



Committee on Resettlement of
Japanese Americans. Minneapolis
Chapter records, 1942-1944.

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RESETTLEMENT BULLETIN

February 1943

NEW YORK

Vol.I No.1

RESETTLEMENT REPORT

NEW YORK, January 25--

At the meeting of the Committee on Resettlement of Japanese Americans, held at 297 Fourth Avenue, Mr. George E. Rundquist, Executive Secretary, made the following report.

I. WAR RELOCATION AUTHORITY

The latest development in the W.R.A., is the opening of field offices. These field offices are now operating in Salt Lake City, Denver, Kansas City, Chicago and Cleveland.

The functions of field representatives of the W.R.A. are to explore employment possibilities, assist the local civilian agencies, committees on resettlement, and forward job offers directly to Project Directors in the camps. It is understood that between field officers and Project Directors there will be installed teletype service so that job offers will be announced instantly.

The W.R.A. has issued the first of its employment registers. Those evacuees to whom leave clearance has been granted are listed according to occupations. Upon receipt of job offers from field representatives Project Directors will interview candidates and forward data by Air Mail to the office that made the referral. If conditions are satisfactory, both in regard to the employment and the candidate's qualifications and character, the Washington office will wire indefinite leave to Project Directors. It is estimated that the time required in this procedure will be less than one week.

II. STATISTICS ON LEAVES

In a letter dated January 20, Mr. Robert Frase, Employment Division of the W.R.A., gives the following figures:

"Approximately 4800 applications for leave or leave clearance have been received by the Washington office. Those who have been granted leaves already number more than a thousand. Of the remaining number, probably one-fifth of the applicants have an offer of employment, and the remainder hope to obtain employment through committees such as yours, through their friends and relatives already relocated, or through the United States Employment Service and our field offices and field men."

III. ANALYSIS OF JOBS AND DESIRES OF EVACUEES

1. A great number of evacuees are desirous of taking office positions, whereas
2. A great number of job offers are for farm hands and domestic workers.
3. The geographical distribution of job offers is about evenly divided between the East and Mid-West.

ARMY BELIEVES IN NISEI'S LOYALTY

WASHINGTON, January 28, 1943 (NEW YORK TIMES)--The Army opened its ranks today to enlistment by American-born Japanese who, under a policy laid down by Secretary Stimson, will be trained for action in special units.

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

The new policy was developed, supplementary announcement said, "following study by the War Department of many earnest requests by loyal citizens of Japanese extraction for the organization of a special unit of the Army in which they could have their share in the fight against the nation's enemies."

The Japanese to be enlisted will be from among the group known as "Nisei", or American-born citizens of Japanese parentage.

These "Nisei", many of whom are now in concentration camps, will have an opportunity to present themselves to draft boards in the camps or in their home communities for voluntary induction and inclusion in the new units. No approximate total was given for the size of the units but an indication of considerable size was given in a statement that it would include infantry, artillery, engineer and medical personnel.

"No effort will be spared," the statement added, "in developing it (the Japanese force) into an efficient well-rounded and hard-hitting unit. The new unit will be trained separately from the battalion of Americans of Japanese extraction, originally a Hawaiian National Guard organization, which is already a component of the Army."

A Senate Military Affairs sub-committee, headed by Senator Chandler, which is investigating the possibility of using loyal Americans of Japanese descent in the Army or industry, expressed approval of Secretary Stimson's move, and said "every barrier should be lifted as speedily as possible."

CONGRESSIONAL INVESTIGATION

WASHINGTON, January 15 (NEW YORK TIMES)--The Senate Military Affairs Committee today directed a subcommittee to investigate reported demonstrations and outbreaks in Japanese evacuation centers in eight Western and Southwestern States and alleged "pampering" of evacuees by the War Relocation Authority.

It also assigned one of its members, Senator Wallgren of Washington, to prepare legislation to put the management, control and discipline of the evacuees back under full jurisdiction of the Army.

The moves followed long discussion of reports concerning the centers, with stress on the outbreak December 7 at the Manzanar Relocation Center in California. This outbreak, started as an alleged Pearl Harbor anniversary demonstration by pro-Axis evacuees, resulted in rioting in which one Japanese was killed and nine were wounded.

The committee also had a report, filed January 3, of waste of food, refusals to work, slowdown strikes and threats against workers on government buildings at the Jerome Relocation Center in Arkansas.

Senator Reynolds, committee chairman, indicated that as soon as traveling plans could be made the subcommittee, headed by Senator Chandler of Kentucky, would visit these two centers and others.

Senator Johnson of Colorado, a member of the committee, declared that the people of his State were "outraged" because, while their local communities were not permitted, because of manpower shortages and priorities on materials, to build schools, churches and hospitals, an \$8,000 school house was being built on the relocation center at Granada.

Since the evacuees arrived at Granada from the West Coast, Senator Johnson said after the committee meeting, the Japanese children have attended school classes regularly in barracks. He added that, although there was "a burdensome surplus" of labor among the evacuees and much restiveness because of idleness, they were not permitted to work on the building of the school house on the ground that their labor would create double-wages standards. Under the relocation plan, he explained, the wages paid the evacuees are limited.

Other Western Senators were reported to have filed complaints also against the operation of the centers.

"Control of the relocation centers should go back to the Army," Senator Reynolds declared, "We are at war. These evacuees cannot be pampered as they have been."

Before starting on its tour of investigation, Senator Chandler said his subcommittee would question Dillon Myer, Director of the War Relocation Authority, a unit of the Office of Emergency Management, on the operation of the centers.

NEW YORK, January 25--

The Committee on Resettlement's meeting decided to leave the matter with the Home Missions Council's Committee for Japanese Work to take proper action. Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council, reported that the Council already had communicated with the Government bodies concerned and expressed a willingness to send a representative to appear as a witness at a hearing. The American Civil Liberties Union, the National Y.W.C.A., the Japanese American Citizens League and many other interested organizations have taken action.

RESETTLEMENT PROGRESS

ST. PAUL, January 14 (Alice L. Sickels)-- "The International Institute in St. Paul has taken the initiative in setting up a city-wide sponsoring committee for the resettlement of the Japanese Americans in that community. The committee is made up of prominent laymen from the larger Protestant church groups, the Roman Catholic church, the Christian Science, the Unitarian, and Jewish congregations, the Y.M.C.A., the Y.W.C.A., the Council of Social Agencies, prominent business men and other interested individuals. Mrs. Ward L. Beebe of the International Institute Board, is serving as the chairman and Mrs. Alice L. Sickels, the Executive Secretary of the International Institute, is acting as the secretary of the committee.

"A sub-committee on housing and one on employment have been organized. The Y.M.C.A. has agreed to find housing for single men who may find jobs in the community. The Y.W.C.A. will take care of single women and the Guild of Catholic Women have offered to find homes for young women of that faith.

"A year ago there were only ten adults of the Japanese race residing in St. Paul. By Christmas time twenty-six Nisei had resettled in St. Paul, most of whom have been invited to take employment in households of prominent citizens. Five students were enrolled at Macalester College in September, two at Hamline University, and one at St. Thomas, a Catholic college for men. All these Japanese Americans have made excellent records and have paved the way for others to come into the community. The faculty and students at Macalester College voted last May, nearly a hundred percent, to invite six Nisei students to the campus in September. They have been so well received and have made such good records that it has been decided to enroll six more Nisei students for the spring term.

"Forty or fifty additional employers in St. Paul are in the process of sending for Nisei workers, including nurses aides, stenographers, beauty operators, and highly trained specialists in various fields as well as the very popular household workers.

"Japanese Americans who have arrived in St. Paul have been very well received and seem to enjoy their new homes.

"The St. Paul Nisei and those resettled in nearby communities had a New Year's Eve party in the International Institute for a number of Japanese American soldiers from the Army Intelligence School at Camp Savage and Fort Snelling. They also invited some of their Caucasian friends. A buffet supper was served for which the employer of the chairman of the committee and his wife, Mr. and Mrs. Frank Kawakami, donated three twenty pound turkeys which the eighty-five guests enjoyed thoroughly."

CHICAGO (Chicago Advisory Committee for Evacuees and the Mid-West Branch of the American Friends Service Committee) -- The total number of requests for employment received from evacuees is 361. This includes 215 files assembled here; 126 letters forwarded to the west coast for completion.

In addition 34 original files from the west coast offices from requests sent directly to them; 14 files sent us by Baptist Home Missions Council.

Types of jobs preferred -- accounting, general clerical, stenographic, recreation.

Total number of jobs offered to evacuees -- 49. 26 persons have accepted and are now in Chicago.

Types of jobs offered include domestic, stenographic, shipping clerk, elevator operator, building maintenance, nursery school teaching. Number of persons involved - about 55.

Through our efforts 31 evacuees have been resettled. This does not include voluntary evacuees. In general public attitudes have been most favorable.

The Y.W.C.A. has sent out 21 job offers and about 12 have been placed. They have 120 domestic job offers on file. They have received 105 requests from evacuees, all women. (40 interested in domestic work.)

MADISON, WISCONSIN, January 20 (Alfred W. Swan) - Requests for employment include one for dairy work, one for maid in hospital, two for merchandising, one placed. Jobs offered are twelve hospital maids, seven in domestic service, two families for truck farm, and one dairy worker.

"Twelve individuals, five family units, have come to Madison since April. Three of these, one family unit, in November. With the exception of the last, they have come on their own initiative. Most of them are now employed.

"The community attitude is good. Our committee is working quietly, and has representative citizens."

PHILADELPHIA, January 25 (Mary M. Rogers, American Friends Service Committee)-- "We have not encouraged referrals from the West Coast since the Eastern Defense Command is not open for placement. However, 34 have been referred from the A.F.S.C. offices on the Pacific Coast. In addition to this, 83 requests have come directly from individuals - 73 men; 44 women.

"Types of jobs preferred:

General office work	Nursery school teacher
Secretarial	Dental technician
Domestic	Chemist
Flower shop work	Architect
Truck driver	Engineer
Mechanic	Social work
Restaurant work	Medical
Waiter	Accountant and auditor
Dressmaker	Bookkeeper
Hand carving	Cashier
Carpentry	Student - room and board
Farming	Interpreting and translation

"We have been unable to offer jobs to evacuees since the Eastern Defense Command is not cleared. We have, however, received a large number of job offers, mostly in the area of domestic employment. An approximate number of the jobs offered is 22. We have made no attempt to stimulate other types of openings since we could not bring the person on to fill them.

"There have been no evacuees resettled in this area through our efforts since November 1st. We know of only one or two persons who have come through their own efforts."

SAN FRANCISCO, January 21 (Gordon K. Chapman)--"We have taken each case up with the authorities, and have also oftentimes dealt directly with the employers. However, much of this work took place prior to November 1, 1942. As a rough estimate, I would say that I have had to do with about fifty cases since that time, the majority of jobs preferred being either office and stenographical or of a technical nature.

"As far as we know, the situation of those persons whom we have helped to resettle is quite happy. In fact, I can think of only two cases where there was anything which represented an adverse attitude on the part of the general public."

STUDENT RELOCATION

NEW YORK, January 20 (The National Japanese American Student Relocation Council Meeting) -- The Director, Robert W. O'Brien, spoke briefly on the progress of the Council, calling attention to the following statistics:

Voluntary evacuees in college (fall term).....	216
Students accepted for fall terms and now relocated.....	360
Total number of American born Japanese students in college (fall term).....	576
Students accepted for winter terms and documents requesting leave collected and sent to Washington (Jan. 1).....	247
Records collected and analyzed and students waiting for placements as scholarship funds and openings in technical schools become available (Jan.1).....	1300
New applications recently received.....	365

TOTAL APPLICATIONS RECEIVED TO DATE..... 2751

The headquarters of the Council are located at 1201 Chestnut Street, Philadelphia, Pa.

PUBLICATIONSI. W.R.A. Occupational Inventory

The first of the series of W.R.A. Occupational Inventory was issued on January 10 in Washington. It lists names of evacuees for whom the "Clearance" has been granted. Committee Secretaries are advised to write to Mr. Thomas W. Holland, Chief, Employment Division, the War Relocation Authority, Barr Building, Washington, D. C.

II. "Community Preparation for Resettlement of Japanese Americans"

A 4-page pamphlet published by the Committee on Resettlement of Japanese Americans. Describes the evacuation, the plan of resettlement by the Government, and also has suggestions for action collectively and individually in the local community. It also contains 11 Talking Points in favor of the Japanese Americans and their resettlement. Orders in bulk will be accepted at 2 cents per copy.

III. "Resettlement Hand-Book"

A 4-page pamphlet published by the Committee on Resettlement of Japanese Americans. This is a concise guide for individuals and groups interested in the resettlement of Japanese Americans. It deals with only such regulations and procedures pertinent to the subject as desired by those who are ready to take action. Orders in bulk will be accepted at 2 cents per copy.

LOCAL COMMITTEES ON RESETTLEMENT

As of January 25, 1943.

1. Chicago Advisory Committee for Evacuees,
Room 1010 Security Building,
189 West Madison St.,
Chicago, Ill.
Officers: Rolland W. Schloerb, Chairman.
Herman Will, Vice-Chairman.
Ruth Strahler, Recording Secretary.
Edwin C. Morgenroth, Executive Secretary.
2. Cleveland Committee on Resettlement,
Corresp't: O. M. Walton, Executive Secretary,
Cleveland Church Federation,
1010 Hippodrome Building,
Cleveland, Ohio.
3. Madison Committee on Resettlement,
Corresp't: Ethel Troy, Executive Secretary,
Madison Y. W. C. A.,
122 State St.,
Madison, Wisconsin.
4. Milwaukee Committee on Resettlement,
Corresp't: Elizabeth A. Campbell, Executive Secretary,
International Institute of Milwaukee County,
787 North Van Buren St.,
Milwaukee, Wisconsin.
5. Minneapolis Committee on Resettlement,
Corresp't: Edna H. Porter, Executive Secretary,
Minneapolis Y. W. C. A.,
Minneapolis, Minnesota.
6. St. Louis Committee on Resettlement,
Corresp't: Truman B. Douglass,
Pilgrim Congregational Church,
Union Blvd. and Kensington Ave.,
St. Louis, Missouri.
7. St. Paul Committee on Resettlement,
Corresp't: Mrs. Alice L. Sickels, Executive Secretary,
International Institute,
123 West Fifth St.,
St. Paul, Minnesota.
8. Detroit Committee on Resettlement,
Chairman: Reverend Father James A. McCormick,
9001 Dexter Boulevard,
Detroit, Michigan.
9. Peoria Committee on Resettlement,
Chairman: Mrs. Perry Hall,
City Mail Route 105,
Peoria, Illinois.

RELOCATION PAPERS

1. MANZANAR FREE PRESS, Chiye Mori, Editor,
1-1 Manzanar Relocation Center, Manzanar, California.
2. DAILY TULEAN DISPATCH, T. Tanabe, H. Imazaki, G.H. Watanabe, Editors,
5-12-C, Tule Lake W.R.A., Newell, California.
3. POSTON PRESS BULLETIN, Ben Watanabe, Circulation Manager,
Community Enterprise Building, Colorado River Relocation Center,
Poston, Arizona.
4. MINIDOKA IRRIGATOR, Dick Takeuchi, Managing Editor,
Recreation 22, Minidoka Relocation Project, Hunt, Idaho.
5. HEART MOUNTAIN SENTINEL, Bill Nosokawa, Editor,
Administration Building, Heart Mountain Relocation Center, Wyoming.
6. GRANADA PIONEER, Oski Taniwaki, Publication Director,
Pioneer Building, Granada Project, Amache Branch, Arizona. *Colorado*
7. GILA NEWS-COURIER, George Iwasaki, Business Manager,
61 News Building, Gila Relocation Center, Gila River, Arizona.
8. TOPAZ TIMES, Alex Yorichi, Circulation Manager,
Central Utah Project, Topaz, Utah.
9. ROHWER OUTPOST, Barry Saiki, Editor,
42-6-D News Building, Rohwer Relocation Center, McGehee, Arkansas.
10. JEROME COMMUNIQUE, Eddie Shimano, Editor,
23-1-A, Jerome Relocation Center, Denson, Arkansas.

ORGAN OF THE JAPANESE AMERICAN CITIZENS LEAGUE

PACIFIC CITIZEN, Larry Tajiri, Editor,
415 Beason Building,
25 East Second South Street, Salt Lake City, Utah.

NEWS BULLETIN OF THE COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

RESETTLEMENT BULLETIN, George E. Rundquist, Editor,
297 Fourth Avenue, New York, New York.

COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

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RESETTLEMENT BULLETIN

June 1943

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"Having visited the camps and talked with the evacuees, I speak with all my sincerity and strength...."

TWO VIEWS: TWO ALTERNATIVES

By George E. Rundquist

Life is filled with perplexities, doubts, and fears in the ten relocation centers where approximately 100,000 people, the majority of them American citizens, evacuated from the West Coast in the spring of 1942, are facing the future through a dark cloud of uncertainty brought upon them by the war. They had no voice in the decision that compelled them to leave their former homes and move into the centers, but now many of them are asked to decide for themselves whether to remain there, or to seek new employment and new homes in other sections of the country.

"Why should we resettle?" "What are the prospects of returning to our homes on the coast?" "What will happen to us when the war is over?" These questions, and many others, were put to me again and again during a recent visit to five of the centers. It seems to me that it is now imperative to examine sincerely and realistically the problem which is of vital importance to the future of the evacuees.

There are two ways to look at it. From the short-range point of view, life in the centers has some apparent advantages. The immediate necessities of life are provided by the government. Friendly neighbors, sports, and dramatics help to break the monotony of the day-to-day existence.

Most of all, the centers offer the only tangible security left to the evacuees, and the older people, more especially, fear the thought of losing it. These people, industrious, law-abiding, and thrifty, with plans for the future, like any other American families, were shocked by the evacuation;

their faith in democracy undermined.

They went to the relocation centers expecting to remain there for the duration of the war. They settled -- bedded down. Then they began to hear about the plan to resettle them in outside communities. It has confused and bewildered them. In the relocation centers they have lost all contact with the changing world outside. Frightened by the costs of wartime living, they wonder if they could earn enough money to support themselves and their families. They have heard about the difficulty of obtaining places to live. They worry about the attitudes of people on the outside toward them.

Certainly the discouragements confronting the evacuees when they consider the problem of resettlement are very real.

There is, however, a long-range point of view which encompasses the fate of all Americans of Japanese ancestry, recognizing that temporary hardships may be necessary for some individuals in the struggle to win a better tomorrow.

One project newspaper has sounded a warning that "Right now, it appears as if resettlement is our only salvation from prolonged 'reservation' existence." I do not know, of course, that the United States would ever establish reservations for Japanese-Americans, as it has for the Indians, but the longer the centers remain in operation, the harder will become the task of erasing them from the map of American life. They sap the initiative and self-reliance of the people living in them, making more difficult the problem of taking up again the struggle for existence.

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Another unwholesome influence of the relocation centers is the effect that they have on public sentiment. They provide a focus for attacks, and the longer they continue to exist the greater will be the difficulty of winning public support on issues that may become vitally important in the days to come.

It is highly important for the evacuees to begin making as many friends as possible right now; it may be too late after the war is over. The only way that evacuees can make friends outside the centers is by coming in contact with the general public. The churches can preach, and liberal Americans can talk about civil rights for evacuees, but no amount of preaching and talking will be as effective as getting them into the everyday life of communities where other people live.

Every evacuee who leaves a center, and makes good in the community to which he goes, is an ambassador of good will. I know a number of young people who, by the way they have conducted themselves, have made many friends for the evacuees, and made it possible for others to follow them. The public seems generally to like them and to be willing to give them an opportunity to live a normal life.

There is very little prejudice in the Middle West against people of Japanese ancestry and virtually no organized antagonism to them. The evacuees are fearful, however, that they will be followed by the discrimination that seems to them to prevail throughout the West. Living in the centers makes them abnormally sensitive to indications of unfriendliness. It is difficult for some of them to believe that there are friendly people almost everywhere -- people concerned about seeing that democracy works for all Americans, regardless of race or creed. They read antagonistic statements in certain Western papers, but overlook the many friendly editorials in Middle Western and Eastern newspapers. When they hear of opposition to the employment of evacuees, they neglect to inquire whether it represents the majority of the people in the community, or just one small segment of it.

Just after the news of the execution of American flyers by Tokyo was made public the sheriff of McHenry County, Illinois, ordered several Nisei, working on a farm near

Marengo, to leave the community. Some of the townspeople were disturbed by his action, and several local ministers called a public meeting to bring forth all the facts. In a ballot taken at this meeting almost three-quarters of the people voted to have the Nisei remain, and further expressed the opinion that the employer of the Nisei should have no hesitation about employing other Nisei from the relocation centers.

At about the same time Mr. Harold Fistere, who has charge of the relocation office in Cleveland, wrote letters to all resettled evacuees who had been cleared through his office, asking if they had witnessed any change in the attitude of the general public toward them since the news of the Tokyo executions had been released. Not a single one of the evacuees had noted any change in sentiment toward them.

There are many jobs for employable people. Not all of them are the kind of jobs that the center residents have been hoping to obtain; but on the whole, in my opinion, employment opportunities -- especially for the Nisei -- are better in the Middle West today than were ever available to them on the West Coast. Many of the Nisei have made friendly connections with large Caucasian firms, and some of them are better paid than they were ever paid before. Some are getting their first opportunities to do the work that they were educated to do.

Finding a satisfactory place to live, especially in war-boom cities, is more difficult than finding a satisfactory job. But a great many families have been able to find good living quarters, even in overcrowded areas. And wherever they live, there are recreational facilities not available in a relocation center -- beaches, parks, libraries, museums, theaters, and concerts.

I know that many people in the relocation centers are hoping to return some day to their homes on the West Coast. They remember their former home communities, in California, Oregon, and Washington, as those communities were before the war, with friendly neighbors living there. I have, in my office, letters from some of those neighbors -- neighbors whose names were given to me, for reference purposes, by evacuees who believed them to be friendly. Yet some of the writers admit that hatred for the Japanese foe across the water has caused them to fear and distrust

all people of Japanese ancestry.

If the people in the relocation centers were allowed to return to the West Coast tomorrow, or next week, what would they have to return to? A few of them, of course, have farms or businesses that they could take over again, but the great majority would have nothing.

On March 4, 1943, the Western Defense Command announced that the boundary of the exclusion zone in Arizona had been moved southward approximately 60 miles, thereby freeing all Pinal County and considerable areas in Maricopa and Yuma counties. This meant that about 215 people, in the Colorado River and Gila River relocation centers, were at liberty to return to their homes, but only seven or eight took advantage of the opportunity. In my opinion, opening the other exclusion zones at this time would likewise attract only a small percentage of the people in the centers to return to their former homes.

Every week, however, hundreds of evacuees are moving into communities outside the exclusion zones, mainly in the Middle West, showing the same sort of courage and determination that marked the spirit of the Issei when, years ago, they left their homes and parents in Japan to come to a strange land, with strange customs and a language which they did not understand. It was hard then and it will be hard now to begin all over again the struggle for public acceptance. But it will have to be done some time. The sooner they begin, the easier the task will be.

For the Nisei the path ahead will be much easier. They are citizens; they have been educated in our schools; they think the same way that other Americans think. Once they have overcome the feeling of strangeness in other people, who are unfamiliar with Oriental features, I believe they will enjoy many social and employment opportunities that were never available to them on the West Coast.

Those who leave the relocation centers now will be much better prepared to meet post-war problems of employment than those who remain. They will have gained friends in the communities to which they go; they will become proficient in their work; they will be familiar with modern techniques and new developments in industry.

On the other hand, those evacuees who

remain in the centers will be handicapped by bad work habits, by rusty and outdated skills. Like the people on relief during the depression, they will feel inadequate and helpless in coping with the problems of everyday existence. One resident in a center, stirred by the realization of this danger, has described the experience as "soul rotting".

I look forward to the full restoration of civil liberties for Americans of Japanese ancestry, and I believe that these liberties can be gained more quickly by all of us working together, not inside the centers but outside the centers, in normal American communities -- living normal lives, working and playing together, and trusting each other.

An Editorial:

GOOD EXAMPLE FROM IOWA

Citizens of Des Moines have given an object lesson to the country by opening their homes to 50 American-born Japanese while they await employment in the state of Iowa. These are educated young men and women, patriotically devoted to the United States and seeking the double opportunity of proving their devotion and earning a living. Their handicap is the prejudice created against them, first, by the barbarous conduct of the Japanese army and government, and second, by such things as the false and irresponsible remark of Gen. DeWitt that "A Jap is a Jap" regardless of American birth, citizenship, education and loyalty The attitude of the Des Moines community is a happy contrast to that of the self-appointed superpatriots who think race and color govern the right of Americans to love their country and to share in the blessings of citizenship

-- Chicago Sun, June 5, 1943.

A NEW PAMPHLET ON THE WAY

Realizing the need for a new pamphlet, the Committee on Resettlement is preparing "RESETTLEMENT OF JAPANESE AMERICANS", an enlargement of the "COMMUNITY PREPARATION FOR RESETTLEMENT OF JAPANESE AMERICANS", with new material. It will be ready by the middle of July. Orders placed now will be filled upon publication.

Because Denver and St. Louis present an interesting contrast in the resettlement picture -- one as a "center of resettlement" and the other as a "new frontier" -- we are especially pleased to include the following reports in this issue.....Editor.

By C. P. Garman
Colorado Council of Churches
Japanese Service

Denver is the center of the resettlement program for the state of Colorado and even for a much wider area. Naturally, this is shared in by the Relocation Center at Amache in the southeastern part of the state. Probably Salt Lake City is the only resettlement center with problems like those of Denver. Both have pre-war Japanese populations of considerable size. Both had these groups enlarged by an influx of "voluntary evacuees" in the early spring of 1942. Both have relocation centers within the state. And both have seasonal labor groups from centers outside as well as inside the state.

Many of the beet harvesters were able to secure employment and remained at the close of the season. Others secured permanent work to which they returned in the spring, bringing their families with them. Where this employment proved temporary or unsatisfactory, the employees tend to drift into Denver, to increase the already overcrowded population. Many of the young men found employment as bus boys, hotel boys, and the like. Young women went into household service. Here the demand has greatly exceeded the supply, though as in the case of the young men just mentioned, many were employed whose training and experience was along entirely different lines.

One of the important features of resettlement has been to get those who had taken any sort of position to secure exit from the centers placed in positions for which they were trained. Placement of the highly skilled and professionally trained has been very slow in this section, though numbers have been going east. In recent weeks secretarial, accountancy, and nursing positions have opened up. The agricultural field is quite open and families are being located in different parts of the state.

As in many other cities with large defense industries, the housing situation in Denver was serious even without any influx of Japanese. At present, there are probably 2,000 persons of Japanese ancestry in Denver, and about 5,000 in the state. There is a serious overcrowding of Japanese in a section of Denver which should by all means be relieved, but to date the solution has not been found.

Another matter which is causing considerable anxiety is that of providing recreation and proper social life for the young nisei. Limited attempts toward the solution of this are being made by the Y.W.C.A. and the F.O.R., in connection with several churches. Racial cooperation rather than racial segregation is featured in the proposed solution, but prevailing patterns make this a difficult problem to deal with. Other localities where persons of Japanese race are settling for the first time, or where previously there have been but few, should certainly exert themselves to welcome the new-comers into existing religious and social activities, so that new racial groupings are unnecessary.

Those in Denver and throughout the state who are assisting in resettlement and other problems dealing with the Japanese have the cooperation of the Colorado Council of Churches. This group has become a committee of the Council, with one member elected to a position on the Council staff. In response to a local newspaper campaign largely made up of error and distortion, a mimeographed sheet was circulated under the title "Hate is Moral Poison." Repeated requests kept coming in until the few hundred originally struck off had run up to about 8,000.

By Clarence Gillett
Congregational Christian Committee for
Work with Japanese American Evacuees.

At the present time there are in St. Louis about 150 Pacific Coast evacuees, with about half of them in school, mostly at Washington University, and the other half employed. About one-third of those employed are in agricultural work, with others in offices, mechanical work, and household work. Housing here in St. Louis is not easy, but it is not impossible to find rooms, or even apartments. This particular season of the year is said to be one of the best for finding such accommodations, because many people are leaving or moving. Rooms as a rule are not too attractive and run in price for one person from about five to eight dollars a week, and for two persons, from about three to six dollars per person. Light housekeeping rooms are somewhat higher. Furnished apartments run to \$35 or more a month, even for one or two-room apartments. In some cases, rather attractive four or five-room apartments can be found for about \$50 or \$55. Furnished apartments are naturally somewhat higher.

Work opportunities are about the same as in other sections. Both wages and cost of living are perhaps a little lower in the Chicago area, for example. As in other places, there are plenty of openings for household work and for couples, where the husband will do gardening and act as a butler. Also, there are attractive openings for those who want to go to school and work for their board and room. In industry, the local WRA office, of which Mr. E. G. Kennedy is the head, and we, believe that it is better not to try for defense industries so much as for other work in good industries of about the same wage standards. The beginning level of wages is about the same, in any case, the top price being from 60 to 70¢ per hour, and it is more likely that the beginning wage would be about 50¢. After a few weeks, as experience is gained and ability demonstrated, there would be considerable increase. The ceiling wages in defense industries are higher than in others, but there is also much greater likelihood of finding opposition and unpleasant situations.

Here in St. Louis, instead of a hostel, under the management of some person or couple,

we have what might be called hospitality arrangements. The Y.M.C.A. and Y.W.C.A. have rooms for about a dollar a night and food would cost about \$1.25 to \$1.50 per day. Final decisions have not been made, but it is fairly certain that if, after a week or so, work has not been found, then some subsidy, covering about half the cost of room and board would be available for another period while work was being found. These arrangements have been made by the St. Louis Interdenominational Committee on Resettlement.

This Interdenominational Committee has only recently been definitely organized, with committees on finance, organization, education, and other work. Mr. Arno Haack is being released half-time by the Y.M.C.A. at the request of the St. Louis Federation of Churches, and is actively in charge of the work in this area. It is believed that all other groups are cordially and fully cooperating with this general committee and that all is being done in very close cooperation with the local WRA office. Beginning in September, the office for interdenominational work for resettlement will be in the Y.M.C.A., Room 401, and in cooperation with the Federation of Churches. A full-time secretary will be employed for the work of the general committee and of the Congregational Committee on Resettlement. It is expected that all denominational work for resettlement will be cleared through this office, in cooperation with the WRA office, which cordially and fully approves these arrangements as they have developed.

The Congregational Christian Committee has recently published a leaflet, "You Can Do Something About It". This has been very well received. It is available for distribution to any one interested, and quantity prices would be very low. Also, this office has on hand quite a supply of reprints of the Reader's Digest article, "Our 110,000 New Boarders". These are available for one dollar a hundred. Work is practically completed on a new pamphlet, "Seventy Thousand American Refugees--Made in U.S.A.", principally written by Dr. Truman B. Douglass, and this will be available about the end of June. Cost will probably be about 5¢ each. Inquiries for the present may be addressed to Mr. Arno Haack, Washington University Y.M.C.A.; or to Clarence Gillett, 6501 Wydown Boulevard, St. Louis, Mo.

Reports from the following two Midwestern cities give an analysis of types of jobs offered. This analysis confirms our belief that utmost efforts must be made to increase employment opportunities in proportion to the skills of the evacuees. For a tabulation of industrial groups among Americans of Japanese ancestry, see the W.R.A. pamphlet, "RELOCATING A PEOPLE"Editor.

Minneapolis - Mrs. Lawrence D. Steefel, War Relocation Committee:

Miss Edna Porter has turned over your letter of May 5th to the War Relocation Desk where we handle placement, interviews, referrals, etc. To date our report is as follows:

Kinds	Average Wage Offer	Number of Jobs Offered		
		Men	Women	Couples
Agricultural	\$75.mo. and Maint. (\$100-\$150 couples)	20	0	10
Clerical	90.mo.	1	11	0
Domestic	65.and maint.	8	150	20
Industrial	80.	2	2	0
Professional	100.	0	4	0
Others	80.	2	2	0

The wage scale may appear low, but Minneapolis is rated as one of the lowest living cost cities in the country.

It is to be understood that placements have used up many of the jobs mentioned above. In many cases applicants cannot be found for them who are qualified. It has been especially difficult to find couples, though we have excellent opportunities for them.

We have found that our most successful placements result from a thorough knowledge on our part, here at the Desk, of the qualifications of the individual. A clear statement of the type of work desired is necessary, as we find that permanent placements result only where the individual is satisfied with his or her work. Then, with a job open in the field in which the applicant is qualified, we invite him or her to come to the city on the hospitality plan. This means that he or she shares in selecting the job. Hospitality is offered either in our own homes, or on a paid basis of \$1.00 a night at the YMCA or the YWCA. In many cases we call and open jobs for well-qualified persons, preferably on the basis of good impressions of personality and training. We never use the hospitality plan unless a job is open and available at the time the individual is leaving the Center. It is understood that acceptance depends on the interview, but in that way we have avoided flooding the city with people who find themselves forced into work they dislike.

The fundamental basis of our work has been careful cooperation with the War Manpower Authority here, and study of the United States Employment Service employment records. In this way we have known in what fields there are still local unemployed groups in the city, and what fields show a shortage. We have always advised the Nisei against coming here for work in fields where there are still local people in need of work. We have had our volunteer Desk in the United States Employment Service Office, and all standards of wages and working conditions have been cleared with them so that we have avoided undercutting, and have been able to maintain the best standards for work through this backing.

All of our work has been done by volunteer workers, the committee financing letter-heads and postage. The USES has contributed space and switchboard service, and the committee has financed the cost of the separate line.

We now have four workers in Settlement Houses. A kindergarten teacher, a music director, an assistant teacher and a recreational group leader. We hope for more professional opportunities as the Child Care Centers develop. As our community of Nisei grows we will try to bring out a physician and dentist to practice.

St. Paul - Mrs. Florence Zmudzinski, International Institute.

Our resettlement program here in the International Institute has not included the acceptance of job offers for the past several weeks. Due to the many calls we were receiving which we could not handle satisfactorily without additional help, the acceptance of phone calls and other correspondence from prospective employers has been turned over in entirety to the War Relocation Authority office in Minneapolis. We have thereupon turned our attention wholly to the problems of housing and adjustment of resettled Japanese Americans in St. Paul.

The following tabulation of job offers that have come to our office is only approximate. There may also be some overlapping between our job offers and those listed by the Japanese American Citizens League and the War Relocation Authority in this area.

Kinds	Average Wage Offered per Month	Number of Jobs Offered		
		Men	Women	Couples
Agricultural	\$50. plus maintenance	6	0	3
Clerical	80.	0	6	0
Domestic	60. plus maintenance	10	85	14
Industrial	100.	2	0	0
Professional	60. plus maintenance (nurses)	0	21	0
Others	100. (nurserymen)	14	0	0

On May 9th the second Nisei party was held in the International Institute club rooms. It was well attended by the Nisei in St. Paul, 35 soldiers from Camp Savage and several Caucasian friends. The group is planning another get together next month.

ABOUT THE RESETTLEMENT BULLETIN

NEXT ISSUE

The July issue of the Bulletin will focus attention to what the evacuees themselves want to tell of their stories of resettlement. Evacuee readers of the Bulletin are hereby requested to send in their contributions in the form of reports, articles, letters, etc. Each paper should not exceed 800 words. Please type if possible. Stories of how they obtained employment, community reaction toward them, social activities they have joined, their impressions of living in general, their suggestions for resettlement committees and for their friends in the centers, their concern and hope for the future, will be helpful. Deadline is JULY 20th.

JAPANESE LANGUAGE SUPPLEMENT

Beginning with the present issue, the Bulletin will be translated into Japanese. This is, of course, for the benefit of the Japanese language speaking evacuees. Orders for the Japanese language supplement have already been received from the centers. By this service we hope that the program of resettlement, especially the conditions in new communities, will be better understood by the folks who have sent their children out. We also hope that resettlement by family units will be encouraged.

MONTHLY BULLETIN

As a response to the popular demand, this paper will be issued monthly hereafter. Your suggestions for the improvement of the Bulletin will be welcome. All reports and letters intended for publication in the Bulletin should reach this office by the 20th of each month.

Address all communications about and for the Bulletin to:

Editor, Resettlement Bulletin, 297 Fourth Avenue, New York 10, N.Y.

CALLING WORKERS - URGENT

The War Manpower Commission in its publication "THE LABOR MARKET" (March - April 1943), lists cities where manpower shortage is acute. Let us turn our attention to some of them in our planning with a view toward a happy and successful resettlement.

- NEW ENGLAND - Portland, Maine.
Hartford and Bridgeport, Conn.
- NEW YORK - Buffalo.
- MID-ATLANTIC - Baltimore, Md.
Washington, D. C.
- MID-WEST - Dayton, Ohio. Evansville, Ind. Sterling, Ill.
Des Moines, Iowa. Monitowoc, Wis. Detroit, Mich.
- CENTRAL - Wichita, Kansas.

All resettlement workers will want to keep in mind the following cities where the Manpower Commission says acute shortage will occur within six months:

- NEW ENGLAND - Portsmouth, N.H. Greenfield, Mass.
Newport, R.I. New Haven and Stamford, Conn.
- NEW YORK - Rochester, Syracuse, Utica, Albany.
- MID-ATLANTIC - Almost all cities in New Jersey and Pennsylvania.
- MID-WEST - Cleveland, Warren, Akron, Youngstown, and Canton, Ohio.
South Bend, Newcastle and Terre Haute, Ind.
Rockford, DeKalb, Aurora and Chicago, Ill.
Muskegon, Saginaw, Flint and Adrian, Mich.
- CENTRAL-SOUTH - Tulsa, Oklahoma City and McAlester, Okla.
Dallas, Texas.

Send for your copy of "THE LABOR MARKET" to: War Manpower Commission,
Bureau of Program Requirements,
Washington, D. C.

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RESETTLEMENT BULLETIN

July 1943

NEW YORK

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EVACUEES SPEAK ON RESETTLEMENT

EMMETT, Idaho.
by Ken Maekawa.

It is really hard to express in words the thrilling, exhilarating feeling one gets upon leaving the gates of a Relocation Center. Freedom at last is like having fresh air pumped into a drowning man. One will never forget the feeling of leaving camp for the rest of his life.

In writing this article I hope I will be able to show those who are still in camp the really great mistake they are making in staying there for the duration, but after the war how will they be able to readjust themselves. Will the attitude of the American public be any different towards us after the war? Sooner or later everyone, both young or old, will have to realize that in order to make a livelihood he must associate with the American public.

Although I have been living in Idaho for almost a year now I have yet to encounter anyone that is unfriendly. In fact, after getting acquainted with various people I find that most of them are very sympathetic towards us. People here in Emmett are very democratic and have gone out of their way to help us. Merchants here are most friendly and welcome our trade.

I worked on a farm topping beets and doing other odd jobs for two months but found that a ramshackle house without running water or electricity was too much for me, so I accepted a job in the hospital here in Emmett. At the hospital I was fortunate enough in having an opportunity to meet the public. At first I could feel the people staring at me but gradually the inferiority complex left me and I found that everyone instead of being hostile towards me was very friendly.

My wife, daughter and I lived at the hospital with the staff of about twenty Caucasians. We ate our meals at the same table with them and were taken in by them from the first. Not one employee complained to the supervisor because of our presence and after a few days we were being complimented on our work by the staff. I only hope that all evacuees are fortunate

in getting employment with such a really democratic group of people. Many of the staff were married to service men and one even had her fiancé killed at Pearl Harbor. One of the nurses married a navy man just back from Guadalcanal where he had undergone seventy-eight bombings. Despite all this the staff always had a big happy family feeling towards us.

Doctor Carver, the owner of the hospital and one of the leading citizens of Emmett, is a very staunch supporter of Japanese here. He and Mrs. Carver are trying to get a maid to work in their beautiful home. They also have a nisei nurse employed now and also a bookkeeper. One incident which will always live with me concerning Doctor Carver which is worth relating. It seems that a beer tavern owner in town here was afraid of trouble from the town "drunks" so put a "Japanese trade not solicited" sign in his window. When Doctor Carver heard of this he immediately dashed up town to the tavern demanding an explanation for this unfriendly sign. He even called the tavern owner a Nazi. Doctor Carver went to the sheriff and other leading citizens immediately and the next day the newspaper came out with a scorching editorial denouncing the tavern owner. I passed the tavern a few weeks later and found not only the sign gone but the tavern closed for the duration. On becoming acquainted with the people here one realizes that this war is really worth fighting to preserve the "democratic way of life". There must be many hundreds of small towns in America similar to Emmett ready and willing to let us evacuees make a permanent home.

Looking back from the time I left the gates of Tulalake camp I find that I never have regretted leaving there. After living out of camp one really wonders how it is possible people can still continue to live there when it is possible to be out. No matter how hard the job, how hot the weather, or how lonesome we feel, freedom is really something to appreciate.

In presenting the stories of resettlement in the evacuees' own words, we wish to make it clear that the writers were asked to tell whatever their experiences had been, favorable or otherwise. The absence of any mention of unpleasant incidents seems universally characteristic; exceptions (Twin Falls) exist, but they are rare. With evidence such as this, the resettlement program should be greatly accelerated. - Editor.

Milwaukee, Wis.

by Henry Sakemi

From the very first day in Milwaukee, my fears and tenseness disappeared. The people have treated me royally. I feel more at home here now than I did in my original home town. The courtesy and understanding extended to me to date have been of the highest order. Everywhere, in public places and in private homes, I have been received as one of them. The only question has been: Are you an American citizen? After the affirmative answer, the ice has been broken completely.

The friendliness and understanding of the people here are genuine and deep-rooted. I attribute this to their past ancestry. Most of them are of German or Polish descent and still remember World War I and their difficulties during that time.

The people of Milwaukee take great pride in their city, its achievements and natural beauty. The state is also very beautiful and could well be called the "Sportsman's Paradise." It has many sources of income. It is, in fact, one of the richest states in the Union. Agriculture and manufacturing seem to predominate. Wisconsin dairy products are known the world over.

With many work opportunities, unemployment is relatively unknown. There is a great shortage for all types of skilled and unskilled workers. Wages range from a low of about 50 cents to \$1.75 per hour depending upon ability. A recent survey discloses that the average wage per capita is about \$37.00 per week. It is in line with living costs.

Housing is more or less at a premium with the influx of war workers, much as in any other large city of this size. Apartments and flats run from about \$35.00 to \$75.00 per month. Single rooms may be had for as little as \$25.00 a month. No racial barrier has been experienced by the writer in finding an apartment.

Transportation facilities are good. An

efficient network of street cars, motorless trolleys, and motor buses covers the city. There are a half dozen major rail and bus lines leading into Milwaukee.

So far, I believe there has been the least trouble for Americans of Japanese ancestry in Milwaukee than in any other city. This is due mainly to the understanding nature of the people, born of their experience during World War I.

To others who contemplate relocating here, my advice is to make contacts through the various agencies now at their disposal. Once out of the relocation centers, do not congregate in groups but do everything on personal initiative. Make contacts, talk to people so that they may understand. A cheery "Hello" to a stranger in a public place, or in conveyances, and acts of courtesy often break the ice and start worthwhile friendships.

Above all, each one must remember that he or she is an ambassador for the scores who are still in camps. Those of us of Japanese ancestry are on trial as never before. The thing now is to prove to the general public that it is not a matter of race, that people are the same regardless of their origins, that those of Japanese ancestry are not "different." We must keep in mind that a war is going on between the former country of our fathers and forefathers and our country.

In the Milwaukee area and in Wisconsin in general, there is room for several hundred more citizens of Japanese ancestry. To those who come:

Make all the friends you can, cultivate those friendships, and prove to the people that you, that all of us, are good Americans.

Local resettlement committees in major mid-western cities are helping evacuees meet their problems. Committees are in process of formation in a number of eastern cities. For their addresses, write to this Committee. (Our address is on page 8.)

Our Great Dedication

That relocating in Milwaukee has been personally pleasant is little to me beside my belief that relocation, whether pleasant or unpleasant, is imperative for the older Americans of Japanese ancestry.

This can be our great dedication--not only for our own younger brothers and sisters but for all 'teen age second generation everywhere:

To give democracy a fair trial and to keep alive our faith and theirs that most human beings in person-to-person contacts are understanding, intelligent, and kind.

We grew up in this faith, secure in the comforts of home and the lifelong affection of our neighbors, and, because of it, nothing that happens can disrupt us utterly. This is the birthright also of the younger second generation. Upon us is the responsibility of preserving it for them.

Relocation is a job we must do, a rewarding one if we do it well.

To have saved the faith of a whole generation in the essential integrity of democracy is not a little thing.

-Anonymous.

Democracy Thrives on Personal Contacts.

-Hiroshi Neeno

The hospitality of Milwaukee has been much more warm than I expected. My first impressions of being "on the outside" are so enjoyable that I do highly recommend everyone who is interested in relocating to do so.

However, one must remember to conduct himself at all times as an American citizen and to make every effort to get along with his next-door neighbor. Democracy thrives on personal contacts.

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

- from Resettlement pamphlet.

J O B O F F E R S

WRA - Milwaukee
July 7, 1943

MAY, 1943

Domestics	-	61%
Dressmakers	-	5%
Bakers	-	8%
Chemists	-	16%
Skilled laundry help	-	5%
Agricultural workers	-	5%

JUNE, 1943

Domestics	-	25%
Trained medical workers, including nurses, orderlies, laboratory assistants	-	7%
Agricultural workers	-	9%
Skilled mechanics	-	12%
Recreational leaders, trained	-	1%
Dry cleaners	-	5%
Beauty operators	-	2%
Clerical help	-	5%
Electricians	-	2%
Power machine operators	-	9%
Unskilled workers in various classifications	-	23%

W.R.A. comments:

It is our belief that the evacuees who have come to Milwaukee have adjusted themselves well to the community and are taking active part, as individuals, in various clubs and churches. Those who come to the W.R.A. office state they like not only the physical aspects of the city but, more important, the conservative, broadminded character of its people.

"A person somehow has the feeling that he can put down long-time 'roots' here" -- seems to be the consensus.

- E.E. Ketchpaw
Relocation Officer.

WRA - Kansas City.
July 17, 1943.

Domestic	-	45%
(50% single - 50% couple)		
Industrial	-	25%
Farm Labor	-	25%
Professional	-	5%

Cincinnati, Ohio

Henry J. Ishikawa

During the past three months, I have been enjoying the hospitality of Cincinnati, and already feel myself a part of the community. Now that the excitement and anticipation of being relocated has worn off, I can give an accurate account of my experiences here and at the same time try to dispel some of the rumors which are prevalent in the camps in regards to relocation.

For myself, resettlement has been far more successful than I had ever anticipated. Through relocation, I have had an opportunity to come East and settle in a section of the United States which I probably never would have seen otherwise, and have found employment in a field which might never have been opened to persons of Japanese ancestry. I have met many Caucasian people and have made many friends among them. To me, the most gratifying thing is the way that we have been accepted socially by the community. In this respect, Mr. Booth, the local W.R.A. director has done a marvelous job in laying the proper groundwork, securing favorable publicity, and breaking down any possible resistance before it had a chance to form.

In the matter of housing, I have found that they do not have discriminatory restrictions that we encountered on the Pacific Coast. In fact, I can truthfully say that our treatment here, even in wartime, has been as good or better than that accorded us on the Pacific Coast before the war.

While in camp, I was warned that due to the high cost of living, and because of rationing, we would get insufficient food, if we were relocated. I would most certainly like to spike this rumor, which is very prevalent in camp. While it is true that the cost of living has risen far above what we encountered on the Coast prior to the war, salaries and wages are high enough to offset this increased cost. As for rationing, the Government allows us more than enough to maintain a balanced diet, and we are able to eat more and better food than we ever received in camp.

Another misleading rumor is that under this new pay-as-you-go tax plan, the Government deducts 20% of your salary for income tax purposes. Contrary to what many persons

believe in camp, the 20% is not taken on your whole salary, but rather on the balance remaining after certain deductions are made for dependents. In most cases, this tax will actually be closer to about 10% of the total salary, which is not excessive in a nation at war.

Finally, relocation has given us an opportunity to make ourselves and our talents known. I think the main complaint of many Niseis has been that, while they had been trained and equipped to do many things, their talents were not recognized, and that opportunities had been closed to them. Now through the W.R.A. relocation program, they are being given an opportunity, and they should take advantage of the situation to help themselves as well as the nation's war effort.

Minneapolis, Minn.

Alice Goda

Suddenly finding myself among Caucasians and the normal civilian life after eleven months in the center, for some time I imagined people staring and saying behind my back, "A Jap". One month later -- "nonsense". At public places, at your place of employment, and in your neighborhood, when your face gets to be familiar and when your manners and personal appearance are favorable, they can't help but accept you as just another "American". Of course there are a few Caucasians who are not quite so willing, but by your grit, your stick-to-it-iveness, and whatever all you can put into your way of showing that you're an American, you will eventually prove to them what you really are.

My first job here in this city was with a huge art instructing company. I was in the secretarial pool with some 80-odd Caucasian girls. We worked, ate, took noon walks together and one couldn't help but feel "definitely in".

After three weeks there, a position as private secretary to the superintendent of a well known institution was offered me. There being so much "talk" of Niseis quitting their jobs one right after another and leaving unfavorable impressions, I was afraid of doing the same (perhaps hurting another Nisei's

chance for a position). But after a long and serious talk with the personnel manager, she told me herself that this opportunity was too good to pass by and so to accept it. She even gave me her blessing and sent me away with a clear conscience. Today I received letters from the girls of the department and the manager wishing me luck in my new job.

My second day at this society -- a private office with all the "trimmings" and my work consisting of receiving callers and visitors, correspondence, interviewing and other different and interesting things. This job is really one that comes in a million and I am grateful for the chance and to the people, and I will try my best to live up to the standards.

Cleveland, Ohio

Marie Kyogoku

I had thought that because before evacuation, I had adjusted myself rather well in a Caucasian society, I would go right back into my former frame of mind. I have found, however, that though the center became unreal and was as if it had never existed as soon as I got on the train at Delta, I was never so self-conscious in all my life. It was amazing to see so many men and women in uniform. It felt strange to sit in the diner at a table where there was clean linen on it and a complete set of silver.

I felt a diffidence at facing all these people and things, which was most unusual. Slowly things have come to seem natural, though I am still excited by the sounds of the busy city and thrilled every time I see a street lined with trees, I no longer feel that I am the cynosure of all eyes.

Cincinnati - No. 2

Myron Yoshimura

We came to Cincinnati by a devious route, having first worked in Denver since last October until May, as domestics in the home of Dr. Heber R. Harper, Regional Director of Social Security.

When we attempted to rent either a house or an apartment in Denver after leaving the Harpers, there was none available. In

desperation we decided to leave and go to Des Moines, Iowa, where we had friends who told us that at least there would be housing. While visiting them there we came across an old copy of the "Heart Mountain Sentinel" which had reprinted a letter by Mr. Booth and also a column by "Cincinnati" of the "Cincinnati Post", both speaking of giving the Japanese Americans a chance to prove themselves rather than prejudging them. This seemed to us like a heaven-sent opportunity, and as long as we were yet undecided we departed for Cincinnati the following day to try our luck there.

All this and even more have been made manifest to us. Our contacts with Caucasian residents have been very pleasant. We spent the first two days sight-seeing, and on the third day my husband secured employment in a steel and die works company.

We are now renting a furnished home from an Army officer's wife who told us that it was her belief that the American Japanese were the ones who needed help and understanding at this time more than any other group. She is now living with her parents in the house next door, and they have all been exceedingly kind to us.

We are sharing the expense of housekeeping with another Nisei couple and their baby, managing it all beautifully -- working during the day, raising a grand victory garden, and 100 chickens on the side, and above all, enjoying the pleasures of a home life once more.

It is difficult to express adequately our indebtedness and appreciation to all those who have made us feel at home in this new community, but we hope that in some measure this feeling of gratitude has been conveyed in this letter.

J O B O F F E R S

WRA - Cleveland, May 1 - July 15, 1943.

Factory (Machinists, lathe operators, etc.)	- 6
Shoe Repairing	- 2
Nursing, Dietetics	- 2
Printing	- 2
Pharmacy, Chemistry	- 3
Auto Service	- 6
Truck Drivers, Apprentices, etc.	- 8
Laborers	- 20
Domestic	- 75
Agriculture	- 8
Clerical	- 12

Chiye Horiuchi

I am happy to write to you so that others may know of the experiences of us Japanese Americans in Peoria.

There are about thirty of us here from all parts of the Pacific Coast and from about five different relocation centers. We are employed in various capacities. Several, both men and women, are employed at St. Francis Hospital as nurse's aides, an orderly, a boiler room attendant, supply room clerk and farmers and gardeners. A few girls are working as domestics in private homes. There are two men working in an optical company and two girls are stenographers. There are also a few attending the horology school at Bradley College.

The churches and other similar organizations have been cordial to us Nisei. Through these contacts, we have made many, many friends and they are sincere friends who go out of their way to make us feel at home. There is a local committee on Relocation which is doing very good work to find us employment and housing. This committee also sees that we meet people and make friends. They have made us feel very welcome.

We have been accepted as one of them in our work, in different clubs and organizations. In my work here at the Y.W.C.A. I am very happy. Everyone has made me feel that I am one of them--the Staff, Board Members, Residence Girls, and others who come and go for the activities here. They are all just grand. My room-mate, Shirley Kajikawa, who is a secretary for Mrs. Herbert W. Crowe, Business Manager of the "Church Woman", and Miss Nelle Gilmore, Religious Education Director of the First Presbyterian Church, says the same thing. She has made many friends through her work. So far, I believe, that no one has had any unpleasant experiences here in Peoria, except for one incident at the Hospital. The girls who were to enter training in June were asked to wait until the September class and are now working as nurse's aides for the present.

We have given many talks to different organizations in town about Relocation. The people have been very interested and very sympathetic. I am sure that we have in our small way educated some people here. A group of us girls were invited to a small town about ten miles from here and gave a panel discussion with Miss Helen Hudson, the General Secretary of the Peoria Y.W.C.A., as the leader. This group was the Y.W.C.A. at Pekin. We were well received and

the comments were very favorable afterwards.

In the short time that I have been out of a Relocation Center (four months), I can see that thinking Americans realize the great need that all loyal Japanese Americans be relocated in friendly communities. The sooner it is done the better. People are afraid of the unknown. When they do not know us, they are afraid of us. We have found this to be a fact. So many people have commented "Why you are no different from us!". So the sooner we become an integral part of a community, the better it will be for all of us as a whole. It will, I think, alleviate to some extent one of the post-war problems--the race question.

Another thing that we have to do is to make friends. We have to go out of our way to do this. I don't mean to force ourselves on people, not by any means. I mean cultivate your acquaintances so that they may become friends. The Nisei do have the reputation of being reserved. We should overcome this so that we meet people at least half-way.

In communities where there are several Nisei they are congregating together again, they are forming clubs and churches composed wholly of Nisei. This, I think, is a great mistake. Many, many of us are beginning from the bottom in strange communities. Why make the same mistakes we did in our former communities on the Coast? We have had a year and a half to review the errors we made. We should profit by our mistakes, not make them over again.

New York City

Andrew Morimoto

The name, "New York City," undoubtedly brings to the mind of any American youth, such as the average Nisei, pictures and impressions of a glamorous metropolis, which were impressed upon his mind through the media of books, magazines, newspapers, movies, and the radio. It all seems extremely fantastic and exciting, and because of this very fact, it holds a particular appeal for an evacuated Nisei seeking relocation.

Ever since my first days of evacuation, my one dream was to relocate in New York City, and all my efforts were devoted towards making that dream come true. Many idle hours were whiled away in dreaming of that city of seven million, that city of my destiny. I hungrily pored over newspapers, magazines and books which had items and news about New York. The idea of going there became an obsession with me and despite all the red tape and rigamarole that a clearance to the East Coast required, I was not satisfied to relocate elsewhere. Finally, in January, I received a student-relocation release to go to my dream-city, and in the latter part of January I came to New York, a wide-eyed country "hick," loaded down with baggage.

My first few days (daze) were spent in gaping at this and marvelling at that. It was quite a jump from the sagebrush of Idaho to the sky-scrapers of New York; it was a dream come true. I remember the first time I walked by the Empire State Building: I went up to it and touched it with both my hands and said to myself: "So this is the Empire State Building!"

I've been in New York for about six months now, and I love it! Strange as it may seem, I shan't rave about the glamour and "bright-lights stuff" of this city. Certainly, glamour still exists; it isn't unusual to see such names as Harry James, Benny Goodman, Frankie Sinatra, etc., in lights, being starred at this theatre or that night club. However, that's merely on the surface; that's superficial New York; that isn't what makes New York tick. Real New York is found in its people; its teeming millions which I've come to love. For it is the people of New York which make it tick; they are its heart!

Firstly, New York is the living America, a melting pot of different nationalities and races, each contributing its share toward the making of a greater New York and a greater America. It represents a melting pot of people who have seen hard times, and who know how it feels to be "kicked around." Immigrants from all over Europe, refugees from Germany and the occupied countries, Jews, Negroes, Italians, Germans and Chinese, all are ingredients of this large melting pot. Therefore, one will find that the people as a whole are relatively tolerant and broad-minded. If one is willing to go half way to show that one is just as American as they, they'll come the other half.

Secondly, because New York has such a large and varied population of nationalities and races, a Japanese remains unnoticed. One can walk down the streets without feeling inquisitive eyes looking at him. Half of the time they wouldn't know your nationality, and the other half of the time they wouldn't even see you. Any self-consciousness that a person might have would soon be lost in the "bigness" of New York. In my six months here I have yet to come across an unpleasant experience.

Thirdly, New York's varied population of different nationalities, cultures, and skills has brought or helped to bring a diversified field of endeavor which can't be equalled by any other single city. For example, many of the largest clothing industries, other industries of all natures, banking institutions, life insurance companies, advertising firms, shipping companies, etc., have their roots buried deep in this city. Then again, educational institutions of all fields are here, and many of them maintain night classes, thus enabling a person to work and go to school at the same time. Opportunities that one would never have come across back on the West Coast exist here. New York is the city of opportunities, as America is the land of opportunities. These, then, are the distinctive features of New York, as I have felt them.

Otherwise, New York is the same as any other city. Life goes on as usual. Its streets aren't paved with gold, and things do not come any easier. Despite all its glamour, one has to work and work hard to get anywhere. It isn't a "boom-town," and unemployment is still existent. The average wage scale is not high, and is on the lower side. The prices are quite high, as is the case in the whole country, but are relatively reasonable as compared with the prices in "boom-towns." A person making a moderate income should be able to get along comfortably if he isn't extravagant, and "batching" with another person or other persons would help a great deal.

Everything taken into consideration, I feel that New York is a grand place for relocation. If one is fairly intelligent, ambitious, unafraid to meet people, unafraid to work, and unafraid to go after things, then I'd say, by all means, "Come East, young man, come East!" The Japanese in New York are genuinely concerned about the relocation problem, as are many Caucasian friends, and one can be assured of a warm welcome upon arrival here.

I'm certain that New York can take quite a

few more evacuees without feeling it, but care should be taken by the evacuee not to integrate himself too much with the Japanese groups and organizations in New York. By all means one's contacts with Japanese friends and with the organizations should be maintained, but one's energies should be devoted towards the development of Caucasian contacts and friends, whether at school, at work, or at church. Only in that way can a really long-range, healthful relocation program be carried out.

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Planning Resettlement of Americans

Exiles in Their Native Land . . .

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

Twin Falls, Idaho.

Florence Yoshitake

The three months that I have worked in Twin Falls has given me a great pride in the fact that I am an American.

The everyday contact with my neighbors made me realize that the Niseis have a real job ahead of them -- that of convincing our Caucasian friends that we are as American, if not more so, as they are.

My employer had been confined in the local hospital for a serious operation and I was responsible for the care of an infant, three months old, and a five year old boy. My neighbors were a constant help to me, and without their moral support, I do not know what I would have done.

The community sentiment in Twin Falls is rather favorable, although there are a few establishments which politely refuse to serve Japanese. A friend of mine, a volunteer waiting for induction in the Combat Unit, was refused entrance in a certain restaurant, because, as they politely said, "We serve only Caucasians."

The Niseis here have gained a favorable reputation for themselves, and I believe that there will be quite a few Japanese families settling in this Magic Valley after this war is over.

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EVACUEES SPEAK ON RESETTLEMENT (No. 2)

INDEPENDENCE, Missouri

by Robert Hosokawa

Resettlement, no matter in what city or town or farm, is the greatest adventure yet to beckon Nisei during the brief years since he has reached his majority. He cannot successfully go forth to find the future unless he has strong faith in his fellow men and faith in himself.

It will take courage to make this rehabilitation a worthwhile adventure. There will be many disappointments. Often he will be discouraged with his inability to climb the economic and social heights as rapidly as some resettlement advocates would have him believe possible.

But no matter where he goes or what kind of employment, housing and social life he finds, he must remember that the success or failure of resettlement depends almost wholly on him as an individual.

There is no room for falling down. Any Nisei who leaves the perimeter of barbed wire and sets out to find America, goes out as an ambassador for many thousand other Nisei and their alien parents. As well on him depend the welfare and future well-being of the third generation Americans, their sons and theirs following.

With such responsibility, a clearcut procedure must be followed. First of all, the Nisei must be honest, as a workman and as a member of a community in America. He must sacrifice many of the seemingly important things for the seemingly trifling.

He cannot be self centered and expect his adventure to bring him any gains. He cannot constantly think of home as it used to be before the war and compare that life to that which he will find in resettling.

The matter of public relations is important, not only for himself but for the benefit of all other Nisei whom he - whether he likes it or not - represents. The common courtesies and kindnesses in which he was schooled as a child are even more important to him now.

He must go out of his way to be friendly and sociable. A smile, friendly nod or kind word may win over a questioning neighbor or fellow

employee. He must assume the initiative to break barriers.

This particular area seems not unreceptive to the Nisei. There appear to be plenty of jobs, ranging from agriculture and domestic service to skilled trades and even professions. The main difficulty here is housing. Kansas City is a great war industry area with plants employing thousands of workers.

Because Kansas City is in a partially Southern state, one sometimes wonders if the practices of Jim Crowism, taken so for granted by residents here, might not easily be shifted on the Nisei or Issei if people so chose. However, Nisei are not segregated in schools, forced to their own theatres, schools, hospitals and restaurants, nor is it likely they will be if they act like real Christian Americans.

People in this locality are not acquainted with Nisei. They know little about the background, capabilities, loyalty or aspirations. An impression gleaned over five months is that a rather pleasant aloofness or disinterest seems prevalent. There is little of extreme discrimination or even an unhealthy over-interest. Nisei seem to be left to do what they wish and no one likely will alter this unfavorably or more favorably unless the Nisei act accordingly.

The Kansas City Times and Star, showing consistent liberal and progressive editorial policy, have backed the Nisei and endorsed the process of resettlement, encouraging the city to inform itself on Nisei and relocation. It expresses hope that Kansas City would be willing to absorb its share of these Americans.

Nisei must never lose the long range view of this resettlement. It is a chance to find America, an America which has no limiting anti-racial blocks so thick in California. It is a chance to contribute fully to our nation, in war and in the peace to come.

There are many who have faith in us. What we find depends entirely on us, and the future will be our making.

Toledo, Ohio

George M. Taoka

Expecting the worst, yet hoping for the best, my wife and I entered Toledo, Ohio, for the first time one cold January morning. Our uneasiness was swept away by the friendliness of passengers on the train; but, would it be the same in a strange city? Perhaps with a few silent prayers on our lips we took a cab and directed the driver to a hotel, hoping that we would not be turned away because of our ancestry. We were turned away, yes, not because we had Japanese faces, but because of a shortage in living accommodations created by visiting servicemen, civilians, and others who migrated to Toledo. Thankful that that was the reason for our not being able to find a place immediately, we stiffened our lips and decided that we were going to find a place to wash up and get a little sleep. With the help of a clerk at one of the hotels we finally managed to get a room at a second rate hotel, but that was only for a night, for we were able to reserve a room at one of the better hotels with the aid of a Caucasian couple who were classmates of ours at Stanford.

Arriving before the establishment of the WRA Office, finding living quarters and employment was of individual effort entirely. At the present time the evacuees coming to Toledo find an understanding friend and an invaluable aid in the local WRA Officer, who goes "all out" in helping every evacuee, personally welcoming new arrivals, seeking living quarters for them, finding desirable employment, and always having a willing ear for any complaint or trouble. I, for one, owe my job to his efforts, although my wife had found hers earlier.

Finding an apartment was not quite so easy. We faced the same problems that all others face in industrial areas. However, through some luck we were able to find a place in the better residential section of the city. The caretaker, who happens to be colored, was very sympathetic with us from the outset. Taking the attitude that one loyal American is as good as another, she has made us feel at home. Our neighbors, too, must be of democratic nature, for as far as we know, they have not complained of our presence.

The first few days, and even weeks, kept us wondering about public reaction. Each glance in our direction was magnified a hundredfold in our minds. Yet when we actually think of it the people stare at us no more than the Californians did in the pre-

Pearl Harbor days. As we gradually came to realize that our self-confidence returned and has remained with us, no doubt, because we have not experienced a single unpleasant incident. It is surprising to know that so many of the local people, perhaps through indifference, are totally ignorant of the West Coast evacuation and the present relocation program. But those who do know about it go out of their way to make life easier for us in a strange city. Frequently we are invited out to dinner by some Caucasian whom we would never have met otherwise. It hardly needs mentioning that the Friends Service Committee has sponsored get-togethers, and the individual members have taken personal interests in our welfare. Also, there are other church groups showing similar signs of cordiality and good will.

I believe we can say that we are leading as normal a life since being resettled as any other American in this war-torn world. Both of us are now working among very pleasant surroundings. I am sure that other evacuees, too, are finding their employers and fellow-workers pleasant, whether they are satisfied with their jobs or not. The employers are very fair with us. At least, if our experiences are any indication, they are, for my wife is expecting her second promotion and I received my promotion after six weeks of work.

We also feel, and I am sure other evacuees will agree with us, that the proverbial "chip" should be brushed off the shoulder before leaving the camps. Once that is done and we prove that we are good Americans not through words but by deeds, we feel that most communities will accept us.

Columbus, Ohio

Miss Y. Ogata

There are some fifty evacuees fast becoming loyal Columbusans. We boarded trains "back to America" less than five months ago with an audacious front and a stomach, squeamish with fear. As the

wheels of the train clipped the miles away from the relocation center, the wall of self-consciousness and indignation diminished and crumbled away. Every gesture of consideration on our part brought favorable responses from others on the train; to them, we were first fellow travelers sharing, as best we could, the insufferable traveling conditions of a nation at war.

If we were a bit different in appearance, so much to our credit; it made us interesting. "Tell me," they said after they had been told what we had left behind. Gingerly, we told of life in camp, citing the instances of adjustments and improvisations which had rather amazed us at first. Their indignations rose so much that in order to cool them off, we waxed philosophic and stressed the seemingly infinite capacity for suffering that human beings have, which made them all the more appreciative of the sacrifices made by the evacuees.

We traveled alone; we happened into a car packed to the rafters with men in uniform. Around us slouched three soldiers wilted by the heat. Opening stuck windows, moving hand baggage, and all such occurrences incident to travel gave us wedges into conversation. We swapped stories about our respective "camps". Well, their "gripes" far outshone any we could resurrect out of the past year in camp - thereby, for us at least, our story lost much of its glamour. Besides, the future was still ahead of us - everyone put in his quota of wishful thinking with characteristic haze in his eyes of days to come "after". But for the present, the bright lights of New York worked like a magnet on the lad from the big city, the soldier from Crowder was hastening home to an invalid mother, another day on the train was almost a catastrophe to the Philadelphian who saw that certain person waiting at the station for hours for a tardy train. As for ourselves, we were just plain pop-eyed with wonder and curiosity about Columbus, our hand-picked destination.

We didn't have to scratch deep under her soot coated exterior to find that there were things and people in Columbus that warmed these evacuees' lonely hearts. Immediate associates did their darndest to expose us to the best that the city had to offer. So we were properly impressed.

Columbus is the capital and one of the cultural centers of Ohio. The city abounds in churches, tree shaded lanes, winding rivers, small colleges, etc. Columbus is a white collar man's town. Industrially she is not as important as Cleveland, Dayton, Detroit, and others. But for all that, she has her housing problems though, perhaps to no degree, as acute as in the cities mentioned.

The liberal attitudes of the university group are counteracted by the conservatism of the farmers and little businessmen. The ordinary man on the street seldom bothers you with a second look, but he is a frightful apostle of the printed word. The newspaper stories he garbles down with his breakfast become a part of him just like the toast and cereal. "Japan," "Japanese-American", "Japs", all have the same connotations as far as he is concerned - gets him into a combative mood. When the Legionnaires, the Dies Committee, and Governor Warren of California vied for "smearing" honors, we jumped into a class with Mata Hari - the man on the street quaked at the mention of the word Japanese American, but failed to recognize us on the street.

Newspapers have taken a very liberal and open minded stand here. Some very good editorials have been published, as have been several feature stories with cuts.

We have now passed from the tourist into a resident stage. We share an apartment with three other girls. Everyone in our apartment house knows us by sight, if not by name. They feel free to come in and chat, and we do likewise. War time conditions have uprooted them from their normal haunts, so we find we have much in common. Freda is a girl from Oklahoma, who was able to visit her family for the first time in thirteen months; Betty, the blonde Georgian, shares quarters with her reminisces of Georgia just as much as we do of pre-war California. We know now, better than we ever did before in our lives, that we belong...not to a small coterie of apartment house residents, but to a work-a-day world full of average people sharing in the benefits, as well as the sacrifices, demanded of every American during this war. But nothing worth having comes easily.

Once you've relocated, you're so busy that you forget your bruised feelings and all those other things that you used to enjoy bubbling and fuming about. As a matter of fact, between breaths you gasp and wonder sometimes why you got so "hot and bothered" about leaving camp!

Employers Speak

THE CLEVELAND CHURCH FEDERATION
Cleveland, Ohio

My own experience as employer and supervisor has been most satisfactory. Miss Masa Nishi came to us as a secretary and bookkeeper on May 1 from the Heart Mountain Center. She is able, conscientious, faithful and efficient in every respect. She has won the warm friendship of all members of our staff. She has proven herself one of the best office workers the Federation has had.

Yours cordially,
(Signed) O. M. Walton
Executive Secretary

THE BINTLIFF MANUFACTURING CO.
Minneapolis, Minnesota

It gives me great pleasure to have the opportunity to express my satisfaction with the three boys of Japanese descent who are in my employ at the present time.

We have found them to be good steady workers, extremely efficient and quick to learn. They all have pleasant dispositions, never question an order or hesitate to fill it, and are well liked by all of our other employees. They are also welcome in our Union here.

We like these boys so well that we are going to hire two more, making five in all and we are more than glad to heartily recommend them to all employers. Their loyalty is beyond question.

Yours most truly,
(Signed) C. A. Bintliff
Secretary

THE MAICO COMPANY INCORPORATED
Minneapolis, Minnesota

I am writing you this letter to inform you of the progress of Masayoshi Harada who came to us, as you will recall, a few months ago from the Relocation Center.

Fortunately his schooling which included three years of electrical engineering at a university fits the requirements of his job here very nicely.

We have put him in charge of final inspections of our manufacture and we have found him to be very conscientious and competent. His efforts have gone beyond the ordinary requirements of the job and he has contributed several worthwhile ideas.

He exhibits a willingness to undertake any job assigned to him and I may say in general that we consider him a very superior worker.

We took some pains to introduce him to the group with which he works and he has done an excellent job of gaining the good will of his fellow employees.

I thought you would be interested in the result of this particular relocation project and we will be happy to keep you posted further as to his progress.

Yours very truly,
(Signed) G.B. Bickelhaupt
Vice President

THE CHURCH WOMAN
Chicago, Illinois

You've no idea what a load Shirley Kajikawa has taken off of my shoulders since she came to me last April to do the secretarial work for the business office of THE CHURCH WOMAN. She is such a sunny dispositioned little person to have about ...and a whiz at details. Of course this job of entering subscriptions, changing addresses and keeping several files in order isn't what one would term romantic work but Shirley actually goes about the various tasks as though each individual represented by a card in a file was one of her personal friends. Yes indeed, she can take shorthand, but what is even more important, she can read it correctly afterwards, as well as spell and punctuate.

In everything she does, whether it has to do with her work or the social contacts Miss Kajikawa makes, she feels that upon her actions will depend the attitude that our community will have toward all other American-Japanese. And I've noticed that this is a responsibility all of our young American-Japanese citizens who have come to Peoria share. They will be good for the rest of us.

Sincerely,
(Signed) Susannah Crowe
Business Manager

GOLDSTEIN JEWELRY COMPANY
Peoria, Illinois

Regarding the Japanese-American we now have in our employ, so far we have found him to be a very conscientious worker. However, he has been in our employment for a short time - since August 2 of this year.

We are also pleased with the quality of his work, and he has been very industrious and cooperative to date. His work-bench is in our upstairs shop, so therefore, he does not come in contact with the public, and we could not make a statement as to public reaction.
(Signed) Ernest J. Bremer

FIRST PRESBYTERIAN CHURCH
Peoria, Illinois

In attempting to educate the community at large, we find Miss Kajikawa most cooperative in making public talks and mixing with groups of people. She has commented many times to the writer that she feels a large degree of responsibility in interpreting the American Japanese people to this community, and especially to those who are not as well informed on the relocation situation.

I am sure I am voicing the feeling of our entire Christian Education Department, when I say we are entirely satisfied with Miss Kajikawa in her capacity as our secretary.
Sincerely yours,
(Signed) Nelle Gilmore
Director of Christian Education
Christian Education Department

PRESTON CHAMBER OF COMMERCE
Preston, Idaho

We are in receipt of your recent letter asking for information concerning the American Japanese that were employed during the beet harvest throughout Franklin County. It affords us great pleasure to answer your inquiry and we can truthfully say that the impression left with the people of our county by the Japanese boys was very fine. It has been conceded by our people that had it not been for you and the other American Japanese boys, the beet harvest in Franklin County could not have been accomplished. Therefore, we are grateful for your services and sincerely trust it will be possible to secure the Japanese boys again in the spring to assist in the beet thinning, hoeing, etc., inasmuch as the labor situation is becoming very acute in our county due to the boys being called into the army and defense work.

Again we express our appreciation to you fine fellows, and trust we have answered your inquiry to your complete satisfaction.

Sincerely yours,
(Signed) Weldon A. Nash
Secretary

J. C. PENNEY COMPANY
Preston, Idaho.

I have your letter of March 10th asking the public sentiment as to you boys before coming to Preston and after leaving.

I have heard numerous comments from the business men, that you were gentlemen at all times and I can personally make this assertion myself, because I never saw any of you do anything you shouldn't. Many of the farmers, for whom you worked, expressed themselves that your work was perfectly satisfactory and hoped that it would be possible for you to return this year.

As we all know, there is going to be a shortage of labor on the farms and I do not know of a better way for a person to show his patriotism than to assist in the raising of food to supply our armed forces and the thousands of men and women working in defense projects.

Trusting that you boys will see fit to return this spring, I am, with kindest regards,

Very truly yours,
(Signed) R. E. Strub

POCATELLO CHAMBER OF COMMERCE
Pocatello, Idaho

It is our understanding that such labor as has been employed in the agricultural sections particularly has been on the whole quite satisfactory. Obviously, since all Japanese labor is not experienced farm help, employers have had to make due allowances, but that has not been difficult because the attitude of the individual Japanese laborer has been to do the best sort of work possible.

Very truly yours,
(Signed) Paul V. Nash
Manager

PEORIA Y.W.C.A.
Peoria, Illinois

We have employed Miss Chiye Horiuchi, formerly of Seattle, as a stenographer, telephone operator, and information desk attendant since April 1, 1943 - approximately five months ago. We have found her exceedingly competent and resourceful - capable of and willing to take responsibility without being in the least aggressive. She has an excellent memory and is good at details. She has a happy temperament - excellent at meeting people. She is not only well liked, but the people who know her - the staff, board members, girls who belong to the association, etc. - have developed a genuine affection for her.

I have not heard any unfavorable reactions because she is being employed at the Y.W.C.A. and quite the contrary, there have been many friendly and cordial reactions. We have within the last two weeks employed a second evacuee who promises to be equally satisfactory.

Cordially yours,
(Signed) Mrs. Helen Hudson
Gen. Sec. Peoria Y.W.C.A.

Stevensville, Montana

Miss Mary Mukai

Stevensville, Montana, is a peaceful town situated south of Missoula. We came to resettle at a nearby farm with the intention of living here for the duration, but due to bitter feelings toward the Japanese in the surrounding small towns, we have found it was not advisable to stay here.

For instance, in the town of Stevensville, barber shops are closed to Japanese. One Nisei boy was unable to get a haircut in Stevensville so his employer had to drive him over ten miles to the next town to get his hair cut.

On the other hand there are many people here who are friendly and understanding. Neighbors help us with our farming problems. On Sundays we attend Sunday Services at the Stevensville Baptist Church where we are welcomed warmly.

We have discovered, as in any other town, that the more the people get acquainted with the Japanese, the more friendly they are toward them.

Therefore with that factor in mind, we try to help our newly acquired friends in every way possible in return for the many kindnesses shown us. In this way we have found life here enjoyable regardless of bitter feelings elsewhere. Nevertheless, as far as relocation for evacuees is concerned in this part of the country, we do not advise it.

Omaha, Nebraska

Harry Taketa

I was formerly in the confectionery business in San Jose, California. Since one and a half years before evacuation, I was employed as a salesman and solicitor for an ice cream manufacturer in Los Galos, California.

On March 23, 1942, I evacuated with my family on the free evacuation to Fresno, California. After two months, the zone was frozen and on August 5 I entrained with my family consisting of Miyeko, my wife; Grayson, 7 year old son; Deanna, 4 year old daughter; my father; and Edna Ogi, a former employee. We left Sanger station at 10 a.m. on August 5 and reached Gila River Relocation Center in Arizona on the following day about 1 p.m. I was promptly asked to manage Block 23. From August 6, 1942, to May, 1943, I was the block manager of Block 23 of Canal Camp.

About that time, my wife and I decided to relocate, as we realized that the camp life was not doing us any good for the future, and that it was no place for our children. We picked the state of Nebraska as the place to relocate.

I left camp on June 10 for Hastings, Nebraska. As the employment was not what I expected, the employer advised me not to take it. I drove to Lincoln and stayed there two days, and from there I went to Omaha, Nebraska.

The first Japanese I met in Omaha were Mr. and Mrs. Yoden, who operate a gift shop - still doing a fairly good business.

I went to the WRA office in Omaha where I met Mrs. Eier, who is the efficient secretary of Mr. Walter Parmeter, the Relocation Officer. Mrs. Eier with her all-white hair may seem old, but she really has a pleasing personality and wants to help the Japanese Americans. Mr. Walter Parmeter is also not one of those just-the-surface types. He is really in earnest in helping the evacuees to the best of his ability. Mr. Parmeter once called up Mr. Dillon Myer in Washington for me.

As I was not adapted to any type of job, I had little difficulty in locating the type of work that I can handle. I was lucky in contacting the Gland-O-Lac Company, serum manufacturer for poultry and canine. I took a job as a night watchman and did janitorial duties.

The bosses, Rice brothers, have been splendid. Mr. Novak, the office manager, had a lot to do in getting me acquainted with fellow workers. The whole bunch didn't make me feel out of place. They all call me by my first name and cooperate in whatever request I make.

My family, without my father, came here last week to join me. We are now living comfortably. As the neighbors are understanding, we get along.

There are many opportunities opening up in Omaha and even though the pay may not sound very good, living is cheap and there is no sales tax in the state of Nebraska. The general public is friendly. A total stranger will say "hello" to you or smile as he goes by.

I am making about \$30 a week, and 20 per cent of it goes to buy war bonds and we expect to live comfortably with the balance.

I understand that farm offers are coming in, and I am sure that farmers wouldn't make any mistake in choosing the Omaha district or the Midwest. There are really some nice vegetables grown in this part of the country.

My wife and I decided that Omaha will be our duration home. As we have property in California, we feel that we should go back as soon as the war is over.

One thing is sure, and that is that we will never give up our life in Omaha for a relocation center.

Hamilton, Montana

Hiromu Nishitani

As for my impressions of resettlement in this locality, I, myself, am not permanently relocated here, but from what I understand, the prospects for relocation are not very bright. This is mainly a farming area and the only work obtainable would be work such as beet growing, working on farms growing potatoes and other hand labor, and help in the fall harvest of crops. Most of the work would be seasonal.

Also the attitude of the people in this valley is not favorable to relocation; several demonstrations of dislike were shown last year when Japanese Americans came to work in sugar beet harvesting and again when land was bought and leased by two Japanese families. If others were to relocate here, it would probably bring on more demonstrations.

I hope this answers the request of the Committee on Resettlement of Japanese Americans. Even though it is not very bright, it may help someone.

Sincerely yours,
(Signed) Hiromu Nishitani

The Federated Churches of Cleveland have set up a committee representing the Churches to cooperate with the War Relocation Authority that is handling the program for the resettlement of Americans of Japanese descent who are being placed in positions where their skills and training can be used to the best advantage. One of the district offices for this federal program is located in Cleveland.

NUMBER OF RELOCATED PERSONS
ACCORDING TO AREAS
AS OF AUGUST, 1943

Salt Lake City Area	2,761
Denver Area	2,181
Kansas City Area	631
Chicago Area	3,263
Cleveland Area	1,493
Little Rock Area	179
New York City Area	297
Boston Area	42

RELOCATION CENTER POPULATIONS
AS OF AUGUST, 1943

Central Utah, Utah	6,955
Colorado River, Arizona	14,835
Gila River, Arizona	11,893
Granada, Colorado	5,793
Heart Mountain, Wyoming	8,884
Jerome, Arkansas	7,483
Manzanar, California	8,696
Minidoka, Idaho	7,088
Tulelake, California	13,067
Rohwer, Arkansas	7,107

What the Churches are doing on resettlement will be the theme of the next issue of the RESETTLEMENT BULLETIN.

Evacuees as well as the War Relocation Authority recognize the important role that the Protestant churches and organizations are playing in the resettlement program.

Contributions from evacuees on this subject will be welcomed.

- Editor

New Materials by the War Relocation Authority

RELOCATION OF JAPANESE AMERICANS, an 11-page pictorial pamphlet giving background information, explanation of the relocation program, life in the relocation centers, etc.

A comprehensive bibliography on the War Relocation Authority, JAPANESE AND JAPANESE AMERICANS, PART III, OCTOBER 1942 - OCTOBER 1943, 32 pages.

A film entitled "THE WRONG ANCESTORS" accompanied by a lecture. Excellent education material.

Write to the War Relocation Authority or this Committee for a supply.

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

COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

Sponsored Jointly

by

The Federal Council of the Churches of Christ in America

The Home Missions Council of North America

in cooperation with

The Foreign Missions Conference of North America

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

10¢ per copy

RESETTLEMENT BULLETIN

October 1943

NEW YORK

Vol. I. No. 6.

The Editor speaks:

The Churches Role in Resettlement

GEORGE E. RUNDQUIST*

The question frequently is asked, "What are the churches in America doing to see that the principles of Christianity and democracy are applied in our daily lives?" One answer to this question is the active participation of Christian people throughout America in the resettlement of American citizens of Japanese descent who were evacuated from their homes on the West Coast, primarily because of wartime hysteria, racial discrimination and prejudice, and economic and political pressures. Military necessity was not the primary factor in the evacuation. If it were, then all people of German and Italian descent, as well as Japanese descent, would have been removed from both coasts to areas inland.

Prior to the evacuation, which began early in April 1942, Christian leaders and church workers were busy on both coasts aiding the people of Japanese background in adjusting their lives to the limitations placed upon them by the war. Many churches on the West Coast undertook to store the household effects of the evacuees. The people in the churches took care of the children of the citizens and aliens alike, provided meals for the families who were engaged in packing their household goods and preparing to break up their homes and their businesses because of the order to evacuate from the West Coast Defense Area.

In the east the men and women who were employed in the Japanese owned business establishments were thrown out of employment. A group of church people organized together to obtain financial relief and assistance for these people, to advise with them on their problems, and to render all possible service to the people of Japanese background who for the first time were finding it necessary to call upon their friends for assistance. (See article on page 5.)

The Federal Council of the Churches of Christ in America and the Home Missions Council of North America, in cooperation with the Foreign Missions Conference, organized the Committee on Resettlement of Japanese Americans. This Committee was organized for the purpose of aiding the government in its program of relocating the evacuated people in communities where their presence would not create any disturbance and where there was a demand for their services.

The resettlement of Americans of Japanese descent and their parents who have been in America for at least twenty or more years has been going on steadily, but quietly, during the past year, and the Committee on Resettlement of Japanese Americans is pleased to announce that over 15,000 Americans with Oriental faces have been restored to normal American communities. These people are living in practically every state outside of the area from which they were evacuated, i.e., Washington, Oregon and California. They are working in munitions factories and airplane plants, as well as in many of the government offices, including the War Department. Employers are enthusiastic about this source of manpower. Letters in our files give evidence to this statement.

As the evacuees have come to the various communities they have found the people in the churches ready to receive them and welcome them. With the assistance of ministers and other religious leaders, committees have been organized to aid the evacuees obtain

*Mr. Rundquist is also the Executive Secretary of the Committee on Resettlement of Japanese Americans.

housing, employment, and Christian social fellowship, in many cities throughout the country, including Chicago, Cleveland, Cincinnati, Milwaukee, Minneapolis, St. Paul, Des Moines, Kansas City, St. Louis, Indianapolis, Detroit, Denver, Washington, D.C., Philadelphia, Boston, Buffalo, Syracuse, Rochester and New York. (For their addresses, turn to page 7.)

At present, five hostels for the temporary housing of evacuees are in operation. There are two in Chicago, one in Cleveland, one in Cincinnati, and one in Des Moines. It is expected that other hostels, where evacuees might stay during the first difficult days of adjusting themselves to the new experience of relocation, and where they can rest and relax preparatory to making contacts with prospective employers, will be opened in other communities to which the evacuees are attracted.

The following letter received by this Committee from Mr. Dillon S. Myer, Director of the War Relocation Authority, speaks of the assistance rendered by church people to the evacuees and to the government in its relocation program:

"For some time I have been intending to write you to express my appreciation for the excellent and courageous service rendered by church groups throughout the country in connection with the relocation and integration of Japanese American evacuees from the West Coast. Our relocation officers have many times commended the effective work of both ministers and laymen in all phases of the relocation program. Local church groups have been particularly helpful in securing community acceptance by explaining to local people the status of the evacuees and the methods of handling the relocation program. They have also been tremendously helpful in finding housing and assisting in the social integration of the evacuees. As you of course recognize, the job is a continuing one. Following community acceptance and relocation, the problem of social integration becomes more and more important.

"I hope you will express to your Board and to the agencies sponsoring the Committee on Resettlement of Japanese Americans our appreciation for the excellent services that have been rendered to date and our hope that they will be continued and expanded."

This statement from a letter written by Thomas W. Holland, former Chief of the Employment Division of the War Relocation Authority, tells of the specific assistance various organizations have rendered:

"Representatives of various church organizations and service committees were among the very first to recognize the implications of the evacuation and were early in encouraging and assisting the evacuees to find new homes in other parts of the country. Clergymen and other church workers have been, and still are, a powerful influence in shaping the receptive public opinion which has made the relocation program possible in the middle west and the east. Through hostels and other forms of practical assistance the churches have made possible the relocation of large numbers of evacuees who would not have been able otherwise to have left the projects."

The exodus of the evacuees from the War Relocation Authority relocation centers has largely been a youth movement. The problem facing us next year will be the relocation of family units or groups. There are remaining in the centers about 75,000 persons to be relocated. We must provide a place in America for these people and demonstrate that democracy and Christianity work and are practical principles of our daily lives.

The Congressional Committee on National Defense Migration, of which Congressman Tolan of California was the chairman, stated:

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

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

"America is great because she has transcended the difficulties inherent in a situation which finds all races, all nationalities, all colors, and all creeds within her borders. This breadth of vision must be applied to the present circumstances."

The President has said that "Americanism is a matter of mind and heart; Americanism is not, and never was, a matter of race or ancestry."

The Protestant denominations are united in their service to evacuees by participation in and representation on the Committee on Resettlement of Japanese Americans. The names of the representatives are as follows:

Name	Denomination
Dr. M. R. Zigler, 22 South State St., Elgin, Ill.	Church of the Brethren
Mr. James Flint, 287 Fourth Ave., New York, N. Y.	Congregational Christian
Miss Dale Ellis, 222 Downey Ave., Indianapolis, Ind.	Disciples of Christ
Dr. C. Heinmiller, 1900 Superior Ave., Cleveland, Ohio.	Evangelical
Dr. Wm. F. DeLong, 1505 Race St., Philadelphia, Pa.	Evangelical-Reformed
Dr. Homer L. Morris, 20 South 12th St., Philadelphia, Pa.	Friends
Dr. Jesse W. Hoover, 3423 North 2nd St., Philadelphia, Pa.	Menmonites
Dr. E. D. Kohlstedt, 150 Fifth Ave., New York, N. Y.	Methodist
Dr. John W. Thomas, 212 Fifth Ave., New York, N. Y.	Northern Baptist
Dr. Jacob A. Long, 156 Fifth Ave., New York, N. Y.	Presbyterian, U.S.A.
Dr. Almon R. Pepper, 281 Fourth Ave., New York, N. Y.	Protestant Episcopal
Miss Helen Brickman, 156 Fifth Ave., New York, N. Y.	Reformed Church in America
Dr. U. P. Hovermale, 1428 United Brethren Bldg., Dayton, Ohio.	United Brethren
Dr. W. Bruce Wilson, 702 Publication Bldg., Pittsburgh, Pa.	United Presbyterian
Mr. George Corwin, 347 Madison Avenue, New York, N. Y.	National Board Y.M.C.A.
Mrs. Wm. H. Chambers, 600 Lexington Ave., New York, N. Y.	National Board Y.W.C.A.
Mr. Linton Swift, 122 East 22nd St., New York, N. Y.	Family Welfare Society

The Executive Committee of the Committee on Resettlement of Japanese Americans is as follows:

Dr. Hermann N. Morse, 156 Fifth Avenue, New York, N. Y.	- Chairman
Dr. J. Quinter Miller, 297 Fourth Avenue, New York, N.Y.	- Secretary-Treasurer
Dr. Mark A. Dawber, 297 Fourth Avenue, New York, N. Y.	
Dr. John W. Thomas, 212 Fifth Avenue, New York, N. Y.	
Dr. Roswell P. Barnes, 297 Fourth Avenue, New York, N. Y.	

Mr. George E. Rundquist, 297 Fourth Avenue, New York, N.Y. - Executive Secretary

We are glad to present on this and the following pages accounts of activities and services of the various Councils of Churches and of the Church Committee in New York. We know of other Councils and the fine work they are doing, but lack of space prevents our giving a full story. See an advance notice on page 8 concerning our proposed new booklet. - Editor.

KANSAS CITY COUNCIL OF CHURCHES

By
Dorothy Brauning
Youth Director

When the President of the Christian Youth Council said, "I'm sorry, but this whole problem just leaves me cold. If there is a Japanese in Kansas City, I haven't seen him, and I just can't get excited about talking about it at a Youth Council meeting" -- it became evident that something more than talking about it had to be done, and so it was suggested that the Youth Council give a reception for the young people of Japanese descent who had been relocated in the city. It was hoped that this reception would say in more than words: The young people of the churches welcome you to the city and invite you to their Sunday school classes and youth groups.

A lawn party was planned. Two of the churches with the most beautiful lawns invited the young people to use their facilities. The larger of the two was accepted, and printed invitations were sent out to every Japanese and two or three of the most influential young people from each of the churches in the city.

Thirty-five Japanese, twelve Negroes, and more than a hundred young people from thirty-four churches were present, and seemed to enjoy meeting each other and playing together at one or another of the games provided -- badminton, tether ball, ping pong, shuffle board, soft ball catch, relay races, etc. There were two gypsy fortune tellers, one girl who cut silhouettes, large bowls of ice cold punch, and a strolling musician who furnished background music and led community singing with her accordion.

Late in the evening one young man (Japanese American) said, "Look, I've found an old friend. This girl and I went to school together, but I didn't know she was in Kansas City!"

Another young man said, "I've been here only two weeks, but I never expected to be

treated like this!"

The following week at a meeting of the Youth Council one of the girls said, "I saw Fumi and Robert on the street this evening. They're Methodists, and I've invited them to come to Trinity." Some of the group reminded her that there are a number of Methodist churches closer to the neighborhood in which they live than Trinity, and she replied, "Yes, I know, but they said they would like to come, and we're going to make them so welcome they'll keep on coming."

Two months after the party, the President of the Youth Council sat on the platform of his own church and introduced the speaker at the evening service. The speaker was a young Japanese American, and the program had been arranged by a young man who no longer finds that the problem of relocation "leaves him cold".

The Japanese American young people are now planning a party to which they will invite the church young people who entertained them at the lawn party in July. The Youth Council was asked to secure a church for this event. Knowing that some of the Japanese have been attending the First Baptist Church, the Council requested the use of that building, and promptly received a cordial invitation for the Japanese young people to have their party there.

Each week names and addresses of the evacuees who have moved into the city are sent to the Council of Churches. These in turn are sent to the ministers of the churches nearest the addresses, together with a letter explaining the Council's efforts in the relocation program, but calling the attention to the fact that for calls and real Christian friendliness to individuals it will be necessary to rely upon the churches. A return postal card is enclosed asking for certain information which the minister is asked to fill in and mail after he has made the call.

Recently a Council staff member was speaking before the Woman's Missionary Society at one of the large churches in the city on the present status of the relocation program, stressing the need for friendliness to these people and mentioned the fact that a Japanese woman, the mother of a young woman employed downtown as a stenographer, was living in an apartment one block from that church building. After the meeting several women asked for the name and address of that woman that they might call on her; another woman asked for an evacuee speaker for the Junior Department of the Sunday school; and two circle leaders asked for speakers on the relocation program for their circle meetings.

Feeling that not enough of the church people in the city realize the problems involved in the resettlement program, the Council of Churches called together a group of denominational representatives, and asked how best to get this information to the local church groups. The Methodist representative felt that if it could be presented at a District Meeting it would have importance in the eyes of the women present, who in turn would respond to the request that they make this work a part of their program this year and

see that their own local churches are informed about it. This plan was accepted as the best procedure for all the denominations, and speakers are scheduled to speak at district meetings of six of the larger denominations meeting within the next few weeks. Appointments for speakers on this subject have also been arranged for meetings of the Ministerial Alliance, denominational Ministers Clubs, and District Ministerial Associations.

One church has arranged for a "Roving Sunday School Teacher" who is to be a Japanese American. This young woman will teach a different class each Sunday -- not just speak before a department once, but spend one Sunday with each class in the Primary Department, the Junior Department, and so on through the year.

These stories of actual happenings reveal that an educational process is taking place, not so much as a planned and foreseen program, but as a spontaneous development growing in magnitude as a rolling snowball grows. Not only are these Americans of Japanese descent finding jobs and homes and friends, but a widening circle of people in a big city are being aroused and inspired to the meaning of democracy and of the Kingdom of God, itself.

NEW YORK CHURCH COMMITTEE FOR JAPANESE AMERICANS

By
Edwin T. Iglehart, Executive Secretary

It was the morning after the attack on Pearl Harbor that some of those who had been actively interested in the three Japanese Christian Churches in New York City began their work in behalf of the many Japanese and Japanese-Americans whose lives had been much disorganized by the coming of war. Within a few weeks this committee was authorized by the Home Missions Council of North America, as representing Protestant Denominations and Religious and Social Organizations.

Its office in the Methodist Building, 5th Avenue and 20th Street, has been a busy center since that time. Its activities have been varied, and its emphasis has changed from time to time as months and even years have moved on. The Japanese community of New York City has a considerable majority of Issei, and so many of the activities of the Committee have centered in that group, providing sponsorship for many of those paroled by our government, giving

advice and direction to government agencies for needed help, aiding in the matter of finding employment, and trying to meet the various needs as they have arisen.

Work among the Nisei has been a part of the Committee's activities since the beginning. Those resident in New York were for the most part able to make their adjustments without great difficulty. The three Japanese pastors active members of our committee, have had their important part in all this.

During the past few months a good many of the Nisei have been coming from the Relocation Centers, to make their new home in this city and its neighborhood. Several organizations in the city have been much interested in welcoming those who come. A New York City Advisory Committee for Japanese Americans was formed, to head up the activities of a number of agencies, including our own Committee.

After a few weeks it was decided that the activities of this Advisory Committee be transferred to our Committee, their active members becoming members of our organization. Mr. Rundquist, who had given much of his time to the work of our Committee before the Resettlement Committee had been formed, is an active and most helpful member of our Committee. Representatives of a number of other bodies have recently joined us also, looking to the rendering of the best possible service to those who are coming in from the western Centers.

We are trying to make every effort to meet the needs of those who are coming to our community. We see that they are met at the Station when they arrive. We are undertaking to help in the matter of finding housing and employment. We are trying to make them feel that New York welcomes them. We have been having a weekly social gathering in some one of the city Churches, with games, light refreshments, dancing, an atmosphere of friendliness. As many as 170 were present at one

The Detroit Council of Churches now publishes the UMR Newsletter. (UMR stands for United Ministry to Resettlers.) According to issue No. 1:

"Shigeo Tanabe has been employed by the Detroit Council of Churches to work among the newly arrived Japanese Americans in our city. You can get in touch with him at 404 Park Ave. Bldg. Phone: Randolph 4737."

The Council has two committees, one advisory and the other on housing.

"In order to aid resettlers who need financial help in an emergency, money is now being raised through donations."

The Colorado Council of Churches has recently published a pamphlet "The Japanese in Our Midst - 1943". 10 cents.

of these gatherings, about one-fourth of whom were Caucasian young people, as the effort is made to form such type of friendships. At one of these gatherings there were 70 Hawaiian soldiers in uniform from Camp Shelby.

Our Committee is deeply interested in the matter of having Churches open their doors to these young people. It recently sent a letter of explanation and appeal to each of the more than 800 Protestant pastors in New York City, asking for their understanding and cooperation. It has had many responses of a friendly nature.

The three present Churches have some hostel provision for Japanese. There is need for more hostels. Our Committee has been asked to sponsor such a hostel, and the plans for its realization are under way.

The Office Staff is being enlarged to meet the increasing need, so that it may do its share in welcoming those who are coming in increasing numbers from the west.

The Dayton Daily News reports, under the date of October 3, that:

"In the gaily decorated living room of the Lynton Appleberry home at 209 Central Avenue 35 young Americans of Japanese ancestry, recently arrived in the Dayton area, met Saturday night in a 'get-together' party sponsored by the women of the Church Federation of Dayton and Montgomery County."

Dr. U. P. Hovermale, General Secretary of the Home Mission and Church Erection Society of the United Brethren Church, adds in a letter to the Committee on Resettlement:

"The Japanese themselves took a large part in the entertainment program and spoke very highly of their appreciation to the Church Federation for this fine thought."

LOCAL COMMITTEES ON RESETTLEMENT

Boston Committee on Resettlement: Rev. Frank Jennings, Exec. Secy. Massachusetts Council of Churches, 14 Beacon St., Boston, Mass.

Chicago Advisory Committee for Evacuees: Mr. Edwin C. Morgenroth, Exec. Secy., 189 West Madison St., Chicago, Ill.

Cincinnati Inter-faith Committee on Resettlement of Japanese Americans: Dr. Nelson Burroughs, Christ Church, 318 East 4th St., Cincinnati 2, Ohio.

Cleveland Committee for the Resettlement of Americans of Japanese Descent: Dr. O. M. Walton, Exec. Secy. Church Federation, 1010 Hippodrome Bldg., Cleveland, Ohio.

Denver Committee on Resettlement: Mr. C. P. Garman, Chairman, 621 Mack Building, Denver, Colo.

Des Moines Committee on Resettlement: Miss Stella Scurlock, Y.W.C.A., Des Moines, Iowa.

Detroit Committee on Resettlement: Rev. Father James A. McCormick, 9001 Dexter Blvd., Detroit, Mich.

Indianapolis Committee on Resettlement: Dr. Howard J. Baumgartel, Room D, Y.M.C.A. Bldg., Indianapolis, Ind.

Madison Committee on Resettlement: Dr. Albert W. Swan, 121 Bascom Place, Madison, Wisc.

Milwaukee Committee on Resettlement: Miss Elizabeth A. Campbell, International Institute, 787 North Van Buren St., Milwaukee, Wisc.

Minneapolis Committee on Resettlement: Miss Edna H. Porter, Exec. Secy. Minneapolis Y.W.C.A., Minneapolis, Minn.

New York Church Committee for Japanese Americans (formerly New York Church Committee for Japanese Work): Dr. Edwin T. Iglehart, Exec. Secy., 150 Fifth Avenue, New York 11, N. Y.

Peoria Committee on Resettlement: Mrs. Herbert Crowe, 404 Parkside Drive, Peoria, Ill.

Philadelphia Citizens Cooperating Committee: Mr. Henry Lee Willett, 3900 Girard Ave., Philadelphia, Pa.

St. Louis Committee on Resettlement: Dr. Truman B. Douglass, Pilgrim Congregational Church, Union Blvd. and Kensington Ave., St. Louis, Mo.

St. Paul Committee on Resettlement: Mrs. Alice L. Sickels, Exec. Secy. International Institute, 123 West 5th St., St. Paul, Minn.

Washington Committee on Resettlement: Rev. Frederick I. Reissig, 1257 N St. N.W., Washington, D.C.

Rochester Committee on Resettlement: Dr. Henry N. Williams, c/o Brick Church Institute, 121 North Fitzhugh St., Rochester, N. Y.

National Japanese American Student Relocation Council

Mr. C. V. Hibbard, Director,
1202 Chestnut St.,
Philadelphia, Pa.

One of the finest services rendered by the churches for the evacuees is the setting up of hostels. A hostel is an enlarged, cooperative home, with the privileges and responsibilities of a home.

The purpose of a hostel is to provide a temporary and friendly place for evacuees to stay while they orient themselves to their new environment and look for jobs. Admission to a hostel is by invitation of the director, who in issuing such invitations takes into consideration the employability of the applicants and other factors favoring their successful relocation.

Expenses are kept at a minimum. Those interested should communicate with:

Mr. Ralph E. Smeltzer, Director,
Brethren Relocation Hostel,
3435 West Van Buren St.,
Chicago, Illinois.

Mr. Robinson Fort, Director,
American Friends' Hostel,
350 Belden Avenue,
Chicago, Illinois.

Mr. and Mrs. Arthur Brinton, Directors,
The Cincinnati Hostel,
2830 Winslow Avenue,
Cincinnati, Ohio.

Mr. Max Franzen, Director,
The Cleveland Hostel,
2429 Prospect Avenue,
Cleveland 15, Ohio.

Mr. and Mrs. John Copithorne, Directors,
American Friends' Hostel,
2150 Grand Avenue,
Des Moines 12, Iowa.

More hostels are needed. In several cities the setting up of such hostels is being considered by various church and denominational groups.

ADVANCE NOTICE

What the churches and Christian organizations have said and done and are doing is a remarkable as well as significant story. We intend to give as full an account of it as possible in a booklet now being prepared by the Committee on Resettlement of Japanese Americans. (The tentative title of the booklet is "Hear the Voices of the Churches.") Watch for it!

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

COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

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RESETTLEMENT BULLETIN

December 1943

NEW YORK

Vol. I. No. 7.

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA
297 FOURTH AVENUE, NEW YORK 10, N. Y.

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GENERAL SECRETARY

{ REV. ROSWELL P. BARNES,

{ REV. J. QUINTER MILLER,
ASSOCIATE GENERAL SECRETARIES

December 6, 1943

To Our Friends:

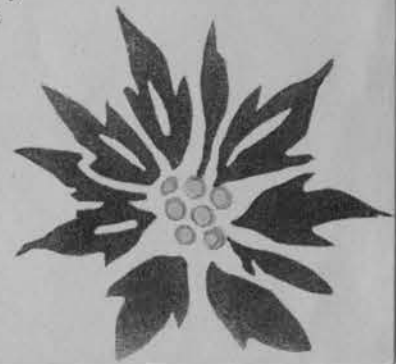
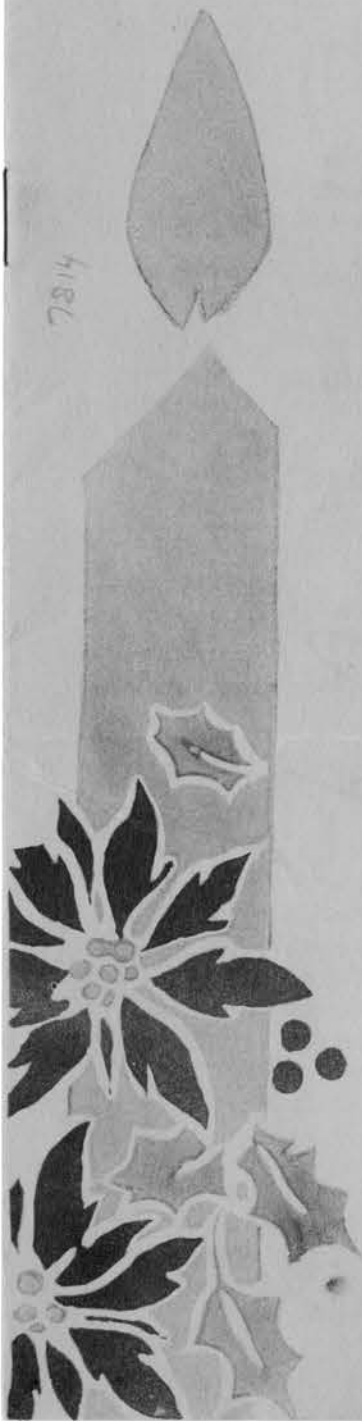
In the name of the Federal Council of the Churches of Christ in America, I greet you at this holiday season.

Throughout the year you have been held in our minds and hearts through our share in the activities of the Committee on Resettlement of Japanese Americans and through the preaching missions of our Department of Evangelism. We rejoice that for many of you the way has opened during the year for a return to normal American life. We hope that many more of you will, during the coming year, find your way back to rejoin us "outside."

We are sure that, wherever you are, all of you have come to a keener appreciation of the world-wide need of the spirit and power of Him whose birth we celebrate. So at this Christmas time I greet you, with the prayer that for you, now and forever, the day may break and "the shadows flee away."

In warm Christian friendship,

Henry St. George Tucker
President



Foreign Missions Conference of North America

156 FIFTH AVENUE



NEW YORK 10, N. Y.

TELEPHONE
CHELSEA 2-3230CABLE CODE: MISSIONS
CABLE ADDRESS: "FORMISCON, N.Y."

December 7, 1943

Dear friends:

The large and understanding Christian personnel in America associated in the world missionary fellowship through the Foreign Missions Conference will want their warmest greetings to go at this Christmas season to those loyal friends, fellow citizens and fellow Christians in all the relocation centers.

We pledge again our brotherly strength and Christian spirit in the problems we together face.

We are sincerely grateful for the inspiration that comes from the relocation centers because of the steady faith and steadfast courage of our friends there.

We shall seek everywhere to join in welcoming the friends who come out from the centers to join communities in other parts of the country, with earnest prayers that out of these war pressures future good may surely come.

Emory Ross
Emory Ross

HOME MISSIONS COUNCIL OF NORTH AMERICA

THE INTERCHURCH AGENCY OF HOME MISSIONS BOARDS AND SOCIETIES OF TWENTY-THREE DENOMINATIONS

297 FOURTH AVENUE, NEW YORK, N. Y.

TELEPHONE GRAMERCY 5-4658

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EDITH E. LOWRY MARK A. DAWBER

December 8, 1943.

THE SPIRIT OF CHRISTMAS

A personality brings the world to a halt at Christmas. The birthday of Jesus is something more than a date in history or a day in the calendar. It is the recognition of a unique spirit that came new upon the world. It was the spirit of goodwill, of peace, of kindness and especially the spirit of sacrifice. As no other festival, Christmas stands out as the one occasion on which the world stops in its busy round of buying and selling, working and playing, that it might pay homage to a person who was the embodiment of all the best things of the race and in whose mission lay the only hope of the world. Dickens in his immortal Christmas Carol sets forth the essence of this Christmas spirit in the dialogue of old Scrooge and his nephew, in which the nephew is recorded replying to Scrooge as follows:

"There are many things from which I might have derived good, by which I have not profited, I dare say," returned the nephew, "Christmas among the rest. But I am sure I have always thought of Christmas time when it has come around - apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that -- as a good time: a kind, forgiving, charitable, pleasant time: the only time I know of in the long calendar year, when men and women seem by one consent to open their shut-up hearts freely and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys. And therefore, Uncle, though it never put a scrap of gold or silver in my pocket, I believe it has done me good, and will do me good; and I say, God bless it."

Here is the heart of the Christmas message, expressed in clear ringing notes of brotherhood and human sympathy. Many national and religious festivals have lost their essence as the years have rolled by. What began as a holy day becomes a mere holiday, with no particular meaning except jollification, and it is necessary of people to delve into dusty, musty books to find out what gave them birth and meaning. Not so with Christmas. The more often the feast of goodwill to all mankind is kept the more deeply does its meaning sink into human consciousness.

Introduced personally

This message of Christmas has peculiar significance to the American Japanese in the relocation centers and in the resettlement areas. In the midst of the turmoil and uprooting that has been going on for the last two years and is still the unhappy experience of thousands of our American Japanese Christians, there is some consolation in the thought that Christmas is here again to remind us of our heritage in Christ and our obligation to the spirit of Christmas.

There is another incident in Dickens' Christmas Carol that stands out in my mind as growing in significance in these difficult days. One evening Scrooge saw the ghost of Jacob Marley, his onetime partner in business, and after some conversation Scrooge said, "Why, Jacob, you were always a man of business." "Business," cried the ghost, "Business. Mankind is my business." Yea, verily. So Christmas comes again to remind us--mankind is our business. May we be true to this spirit this Christmas season.

Mark A. Dawber
MARK A. DAWBER

A Thanksgiving Dinner

Yesterday a dinner was given in the basement of the Methodist church. While some of us sent in baking, the pastor and wife of both Presbyterian and Methodist churches acted as host and hostesses.

Cars went after the guests and returned them to their homes. All the Japanese Americans in this locality came, with the exception of one who is a chef and, of course, Thanksgiving day is one of his busy days.

The usual dinner was given following the early American traditions. The place cards were small envelopes containing five kernels of corn as the early Pilgrims were given to teach them to be frugal. A salute to the American flag was given. After the dinner all sang together, the guests being allowed to choose those they wished to sing.

When cleaning up time came, all the women adjourned to the kitchen. Here our little ladies opened up. Recipes were exchanged, babies were raised properly, and sewing ideas passed along. One Japanese American lady was heard to ask a new-found friend to come and spend the day with her. In the meantime, the men settled the affairs of the state, the nation, and the world.

The minister's wife summed it all up in these words, "They were an American group with American ideals." One little thing had impressed the ladies, - the Japanese Americans in a very courtly manner, seating their wives before taking their places. All were high school graduates, some college.

(Signed) (Mrs. A.M.) Edna Hopeman

Moorhead, Minnesota.
November 26, 1943.

The evacuated people have been well received in the communities to which they have gone. Employers generally have been pleased with the industry and manner in which the evacuees have conducted themselves. The following letters of testimony prove that there are opportunities for the evacuees to fit into the economy of the country and to establish themselves, not only for the duration of the war, but also permanently, if they desire to do so. It is our opinion that once they have worked in an atmosphere free of discrimination, prejudice, and suspicion, many of them will not want to return to the West Coast, because they are having an opportunity to live as free Americans and to enjoy all the fruits of democratic life. -Editor.

Employers' Testimonials*

I. THE PALFY-BOCK DIE & MOLD COMPANY Cleveland, Ohio.

We employ a total of 32 men in our shop. Five of them are Japanese-Americans. Three are operating lathes, one operates a shaper, and one is an apprentice, working with the tool-makers. We do special precision gage, jig, fixture and die work, and also special machinery.

The Japanese-Americans are working out entirely satisfactorily. One of the lathe hands is ready for promotion to toolmaker and the other two lathe hands will be moved up to a finer class of work. They have all been given increases in wages.

Our men did ask questions about the Japanese-Americans before they came to us. When we explained to them that they were to receive the same wages for the same work that they do, and that they were not coming to replace anyone, but to assist in the war effort, the Japanese-Americans were well received.

One of our Japanese-Americans had three years experience as a lathe hand before coming to us and we have found him to be a first-class lathe hand; even better than we expected. Three of them had machine shop training in school and are adapting themselves very rapidly. The other had no training at all, but is doing very nicely also.

We find them to be very mannerly, polite and sociable with the other employees. They join them in their sports and other social affairs.

We intend to treat the Japanese-Americans after the war the same as we do everyone else. We are not looking forward to any slowing-up of work after the war, but if there should be, only a man's qualifications for doing good work, and consideration for our interests in the business will be considered.

We find that our Japanese-Americans are entirely satisfactory and they cooperate with us and our men in every way that could be expected. We could not ask more of any other group of men.

THE PALFY-BOCK DIE & MOLD CO.
(Signed) Frank Palfy, Secy.-Treas.

*Letters reprinted on this and the following pages have been gathered by the Committee for Resettlement of Americans of Japanese Descent, Cleveland, Ohio, and made available for use in this publication by the Committee.

II. HAYDEN BODY & FENDER REPAIR SYSTEMS
Cleveland, Ohio.

I have in my employ five Japanese Americans who are proving out very satisfactory. Their conduct is above reproach. They are neat in their personal appearance and are good faithful workers, accepting supervision cheerfully and with interest.

Our work is that of repairing automobile truck bodies and fenders, which is an essential work.

As for opportunities for post war employment, I wish to state that in my belief anyone who has any skill in our trade, or those that are now willing to become apprentices, will have steadier work at more reasonable wages than any trade that is now employing them can offer. The automobile industry is going to be it after this conflict is over, and there will be a great demand for auto painters, metal men, painters' helpers, simonizers, and etc.

I have no criticism to make on the work habits of the men who are now in my employ, as they are very punctual every day and are very sociable and pleasant to get along with and I deem it a pleasure and privilege to call them my co-workers.

HAYDEN BODY & FENDER REPAIR SYSTEMS
(Signed) O. R. Hayden

III. THE AETNA MANUFACTURING COMPANY
Cleveland, Ohio.

We have four employees of Japanese descent working in our factory and we have found them to be very loyal, capable, and extremely good and conscientious workers.

If you have any other men of Japanese descent that you would like to send us, we will be very happy to employ them.

THE AETNA MANUFACTURING COMPANY
(Signed) S. J. Bloomburg.

IV. ACKERMAN PLASTIC MOLDING COMPANY
Cleveland, Ohio.

We have had six American born Japanese working for us at one time, but the first of the month two left to re-enter college. All of these men operate hydraulic molding presses.

We have been well satisfied with the work of these men and the way the other workers have accepted them.

They pick up the work very quickly and seem very anxious to not only give a good day's work but to turn out the highest quality work they can. They do less visiting or roaming around the shop than most of the other workers and we have not had one complaint from a single employee regarding their conduct.

We can see no reason why these men should not be of the same help to us after the war as they are now and we would not object to having more of them at this time.

ACKERMAN PLASTIC MOLDING COMPANY
(Signed) F. J. Ackerman

V. CHARLES ABEL INCORPORATED
Cleveland, Ohio.

It is a pleasure to tell you that through the War Relocation Authority we have been able to solve at least a part of our critical clerical problem.

After reading in newspapers and other publications of what the WRA was doing, and being desperately in need of office help, I telephoned the local office; as a result we employed Miss Marii Kyogoku as typist and general office assistant. She has only been with us a month but we are very well pleased, so much so that we have a second application filed with the WRA and, if we can thus obtain another young lady equally capable, we will before long have our office back to normal.

Miss Kyogoku is capable, courteous, neat and anxious to do her full share of our work; unfortunately this cannot be said of the majority of office workers these days. If others you are desirous of placing are as good, it should be a simple matter to get them suitably located.

CHARLES ABEL INCORPORATED
(Signed) Charles Abel.

VI. Dr. M. P. BAUMAN, Dentist.
Cleveland, Ohio.

Occasionally my friends ask me about my experience with the Americans of Japanese descent. "How is that 'Jap' working out?" they ask. "Do you mean the Nisei boy?" I inquire.

Some Nisei are careless in their use of the word "Jap". I limit my conversation and try to have the speaker come down to the office and meet Jimmy, the Nisei boy who works with me, because "words" will never convey the "real thing". Nisei should invite people over to visit with them whenever possible.

Jimmy is the only Nisei we have in our employ, although there are seven of us at the office. He has been an educational factor in our lives. We find him cordial and friendly, and willing to participate and help the same as the rest of the group.

His chances of post war employment and his problems at that time will be the same as any of the rest of us. I'm sure that he will do his share in maintaining a job for himself and helping the rest of us with our employment problems.

The strongest criticism I have of "Nisei" is the same criticism I have of most minority groups, whether they be Slovaks in United States or an American minority in Paris. Most of the minorities want to associate with each other. We must make every effort to associate with people of different races, religions, and nationalities. Then "democracy" will be more than a word.

(Signed) Helen & Pipp Bauman.

Toshio Sano - A Story

In Kansas City, Kansas, at 8:55 o'clock Friday morning, October 29, 7 year old Toshio Sano, accompanied by his mother, entered the Mark Twain school where he was denied enrollment by the superintendent several weeks ago.

Little Toshio and his mother are both American-born citizens. When the school

VII. NATIONAL SURVEY SERVICE
(Incorporated)
Cleveland, Ohio

We have two Japanese-American men and a girl employed in this organization. The men are a civil engineer and rodman respectively, and the girl is a typist. At this writing, we are happy to state that these workers have been accepted by their fellow workers without prejudice and are working in an efficient and satisfactory manner. Their co-workers have praised their conduct and we feel that their presence here has been a great help in alleviating the conditions brought about by the labor shortage.

Because of our favorable experience, we have made requests for several additional Japanese-American workers.

They are being accepted and they are working as trusted employees and we hope that this relationship may continue.

NATIONAL SURVEY SERVICE, Inc.,
(Signed) William Wachs, President.

year opened, he was not permitted to enroll because the superintendent feared that other children might be prejudiced and rude toward him. Friends in the Council of Churches and the office of the War Relocation Authority interceded, and the ban was removed.

Toshio's round face and dark slant eyes moved shyly as he eyed the black and orange streamers, the grinning pumpkin lanterns and all the Hallowe'en cutouts pasted on the windows. But he asked no questions. The boys and girls gave fleeting sympathy that the new boy lacked a costume, but today was too exciting to be long diverted from the black and orange decorations and the apple-bobbing ahead.

Action by the superintendent in permitting Toshio to enter the schools was described by Vernon R. Kennedy, WRA official in the area, as a "truly democratic gesture and deserving of the highest compliments". Among the 77,000 still eligible for relocation are many families with children who will need to find employment and schools in friendly communities throughout the country.

RECOMMENDED READING

"A BALANCE SHEET ON JAPANESE EVACUATION" - Untruths About Japanese-Americans.
Our Two Japanese-American Policies.
Are the Evacuees being Coddled?
What Race-Baiting Costs America.

by Galen M. Fisher.

Reprinted from The Christian Century of August 18 and 25,
and September 1 and 8, 1943.

Price, single copy 10¢; 12 copies, \$1.00. For sale at our office.

"UNITED WE STAND" - A four page leaflet.

Published by - The Pasadena Chapter, Pacific Coast Committee on
American Principles and Fair Play.

Price 15¢ per 12 copies; \$1.00 per 100 copies. For sale at our office.

"OUTCASTS!" - The Story of America's Treatment of Her Japanese-American Minority.
by Caleb Foote.

Price 15¢ per copy. Copies for sale at our office.

GUIDE BOOKS

"MILWAUKEE, WISCONSIN"

"Hello! We are glad you are
thinking of coming to Milwaukee," this
mimeographed booklet says. A handy
guide book to the 13th largest city in
the United States. Five relocated
Japanese Americans prepared this.
"Every recommendation be it hotel,
eating place, or beauty parlor," they
say, "..... has been personally in-
vestigated."

"GETTING ACQUAINTED WITH PHILADELPHIA"

A very considerate guide to the
Quaker City.
Write to the War Relocation Authority,
902 Stephen Girard Bldg.,
21 South 12th St.,
Philadelphia 7, Pa.

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

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Towards a New Height in Christian Achievement

Mark A. Dawber

Executive Secretary, Home Missions
Council of North America

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

- Editor.

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

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

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

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

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

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

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

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

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

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

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

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

Wooster, Ohio

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

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

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

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

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

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

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

Washington, D. C.

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

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

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

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

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

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

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

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

Family Resettlement

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

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

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

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

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

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

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

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

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

How We Fare in Cleveland

Rev. Kengo Tajima

My wife and I arrived in Cleveland on May

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Outlook From a Relocation Center

ANNE O'HARE McCORMICK

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

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

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

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

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

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

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

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

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

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

Patrick Noda

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

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

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

What Resettlement is and is Not

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

- Editor.

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

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

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

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

organizations working on resettlement.

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

Correst designations are:

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

Incorrect are:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RECOMMENDED READING

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

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

COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS

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RESETTLEMENT BULLETIN

February 1944

NEW YORK

Vol. II. No. 2.

An Editorial:

"TO THE 96"

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

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

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

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

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

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

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

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

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

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

Selective Service for Nisei

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

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

God's Design for Living, or Americanism and Christianity Begin at Home

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

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

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

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

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

wire fences.

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

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

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

The whole business of race is badly overdone.

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

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

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

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

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

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

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

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

Rochester, New York

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

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

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

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

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



Christmas Parties at Relocation Centers

GIFTS FROM

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

MANZANAR, California.

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

TOPAZ, Utah.

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

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

JEROME, Arkansas.

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

AMACHE, Colorado.

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

TULELAKE, California.

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

POSTON, Arizona.

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

UNKNOWN FRIENDS

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

Thank you Letters to Home Missions Council of N.A.

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

McGEHEE, Arkansas.

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

RIVERS, Arizona.

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

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

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

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

Personalities in Washington, D. C.

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

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

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

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

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

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

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

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

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

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

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

National Japanese American Student Relocation Council

by Dr. C. V. Hibbard, Director.

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

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

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

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

* (It is now applied. - Editor)

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

Detroit, Michigan

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

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

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

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

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

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

In Reply-----

Thirty-five Japanese Americans, native Coloradoans and evacuees from the West Coast, registered at the American Red Cross blood donor center, Friday and volunteered to give their blood as an expression of what a spokesman termed "our intense indignation at the reported atrocities committed on Americans in the Philippines," according to the Colorado Times. (Granada PIONEER) 2/21/44

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

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

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

by the
COMMITTEE ON RESETTLEMENT OF JAPANESE AMERICANS
Sponsored Jointly by
The Federal Council of the Churches of Christ in America
The Home Missions Council of North America
in cooperation with
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RESETTLEMENT BULLETIN

APR

1944

Putting Democracy into Living Practice

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Indianapolis, Indiana

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

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

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

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

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

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

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

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

Cleveland, Ohio

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Washington, D.C.

by F. Nelsen Schlegel

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

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

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

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

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

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

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

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

Margaret Ohama recently joined her sister

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

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

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

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

St. Paul, Minn.

by Miss Eloise M. Tanner
International Institute.

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

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

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

Minneapolis employment office. Mrs. Steefel is taking a three months' leave of absence with the idea that those seeking employment in Minneapolis could be referred to St. Paul. Because of the hostel and because of the fact that Minneapolis is a larger city, the majority of those resettling seem to want to go to that city; and the Resettlement Committee seem to feel that the time has come when more placements should be made in St. Paul. (Address: 123 West 5th Street, St. Paul 2, Minn.)

Boston, Mass.

by Edward Ingraham, Chairman
Boston Hospitality Committee
for
Japanese American Resettlement

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

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

Detroit, Mich.

by Rev. Shigeo Tanabe
Detroit Council of Churches

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

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

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

Minister Installed

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

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

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

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

- Gila News-Courier, March 7, 1944.

Chinese American Speaks

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

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

- Pacific Citizen, March 11, 1944.

Looking Ahead

George E. Rundquist.

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

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

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

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

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

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

Important Publication

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

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