned about?
3. How does it feel about race? In general? Nisei in particular?
4. What are the newspapers saying? What is the effect upon the public?
5. What kind of treatment can I expect from the public?
6. How should I act when on public conveyances? On the streets? In public buildings?

E. How do well-dressed people dress here?

III. What is present Nisei life like here?

A. Some Answers.

- a. There is a distinct tendency toward racial segregation and the renewing of the "Little Tokio" mistakes of pre-evacuation days.
  1. There is a tendency to try to find places to live near other Nisei--to congregate and begin new "little Tokios".
  2. There is a tendency to drift into industries where there are already a number of Nisei and where it is easy to get a job.
  3. There is a bad reputation developing for Nisei because they are taking jobs and quitting them and accepting jobs or apartments and never showing up again.
  4. There is a tendency to spend one's own and the government's money thoughtlessly.



5. There is a tendency to drink to excess in public places in order to show off or make up for lost time because of being in the camp.
6. There is a tendency to go about town in conspicuous groups of four or more.
7. There is a tendency to continue to wear strange clothes, pashuko hair-cuts, zuit suits, etc.
8. There is a tendency to gather in large groups such as special Nisei dances and church services.
- b. The picture is not altogether bad because many of the Nisei are not guilty of the above tendencies. But the actions of an increasing minority must not be let go to determine the reputation of the innocent majority. Each resettler must become a committee of one to try and influence other Nisei to always act for the best interests of the entire group which is here and for those who expect to follow.

IV. What can I do personally in order to adapt myself to the "outside world" for my future welfare?

- A. Some answers for getting a job.
  1. Get a good job--not necessarily the highest paid one.
  2. When applying, keep your word. If you tell an employer that you accept his job take it. What may seem like pride, saving face, politeness, or convenience to you seems like out-right lying and dishonesty to a prospective employer or landlord, whom you fail to answer, or with whom you are not absolutely frank. Do not be afraid of hurting a Caucasian employer's feelings. Do not hesitate to discuss legitimate questions of hours, wages or working conditions with employers. Do not try to avoid embarrassment. Hakujins do not understand Japanese "enryo".
  3. Find a job for which you are best fitted by training and experience.
  4. Do not expect to start where you left off before evacuation. Be willing to start lower on the professional ladder and work up. You must prove yourself all over again.
  5. Find a job in which you intend to remain for a reasonable period of time.
  6. Find one in which you will be happy.
  7. Find one in which you can receive advancement.
  8. Find one in a place where no other Nisei are working if possible. Be a pioneer.
  9. Work hard and make a success of your job. Do extra work in order to please the employer but not to the point where you antagonize other workers.
  10. Treat your employer fairly. Observe professional ethics in resigning from a job.



11. Become close friends with fellow workers. Let them genuinely learn to know you. Join with them in social activities. Cooperate, do not compete.

12. Join the union if possible and become an active member.

B. Some answers for finding a living place.

1. Do not live too near other Nisei. Spread out thinly.

2. Be a good tenant. Do not have too many or too noisy guests. Pay your rent regularly.

3. Do not antagonize your landlord or other tenants. Learn to know them and let them learn to know you. Give them no grounds for fearing you.

4. Know the rental regulations and how the O.P.A. can protect you.

5. Learn to "take it". Do not let discrimination and persecution bother you and do not get a martyr complex.

6. Take rebuffs gracefully. Do not fight back. Leave behind however the distinct impression that you know you are being discriminated against. ~~Do not argue or antagonize.~~ because it may help landlord to think, to give up prejudice and in turn help nisei who may follow. Do not argue or antagonize.

7. Go more than half way in cooperating with your landlord. Help to build a good reputation for others of Japanese ancestry.

C. Some answers for behavior in public.

1. Exercise respectable conduct and manners in public. Be friendly.

2. Do not make yourself conspicuous by wearing unconventional clothes or haircuts, by loud talking, or by going about in groups of more than two or three.

3. Make Hakujin friends. Mix in with them. Become a part of their groups. Do not cling only to your Nisei friends or Nisei groups.

4. Avoid Nisei dances and Nisei churches. Remember that your future welfare depends upon how well Caucasians accept you. They will give them a chance.

5. If you must drink to excess do it at home. Do not make a fool of yourself in public. It not only reflects your true character but injures the entire Nihonjin reputation.

6. Remember that YOU REPRESENT ALL PERSONS OF JAPANESE ANCESTRY to those who are not familiar with Nisei. The general public tends to judge a whole group by the actions and appearance of any one of its members. Remember that. Never forget that what you do and make out of yourself directly affects those who come after.



extra

MEMORANDUM

March 26, 1943

TO: Mr. Huse  
Mr. Freeland  
Mr. Landward  
Mr. Wells  
Mr. Wada  
FROM: Ralph E. Smeltzer  
SUBJECT: Brethren Relocation Hostel

This memorandum is to give you additional information concerning the Brethren Relocation Hostel which is not included in the attached copy of my memorandum to Mr. Bennett, Mr. Brown, and Mr. Sawyer.

The establishment of the hostel does not lessen but only increases the importance of careful selection of evacuees who will be accepted at the hostel because unless the evacuees are carefully selected difficulties will be encountered when the evacuee arrives at the hostel. This would create a very difficult situation for both the hostel and the evacuee.

The hostel has been designed to supplement the relocation efforts of the WRA, not replace them. Since the Brethren Relocation Hostel is supported and administered by a private agency, the Church of the Brethren, it desires to reserve the right to select its occupants, at the Gila Project; Mr. Wada has been selected as the coordinator for the Brethren Relocation Hostel. Assisting him in selecting and recommending residents for the hostel from the Canal Community will be Mr. Freeland and Mr. Wells. All three individuals will be able to provide applicants for the hostel with application forms, interview them, and aid in assisting applicants financially. Mr. Wada will be responsible for submitting to the Employment and Leave Office the names of these selected.

As Mr. Wada gives the Employment and Leave Officers names of persons selected for the hostel, leave clearances should be obtained immediately if they are not already on hand. Such clearance for hostellers can usually be received quickly by wiring Mr. Myer as follows: "Please expedite leave clearance to the following who have been selected by the hostel representatives here to go to Brethren Hostel Chicago. Form 130's follow." Additional wires may be necessary, but there should be little difficulty in getting quick results. If applicant had never applied for leave clearance prior to the February general registration it is suggested that a duplicate copy of Form 126 be sent to Washington which will aid in expediting clearance by



making it unnecessary for the Washington office to search through the many thousands of general registration application for those of the persons immediately requested.

As leave clearances for prospective hostellers are obtained it is suggested that two "Immediately Available" lists be set up, one to be sent to the hostel immediately and the other to be held at the Project. Additions will continually be made. Then when additional hostellers are desired their names may be given to Elmer Shirrell by the Hostel Director who in turn will notify the Project of his approval. These individuals should leave as soon as possible for Chicago in small groups of five to ten. In order to operate a hostel at highest efficiency which has only a capacity of fifteen to twenty people it is necessary to get immediate responses from this Project upon requests. Otherwise time and hostel space will be wasted.

Hostel applicants who are in the process of negotiating with an employer for a job should not be sent to the hostel. In due fairness to the employer and evacuee who is negotiating for a job should either take the job if offered or terminate such negotiation at which time he would be eligible for the hostel.

If the evacuee is unable to secure a job during the first four weeks of his residence at the hostel Mr. Myer has agreed to consider the request, if made by the hostel, that the evacuee be transferred to another relocation hostel or to another regional placement office or if the evacuee seems to be unsuitable for placement that he be returned to a relocation center.

The hospitality rates for living accommodations including meals at the hostel are at the rate of \$1 per day (50¢ for children under ten years of age).

A hosteler should take care of the following items before leaving the Project.

1. Secure letters of reference. The applicant should immediately send for letters of reference from former employers which will aid in securing employment. These letters should be carried by the hosteler to the hostel. Any other material which might help in this regard should also be taken, e.g. birth certificate, union card. A copy of the applicant's employment and census record is also valuable.
2. One hundred dollars (\$100) is recommended as the minimum amount that a hosteler should have for traveling and hostel expenses until he receives employment. Coach fare is about \$55. Tourist sleeper fare about \$75. Five dollars should cover food and tips.
3. Secure clothing allowance and back pay. This should be obtained the day the hosteler departs or the day previous.



page 3

4. Secure and carry a War Ration Book.

5. One hundred and fifty pounds are permitted as free baggage on the train. It is wise to take a pillow and blanket for use on the train. Additional bedding and over-the-limit baggage will be shipped by the project warehouse department if it is placed in labeled containers.

Additional specific suggestions and directions will be given the hostellers by Mr. Wada, Mr. Freeland, Mr. Huso, Mr. Wells and Mr. Landward.

I want to express my appreciation for your fine cooperative attitude. I hope that our hostel project will aid your relocation efforts. If we can be of any possible further assistance to you please write to me directly.

Most sincerely yours,

Ralph E. Smeltzer  
Brethren Relocation Hostel

c.c. Mr. Taylor  
Mr. Susu Mago



MEMORANDUM

March 26, 1945

TO: Mr. Huso  
Mr. Landward  
Mr. Freeland  
Mr. Wells  
FROM: Mr. Ralph E. Smeltzer  
SUBJECT: Brethren Relocation Hostel

A. Have each applicant complete two application forms, one to be retained by Mr. Wada and used at the project and the other to be forwarded to the hostel a short time before the applicant arrives at the hostel so that it may be used for placement purposes.

B. Basis for selecting applicants.

1. Employability. Can the applicant be placed quickly and easily? What are his qualifications and how much experience has he had? Is this all shown on his application? How much education has he had?

2. Character. Is he reputable? Does he have a good reputation? Does he have conspicuous bad habits? Would he represent the Japanese people well? Is he deserving? Will the Church feel pleased and satisfied in having placed him? Does he have a distinctly "good" appearance? Is he apt to quit his job?

3. Reasons for going to hostel. What is his chief and secondary reasons for relocating? What is his attitude? Is he anxious to create a favorable public opinion for Japanese or is he only concerned about making money or his own betterment? Will he genuinely appreciate the hostel's effort in his behalf?

4. It may be natural to select applicants in the order of their application and their anxiety to relocate. Also those who have clearance on hand should be placed toward the top.

C. When hostellers require financial assistance, determine the amount and have Mr. Wada send us a letter giving your recommendation and any necessary details. If the assistance is granted you will receive a check covering the travel expense accompanied by a promissory note with conditions for repayment.

D. Hostel groups should be called together a couple of days before they leave. Explain to them the items they should take care of before leaving the Project. Tell them what to expect on the train. Give them a few dos and don'ts as to conduct, going in groups, being conspicuous, meeting rebuffs, spending money, etc. Describe the hostel itself, its rules of conduct and what to expect. Instruct some responsible member of the group to wire the hostel from the last main stop--Omaha perhaps--stating the exact time of arrival, the number of the train and coach, etc. The Leave Office should wire when the group leaves the Project



stating the names of those leaving and the approximate time of arrival. This entire meeting is important and should be sort of a seminar in preparation for relocation. Its possibilities are unlimited.

Keep the hostel and those who have gone out continually in the minds of the residents by sending in reports to the News Courier and having the hostellers send letters to the editor. Also meet with and explain the hostel to various project groups.

E. Here are a few travel hints to pass on.

1. Don't do anything that will make you conspicuous. Be friendly and converse with the other passengers.
2. Answer the question "What nationality are you?" by saying "An American citizen", if you are one.
3. Don't argue with or antagonize other passengers.
4. Get your ticket straight through to Chicago. Then check your baggage through. Don't miss the train.
5. The train coaches are usually smoky and dirty. Don't wear your best clothes.
6. Try to get on coaches placed in front of the diner. They are usually the newest ones.
7. Meals are poor and high in price. Take a good lunch with you from the project.
8. There is a drinking fountain and rest rooms on each coach. The woman's rest room is usually at the front end of the coach.
9. Seats not over the coach wheels are easier riding. These seats may be difficult to obtain because the coaches are usually crowded with service men many of whom are somewhat inebriated.
10. Let the porters assist you. Tip them 10¢ for each bag they carry and for other services. Ask them any questions you wish. Porters can make your trip a very enjoyable one.
11. Telegraph home at one of the big stops. Your parents and close friends will appreciate it. When you arrive, write a good long air mail letter about your trip.
12. If no one from the hostel staff is there to meet you when you alight from the train, telephone to the hostel. It is listed in the directory under the name Bethany Biblical Seminary and its number is Redzie 5099.
13. Use your head in all situations. Don't get excited. When in doubt ask someone who should know or exercise common sense.

I want to express my appreciation for your fine cooperative attitude. I hope that our hostel project will aid your relocation efforts. If we can be of any possible further assistance to you please write to me directly.

Most sincerely yours,

Ralph E. Smeltzer  
Brethren Relocation Hostel

c.c. Mr. Taylor  
Mr. Sulu Mago



*extra*

MEMORANDUM

March 30, 1943

TO: Mr. James G. Lindley  
Mr. Donald E. Harbison

FROM: Ralph E. Smeltzer

SUBJECT: Brethren Relocation Hostel

This memorandum is to advise you concerning the Brethren Relocation Hostel and to confirm some of the statements made during our conferences this week.

At a meeting in Chicago, January 14 to 16, including the following persons: Mr. Dillon Myer, Mr. Thomas Holland, Mr. John Metzler (Church of the Brethren representative), Mr. Homer Morris (American Friends Service Committee representative), Mr. Thomas Temple, and others, arrangements were made under which hostels would be set up. It was felt by all present that the hostel method would be the most hopeful method of facilitating relocation.

The chief purpose of the hostel is to provide a place where evacuees may come and live temporarily while they are seeking jobs. The employment of an evacuee without an interview often creates an unsatisfactory situation for both the employer and the employee. This change in policy which makes it possible for the evacuee to secure indefinite leave before he accepts employment makes it possible for him to interview the employer and have a choice in the selection of a job. This method is resulting in a more satisfactory employment relationship.

The Project Leave Officer or Employment Chief can grant leave authorization for evacuees going to the Brethren Relocation Hostel to seek employment the same as if they already had offers of employment. Evacuees no longer need to have received leave clearance from Washington.

The Brethren Relocation Hostel has been designed to supplement the relocation efforts of the WRA. It is located at 3435 West Van Buren St. in Chicago. It is supported and administered by the Church of the Brethren.

Both travel and maintenance expenses must be borne by the evacuee. The train coach fare from Granada to Chicago is approximately \$25. The maintenance charge at the hostel is \$1 per day. This will not cover expenses at the hostel but is a nominal charge. Hostellers will receive board and lodging.



There will be some evacuees who cannot afford even the nominal charge. In such cases the hostel has been loaning expense money to evacuees from a revolving loan fund to be repaid out of wages. Since the W. R. A. is now providing grants for such purposes our fund may be unnecessary. No one should be deprived of being accepted at the hostel who is a good placement prospect.

The Brethren Hostel has a capacity of twenty-five individuals and it is expected that this many persons can be placed in jobs and permanent living quarters within a week or two. If this can be speeded up, it will benefit both the hostel and the Granada Project. It is my feeling that the hostel, to begin with, may be able to take ten Granada residents a month. We feel that a hostel should not be large because if too large a group lives in one place it may create a public relations problem.

I want to thank you for the splendid assistance and cooperation you and your staff members have given me in my hurried visit. I appreciate it. Our only desire is to serve your Project and its residents. Please call upon us for whatever additional help we can give you in your relocation efforts.

Sincerely yours,

Ralph E. Smeltzer, Director  
Brethren Relocation Hostel

CC: Mr. Walter J. Knodel  
Mr. Willis J. Hanson  
Mr. John Moore  
Mr. Paul J. Terry  
Mr. J. Yamanaka



MEMORANDUM

March 30, 1943

TO: Mr. Jimmie Yamanaka  
Mr. John Moore

FROM: Ralph E. Smeltzer

SUBJECT: Brethren Relocation Hostel

Give Mr. Hanson a memorandum on persons that you select for the Hostel. Do it as soon as possible either singly or in groups. Make triplicate copies for his office, an additional one for your files, and one for me.

Drop into the Leave Office occasionally to check up on progress and assist that office in any way possible. Gain the complete confidence and understanding of the personnel. Make appropriate suggestions whenever advisable. Become familiar with leave procedures. Obtain freedom to consult the office files occasionally. Have the office give you copies of all messages sent in behalf of the Hostel for your files. Gain the cooperation and assistance of the office assistants.

Once a month send us an itemized account of legitimate expenses incurred by you in connection with the Hostel. We will pay you for such expense. You may need to spend money for correspondence mainly.

Good luck, and let us know when we can help you further.

Appreciatively yours,

Ralph E. Smeltzer, Director  
Brethren Relocation Hostel