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JAPANESE-AMERICAN EVALUATION

RELIGIOUS ORGANIZATIONS

1942-45

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A STATEMENT



Berkeley Fellowship of Churches
and
The First Congregational Church
of Berkeley

to

Japanese Friends and Fellow
Americans

The First Congregational Church of Berkeley offers its building, and the Protestant Churches of Berkeley extend their hospitality to you in these days of evacuation. The church proffers the facilities of its parish house for your convenience, happy to render this patriotic service. The Federal authorities requested the use of this building, feeling that it offered the best possible opportunity to make the burdens of this trying time easier for you. We rejoice in this consideration on the part of our government, and feel privileged to be able to assist by giving our facilities without charge.

Many of us personally know of the loyalty to the United States of many of you who must now move from our community. It has been a loyalty which you have maintained under difficult circumstances, and we want you to know of our understanding. The service which you now render to America is the loss, for the duration, of your homes. We rejoice to know that many of you are facing it in the same spirit in which others are facing the possible loss of their sons, for much longer than the duration.

The Protestant Churches of Berkeley, during this period, will extend hospitality to you, a differ-

ent denominational group being in charge each day.

The Reception Room of the Church, marked **BERKELEY CHURCH HOSPITALITY COMMITTEE** will be open for your comfort and convenience, with hosts and hostesses present who will extend any courtesy which will be of value to you.

The **KINDERGARTEN ROOM** in the basement will serve as a day nursery where your small children may be left while you are busy with the government officials. We hope to have Japanese friends among those on duty, to make all the children feel at home.

On the second floor is the **LOUNGE**, where those who are waiting for others of their family may rest, with chairs provided and refreshments (no charge) at all hours. Cots are available for those who need or desire them. The hostess in the Lounge will direct you to them.

This statement comes to you with two signatures. One is given under the instruction of the Church Council of the First Congregational Church, which includes representatives of every Board, Committee and Organization of the church. The other was authorized by the unanimous vote of the Protestant clergy of Berkeley meeting as the Berkeley Fellowship of Churches, the ministers in so far as they may act for their parishes, believing that every Berkeley Protestant Church

would enthusiastically approve this statement if there were time to meet and take action.

We have a deep and profound love for the United States, which we are eager to express in this opportunity to work along with the government. Our program has been projected with the knowledge and approval of government authorities, but it is offered entirely through the initiative and under the direction of the Berkeley churches. The church people must of necessity strictly separate themselves from governmental procedure, but we hope we can offer something of value to you in Christian hospitality. Our efforts will be a way for your Berkeley friends to say at least that *we believe in you*. We hope they may increase your love for your community and the United States.

"May God bless you and keep you . . . both on your going out and on your coming in"

BERKELEY FELLOWSHIP OF CHURCHES

U. S. MITCHELL, *President*

FIRST CONGREGATIONAL CHURCH OF
BERKELEY

VERE V. LOPER, *Minister*

April 24, 1942.

Draft Proposal for Placing Japanese Families
in Interior States

April 3, 1942

Proponents: Council for Social Action of the Congregational Christian Churches, of 289 Fourth Avenue, New York, through the undersigned representatives in the Bay Region.

Proposal:

1. To secure the active cooperation of the local churches in finding employment for Japanese of various occupations in small numbers in many rural and urban communities at a distance from vital military and industrial centers, ~~for~~ attempt would be made to place large numbers in any one community, but rather to scatter them by one, two, or a few families in many localities.
2. To ~~form~~ local groups of sponsors in the churches, who would ensure fair and friendly treatment for any Japanese thus placed.
3. To cooperate with Governmental and other private agencies in offering skilled aid and friendly cooperation to such settlements or colonies of Japanese as may be established.

Promotion and Field Service:

We shall hope to engage one or two able men for a period of several months to travel among the churches and later, among the settlements, in order ~~to effect the~~ foregoing Proposal.

Care would be taken to coordinate all our efforts with the plans and activities of the Federal Relocation Authority and with other religious and social agencies. If other religious bodies decide to undertake similar plans, we should be eager to effect the most economical adjustment of field workers, and possibly, to divide the whole area into regions, to be worked by the respective denominational staffs.

Relations with Interdenominational Committee:

The Committee of Protestant Churches having work among Japanese on this Coast, headed by Dr. F. Herron Smith, has informally endorsed such denominational initiative as our proposal represents. We are keeping in close touch with that Committee, through two members of our group who are members of it.

Signed;

Robert Inglis
John C. Bennett
Donald Gaylord
Galen M. Fisher

Rev. Robert Inglis, Chairman
3805 Piedmont Avenue
Oakland, Calif.

AGENDA

Religious
Committee to Coordinate Relations and Social Service
Activities at Santa Anita Racetrack and the Pomona
Fair Grounds.

The following organizations were invited by Dr. George Gleason, Church and Community Coordinator, to a meeting on Tuesday, April 7th., 1942, at 3:30 P.M., at the International Institute, 435 So. Boyle Avenue, Los Angeles:

1. Los Angeles Church Federation, Dr. Farnham.
2. International Institute, Miss Newton.
3. L.A. Council of Social Agencies, Miss Crockett (by Miss Newton).
4. Maryknoll, Father Lavery (by Father Smith).
5. Y.W.C.A., Mr. (by Miss Newton)
6. Y.M.C.A., Mr. McCandless.
7. Pasadena Council of Social Agencies & Ministerial Association, (by Mr. Meillette).
8. Friends Service Committee, Mr. Booth (by Miss Newton).
9. Fellowship of Reconciliation, Dr. Alan A. Hunter.
10. Civil Liberties Union, Dr. Ryland.
11. University Religious Conference, Miss Guenther.
12. Buddhist Brotherhood of America, Rev. Goldwater.
13. Pomona Council of Social Agencies & ministerial Association, (by Mr. Williams of the Y.M.C.A.)
14. Long Beach Council of Social Agencies & Ministerial Association, (by Miss Rietveld of the Y.W.C.A.)
15. Special Committee of the County Civilian Defense Council, Supervisor Gordon McDonough.

Besides the above, the following were telephoned for suggestions: Mr. Harrington, Miss Ryder, Rabbi Magnin, and Col. Severin, Evacuation Officer of the Army, at Hotel Constance, Pasadena.

Rabbi Magnin will be happy to speak at some religious service at Santa Anita, if asked to do so.

April 9, 1942.

Report by Dr. George Gleason, Los Angeles County
Church and Community Coordinator, 139 N. Broadway,
Los Angeles. MU 9211 - Ext. 3171

At the request of one of the church leaders, I invited to meet on Tuesday, April 7th., at the International Institute, representatives of Buddhist, Catholic, Jewish, and Protestant churches in Los Angeles City and County, as well as representatives of the various Councils of Social Agencies. The following persons were present:

1. From the Los Angeles Church Federation, Dr. E. C. Farnham
2. From the International Institute, Miss Newton, Miss Bartlett, and Miss Handley
3. From the Los Angeles Council of Social Agencies, Miss Crockett
4. From the Y.M.C.A., Messrs. Wilson and Mills, of the Area Council
5. From the Maryknoll Catholic Fathers, Father Swift (who, unfortunately misunderstood the time and came an hour early)
6. From the Friends Service Committee, Mr. Booth
7. From the Fellowship of Reconciliation, Mr. Kinney
8. From the Buddhist Brotherhood, Rev. J. A. Goldwater
9. From the Baptist Denomination, Miss Cummings and Mrs. Kinney
10. Mr. Gleason represented Supervisor McDonough, of the County Defense Council, and the Committee for Church and Community Cooperation.

After a conference of more than an hour, it was decided to appoint a Committee to represent this group. The following day, the Committee, consisting of Dr. E. C. Farnham, Rev. Latimer representing Mr. Goldwater, Miss Newton, and Dr. Gleason, visited Santa Anita. As Father Lavery of Maryknoll was out of the city, he was unable to be with us.

At Santa Anita, we interviewed Mr. Everett G. Chapman, Director of the Service Division at Santa Anita, and Mr. Jack Conway, Director of the Service Division of the Pomona reception center which is to be opened about April 20th. These two gentlemen were most cordial and urged that religious services be planned for the coming Sunday. They asked that the above Committee accept the responsibility of representing all outside church and social service interests. Therefore, unless some new plan is adopted, Protestants should approach both Pomona and Santa Anita through Dr. Farnham, Catholics through Father Lavery, Buddhists through Rev. Goldwater, and Social Agencies through Miss Newton.

We found that it is definitely planned to organize these two reception centers like a self-governing village. Already, an Advisory Council of the Japanese has been formed. More and more of the activities within the camps will be handled by the Japanese themselves.

The Committee came away feeling that the management is endeavoring in every way to make the stay of the Japanese in these centers as comfortable as possible.

Respectfully submitted,

George Gleason

GG:S

250 El Bosque Road
Santa Barbara, California
April 15th, 1943

I am sending you a report of the Committee on Social Education and Action of the Presbytery of Santa Barbara, presented at the annual spring meeting yesterday and unanimously adopted.

This report was prepared with the consciousness that public sentiment in California seems to be changing rapidly in regard to the recent evacuation of Japanese from the coast. Increasing numbers seem to be convinced that that wholesale evacuation was an error and should in some way be rectified as soon as possible. There have been, however, frequent expressions of the opposite character; for example, the Board of Supervisors of Santa Barbara County the day before the meeting of the Presbytery voted unanimously to endorse a resolution formerly passed by the Supervisors of San Benito County urging that no Japanese be allowed to return to the coast until the end of the war, and that none be allowed to leave the relocation camps except in groups and under guard.

Within our committee there were some expressions that our resolution regarding the Japanese would lead to opposition in the Presbytery; in fact, there were several requests from members of the Presbytery that we omit that part of the report. Consequently, it was a surprise to the Committee that there was no opposition whatever. At the close of the report only one comment was made upon it by a minister who gave his wholehearted approval. The vote was unanimous and seemed to be hearty. Those who had advised the omission of that part of the report enthusiastically expressed their gratification at the outcome. It would seem to indicate that in the churches there is a strong and growing approval of the kind of action we have recommended.

A somewhat similar comment could be made on the paragraph in regard to the Jehovah's Witnesses. Some months ago there was considerable approval of the action taken by the School Boards in the Santa Maria section. Apparently this is not true today, and people generally would approve of our resolution.

This committee will welcome comments and suggestions and opportunities to help churches and other groups in social education and action by recommending literature and speakers and in whatever way we can.

A few additional copies of this report are available for those who desire them.

OLIVER HART BRONSON.

REPORT OF THE COMMITTEE ON SOCIAL EDUCATION AND ACTION OF THE PRESBYTERY OF SANTA BARBARA

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Presented at the Annual Spring Meeting,
April 14, 1943, and unanimously adopted

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We recommend five resolutions, all to be presented to the churches and to the General Assembly, the first four to be presented also to our legislators in Sacramento and Washington.

- I. Post War Planning
- II. Race Discrimination
 - A. Japanese (1) laws (2) evacuation
 - B. In the armed forces
 - C. Poll Tax
- III. Civil Liberties
- IV. Beverage Alcohol
- V. Church unity and union

In regard to each of these resolutions we urge study and action, especially group study aiming at the inclusion of every citizen, and especially every Christian. We urge that in every church and community groups study the problems suggested by these resolutions and that our legislature and congress continue study and action in regard to each of them.

I. POST WAR PLANNING: In order to have an informed citizenry which we did not have after the last war, we recommend universal study and action in regard to post war planning.

To aid in bringing about popular support of intelligent and informed post war planning we urge the study of recent literature issued by the Federal Council of the Churches of Christ in America, of the Ball-Burton-Hatch-Hill Resolution, and we urge the immediate passage of this resolution, of the Beveridge Report to the British Parliament, of President Roosevelt's Four Freedoms, and of Eli Culbertson's World Federation Plan, and of other similar literature.

II. ELIMINATION OF ALL FORMS OF RACIAL DISCRIMINATION:

(a) Because it is unjust, undemocratic, unchristian;

(b) Because racial discrimination in America is being used by our enemies against us, and to justify similar and worse action on their part.

(c) Because, if continued, it will contribute alarmingly to the threatened worldwide race war.

A (1) Laws which discriminate racially should be

repealed without delay, including those that exclude on the basis of race from immigration, ownership of property and citizenship.

(If those who are affected by our Oriental exclusion laws were put on the quota basis which applies to all other people, there would come into our country only about one thousand a year from all Asia, which is less than are now smuggled in; Japan's quota would be about 100.)

A (2) American Citizens of Japanese ancestry should be treated exactly the same as citizens of German and Italian ancestry, and everything should be done at once to undo the gross injustice done them by treating them differently. Our government is to be commended for the way it is facing these problems. We are convinced that our government agencies, including the F.B.I., have proved themselves capable of handling this problem without racial discrimination. They have done so in the case of Germans and Italians; they have done so in the case of Japanese in Hawaii and everywhere else in the nation except on the Pacific Coast. Good, earnest, christian, patriotic people after Pearl Harbor were sadly misled by false propaganda and the evacuation of American citizens on the Pacific Coast followed. Afterwards the police in Hawaii and the Truman Congressional Committee, after investigation, reported that no disloyalty, espionage, or sabotage in Hawaii had been traced to American citizens of Japanese parentage, or to other Japanese regularly resident there. The Japanese-Americans in Hawaii, who are about one-third of the population, have continued to live and go about their business as other loyal citizens are doing. The California Committee on Race Relations, appointed by Governor Merriam and continued by Governor Olson, made a somewhat similar investigation in California with somewhat similar findings. It is now believed by many good, earnest, Christian, patriotic Americans in California that the grievous and unnecessary error made in the evacuation of American citizens of proved loyalty was a mistake, and that they be allowed and helped to return to their former homes without unnecessary delay. We therefore urge Washington and Sacramento to give the matter continued and thorough study and take all necessary action without delay.

B. Racial discrimination should be abolished in the armed forces. In all branches of the service, men and women should be admitted and promoted according to their qualifications and abilities. Racial and ancestral considerations should have no place.

There should never be segregation according to color of the skin or ancestry without the full and free desire of those thus segregated. If those of Japanese ancestry prefer to be together in a combat unit made up of men of Japanese ancestry, they should be free to do so, but they should be as free as those of any other ancestry to go into whatever branch of the service they chose, according to their fitness.

All the privileges afforded men in the service should be open to all without any Jim-Crowism or racial discrimination anywhere. This should apply to recreational and social privileges, as well as to those of the more strictly military sort.

C. The Poll Tax still remaining in several of our states has become a flagrant class and race discrimination. The small percentage of the population who are voters in those states is a startling proof of the large number who are deprived of the ballot. It is unjust discrimination affecting those especially of lower income, among whom are a considerable proportion of Negroes. It is also unjust in that it enables a relatively small number of the financially fortunate in the poll tax states to overbalance much larger numbers of voters in the non poll tax states. We call for the immediate passage of legislation to remove this blot. We ask our churches and General Assembly to join us in this demand.

III. CIVIL LIBERTIES, as defined in our constitution with its Bill of Rights, are most important for a just and democratic civilization. They are lost in the countries dominated by the enemy and constantly threatened in the United States. Eternal vigilance is needed to preserve them. These liberties and the threats to them must be studied constantly that there may be an informed popular support of them throughout our land.

One of the points of greatest danger is in the treatment in many parts of the country of the sect calling themselves Jehovah's Witnesses. This sect has grown rapidly in the last years throughout the world. Probably none of the members of the Presbytery would agree with their interpretation of the Bible, but we are sure they are whole-hearted and whole-souled in their devotion to the Bible and to God and to our Lord Jesus, according to their own understanding. They have criticized the churches bitterly, and we think not always justly, including our own church. But they obey their consciences and the light they have at any and every cost. Thousands of them are in prison and concentration camps in Germany and the other Axis countries (6,000 in Germany alone, we have been told). They are pacifists but they are not subversive. They are loyal in their American patriotism. They are accused chiefly of selling literature without a license, and of refusing to salute the flag. It has not been charged against them that their literature is subversive. Other religious literature has been sold in our streets without a license and is now being sold without interference. Their refusal to salute the flag is not an indication of a lack of respect and affection for the flag; they have that respect and affection. Their refusal to salute the flag is due simply to their interpretation of the action and words involved in the usual salute to the flag. It seems to them a form of idolatry and therefore against the law of God. They would gladly and do wholeheartedly pledge allegiance to the country and

to the Constitution, and respect and honor the flag as a symbol of the country and of its freedom, but to pledge allegiance to the material symbol is, they believe, pledging allegiance to a thing. That seems to them idolatry. We may not agree with them, but our Constitution gives them a right to such a religious conviction. There is no clear and present danger involved for anyone in their conviction and attitude, but there is very real and present danger involved if we sacrifice the Constitution in this one case; a precedent established for dispensing with the Constitution, no one can predict what the next step may be or how far it may lead.

Two recent instances of unconstitutional persecution of Jehovah's Witnesses in our own county demand our attention as Christian and patriotic citizens.

Herbert Weatherby, aged 38, of Santa Barbara, has been sentenced to life-imprisonment by an Army Court for refusing to salute the flag. He has already been in military guard-house for 10 months. The Santa Barbara Draft Board refused to accept his testimony and that of his mother that he was a Jehovah Witness minister of the gospel and a conscientious objector, although the family has been connected with the Jehovah Witness sect for over 20 years and their family are well and favorably known by many friends in Santa Barbara. He was inducted into the army forcibly under protest. He has refused to accept the army pay which has been offered him. His father, his mother and his wife support the family as lemon pickers. For years Herbert has worked as a presser in Santa Barbara cleaning and dyeing establishments. A packing house owner wrote Herbert's commander offering him a job; the commander replied that he could not be released.

The other Santa Barbara County case was about a year ago when several children were expelled from schools near Santa Maria. The County School Superintendent and other prominent educators and churchmen and others protested, but the children were not allowed to return to school unless they would salute the flag in the exact words and form prescribed by the School Board, even through they and their parents offered to pledge allegiance to the country and to the Constitution, and to give their respect to the flag as a symbol of their country and its freedom. The families of these children finally moved to another county where the children could enjoy school privileges without violence to their consciences. The Board's unamerican action has, we believe, not yet been reversed.

Our country has allowed freedom of conscience to some of its citizens who as conscientious objectors to participation in war have been assigned to civilian camps to do work thought to be of value to the country. It is evidently our country's purpose to recognize one's right to be a conscientious objector and not to be penalized as such, but there are several questions connected with the conscientious objectors which ought

to be studied by all Christians and citizens to the end that some of the present unintended injustices be removed. Why, in addition to those in the camps for conscientious objectors, are there also about 3,000 conscientious objectors in jail and prison? Why are the conscientious objectors who are doing useful and important work not allowed to receive pay? Why must camps for conscientious objectors be supported by the churches?

IV. BEVERAGE ALCOHOL is rapidly becoming, if it has not already become, Public Enemy No. 1. It has such a strangle-hold on our politics and the press, as well as on our business and society, that it is dangerous to criticize it. At a time when rationing is being applied to so many of our necessities, why is there no rationing of beverage alcohol? Why, in the face of paper shortage, are so many pages in our newspapers and magazines devoted to advertising beverage alcohol? What relation is there between absenteeism in essential industries and beverage alcohol? Why the great increase in drunken driving and in accidents and crime due to alcohol? What are the best ways to overcome this evil? We urge that in every church and community groups study this problem, that investigations be made in legislature and congress. We urge that at least for the duration of the war there be no further advertising of beverage alcohol. This action has already been taken in Canada. We urge that profits from the beverage alcohol business beyond a stipulated minimum be appropriated by the government and applied to payment of the public debt. We urge that as soon as possible the whole business be taken over by the government with the elimination of all private and government profit from every phase of the business; that then the beverage alcohol product be sold at a cost so low that no bootlegger can afford to compete with the government; that every purchaser be supplied with literature, honestly and scientifically describing the dangers and evils involved in its use.

V. CHURCH UNITY AND UNION with other Christian bodies has long been favored by Presbyterians. We very earnestly and honestly pray with our Lord "that they all may be one". We believe this is an important time for all Christians to stress the importance of union. The opposition to the church is so aggressive and widespread that any lack of eagerness and earnestness in this regard on the church's part is dangerous and suicidal. Therefore, we strongly approve the approaches toward unity proposed between ourselves and the Episcopalians and other Christian bodies and urge redoubled study and prayer and action of this sort everywhere.

Committee: Mrs. B. H. Hill, Elder, Santa Ynez
T. E. Myers, Elder, Santa Maria
Rev. Oliver Hart Bronson,
Santa Barbara, Chairman.

May 6, 1943

JAPANESE-AMERICAN RESETTLEMENT - Some Trends and Facts

Charles W. Iglehart

SUMMARY OF 1942 EVENTS

War. December 7, 1941. The F.B.I. immediately arrested all alien Japanese who might be potentially dangerous. To date 4086 have been arrested, and given hearings: 2199 interned, 1455 released on parole; 432 released.

Mass Evacuation followed the President's Executive Order empowering the army to remove persons from designated zones. Between March 24 and June 4 112,353 persons of Japanese ancestry were moved from their homes on the West Coast to hurriedly constructed barrack sheds, mostly on County Fair grounds and race courses. Of these people over 71,000 were American-born, and therefore Americans. The constitutionality of this order is now in the courts.

Test cases of Hirabayashi of Seattle, and Yasui of Portland, have confirmed their constitutional right of habeas corpus proceedings except in case of invocation of martial law. The Circuit Court of Appeals has referred the matter without decision to the Supreme Court. If the decision of the lower court is sustained it may invalidate the entire evacuation procedure.

From Assembly Centers to Relocation Projects. The unwillingness of the governors of fifteen Inter-mountain and Western States to permit free relocation compelled the Federal authorities (War Relocation Authority) to prepare ten units to receive the evacuees. Between September and December all the evacuees were removed to these centers.

List of Present Relocation Centers:

<u>Name and Location</u>	<u>Evacuee Capacity</u>	<u>Temperatures</u>	
		<u>Max.</u>	<u>Min.</u>
Manzanar, Manzanar, California	10,000	-	-
Tule Lake, Newell, California	16,000	99°	-27°
Colorado River, Poston, Arizona	20,000	120°	9°
Gila River, Rivers, Arizona	15,000	117°	9°
Minidoka, Hunt, Idaho	10,000	104°	-30°
Central Utah, Topaz, Utah	10,000	106°	-30°
Heart Mt., Wyoming	10,000	100°	-40°
Granada, Amache, Colorado	8,000	110°	-26°
Rohwer, McGehee, Arkansas	10,000	112°	-6°
Jerome, Denson, Arkansas	10,000	112°	-6°
Total	<u>119,000</u>		

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AFTER A YEAR OF EVACUATION - PRESENT TRENDS

Effect on Evacuees. At first morale was high. All cooperated, supposing the change was merely from one community to free life in another.

Physical hardships, summer heat, extreme winter cold, terrific winds, desert surroundings, and isolation without; and primitive living facilities, and shortages within the camps have been met with varying reactions, mostly courageous. But after a year resistance is weakened and morale has begun to sag.

Mental and spiritual torture has been inescapable. These are guarded internment camps; and treatment is that of suspected foreigners if not of criminals. There can be no normal family life, as each group lives in a cubicle inadequately partitioned off from others, and meals are eaten in the community hall. Parental authority has suffered. Juvenile delinquency - a thing hitherto scarcely known in the Japanese-American groups - has begun to be noticeable.

Economic life is abnormal. All are now wards of the Government, costing eighty million dollars annually for mere subsistence whereas hitherto they have produced a hundred millions worth of foodstuffs and an equal amount by other earnings from their usual work as producers. There is no wholesome competition, no natural inducement to work. Wages even for professional men do not exceed \$19 a month, and even without work subsistence must be provided.

Social Factors. There is too much leisure time. Schools were slow in getting started. Even now equipment is poor. Recreation facilities are still inadequate. But the worst factor is the coercion and the stigma of being ostracised from American life. As a result some evacuees have become embittered and cynical. Such a condition gives opportunity for any occasional pro-Axis sympathizer to agitate and create negative sentiment. This is the chief explanation of the December disturbances in Manzanar, Poston, Tule Lake and later Gila River and possibly one or two other centers. Others react with feelings of shame and despair, and so are reluctant to apply for release even though it be possible. Still others are beginning to show indifference, indolence and an easy acceptance of subsistence from the society that will not permit them to live a productive life. This is shown by the relatively low rate of registration for military service in the proposed combat unit, as compared with similar groups in Hawaii.

Hawaiian Japanese-Americans though more numerous than any other one racial group - 37% - have suffered no discrimination or suspicion in this crisis. They are carrying their full load of defense work. Their quota of 1500 for military unit was over-registered with almost 10,000 enlistments. From the evacuee camps, on the other hand, there are reported to have been only about 1,000 enlistments. It is safe to conjecture that a year ago there would have been seven or eight times that number.

PUBLIC OPINION - UNFAVORABLE

In Neighborhoods left behind. Determination that no evacuees shall return is frequently expressed by representatives of the pressure groups that are chiefly responsible for the evacuation. These organizations are now included in a new body, The California Citizens Association. Its one purpose is to maintain continuous agitation for the elimination of all persons of Japanese ancestry from American life.

The Native Sons of the Golden West, under the leadership of former Attorney-General Webb, are fighting in the courts to deprive American-born sons of Japanese of their voting rights. Twice over-ruled they are now carrying the case to the Supreme Court.

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American Legion posts are active all along the West Coast. California State Commander Happell says: "If the American Legion has anything to do with it, we will put them away for keeps. The Japanese problem is a racial one, and will be till we solve it." The Los Angeles Legion protests the setting up of the Japanese-American combat unit.

General DeWitt, the commanding officer who ordered the evacuation, recently said in a public hearing: "A Jap's a Jap. It makes no difference whether he is an American citizen or not. You can't change him by giving him a piece of paper. We got them out...I don't want any of them." This has shocked the evacuees and the public, who supposed the army was merely obeying orders in doing an unpleasant job.

Adverse Legislation multiplies. In California, the Engle Resolution asks Congress to cancel the citizenship of all who may have dual citizenship under Japanese law. Actually there are few if any who have voluntarily registered for Japanese citizenship and still remained in America. The purpose of this and most other legislation is to provide a sounding-board for public propaganda and creation of fear and anti-Japanese sentiment. A bill in California calls for the appropriation of all agricultural machinery and other equipment left by the evacuees. The W.R.A. has investigated and now reports an inventory of but 150 pieces not in use.

In Oregon, the Mahoney Memorial to Congress petitions for the deportation of all Japanese ancestry at the close of the war. One wonders to what country they could be sent, since they possess only American citizenship.

From Washington, Senator Wallgren's Bill would concentrate all evacuees in fewer larger camps, and under army control for the duration. Other bills call for investigation of rumored coddling and pampering of evacuees. They are said in one camp to have received Grade A blankets! The general treatment in all relocation centers is "Army Grade B," which is one degree less ample than the treatment of enemy prisoners-of-war may be.

In Neighborhoods near Relocation Centers.

The Arizona Legislature memorializes Congress to restrain resettlement, and to return all who have been released to the Relocation Centers.

In Iowa, also, the Findlay Resolution would return all re-settled students to the camps.

Alien Land Laws of the sort familiar on the West Coast are now cropping up in several legislatures. Utah is depriving all alien Japanese of the right not only to own land but even to lease for longer than a period of months; and is nullifying and prohibiting all cropping contracts. It is also to be a criminal offense for an alien parent to utilize land obtained by an American-born son.

Arkansas thus far has set the record with an anti-Alien Land Law which expressly includes the American-born children in its prohibitions. Thus no descendant of a Japanese no matter how many generations removed may ever purchase or own land in the State. The Governor twice vetoed the bill and then yielded and signed it. Even though unconstitutional this law may be made and kept effective by easily devised methods of evasion. If Arkansas thus defies Federal control, a new mark will have been set in the practice of un-American treatment of minorities. It is to be feared that this will become a pattern for the other States where relocation centers are situated.

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FAVORABLE TRENDS

President Roosevelt's letter to Secretary Stimson upon the setting up of a special combat unit was unequivocal: "No loyal citizen of the United States should be denied the democratic right to exercise the responsibilities of his citizenship, regardless of his ancestry....Americanism is not, and never was, a matter of race or ancestry."

Senator Chandler heads the Senate Military Affairs sub-committee to investigate the relocation centers. After a tour of inspection, instead of favoring the stereotyping of these centers for the duration, the recommendation of the committee is said to be that they be either eliminated entirely or greatly reduced and changed in function. Senator Chandler urges that at least 82,000 persons be released, with a saving to the public of over fifty million dollars annually. Some camps then would be retained for the care of the few remaining persons who might be screened out for necessary detention for the duration.

Numerous bills, are before the California Legislature, designed to protect the rights of minorities, prohibit discrimination and equalize opportunities of employment.

Scattered instances of friendly reception by American communities keep coming to notice. The State of Colorado is on the whole most normal in its reactions. There is even danger that the influx of released evacuees may create in Denver another "Little Tokyo" such as proved a problem in Los Angeles.

The Wyoming community adjacent to the Heart Mountain Relocation Center welcomed the newcomers as brought there "through the exigencies of a terrible world war" as "pioneers, following the old-timers of the valley in an already blazed trail" of hardships bravely endured.

RESETTLEMENT

Since "relocation" has proven to be merely reinternment, "resettlement" is now the term used for individual or group release to freedom and readjustment in normal community living. The War Relocation Authority is definitely committed to the policy of complete resettlement from the relocation centers. Procedures of clearance have recently been simplified. Offices for placement and employment have been set up in Salt Lake City, Denver, Kansas City, Chicago, and Cleveland, with branches in nine other cities to follow. This release from the centers is now being encouraged in several categories.

Resettlement for Labor. Furloughs for labor outside the centers have been granted in all to approximately 10,000 persons. These are mostly short-time leaves for agricultural or unskilled laborers who go out in groups and are under the supervision of the authorities. In this type of work there is great danger of exploitation. Indeed, the mixed motives of those Americans who accomplished the elimination of the competition of Japanese-Americans by their evacuation and yet who desired still to profit by their efficient labor is one of the curious elements in the whole situation. The government authorities are trying to give protection, and to see that fair wages and living conditions are maintained. Last year 8,000 evacuees went into Idaho and adjoining regions and harvested the beet crop amounting to 900,000 tons. They also helped with the cotton crop in Arizona. The spring migration has begun again. More than 15,000 have applied for furloughs; 2,000 have been cleared and it is expected that at least 5,000 men will go out on labor assignments within the next few weeks. They usually live communally, in camps, and frequently under guard. This

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field of resettlement thus offers little or no solution of the evacuees' problems for the future. In fact it tends to break up families for extended periods and reduces still further the morale of those who remain in the relocation centers.

Student Resettlement began in May, 1942, with the formation of the National Japanese Student Relocation Council (Office: 1201 Chestnut Street, Philadelphia). At the time of evacuation there were about 2,500 young people in college. Up till now over 4,000 have applied for release to continue or to enter college. The authorities have accredited over two hundred institutions for the reception of such students. Up to the last report in February about 675 persons had been cleared for release, and around 550 had actually been resettled. The reports of those who have entered student life throughout the country are almost wholly encouraging. After initial opposition or resistance in the community has been overcome the general rule is that the students are well received, well treated, and come to be loved. They almost invariably react positively by making good records. At Oberlin one of the evacuated students has been elected president of the student body. This is an area of real hope - though it must not be forgotten that in a year less than one fifth of those desiring student resettlement have actually achieved it.

General Resettlement of families and individuals for normal living is now being promoted by the W.R.A. Each person must be cleared, and some reasonable assurance be given of a reception in some community, with a favorable outlook for employment. The W.R.A. representatives have variously stated their hopes for total resettlement during the present year as from 40,000 to 75,000. The actual results, however, have thus far been much more modest. It is estimated that by the middle of March, about 2,000 had been released and placed in private employment. There is considerable overlapping between this figure and that for the agricultural laborers. In a number of cases men who were first released for seasonal labor have managed to take root in the community, and now are being cleared for permanent residence. Of all the types of resettlement this is the one offering by far the most hope of a normal re-orienting of the evacuees in American life as families and as free, productive elements in society.

The Japanese-American Combat Unit. There were at the time of the evacuation about 5,000 men of Japanese ancestry already in the armed services. Probably the majority of these were from Hawaii, but many, too, came from the United States proper. With the evacuation order all inductions ceased throughout the country. No announcements were made, but no one of Japanese ancestry was called. This has done more to lower morale among the young people than any other one thing.

On January 28 Secretary Stimson announced that a special Combat Team would be made up, composed of American-born Japanese, who might voluntarily enlist. Registration in all the centers followed. The results were somewhat disappointing. Since the quota was not filled the allotment to Hawaii was increased so that the total of 3,500 was met. The causes of apathy have been mentioned above. The wounds caused by our inhumane treatment of our fellow-Americans for the past year go too deep to be healed overnight. For the first time in their lives these young Americans have lived in a totally Japanese community, seeing no Caucasian faces but those of armed guards and a few officials or an occasional visiting friend. The first response to a call to arms and possible death for the American ideal of democracy denied them was not wholly a positive one. Also, the combat team is in effect a Foreign Legion, made up of one racial group alone. Furthermore it is to be sent to Europe - the inference being that doubts of loyalty have dictated a field of operations as far removed from Japan as possible. This is a psychological mistake in dealing with Americans of whatever ancestry. But, when all deductions have been made the change

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of policy on the part of the armed services authorities is an immense gain. Ultimately it may be expected to register in heightened morale and active loyalty among the entire Japanese-American group.

ACTIVITIES IN AID OF EVACUEES

The Christian Churches have, from the beginning extended hands of help. During evacuation they served the unfortunate refugees. Throughout the assembly centers they have provided worship services and religious facilities. In the relocation centers they now offer counsel to the Christian community, serve as visitors and teachers and furnish contact with the outside world. On the staffs, too, there are some Christian workers who combine a truly missionary spirit with their professional duties. This service rendered by the churches is fully appreciated.

An editorial in the Pacific Citizen, the one official organ of this group, reads in part:

"If the Nisei believed the Church has not kept up with the times, if ever he believed that Christianity was a Sunday-go-to-meeting thing, he knows better now.

"We have watched the Church play a seven-day-a-week role in the war relocation centers. We know now they are making an active, aggressive and forward fight for justice for the evacuee....

"These same men and women (in churches from coast to coast) were first to aid in student relocation. They helped to sustain and locate individual students. Now they aid the relocation of the evacuee and his family in middle western and eastern towns. They have found jobs and housing for the evacuee. They have helped him become acclimated to new towns and faces. They have by individual talks and public speeches fought to combat a hostile public opinion where it existed and have sought to create a receptive one where none existed.

"We are glad they stand with us in these times. We feel stronger that they do. And our faith in the American way is intrenched even deeper by their example of justice and devotion."

Hostels are maintained by the American Friends Service Committee, the Church of the Brethren, the Episcopalian and the Baptist Churches in several cities. It is planned to have a hostel in New York.

Christmas Gifts. A noteworthy expression of Christian friendliness was given by the Protestant churches from all over the United States when at Christmas time gifts were prepared and sent to the ten centers in such numbers that all the 38,000 children and young people were individually remembered.

ORGANIZATIONS AT WORK

In the West, The Protestant Church Commission for Japanese Service (Office: 2729 Elmwood Ave., Berkeley, Calif.), has been active from the beginning until the present, and forms the nucleus of cooperation for all Protestant Churches in service in the relocation centers.

The Committee on American Principles and Fair Play (Office: 465 California Street, San Francisco, Calif.) includes some of the leading makers of public opinion on the Pacific Coast. It is engaged in promotional work and in protecting the civil rights of the evacuees. Recently it issued a public letter to all the state legislators urging a square deal for these minority groups. The letter was read into the record.

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The Japanese-American Relations Committee of the Friends Service Committee (Office: 544 East Orange Grove Avenue, Pasadena, Calif.), issues a good Information Bulletin.

In the Eastern states there has been no evacuation. Numerous arrests and detentions with broken families, loss of employment and general uncertainty as to the future has tested the morale of the 1500 Japanese-Americans who reside there. The New York Church Committee for Japanese Work (Office: 150 Fifth Avenue, New York) is rendering steady service in counselling, finding employment and providing wholesome community contacts. Many men released on parole by the F.B.I. clear through this agency.

Released evacuees are coming into the East in increasing numbers since General Drum has cleared his defense area for the admission of American-born Japanese. A reception and hospitality committee of the Church Committee is making arrangements to meet and help in the adjustments of the newcomers.

The Committee on Resettlement of Japanese-Americans (Office: 297 Fourth Avenue, New York, N. Y.) is the private agency auxiliary to the government in looking after the interests of the released evacuees. It is sponsored by the Federal Council, the Home Missions Council and the Foreign Missions Conference. It has encouraged the organization of local resettlement committees in Chicago, Cleveland, Madison, Wisconsin; Milwaukee, Minneapolis, St. Louis, St. Paul, Peoria and other cities. The committee issues a Resettlement Bulletin, and has published a Resettlement Handbook and a useful pamphlet on "Community Preparation for Resettlement of Japanese-Americans." (Purchasable in quantities at 2 cents apiece.)

BIBLIOGRAPHY

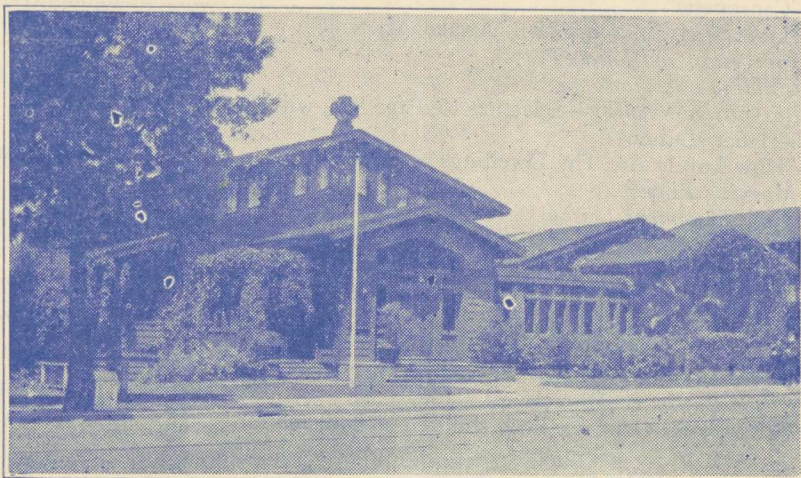
A fairly voluminous literature concerning the evacuation and resettlement is available, and is still continuing to be produced.

A 12 page Bibliography listing 58 articles is issued by the Fellowship of Reconciliation, 2151 Vine Street, Berkeley, Calif. (price 5 cents)

Brothers Under the Skin: Carey McWilliams. Little, Brown & Co. Boston, deals with all the chief minority groups in the United States. The chapter on "Our Japanese Hostages" is a careful study of the whole problem.

Joe J. Mickle
Secretary
COMMITTEE ON EAST ASIA

"O God, the Inspirer of our common worship, and the Reward of all our seeking, visit, we pray thee, this congregation and each of us with thy indwelling spirit; unite us in fellowship with thy worshippers in all lands; and grant that our thoughts and words and the unspoken thoughts of our hearts may be acceptable in thy sight, and may be offered in the name of our Master Jesus Christ. Amen."



The Church is open daily for rest, meditation, and prayer.

Saint John's Presbyterian Church

College Avenue at Derby Street, Berkeley, California

DR. STANLEY ARMSTRONG HUNTER, *Minister*

The Manse, 2901 Benvenue BErkeley 8596

Rev. Fred S. Stripp, Minister of Education, 1914-A Haste St., BE. 2886-R

Mrs. John Milton Kelly, Minister of Music Mrs. Susan McCloskey, *Organist*

Mrs. Winifred Goodell, Church Secretary (9 a.m.—4 p.m. except Sat.) BErk. 4585

ASSOCIATED AGENCIES

Westminster House for University Students 2700 Bancroft Way

Dr. John D. Furnas, University Pastor BErkeley 4882

Westminster Presbyterian Church Eighth and Hearst Sts., Berkeley

Rafe C. Martin, 2800 Mabel St. THornwall 7347

OUR MISSIONARIES

Adelaide Kibbe Frame, M. D. Resht, Iran (Persia)

Edith Millican, M. D. Hengyang, Hunan, China

Norvin Hein Allahabad Christian College, India

Mrs. C. A. Glunz Silliman University, Dumaguete, Philippine Islands

(Partly supported by Woman's Association through Presbyterian Society)

WEEK-DAY ACTIVITIES AND LEADERS

Monday 3:30 p.m. Girl Scouts, Troop 31 Mrs. Edward L. Morrison

Tuesday 3:30 p.m. Girl Scouts, Troop 56 Mrs. A. H. Rosenblatt

7:30 p.m. Boy Scouts, Troop 6 Ellis H. Frederick

Wednesday ... 12:10 p.m. Bible Study Luncheon Westminster House

Thursday 3:30 p.m. Junior Choir 7:30 Adult Choir

Friday 7:30 p.m. Boy Scouts, Troop 4 Kenneth Davis, Kenneth Adam

Saturday 4:00 p.m. Cub Pack 4 Herbert Harrington

7:30 p.m. Boy Scouts, Troop 7 Rev. F. S. Stripp

RED CROSS — More Workers Needed.

Surgical Dressing: Monday, Tuesday, Wednesday and Friday, 10 a.m. to 3 p.m.

Surgical Sewing: Tuesday and Wednesday, 9 a.m. to 4 p.m.

Sewing: Wednesday 10 a.m. to 3 p.m.



MORNING WORSHIP — 11:00 O'CLOCK
July 11, 1943



10:55 a. m.—*Organ Prelude* by Susan McCloskey

"Canzonetta" Hollins

The Hymn of Aspiration, 278—"Awake, My Soul"

The Invocation and Lord's Prayer

The Children's Sermon

The Responsive Reading—Selection 15, Page 525, with Gloria Patri

Solo—Janet Mathews:

"How Lovely Are Thy Dwellings" Liddle

The Morning Prayer

The New Testament Lesson

The Hymn of Trust, 279—"How Gentle God's Commands"

The Sermon by Dr. Hunter—"THE DEMOCRATIC SPIRIT"

The Doxology, Dedication Prayer and Offering

Violin solo by Mrs. H. C. Kibbe—"Andante Religioso" Gillet

The Hymn of Confidence, 283—"How Firm a Foundation"

The Benediction and Chimes

The Organ Postlude—"Bouree" Sabin

Nursery is provided for little children at both morning and vesper services.

ONE HOUR VESPER SERVICE — 5:00 p. m.

The Organ Prelude—"Andante E Minor" Bastiste

4:45 p. m.—*Song Service*—Hymns 199, 371, 401, 194

The Invocation and Lord's Prayer

Solo, Hymn 325—by Rev. Monroe Drew, Jr., of Stege Presbyterian Church

"Be Thou My Vision"

The Responsive Reading—

The Lord our God hath prepared his throne for judgment. It is he who reigneth over all the earth.

And he will judge the world in righteousness and minister judgment to the people.

He will bring forth justice to the nations; he will bring forth mercy and truth.

The Lord will neither fail nor faint till he have set justice in the earth; until he have burst the cruel yoke asunder, and given liberty to the captive and to them that are oppressed.

Let the redeemed of the Lord say this, whom he hath redeemed from many lands, and called from the east and from the west; from the north and from the south.

O let them praise the Lord for his goodness, and for his wonderful works to the children of men.

Arise, O Lord, that the nations may know thy power; arise, O God, and let not hate have dominion upon the earth.

Lighten, O Lord, the dark places of the nations, and give peace and godliness to the world:

So that the cruel shall be turned to mercy, and the unthankful shall open his heart.

Let justice dwell in the far-off isles and righteousness abound among the people.

And the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever.

So shall all hearts be filled with rejoicing, and sorrow and sighing shall flee away.

Address—by Dr. E. Stanley Jones—"Abundant Living in a Time of Crisis"

The Offering (Congregation standing for Doxology and Prayer)

Solo—"Art Thou the Christ" Geoffrey O'Hara

The Hymn of Commitment, 277—"Christ of the Upward Way"

The Benediction and Chimes

The Organ Postlude—"March" Silas

TODAY

9:45 a.m.—Church School. Miss Gertrude McMorran, Superintendent.

6:30 p.m.—Youth meeting for refreshments, followed by a talk by Russell Jorgensen, Boys' Secretary of the Y.M.C.A. of Berkeley

KRE Morning Watch, Mon. to Sat. 8:05 a.m. auspices East Bay Church Federation.
Joyce W. Farr, Frank M. Toothaker, Harry A. Rodgers, Alfred F. Schroeder,
M. D. Young, Edward E. Baird

NEXT SUNDAY

5:00 p.m.—The Hope of a Better World—Post-War Reconstruction Forum Series
Attorney Leslie Leavitt, lecturer at Mills Institute of International Relations and
former Judge of Virgin Islands, will speak on "The United States in a Foreign
World."

The Synod will meet from July 22nd to July 28th at San Jose, California

New members joining July 11 bring membership to 1155.

Rogers, Miss Lillian Abigail—680 42nd St., Oakland—OL. 7592
From Presbyterian Church, Calvin, N.D.

Rogers, Miss Mary Elizabeth—2601 Le Conte—BE. 9127
From Vernon Presbyterian Church, Portland, Ore.

Married July 10—Elizabeth Dunnington and Richard D. Ware, in Baltimore, Maryland; Dorothy Jean Thomas and Lawrence Chapman, in Santa Ana, Calif.

From a member of the U. S. Armed Forces in Iran: "Needless to say, a soldier so far from home is quite a victim of homesickness and anxiety for those at home. A visit to the mission is a sure cure of the soldier's blues. Such close association with the missionaries has revealed a story for us all that was heretofore only half understood and certainly, for most of us, one in which we were only mildly interested."

From a missionary in India: "The head of the American Forces in India wrote a letter to Dr. Higginbottom thanking him for the way the Institute people were helping to keep up the morale of the boys. I also want to see to it that the American boys make friends with some of the Indian fellows we have at the college. . . . Mrs. H - - has already invited 150 soldiers. We'll have a barbecue out on the threshing floor."

Dr. Hunter received this message dated July 6 from the Board of Foreign Missions: "You will rejoice to know that a cablegram has just been received from Dr. Edith Millican reading "ARRIVED SAFELY" and dated July 3 at Hengyang, Hunan, Free China. This is indeed good news and we are grateful to God for His protecting care. The journey has taken over three months. Her address is as indicated. All letters should be sent to her airmail, the cost being 70 cents per 1/2 ounce."

MY PRAYER . . . Robert Freeman

Lord of my life, henceforth I bear the name of Christian everywhere;

And all observing eyes shall see such Christ as is revealed in me.

In trade, or play, my every word will shame or glorify my Lord;

Eact act, each generosity, will point to Thee unwittingly.

Therefore, O Christ, my spirit claim, and make worthy of Thy name.

A PRAYER, by REV. ALLAN A. HUNTER, from Kirby Page's *Living Prayerfully*.

"O God, thou art holy, like snow upon Mount Everest that climbers never reach—
I can begin to reflect thy shining purity.

O God, thou art strong, like a mountain river moving irresistibly to the sea—I can
let some of thy strength flow through me.

O God, thou art lively, like clouds at sunset transfiguring the sky with unspeakable
glory—I can be irradiated with color, too.

O God, thou art true, like the stars that never waver from their course—I can hold
firm and unyielding to what is real.

O God, thou art friendly, like the sun that ever warms the green and singing earth—
I can be friendly to the soul of man.

O God, thou art compassionate, like the blood within our veins always removing
poison, healing cruel wounds—I can, also, bring reconciliation to the world.

Visiting Naval V. 12 students are invited to lunch following the morning church service.

The Church School is maintained during the summer months, meeting by departments instead of separate classes.

Fred S. Stripp with 40 Scouts from Troop 7 will be camping at Dutch Flat, Calif., until Monday, July 12th. Troops 4 and 6 are at Camp Wolfboro. Our two fine Scout troops are camping at Alta, Calif. Mr. Stripp leaves for vacation following Troop 7 Court of Honor July 13 in the church.

The Presbyterian General Assembly at Detroit adopted the following resolutions on race which were read at the last session meeting of St. John's Church:

1. That the churches confess in penitence the contradiction between the profession and the practice of brotherhood within their own church life, and that they prayerfully and earnestly seek to overcome this fault; that to this end our colleges, the agencies of the Church, and local churches work toward the goal of making available their privileges, activities, ministry, and fellowship equally to all races; and that this General Assembly reiterate its testimony to the fundamental unity of humanity and its desire to practice Christian brotherhood in all matters relating to its meetings; and that we assist our Negro brethren and all other fellow citizens, to attain full voting privileges; and that we labor to relieve and repair every discrimination over nation, race, color, creed and opinion.

2. That General Assembly call upon the President of the United States to use his good offices toward a declaration now by the United Nations of their commitment to racial equality as a working principle of the post-war settlement.

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

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

5. That General Assembly recommend that church groups study the historical and cultural backgrounds of other peoples, especially of those in the Orient.

6. That the members of our churches be diligent in learning of and exposing the fallacies of current rumors concerning Jews, both individually and as a people, and in opposing any groups organized for the purpose of spreading prejudice and hatred.

SUNDAY EVENING SERVICES 7:30 - 8:30 P.M.

auspices East Bay Church Federation

(KRE broadcasting—the public is invited)

July 11—Piedmont Community Church—Holland F. Burr.

July 18—Northbrae Methodist Church, Berkeley—Earle M. Kendall.

July 25—Brooklyn Presbyterian Church, Oakland—Edward E. Baird.

Aug. 1—Laurel Methodist Church, Oakland—Joyce W. Farr.

Aug. 8—First African Methodist Church, Oakland—Daniel G. Hill, Jr.

Aug. 15—Saint Stephen's Methodist Church, Oakland—K. Fillmore Gray.

Aug. 22—Saint John's Presbyterian Church, Berkeley—Stanley A. Hunter.

Aug. 29—Calvary Presbyterian Church, Berkeley—Frank von Christierson.

SACRAMENTO COUNCIL of CHURCHES

208 YMCA Building

Telephone 2-2886

Sacramento 14, California

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September 2, 1943

To every member U.S. Congress,
copies to President and
Dillon S. Myer

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

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

I respectfully call to your attention the fact that on two previous occasions the Executive Board of the Sacramento Council of Churches has officially expressed itself relative to this matter, and that there has been no change in the attitude of the Board.

The first of these communications, dated March 18, 1943, was addressed to the Governor of the State of California and to certain members of the California State Legislature, with a copy also sent to the President of the United States. It petitioned the Legislature "to oppose any and all discriminatory actions against racial minority groups," lest by such actions "the very principles...now at stake across the world" be jeopardized and seriously impaired.

The second communication, of May 12, 1943, addressed to President Roosevelt and certain California Representatives and Senators, emphasized that, contrary to statements reflected in prejudiced news reports, "there are large numbers" of Caucasians on the Coast not 'vigorously opposed' to persons of Japanese birth and ancestry, indeed, not opposed at all. This communication pointed out that the charge of 'pampering' the Japanese in the Relocation centers is not taken seriously by those who know by first hand experience the actual situation. Nor has any adequate investigation been reported up to the present moment which would give basis for such claim. The President was petitioned,

in the face of possible "unrest among other racial minority groups" in our country and adroit "anti-American propaganda in the Orient," to exercise his good offices to the end that "the high principles of brotherhood, justice, and freedom, whose violation we indignantly condemn in others, be firmly upheld in our own favored land - lest in this moment of crucial test we ourselves fail and be condemned."

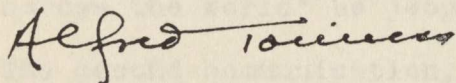
The policy of relocation which the WRA Administration now has under way seems to be sound from the standpoint of good Americanism - helping to remove suspicion and discriminatory restrictions from persons of Japanese origin without due process of law, and opening the way for the more complete assimilation in our American society of those who are loyal to America.

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

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

Your consideration and thoughtful action in the light of our best American heritage is respectfully urged.

Very sincerely,

A handwritten signature in cursive script, reading "Alfred Tonness".

Alfred Tonness
Executive Secretary

STATEMENT REGARDING MINORITY GROUPS
AND THE BILL OF RIGHTS

The Seattle Council of Churches and Christian Education, through its Social Welfare committee, Civic Affairs committee, and Race Relations committee, heartily endorsing the current emphasis on the Bill of Rights, makes the following declarations:

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

Hence, we feel that it is the duty of our Christian churches and individual members interested in the Bill of Rights to use every means of study, education, and social action, consistent with the ideals of our faith and the example of our Founder, for the betterment of all peoples everywhere.

December 6, 1943

m. F. Thayer

BULLETIN OF The First Methodist Church

SANTA MARIA, CALIFORNIA

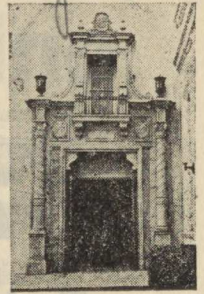
"Voicing the Higher Viewpoint"

"Nor are your ways my ways," IS THE ORACLE OF THE LORD;
But as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts."

—Isaiah 55:9

AARON ALLEN HEIST, PASTOR

SANTA MARIA, CALIFORNIA, APRIL 30, 1944



SECRETARY ICKES CALLS FOR JUSTICE

EVACUEES MUST BE RETURNED AS SOON AS POSSIBLE

That our treatment of Japanese Americans may affect the treatment accorded Americans interned in Japan, as well as change our own American character, was stressed by Secretary Ickes in San Francisco, April 13, 1944. In characteristically blunt American language, the head of our Department of Interior called for action from all lovers of fair play and decency who believe in American principles and in our Constitution itself.

Must Not Degrade Ourselves!

"Let us not degrade ourselves by further injuring innocent, defenseless people. To do this would be to lower ourselves to the level of the fanatical Nazis and Jap war-lords. Civilization expects more from us than from them," he continued.

"The War Relocation Authority, under my jurisdiction, will not be stampeded into undemocratic, bestial, inhuman action. It will not be converted into an instrument of revenge or racial warfare."

"It is intolerable to think that merely because they (Americans of Japanese ancestry) resided on the west coast . . . they must be wards of the government for one moment longer than the necessities of the war require. . . I know of no virus in the three states which has infected them so that they must be treated differently than the Japanese who reside in other states."

Time for Christian Action

"I hope that the clamor of those few among you who are screaming that this situation should be resolved on the basis of prejudice and hate will soon be overwhelmed by the stern remonstrance of those among you—AN OVERWHELMING MAJORITY—who believe in fair play and decency, Christianity, in the principles of America, in the Constitution of the United States."

Praises Christian Stand

Mr. Ickes said he was "particularly grateful to those groups and individuals on the west coast who have been brave enough and Christian enough to speak out against the vindictive, bloodthirsty onslaughts of professional racemongers."

President Roosevelt's Promise:

"We shall restore to the loyal evacuees the right to return to the evacuated areas AS SOON AS the military situation will make such a restoration feasible. . . . In vindication of the very ideals for which we are fighting this war it is important to us to maintain a high standard of fair, considerate, and equal treatment for the people of this minority as of all minorities."

Raises a Question—

Why is the false plea of "military necessity" continuing to bar AMERICANS of Japanese ancestry from their homes and full constitutional rights?

Federal Judge Delbert C. Metzger, in a sweeping habeas corpus decision in Honolulu, April 13, knocked "military necessity" into a cocked hat in a far more vulnerable section. Declaring that the islands were not in imminent danger of invasion by hostile forces, the civil court declared that "martial law did not lawfully exist during 1943" and that "the office of military governor was without lawful creation and possesses no lawful authority over civilian affairs or persons."

IF MILITARY AUTHORITY OVER CIVILIANS HAS NO LEGAL SANCTION IN HAWAII, WHY IN CALIFORNIA?

MINORITY OPPOSES EVACUEES' RETURN

"It is improbable that more than 25 or 30 per cent of California's population have been completely swayed by the hysterical agitation against evacuees," said Carey McWilliams, recognized by the Guggenheim Foundation as an authority on American minority groups. Mr. McWilliams is the author of two most informative books—"Factories in the Field" and "Brothers Under the Skin"—and has come to be one of the country's outstanding radio speakers on social questions.

Of the evacuation itself, he observed that Lt.-Gen. John L. DeWitt's report to the War Department revealed no overwhelming evidence justifying the mass removal of citizens. "I have no doubt that the ban will be lifted soon," he said.

FORTUNE MAGAZINE TELLS TRUTH ABOUT JAPANESE AMERICANS

"Each month the March 1942 (evacuation) order seems more unreasonable . . . the Constitution and the Bill of Rights were severely stretched if not breached when United States citizens were put in prison . . ." forthrightly says FORTUNE MAGAZINE, sometimes called "Big Business' Biggest Magazine," in its April 1944 "Japanese Number." The issue is highly significant as an indication that America's most influential forces are now emphasizing the principles of democratic fair play, and are ready to recognize how far we departed from constitutional principles and basic American traditions.

While the entire issue is done with characteristic thoroughness the staff-written article on "Issei, Nisei, Kibei," is a particularly objective study of the evacuation and relocation programs. In addition to the statements quoted above, the article refutes certain popular accusations in vigorous paragraphs under the heading, "Coddling at 31 Cents a Day." The section on "Registration and Segregation" sympathetically acknowledges the evacuees' provocation to bitterness: "Some chose Tule Lake imprisonment as a gesture against what they considered the broken promises of democracy." The study of the forces which combined to bring about the evacuation may well bring a blush of shame to all who thoughtlessly joined in the "anti-Jap" hysteria: "The newspapers' campaign of hate and fear broke all bounds, and when Hearst called for the removal of all people of Japanese ancestry, he had as allies many pressure groups who had for years resented the presence of Japanese in this country."

What After the War?

In another article discussing the post-war situation, penetrating comments are made regarding the treatment which we should give an enemy country after the Japanese army has been defeated.

"Japan herself needs certain positive encouragements. She needs to be told that she will be dealing not with a world bent on her annihilation, but with a world that strives for justice; that the postwar rules will be honest, and that she will have a right to make an honest living. . . . The problem is a vast one of cultural reorganization; we can provide the opportunity, but only the Japanese can do the work."

When Is A Jap Not A "Jap?" - When He Is An American!

See next two pages

Japanese Americans First to Storm Cassino

67 Prominent Americans Sponsor JACL

Outstanding Men, Women in All Walks of Life Express Faith In Japanese American Group

The names of 67 American leaders interested in the welfare and just treatment of all American-citizens were released today as sponsors for the Japanese American Citizens League by Saburo Kido president.

"We are extremely grateful toward all these persons who have thus endorsed the loyal Japanese Americans, said Kido.

"Our sponsors include representatives from business, labor, education, the professions and many other walks of American life. They represent the democratic tradition of fair play and justice."

Indicative of the response of those accepting sponsorship for the JACL was the letter of acceptance from Dr. Monroe E. Deutsch, provost of the University of California, which said:

"It seems to me particularly important that those of us who believe in the principles which are announced as American principles put ourselves on record as often as possible to reinforce them."

Right of Nisei to Return to Coast Upheld by Myer

SALT LAKE CITY, March 23 (AP)—Dillon S. Myer, director of the War Relocation Authority, asserted today that when the military situation permits "there can be no question" that Japanese-Americans, moved from the Pacific Coast States "should have the right to go back to their former homes if they choose to do so."

"There are groups on the West Coast," he said in an address at a luncheon meeting of Salt Lake City civic clubs, "who have been campaigning for months to stir up sentiment to keep the evacuees permanently excluded from their former homes."

"I find it hard to believe that the American people will tolerate for very long the fostering of hatred for fellow Americans and the destruction of American ideals when sons are giving their lives to protect those ideals."

Clean "Bill of Health" Given to Hawaii's Japanese

NEW YORK—A "clean bill of health" for Japanese Americans in Hawaii has been given by intelligence officials in the islands, the New York Sun reported in a recent editorial.

The Sun declared: "Visiting in Honolulu, a Baltimore Sun staff writer obtained from Col. Kendall J. Fielder, assistant chief of staff for military intelligence there, what may be called an unqualified clean bill of health for the conduct of Japanese Americans in Hawaii."

It is true that on the day of the attack on Pearl Harbor and immediately thereafter a handful of Japanese Americans known to be disloyal were seized.

Pearl Buck Asks Californians For Sanity on Race Attitudes

NEW YORK CITY—Pearl Buck, author and lecturer, this month appealed to Californians to keep their wits and common sense in their attitude toward Orientals, and particularly Japanese Americans, in an article published in Asia magazine.

She asked that all Americans "insist that in our country all persons, whatever their ancestry, be given their rights."

Pointing out that the colored races outnumber the white 17 to 1, Miss Buck declared:

"What are we white people going to do with this embarrassing world where God in his inscrutability made us a minority people and Satan in his malicious mischief gave us a majority complex?"

Speaking to Californians in particular, the noted author wrote:

"When our tradition of human rights is broken we are all endangered."

"And how you are being watched, you people of California—not only by other Americans, but by all the peoples of Asia! If you do not treat these American citizens of Japanese descent fairly, millions of people in China and in India and Russia are going to say, 'The Americans are no better than the Japs—and besides, they are white.'"

"Once in an eon a single people is given the opportunity to shape the world's direction. That opportunity is now ours. And because you in California face the Pacific and Asia, you among us have the crux in your hands."

H. V. Kaltenborn Questions Coast Policy on Evacuation

SAN FRANCISCO—H. V. Kaltenborn, noted radio commentator, urged here recently that loyal Japanese Americans "should be given the benefit of the doubt and permitted to follow their vocations."

Kaltenborn returned here from a three-weeks tour to Pacific war-fronts, during which he covered 20,000 miles.

"American-born Japanese are doing one of the greatest services for our Pacific armies, and there is no Japanese problem in Hawaii. Why in the world we had to create one here I don't

know," the radio commentator declared in a San Francisco Chronicle interview. "In view of the situation on the islands in regard to the Japanese, it is evident the problem has not been handled intelligently here."

Japanese American Girl Accepted by Air Corps WACs

In the Salt Lake Telegram:

Loyal Citizens Should Have Right to Return to Coast

Japanese Americans who "show wholehearted support of and loyalty to America" should have "full freedom as citizens to

Commander of California Legion Praises Nisei

LOS ANGELES — Commander William P. Haughton, newly-elected head of the California American Legion, praised Japanese American soldiers in a recent issue of the California Legionnaire.

"The American Legion has pledged its confidence in and its full support of our army and navy," said Haughton's statement. "Numerous persons of Japanese ancestry are now serving with the armed forces of our country on the battlefronts, and according to all reports are serving valiantly and well."

"We salute all men and women who love this country enough to fight and, if need be, die for it. Every person good enough to fight for us is entitled to our respect and equal protection under our constitution."

Chicago Sun Sees Economic Basis for Anti-Evacuee Feeling

Suggests Blinded Nisei Soldier May Be "Useful Witness" for Committees

CHICAGO — "Economic Rivalries in California have helped create antagonism against Japanese-descended groups, and the Hearst press has done its best to inflame this hate," the Chicago Sun declared in an editorial on Feb. 15.

Nisei Infantry Unit Captured San Michele in Night Attack, N. Y. Times Writer Reveals

Full Story of 100th Infantry Battalion Cannot Be Told as Yet, Says Sulzberger; Commanding Officers Have High Praise for "Puka Puka" Boys

The Japanese American 100th Infantry Battalion has won new distinction in twenty-eight days of steady fighting in the bitter battle for Cassino, Cyrus L. Sulzberger, special correspondent for the New York Times Syndicate reported from the Fifth Army front in Italy on Feb. 28.

War Department Executives Proud of War Record Made By Japanese American Troops

Volunteer Nisei Accepted Into Army Reserve

Not One Nisei Has Betrayed Trust in Army, Says Pearson

"High executives of the War Department are proud of the way in which Japanese American soldiers have responded to the call of American patriotism and done a good job in the army," Drew Pearson declared in his nationally syndicated column, "Washington Merry-Go-Round," this week.

Purple Heart Medals Given Honolulu Families of 60 Nisei Soldiers Killed on Italy Front

Japanese Americans from Hawaii Fought, Died As Americans in Cause of Freedom, Colonel Tells Audiences in Stirring Ceremonies

HONOLULU, T. H. — A proud United States Army has given Purple Heart medals to the Japanese American families of sixty soldiers who died in action in Italy—because, said the colonel to each of his little audiences, "your boy was an American," Elmont Waite reported March 13 in an Associated Press dispatch.

KEEP THE ISSUE CLEAR!

People born in America, educated in America, loyal to America, are AMERICANS, entitled to every right under our constitution, irrespective of ancestry!

"Doctor" Lechner

At long last the presumption of "Doctor" John R. Lechner seems to have become too great for the American Legion. At its December meeting the California Department's Executive Committee passed a unanimous vote of censure on one publicized as "a leader in Americanism for the American Legion." (See California Legionnaire, January 15, 1944.) This action cannot but intensify the question of why so great an organization ever should have permitted one of Mr. Lechner's background to represent its program of Americanism.

Foreign Born

That John Robert Lechner was born in Innsbruck, Austria, less than 100 miles from the birthplace of Adolph Hitler, another World War I corporal, might add weight to his words if he, like most foreign born Americans, had left behind him the spirit of intolerance, narrow racialism, nationalism, and militarism, which too much characterize the European way of life. There is no more truth in "An Austrian's an Austrian" than in "A Jap's a Jap"—but just as much.

World War "Veteran"

Seldom does one find a man who actually experienced the hell of war who 'struts' when he returns home, or even tries to capitalize on his service in seeking position. If war experience ever enlarges one's capacity to appreciate, or increases one's authority to expound Americansim, Mr. Lechner's simple record cannot possibly take him far: "Served in Infantry, unassigned, during World War I, Corporal."

A "Clergyman"?

In a wistful clinging to "Occupation—Clergyman" (Certificate of Registration, Los Angeles County. Subscribed and sworn the 10th day of July, 1940), may lie an explanation of the mental output and emotional reactions of this "leader in Americanism for the American Legion." He is a graduate of Crozier Seminary (Chester, Pa.) and was pastor of Queen's Baptist Church 1922-23 (see Who's Who in California, Vol. I, 1942-43, page 529), yet the Los Angeles Headquarters of the Baptist Church reports no record of his ordination, or of any present standing as a minister, and the pastor of his home community church, who knows him well, says, with emphasis, that "he is not a member of his church and doubts if he ever darkens the door of any church." "Clergymen" with such a background so often tell the world what's wrong with the churches!

Also a "Doctor"

Experts—and some not so expert—are sometimes made the recipients of honorary degrees. "Metropolitan University," Los Angeles, is credited with recognizing Mr. Lechner as one worthy of being so honored. Inquiry by telephone at the offices of U.C.L.A., U. of S. C., the L. A. Chamber of Commerce, the Better Business Bureau, the State Department of Education, and the L. A. Public Library revealed blank ignorance of such an insti-

tution. Nevertheless there once was a "Metropolitan University." It was chartered August 20, 1930, but failing to develop as its estimable founders had dreamed, the charter became the legal basis of THE LOS ANGELES UNIVERSITY OF PSYCHOTHERAPY on April 11, 1939. Mr. Lechner's LL.D. degree is dated 1941 according to Who's Who in California! University of Psychotherapy or "Diploma Mill?"

Corporal vs. General Staff

The Doctor was reported as telling his Santa Maria audience that we have a "tremendous sabotage campaign against the war—and it is being carried on in the name of Christianity." Yes sir, "Dr. Lechner named many groups, many of them religious, whose sole objective at this time is to break down completely the Japanese evacuation program in this country!" But are the oratorical efforts of the authority on Americanism calculated to insure popular support of our war effort? Addressing the Altadena Area War Council, Dr. Lechner is reported to have said: "The Combat Unit is the baby of the War Department's swivel chair boys who don't know what they are talking about. . . . I should like to have you oppose the formation of a Japanese combat unit." (No tougher fighting has been done in Italy than by the unit which California's Little Corporal opposed. See page 3.) Is the war being lengthened because of the absence of Corporal Lechner from our General Staff?

Poor "Misled" Church Leaders

What a relief it must be to officials of the Federal Council of Churches, an organization representing the major Protestant denominations of the country, to know that "Doctor" Lechner "recognizes" them as "sincere but misled." Dr. Robert Sproul of the University of California, Chairman of the Committee on American Principles and Fair Play, and such easy dupes of propaganda as The Friends Church of America, and the Roman Catholic, Episcopal, and Methodist Bishops, college presidents like Ray Lyman Wilbur of Stanford University, leading editors, industrialists, and professional men who recently volunteered to sponsor the Japanese American Citizenship League, all seem to be covered by the same mantle of pitying charity. Of course, they will pay no attention to the "Doctor" who seems to make his living on "the inside story of our domestic Japanese problem," but the California American Legion may well ask itself whether such a "line" from such a source reflects any credit on veterans of World War I.

Ask for Pastor's Return

By unanimous action of the seven members of the Pastoral Relations Committee, representing all organizations in the church, Bishop Baker will be asked to return the present pastor of the Santa Maria Methodist Church for another year.

"OUTSTANDING EXPONENT of AMERICANISM"?

VOICE OF THE CHURCH

The future is on the side of truth and righteousness. Why not fight with them even when they are not popular?

As a Los Angeles Pastor Sees Us

"You have done a much-needed job in sending out material ordinarily not made available to the public. God bless your efforts. Most of us are too pussyfoot to say what should be said at a time like this. You screw up our courage tremendously."

Name Calling

Epithet hurling usually increases in direct proportion to the scarcity of ideas. The finest illustration of substituting name calling for facts is the use of the term "Jap-lover" against those who are not even talking about "Japs" but about AMERICAN CITIZENS! To use the term "Jap" in connection with them is one way of silencing conscience, as its users are reminded of the American Constitution.

In California

The Commonwealth Club, composed of distinguished Bay Area leaders, is not among the minority groups who want "No Japs Back in California!" The club recently had as speaker of the day an American of Japanese ancestry, T/Sgt. Ben Kuroki, wearer of the Distinguished Flying Cross, of the Ploesti raid. If Ben, and thousands of others like him who risk their lives for our California breeders of race hatred, are suitable dinner guests why should not their families enjoy their human and constitutional rights.

We're at the Business of the Church

"The great function of the Church is to be the conscience of the state," said the Archbishop of York in the course of an address in New York recently. The Malvern Conference, a few years ago, put the same idea into these words: "The Church has the duty and the right to speak, not only to its members but to the world, concerning the true principles of human life."

Any local church which does not hold before its members and its community the higher standards of thought and action of the ecumenical Church, however much beyond the level of community thinking they may be, is scarcely entitled to the respect of thoughtful people. After all, why a church if it does not constantly challenge you to new thinking and action?

The time was when there may have been some justification in many communities for holding aloof from the churches because they were "not relating religion to life." That can certainly not be the case in Santa Maria where outside speakers bear witness to the fact that the Church is being heard, and where even a legislative committee is used in an attempt to silence "the higher viewpoint." Every howl about "radicalism," "communism" or "Jap-loving" in the churches is a tribute to the virility of their message. Well may they glory in such attacks, for the Head of the Church said long ago, "Blessed are you when people . . . falsely say everything about you on my account. BE GLAD AND EXULT OVER IT . . ."

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The Report of the Standing Committee on National Missions
General Assembly, Presbyterian Church in the United States of America
Chicago, May 30, 1944

The Standing Committee on National Missions has reviewed the work of the Board of National Missions for the past year, as set forth in the printed report of the Board and in supplementary statements by its representatives. This is the twenty-first annual report of the Board as now organized and the 142nd annual report of the work now committed to the Board. The Committee herewith presents to the General Assembly its report and recommendations.

In presenting its report, the Committee would voice gratitude to Almighty God that in this year of trial and need, our Church has been enabled to carry on this task of ministry. The greatest works of God are often accomplished in quiet places by humble men and women, whose eyes are fixed on far horizons, where by faith they see the spires of the Holy City. As the disciples of old, our missionaries have gone into towns and villages, among crowded ways, and across darkened thresholds, to bear testimony to the Lord of life. There are two recurring accents throughout the pages of the report of the Board of National Missions: A divine voice "Who will go for me," and a chorus of men and women who answer, "Here am I, send me." For this, may God be praised.

I. SUMMARY OF WORK

During the year the work of National Missions has been carried on in each of the 48 states and in the West Indies. 2,874 workers have conducted 4,188 different mission enterprises, of which about 60% are aided churches and preaching stations, about 30% are mission Sunday schools, the remaining number including community centers, schools, hospitals and other types of work.

Because of war-time difficulties, both the number of workers and the number of mission enterprises are less than in previous years. There has been a definite shortage of available workers, particularly of ordained ministers. This has reduced the number of churches which it has been possible to supply so that in many areas the number of vacant fields has reached alarming proportions. In a day when so much missionary work is done on wheels, the rationing of gasoline and tires has made it difficult to carry on the type of extension ministry required on many fields. The Board is using every effort to overcome these and similar difficulties and, in particular, to recruit a larger force of trained women workers to supplement the work of missionary pastors.

For the support of this extended enterprise the Board received last year from all sources \$2,898,119, the largest amount in many years. The income from church benevolence sources increased 20.9% and from the woman's budget 2.2%. The expenditures under the appropriated budget were \$2,784,882. Of the excess of receipts over expenditures, approximately \$40,000 was applied to liquidate the outstanding current year deficit, so that the Board is now completely out of debt. The remainder was appropriated for greatly needed repairs on the \$12,000,000 worth of Board-owned properties used in mission work and as a challenge fund for the purchase of sites and the erection of buildings in new church extension projects. In addition to the foregoing totals, the Synods and Presbyteries which conduct their own work outside the budget of the Board received a total of \$798,741 and expended \$643,920. The impressive totals for the whole cause of National Missions are \$3,626,212 in receipts and \$3,358,409 in expenditures, exclusive of receipts and expenditures under the War-Time Service Program.

II. WAR-TIME SERVICE

The Board of National Missions is one of the administering agencies for the Presbyterian War-Time Service Commission, having responsibility for work in war industry communities and a ministry to Japanese Americans, to refugees and to other non-military populations in the United States.

The background of this problem has been the tremendous industrial expansion to meet war requirements and the vast uprooting of population attendant upon it. Every part of the country has been affected, while in hundreds of communities the resultant problems for the church and the community have been so acute as to be apparent to the most casual observer.

Through the war-time service program of the Board assistance has been given to 204 strategically located projects in 94 Presbyteries in 29 Synods. 158 workers have been located at particularly critical points. Churches have been aided to reach new residents in their communities and to adapt their programs to meet these emergency conditions. In some instances this has involved the remodeling of old buildings or the erection of needed new structures. A mobile

ministry has been provided through a Wayside Chapel. Industrial chaplaincies have been established and special programs have been developed where racial and social tensions are most acute.

A special ministry has been performed for the Japanese Americans who were evacuated from the west coast area. Through the work of our pastors in the relocation centers, through scholarships for Japanese American students, and through co-operation in a nation-wide program of resettlement, we have sought to aid this group in their adjustment to war-time problems.

A second group for whose service special provision has been made consists of the refugees, primarily from Europe, who have come to America as a haven from the tortured experience in their native lands. Through the Newcomers Christian Fellowship, the American Committee for Christian Refugees and the Board for Christian Work in Santo Domingo, we have helped to provide a spiritual ministry and a helping hand in a time of great need.

The total appropriations for this work during the War-Time Service Commission year, ending May 31, 1944, will approximate \$396,000. Of this amount, \$39,000 was allocated for ministry to refugees.

III. RECOMMENDATIONS OF THE COMMITTEE ON THEOLOGICAL EDUCATION

The Special Committee on Theological Education has requested the Board to include in its report to the Standing Committee "the steps it has taken to carry out the directives included in the reports of the Special Committee on Theological Education, and approved by the General Assembly of 1942, 1943."

The General Assembly referred to the Board of National Missions two recommendations of the Special Committee: (a) that the Board of National Missions, in conjunction with the central recruiting agency, make a study of how to provide promising fields for ministers; (b) that the Board of National Missions and the Seminaries co-operate in a limited experiment on the "internship" year.

Recruiting

The problem of providing "charges of such dignity and opportunity as will challenge, satisfy, and hold" ministers has been a concern of the Board of National Missions for many years. The Board has provided leadership in securing interdenominational cooperation in the elimination of denominational competition and divisions through the work of the Joint Committee on Comity and Co-operation of the Federal Council and the Home Mission Council. A comprehensive statement with recommendations has been completed and adopted by the Home Missions Council and the Federal Council for the guidance of ecclesiastical authorities in dealing with competitive situations. The recommendations of the Board of National Missions with reference to the Maintenance of the Ministry Plan which were approved by the 1943 General Assembly were designed to alleviate this problem by "assuring a reasonable and stable minimum salary level for every minister giving full-time service in an approved field."

During this past year a further action has been taken by the Board in adopting a comprehensive program for personnel service which will assure status and support to the national missionary. The Board has cooperated during this past year with the Board of Christian Education and the Board of Foreign Missions in the recruiting program, and expresses deep satisfaction with the leadership provided by the Department of Life Work of the Board of Christian Education and the fine cooperation of the Personnel Department of the Board of Foreign Missions in this work.

Internship

The Presbyterian Cooperative Internship Plan was inaugurated in June, 1943, under the terms of the action of the General Assembly. Seven students from four Theological Seminaries are serving internships on fields in six different states.

The initial experience supports both the desirability and the feasibility of the plan. Sixteen fields have applied for interns during the coming year. However, to date only five students are in prospect. This is due largely to present draft regulations and emphasis on the accelerated course. There is real indication, however, that when the pressure of war conditions is relieved, men in the Seminaries will respond to this additional opportunity for training.

IV. PERSONNEL POLICY

The Board of National Missions presented to the General Assembly in

1943 an extended report on the Maintenance of the Ministry and on related elements of a personnel policy for the Board. This and previous reports presented to the General Assembly were in line with instructions given the Board by the General Assembly to carry forward studies in the whole field of the support of the ministry and of National Missions workers.

During the past year the Board made available \$110,000 outside of its regularly appropriated budget for adjustments in the salaries of missionaries and other workers. This represented approximately 5% of the total salary roll. The Board instructed its staff to work out a scale of minimum salaries for all types of workers to be put completely into effect within three years, even if it necessitated some reduction in the total amount of work to be done. On the basis of the general principles which were reported to the General Assembly a year ago, the Board has approved a comprehensive personnel policy of which the following are the essential elements:

1. A basic minimum salary of \$1,500 and a manse is established for a fully prepared, ordained minister giving full time service in an approved field (this to be attained in all cases within three years from date). To this will be added a differential of \$300 for cities of from 25,000 to 250,000 population and of \$600 for cities of over 250,000 population. Corresponding minimum salary levels are established for other types of professionally trained workers.

2. The payment of at least the minimum salary to every qualified worker giving full time service in an approved field is made a first charge upon the funds available under the budget for salary grants. Exceptions may be made only on the explicit authorization of the Board on the recommendation of the Unit concerned and for not more than a six month's period.

3. A plan will be initiated experimentally in selected Presbyteries under which the total salary to be received by the minister of an aided church (including both the portion paid by the Board and the portion paid by the local church) shall be paid him either by the treasurer of the local church or by the Board. If this plan proves successful it will be made general at the end of three years.

4. A fully qualified missionary who has served successfully for a period of not less than two years and whose purpose it is "to devote his life to the extension of Christianity and the Gospel of Christ in all its fullness and his service in all its implications through service under the Board within the areas assigned as the responsibility of the Board" may be formally set apart as a commissioned missionary. For each commissioned missionary the Board will undertake to provide, above the basic minimum salary, regular increases based upon years of service, plus 5% of the minimum salary for each of the first four children to be continued during the period of their dependency.

5. The Unit of Personnel Service of the Board is being expanded and strengthened to enable it to serve the entire National Missions enterprise in all matters relating to recruiting, training, placement, commissioning and other regular or emergency personnel needs.

The Board, as already indicated, is cooperating in the task of recruiting men and women for Christian life service. It is increasingly developing its cooperation with Seminaries and schools of religious education for the better preparation of students for the various specialized phases of National Missions work. Its Student Summer Service Plan and the Plan of Seminary Internships are valuable aids in education and recruiting. Summer Schools and Workers Conferences, which the Board conducts or in which it cooperates, provide much appreciated opportunities for workers now in service. The Board believes that it will have the unreserved support of the church in its effort to give dignity and status to the work of the national missionary, to provide him with adequate support reasonably adjusted to his needs and with opportunities for continued professional development.

V. HONORED NAMES

Twenty-nine persons associated with the work of National Missions have been called to their reward during the past year. These include 9 missionaries in active service, 3 who were serving with the military forces of the nation, 14 who had previously retired from active work, and 3 former members of the Board of Home Missions. All of these devoted their lives to a faithful and self-sacrificing service for which the church will hold them in loving memory.

VI. SPECIAL RECOGNITION

The roll of missionaries honorably retired was increased during the year by the names of 11 missionaries who retired from active service after twenty or more years of service in National Missions work. Their names are recorded in the Annual Report of the Board on page 111.

Twenty-eight workers still in active service have received from the Board service awards upon the completion of twenty-five years or more of service in National Missions. This brings to 726 the total number who have received such awards since the inauguration of this plan in 1927. Their names are given on page 111 of the Annual Report.

VII. JARVIE COMMONWEAL SERVICE

The department of the Board known as the James N. Jarvie Commonwealth Service is administering an endowment of nearly fourteen million dollars established by the late James N. Jarvie, a former member of the Board, in the interests of worthy elderly folk who in their declining years are in need of financial assistance and friendly counsel. The activities of the Service are not confined to Presbyterians, but extend to members of other Christian communions, residing within the Greater New York area. Monthly grants are arranged, based on needs. The beneficiaries are permitted to choose their mode of living, within reasonable limits, and a member of the visiting staff of the Service is always available for counsel and help in making adjustments incident to the vicissitudes of health and circumstances of the aging. Out of some four hundred under the care of the Service, twenty-eight per cent are Presbyterians. Three per cent are listed in Who's Who in America. Under agreement, all Presbyterian applicants are cleared with the Pension Board. There is at present a long waiting list.

The Jarvie Endowment also provides approximately \$140,000 annually for special projects under the regular budget of the Board. Of especial note is the work being done in the field of Student Summer Service.

VIII. STUDY OF POST-WAR NEEDS

In cooperation with the other Boards of the church and with the Presbyterian War-Time Service Commission, as well as with interdenominational agencies, the Board is now engaged in an intensive study of post-war problems and tasks within the field of National Missions. The great upheaval of population which is taking place during the War, the degree of social and spiritual disintegration which is so widely apparent, the many points of racial and social tension, the need of a greatly expanded program of evangelism and of a far-sighted plan of church extension, the serious weakening of the church in many communities under the strain of war-time conditions are among the factors which indicate the gravity of the problems with which National Missions will be confronted for the solution of which we must now begin to make preparation.

IX. INTERBOARD COMMISSION ON N. M. AND C. E.

The printed report of the Board includes a brief report of the Inter-board Commission on National Missions and Christian Education. One of the most important of the present concerns of this Commission is the extension and strengthening of the present plan of cooperative field service. The importance of including all parts of the church within well organized and adequately staffed administrative units is clearly recognized. For many areas Field Representatives related jointly to the Boards of National Missions and Christian Education provide the most satisfactory and effective type of field service.

X. NEEDS FOR THE NEXT YEAR

For its next budget year the Board has appropriated \$2,961,500, or approximately \$146,000 more than the present budget. For the support of this enlarged program and to underwrite this appropriation, the Board is appealing to the church for a further advance in giving during the current year through the church benevolence budget of at least 12%. Among the reasons requiring such an advance at this time, the following are particularly significant:

First, the payment of more adequate salaries to missionaries. It is estimated that to carry fully into effect the minimum salary standards approved by the Board will require an additional amount of at least \$225,000;

Second, to carry out the full plan of expanded service;

Third, to enlarge the modest program already under way of church

extension in industrial and suburban areas. The constant shifting of population within our metropolitan areas and smaller cities demands a program for the establishment of new churches in strategic locations if our church is not to be seriously weakened;

Fourth, to make more adequate provision for the maintenance of National Missions institutions, in view of rising costs.

Fifth, to strengthen the whole evangelistic and service ministry of National Missions.

* * * *

The Committee presents the following recommendations:

1. That the 21st Annual Report of the Board and the Minutes of the Meetings of the Board and of its Executive Committee held during the last fiscal year be approved.
2. That the report of the Treasurer of the Board, for the fiscal year ended March 31, 1944, as audited by Price, Waterhouse & Co., Certified Public Accountants, be approved.
3. That on behalf of the entire church the General Assembly express to the whole body of national missionaries, serving in the regular work of the Board and in its special war-time ministry, grateful appreciation of their sacrificial service and an assurance of the continued prayers of the church.
4. That the General Assembly especially remember those missionaries honorably retired during the year, those who have completed twenty-five years of service in National Missions, and the families of those who have been called to their reward.
5. That the General Assembly record its approval of the objectives of the personnel policy being developed by the Board and, in particular, of the purpose of the Board to establish a reasonable minimum salary level for all workers; and that the General Assembly direct the Board to put fully into effect at the earliest possible date the minimum salary standards which have been approved by the National Staff and by the Board.
6. That the General Assembly commend to the entire church the necessity of the continued and expanded support of the work of National Missions, in order that those who are engaged in this vital task may be more adequately maintained and more effectively equipped for their service. In particular, we recommend—

- a) That the General Assembly urge at least a 12% increase this year in giving to the Boards, as representing their actual and immediate needs, and also emphasize the importance of individual gifts, of bequests and of gifts on the annuity plan.
- b) That the importance of a church-wide program of missionary education be emphasized, including—

- (1) The use by all age groups of the mission study materials of the year concerning the American Indian;
- (2) The use of the varied and excellent visualization materials prepared by the Board;
- (3) The preaching of National Missions sermons to their own congregations by pastors, using the materials prepared by the Board;
- (4) Wherever possible, especially during the zoning period, arranging for a visit to the local church by some national missionary.
- (5) The cultivation of stewardship.

- c) That the General Assembly authorize the special National Missions Days for the Sunday School, namely, Children's Day, Thanksgiving Sunday and Lincoln Day Sunday.
- d) That the General Assembly endorse the effort of the women's organizations to make an advance in giving to the Board for current work of at least \$32,000.
- e) That recognition be given to the vital urgency of the Spiritual Advance program and that all representatives of National Missions be encour-

aged to commit themselves fully to this great objective.

- f) That the General Assembly commend the efforts being made to increase the missionary interest and giving of youth of the church, especially through the Youth Budget, the Friendship Frontier Plan of staking missionary claims, and the Westminster Fellowship.

- g) That strong emphasis be placed upon the importance of the Every Member Canvass, as vital not alone to the support of the local church but to the maintenance and the expansion of the whole missionary enterprise.

- h) That recognition be given to the importance of over-subscribing both the general benevolence budget and the war-time service fund.

7. That the General Assembly urge every church having a mortgage indebtedness against its property to use every effort to free itself from debt, in order that it may better prepare itself to meet the demands of the post-war era.

8. That, whereas the Board has over the past ninety years made building grants to churches to the extent of over \$5,000,000, for which the Board holds grant mortgages against the properties concerned, and whereas the return of such grants to the Board would replenish the building grant fund and make possible the assistance of many new and needy fields, the General Assembly urge all churches which have received such grants to consider their ability to repay them in whole or in part and express the strong hope that the total amount of such repayments during the next year will be not less than \$500,000.

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

10. That the General Assembly approve the policy of women, representing the Presbyterian and Synodical Societies, serving as corresponding members on Presbytery and Synod Committees of National Missions, Foreign Missions, Christian Education, and United Promotion.
11. That the General Assembly approve the following resolution concerning the Federal Census of Religious Bodies adopted by the Board:

Whereas, there is a continuing need for comparable statistical data regarding the status of the churches of all faiths and sects in America; and

Whereas, in the past, the Federal Census of Religious Bodies has demonstrated its usefulness as a resource for research; and

Whereas, the enumeration, compilation and publication of such church statistics imply no interference with or control of the church by the Government;

Therefore, Be it Resolved—

First, that we hereby record our sense of the need for a fully adequate census of religious bodies by the Bureau of the Census for 1946;

Second, that we urge all of our local churches and ministers to cooperate with the Bureau of the Census in making such a census as accurate and complete as possible;

Third, that we extend our good offices to the churches and ministers and to the Bureau of the Census, in such ways as may be practicable, to facilitate this task.

Fourth, that copies of this resolution be transmitted to the Secretary of Commerce and the Director of the Census.

Respectfully submitted,

STANDING COMMITTEE ON NATIONAL MISSIONS
HAROLD E. NICELY, Chairman

Notes on
Consultation of Religious Executives
to Prepare for the Possible Return of Evacuees to the West Coast
held at the Y.W.C.A. in San Francisco
at 12:15 p.m., Friday, Aug. 25, 1944

Twenty-nine persons were present, representing 13 religious bodies or agencies.

Mr. Galen M. Fisher (Convenor): This Consultation is one of several being held to formulate plans for mobilizing support in many communities for the Army's possible lifting of the bars, and for averting a social and economic boycott against such evacuees as may return.

It was moved, seconded and unanimously voted that there be successive consideration of the three problems outlined on the sheet distributed to each representative prior to the meeting.

PROBLEM I

How quietly to mobilize in every community to which a number of evacuees are likely to return, groups of citizens who can be depended on:

- 1) to ensure that influential citizens will promptly declare their support of the Army's action (by letters to the press and statements at church, club, and other gatherings) if and when the Army decides it is both safe and contributory to the war effort to withdraw the exclusion order:
 - a. select lists (including addresses, and statement of position and ability) of persons living in the chief communities who can be depended on to help, are to be supplied by those present, as soon as possible, to
Galen M. Fisher
2234 Telegraph Ave.
Berkeley, 4, Calif.
 - b. Competent persons might be posted where disturbances might be expected, to avert trouble by getting in touch with known sympathizers in those areas.
 - c. Secure the cooperation of local groups, but with caution as to publicity.
 - d. Send signed statements to city councils and county supervisors now, to forestall their action opposing the return, and have other statements publicized at the time of the Army Proclamation. Statements might also be signed by vocational, labor, fraternal, etc. groups throughout the state. Miss Watson offered to have such a statement translated and signed by the different language groups in San Francisco. Later, if and when the Army makes a proclamation, the plan in I(1) will be followed.
- 2) to get citizens to send the Western Defense Command written offers of jobs for evacuees, stating type of work, pay, living accommodations;
 - a. the American Friends Service Committee and the Friends of the American Way have already been active in securing jobs and living accommodations for some hundreds of returnees. The informal, individual approach has generally found a ready response.
 - b. persons who have jobs to offer evacuees, should write a letter, giving specific information as to the character of the job, wages, and living accommodations to the following address:

Charles H. Bonesteel
Commanding General, Western Defense Command
Western Defense Command
Presidio, San Francisco, Calif.

Copies of such communications should be sent to the War Relocation Authority, 461 Market St., San Francisco, Calif.

- 3) to enlarge the number of persons, especially church members, who will stand squarely for full constitutional rights for all minorities.
 - a. by use of printed material: (Races of Mankind, Ben Kuroki's story, The Displaced Japanese-Americans, What About Our Japanese-Americans? The Test of a Free Country, Beyond The Horizon, and A Balance Sheet on Japanese Evacuation), and by talks at meetings.
 - b. By enlisting cooperation of friendly local editors. A list of such editors was requested from those present, to be sent to Galen M. Fisher, at the above address.
 - c. by using the WRA sound films: A Challenge to Democracy (17 minutes) and Go For Broke; also others as listed below.

PROBLEM II

How to enlist the cooperation of national and regional religious papers.

- 1) the persons present agreed to write their own church papers, and other papers were provided for. Confirmation of the papers and writers is to be sent soon to Galen M. Fisher (see above address).
- 2) the papers might utilize informative pamphlets, photographs, etc. that might be supplied upon request, for a series of articles, and news items will be supplied periodically by the Committee on American Principles and Fair Play if addresses are supplied.

PROBLEM III

How to enlist the cooperation of national church boards and other such organizations.

- 1) Communicate with Social Action Committees of churches, and let each representative see that attention is given to the evacuee problem by church conferences to be held on the Coast this fall (e.g. this problem will be featured in the four clinics for Congregational ministers to be held in Northern California in Sept.)
- 2) Send national executives some of the best printed materials.

PROBLEM IV

The organization of San Francisco should be separated from that of Oakland, since the problems encountered are very different. Mrs. Duvonck agreed to cooperate with Miss Annie Clo Watson in calling a conference to organize an adequate program in San Francisco. The East Bay church leaders will be asked to take action also.

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Gallagher: other groups, such as Rotary, can be interested; it is also desirable to point out to social or racial groups who may have benefited from the evacuation (e.g. Chinese, Negro), the reasons why they should support a square deal for the evacuees.

Watson: the appearance at gatherings of the boys from the 100th Bn. (now recuperating at New Dibble Hospital, Menlo Park) might be effective.

Fisher: negotiations are on foot to secure some special speakers to be used at the time of the Proclamation by the War Department.

Other Films

Rev. Gordon K. Chapman	228 McAllister, San Francisco	sound film
Mrs. John Skoglund	2606 Dwight Way, Berkeley	200 slides

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Mrs. John Skoglund	2606 Dwight Way, Berkeley	200 slides

Collier International

Chief of Police C. B. Horrell,
City Hall,
Los Angeles 12, California.

Dear Sir:

The implied accusation made in your statement quoted in today's Los Angeles Examiner against the people of this community that they will engage in lawless acts of violence against citizens of Japanese ancestry who are allowed to return to this city is most regrettable.

Your statement that "There would be very little we could do about the resultant violence with our undermanned department" can have no effect except to incite to lawlessness the small number of Los Angeles residents who might believe in the reign of "Judge Lynch".

As you know, the Western Defense Command has allowed several hundred citizens of Japanese ancestry to return to their Pacific Coast homes. Your statement that it would be "a mistake to return them here at least until after the war" is an unjustified attack upon the judgment of our military commanders. They were removed from this community by the army upon the grounds of military necessity, the constitutionality of which is now pending before the Supreme Court of the United States. The tenor of your statement indicates that you accepted their evacuation on the ground of military necessity. If you consented to abide by the judgment of the army at that time, surely you should be willing to abide by it at this time when the army has removed the military ban so far as it affects several hundred of these citizens.

Your statement further attempts to disclaim responsibility for giving continuous police protection, if the same be needed, to this group of citizens. The magnificent record of the law abiding citizens of this community immediately after Pearl Harbor has negated your fanciful apprehension that extensive violence will ensue at this time. Section 200 of the Charter of this city provides that you, as Chief of Police, "shall suppress all riots, disturbances and breaches of the peace, and to that end may call upon any person to aid you". This community expects you, as Chief of Police, to use the authority with which you are clothed, to control the few lawless persons who might be tempted by statements such as yours to expect immunity from the consequences of their acts.

There are?
It is likewise most unfortunate that your statement fails to point out that the 15,000 Japanese Americans in the armed forces of this county, including many whose homes are in Los Angeles. Surely if these soldiers, their wives, children and parents desire to return here upon receiving permission to

do so from the military, or by judicial decision , at this time you are completely devoid of any authority to stand in their way or to make their lot more difficult. Much less do you have any authority to adopt so defeatist an attitude with respect to the discharge of your sworn duty. No pious disclaimer of responsibility will succeed in relieving you of your sworn duty to afford all our citizens, minority groups included, the protection guaranteed them by the constitution of the United States and the State of California.

A copy of this letter is being mailed herewith to the Los Angeles Times, Los Angeles Daily News, Los Angeles Examiner, Los Angeles Herald Express.

Yours very truly,

Daniel Marshall
Chairman Executive Committee
Catholic Inter-Racial --

PASADENA PASTORS' UNION
Pasadena, California

December 20, 1944

Dear Brother:

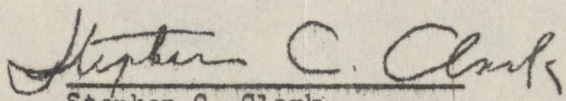
The announcement by the War Department of the lifting of the ban against the Japanese-Americans of proven loyalty is a very wholesome thing at Christmas time. Nothing has distressed me so much as this enforced ban solely on grounds of racial discrimination.

While I feel that Pasadena will react very well, at the same time a few words of encouragement to the people from our clergy will do much to help. Would you be willing to say a few such words from your pulpit next Sunday? I feel this can be very much in keeping with the Christmas spirit, as Jesus was born to bring hope and salvation to all peoples of every tongue and race. If impossible on December 24th, perhaps you could speak December 31st.

Any words of encouragement from you will be of untold benefit, and I will appreciate whatever you may do.

Wishing you a very Blessed Christmas and a Fine New Year.

Faithfully yours,


Stephen C. Clark
President

This has gone out to 75 Ministers. scc.

from Rev. Arthur Foote
Unitarian Church, Stockton, Calif.

for release Tuesday
January 9, 1945

A Statement expressing "enthusiastic approval" of the lifting of the Exclusion Order banning Japanese Americans from the Pacific Coast military area was issued today by eighteen West Coast Unitarian and Universalist ministers from Vancouver to San Diego. Foreseeing that returning Japanese Americans will receive fair treatment by "most West Coast citizens", the ministers said:

"We believe that this Order will help to win the peace, by renewing the confidence of people, here and abroad, white and colored, in American democracy and fair play. The loyalty of the vast majority of Japanese Americans to this country is no longer questioned by informed and fair-minded persons... We believe that a grave and largely irredeemable injustice has been done to these loyal American citizens, and that America owes it to herself, as well as to them, to make such reparations as are possible. The removal of the Exclusion Order is the first big step in that direction."

The ministers making the Statement were: Theodore Abell, Sacramento; Josiah Bartlett, Seattle; Dr. C.C. Blauvelt, Pasadena; Dr. Ernest Caldecott, Los Angeles; Dr. John H. Dietrich, Berkeley; Dr. C.S.S. Dutton, San Francisco; Arthur Foote, Stockton; Paul B. Henniges, Long Beach; Richard Knost, San Jose; Dr. Robert F. Leavens, Berkeley, Dr. William McGee, Santa Cruz; Peter Samsom, San Diego; Dr. Sheldon Shepard, Hollywood, Richard M. Steiner, Portland; Alfred Steirnotte, Vancouver and Blaine, William Taylor,

***** MORE ***** ** MORE ***** CONTINUED PAGE 2 *****

--- PAGE 2 ---

Santa Monica, and Dr. Horace Westwood, Dr. Earl Morse Wilbur, and Prof. George H. Williams, all of Berkeley.

The Statoment reads in full as follows:

"We, the undersigned Unitarian and Universalist ministers of the Pacific Coast, desire to make public our enthusiastic approval of the War Department's Order revoking the exclusion of persons of Japanese ancestry from the Pacific Coast military area after January 2. We believe that this Order will help to win the peace, by renewing the confidence of people, here and abroad, white and colored, in American democracy and fair-play. The loyalty of the vast majority of Japanese-Americans to this country is no longer questioned by informed and fair-minded persons; some thousands of them in the armed forces have proved their loyalty in Italy, France, and the South Pacific, and most of the rest have shown a remarkably fine spirit throughout the two and a half years in relocation centers.

"We believe that a grave and largely irredeemable injustice has been done to these loyal American citizens, and that America owes it to herself, as well as to them, to make such reparations as are possible. The removal of the Exclusion Order is the first big step in that direction. Further, we believe that persons of Japanese ancestry returning will receive fair treatment by most West Coast citizens, and applaud the statements of various law enforcement agencies that they will diligently uphold their constitutional rights. Finally, we ourselves stand ready to welcome, and to assist in whatever ways we may, those who will return to their former homes during the coming months."

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THIS SIDE OF CARD IS FOR ADDRESS



San Francisco Council of Churches
220 Golden Gate Avenue
San Francisco, 2, California

Church has taken action
extending an invitation to returned Japanese-
Americans who desire to take part in our church
services and program.

Signed _____

Interested lay people of our church who may be glad to cooperate in the discovery of housing, hospitality, or employment are:

Suggested Pulpit or Bulletin Announcement

The churches and welfare agencies of San Francisco are cooperating with the War Relocation Authority in assisting Japanese-Americans to find their way back into the normal religious activities of the city. Their chief needs at this time are: 1) Housing, both temporary and permanent; 2) Hospitality in Christian homes; 3) Employment, especially in industry; 4) Sponsorship of returnees in each neighborhood. Any who can supply such services or who know of any, or who are willing to cooperate in the whole program, are asked to speak to the pastor or to telephone Mrs. Jean Coolidge of the American Friends Service Committee, WE 7873 or the Council of Churches TU 4525.

SAN FRANCISCO COUNCIL OF CHURCHES

REV. HUGHBERT H. LANDRAM, PH. D., EXECUTIVE SECRETARY
MISS JANE SUGDEN, ASSISTANT TO THE EXECUTIVE
CENTRAL Y. M. C. A. BUILDING, 220 GOLDEN GATE AVENUE

SAN FRANCISCO 2, CALIFORNIA
TUXEDO 4525

February 3, 1945

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DENOMINATIONAL
REPRESENTATIVES

Staff

MRS. JOHN A. CLARKE
SOCIAL WORKER
MR. BURTON A. BISHOP
YOUTH SECRETARY

Dear Fellow Minister:

The recent action of the War Department in making it possible for citizens of Japanese ancestry to return to the West Coast has found a very good acceptance in this area, and community agencies are being coordinated through the Council for Civic Unity in order to help them to find housing, employment, and a hospitable reception to San Francisco.

Among the vital factors in this program is the part to be taken by the churches in the life of the resettlers. Our Board of Directors has voted all encouragement. Several of the churches have taken similar action, extending a cordial invitation to returning Japanese-Americans who desire to take part in their services and activities. The response has been enthusiastic, both on the part of the visitors and the regular church members.

All churches who will do so are urged to offer a similar welcome, preferably including supporting action on the part of their official boards. The enclosed blue card contains suggested material for a general announcement, and the return postal will bring us some word to help us coordinate your efforts with similar programs throughout the area. In this we have the splendid part-time assistance of Mr. Robert T. Brownscombe, whose help I am glad to commend to individual churches and ministers.

These efforts are a part of the national observance of Brotherhood Month, announced in a recent communication from the San Francisco Round Table, National Conference of Christians and Jews, telling of Race Relations Sunday on February 11 and Brotherhood Week February 18-25. It also contained a leaflet giving very practical suggestions for pulpit exchanges and other programs which are especially pertinent to Protestant churches.

Please call on our office for any help we can render or for reference to other persons or agencies who can be of assistance in your interracial program.

Sincerely yours,

H. H. Landram

H. H. Landram,
Executive Secretary

George Rundquist.
This is a sample of an S.F.
Program.

R.T.B.

NORTHERN CALIFORNIA COUNCIL OF CHURCHES
220 Golden Gate Avenue
San Francisco 2, California

February 5, 1945

TO THE MEMBERS OF THE
INTER-RACIAL COMMISSION

Dear Fellow Member:

We are calling A VERY IMPORTANT MEETING of the Inter-Racial Commission for Monday, February 12th, to be held at the Friends Memorial Church, Fulton and Channing Way, in the Prayer Meeting Room at 4:00 o'clock P.M.

It is very important that we have full representation and I am urging that you make every possible effort to be present.

Yours sincerely,

G. Y. Doubleday
Chairman

GYD:VB

(TO BE CONSIDERED AT COMMITTEE MEETING FEBRUARY 12, 4:00 P.M.)
(PLEASE RETAIN THIS COPY AND BRING IT WITH YOU TO THE MEETING)

Suggested letter to be sent to all pastors in Northern California:

Dear Fellow Minister:

Authorities estimate that about 50,000 evacuees of Japanese ancestry will eventually return to this Coast, of whom the Christian constituency may total 15,000. Some of them may come to your community.

Both Caucasian and Japanese Church leaders are agreed that the system of separate Japanese Churches should be ended as soon as practicable. This can only come about if the Caucasian Churches are not only willing but aggressively active in welcoming the Japanese and American-Japanese into their fellowship.

This goal was approved in principle by the Comity Commission on February 2nd, and has been repeatedly been approved by the ministers, both Caucasian and Japanese, who are working among the Japanese. It is recognized, however, that progress toward this goal must be gradual and in accordance with such principles and procedures as are stated below. In making that advance, it is obvious that ministers and lay leaders of Caucasian Churches must take the laboring oar. We have no doubt you are eager to do your part.

SOME PRINCIPLES AND PROCEDURES (NOTE: Whenever the term "Japanese" is used, it means both aliens and citizens of Japanese ancestry.)

1. Japanese Christians should be encouraged to identify themselves and their children with a Caucasian Church of their own denomination.
2. If worship and social gatherings are held for the older generation in the Japanese tongue, they should as a rule occur in Caucasian Church buildings.
3. Caucasian ministers should take the initiative in inviting Japanese pastors to become associate ministers, with primary, but not exclusive, reference to the Japanese constituency. Nisei associate ministers in the Middle West and East are already successfully serving Caucasians as well as Japanese.
4. In cities where the Japanese constituency numbers only a few hundred, probably two Japanese ministers, an alien and a citizen, could serve them most effectively by being attached to an interdenominational council or committee, rather than to denominational staffs.
5. Caucasian friends and co-workers should be ready to participate in all gatherings of Japanese, in order to prevent arousing public suspicion that something dark was being concocted in a foreign tongue.

Whatever you can do to further the community-wide efforts on behalf of returning evacuees and other minority groups, referred to in accompanying letters, will help create a public attitude friendly to the church policy here described.

Thanking you for Christian and patriotic cooperation,

Sincerely yours,

Committee on Race Relations
Northern California - Western Nevada
Council of Churches

THE RIGHT REVEREND SUMNER WALTERS, *President*

THE REVEREND J. W. BYRD, *Recording Secretary*

MR. H. LEWIS MATHEWSON, *Treasurer*

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Director of Children's Work

THE REVEREND HENRY B. MACFADDEN
Director of Young People's Work

THE REVEREND GALEN LEE ROSE, D. D.
Director of Adult Work

THE REVEREND CHARLES L. DUNCAN
Director of Leadership Education

THE REVEREND WENDELL B. KRAMER
Chairman Weekday Commission

Northern California Council of Churches and Western Nevada

THE REVEREND ABBOTT BOOK, *Executive Secretary*
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MISS JANET VERKUYL
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Office Assistant

THE REVEREND N. W. PENDLETON, D. D.
Director at Marin City

THE REVEREND H. D. HELWIG
Director at Herlong

March 15, 1945

Dear Fellow Minister:

Of the 50,000 evacuees who, it is estimated, may return to the West Coast about one-third will have Christian connections. Before evacuation they attended segregated churches which the denominational boards helped to maintain.

But on January 18, 1945 the Home Mission Board Executives concerned with Japanese work voted to promote incorporation of the Japanese and Nisei into the regular Caucasian churches, as reported on the enclosed sheet. This policy was also approved in principle by the Northern California Denominational Executives on February 2nd, as indicated by the letter that you have already received from your own regional executive. It should be recognized that in special circumstances certain of the Japanese churches may be re-established, but the normal policy will be that of incorporation. In applying that policy you may find of value the following suggestions as to

Next Steps for the Local Church:

1. Let the appropriate Board or Committee specifically invite returning Japanese and Nisei, especially those of your denomination, to join in the worship activities and membership of your church.
2. Offer the older generation facilities for whatever gatherings need to be held in the Japanese language.
3. Join with other churches through the local Council of Churches or other inter-denominational agency in securing Japanese or Nisei as Extension Ministers or Assistant Pastors.
4. Enlist friendly Caucasians, as individuals or as a committee, to help develop such special social and religious activities for the Japanese as may be needed. Meetings held by Japanese alone, especially in the Japanese tongue, may arouse suspicion that some dark plot is being hatched.

We hope you will give careful attention to the suggestions as to community action given in the letter from the Committee on American Principles and Fair Play and in the Guide Posts.

Feel free to call on us for any special aid that we can render.

Sincerely yours,

Gorman Y. Doubleday
Gorman Y. Doubleday, Chairman
Committee on Race Relations

GYD:VB

VICE PRESIDENTS: The Reverends J. George Dorn, D. D., Leland R. Keys, Paul B. Studebaker, Peter McCormack, R. B. Trent, Ronald Merrix, Lloyd R. Carrick, Robert Inglis, Carl Saenger, A. C. Augsbury, Neal K. McGowan, A. P. Gregory, W. Butschat, Sanford Fleming, Ph. D., Frank M. Toptbaker, D. D., Dr. Walter J. Homan, Major Roderic Durban, Messrs. Winthrop Martin, R. R. Perkins, James H. Phillips

HOME MISSIONS COUNCIL OF NORTH AMERICA
STATEMENT OF POLICIES

The Committee on Administration of Japanese Work of the Home Missions Council of North America, at a meeting on January 18, 1945 at Atlantic City, discussed "the procedures that should be followed by the churches as the Japanese return to the West Coast." The Committee then went on record as confirming the principles that were agreed upon at the joint meetings with the Protestant Church Commission for Japanese Service* on September 30th and December 15th, 1943, which read as follows:

Church Relationships

- A. We recommend that the denominational churches in the communities where the evacuees are going should be encouraged to provide a church home for these people and incorporate them into the membership of the church.
- B. We look upon the integration of the people of Japanese descent into the membership of Caucasian churches as the ultimate ideal, and in the immediate future we would suggest that separate Japanese churches should be organized only in very exceptional situations, and that these should be organized on an interdenominational basis.
- C. We recommend that Japanese pastors released from the centers should be appointed as assistant pastors, or as extension ministers, to several of these churches that will be serving the evacuees. The primary task will be that of pastoral visitation, but with a minimum of separate worship services, and these only for those who do not speak the English language.
- D. We also recognize that even where the people of Japanese descent have been integrated into the membership of the Caucasian churches it will still be necessary to provide adequate and acceptable social fellowship for them as a group in the church and in the community. We therefore would strongly urge that the churches make ample provision for separate activities by and for the people of Japanese descent within the church plant, with the Caucasians giving cordial cooperation.
- E. We also urge where interdenominational arrangements and facilities are provided for separate meetings for people of Japanese descent, that such activities, as far as possible, be made a stepping-stone to integration into the membership and life of Caucasian churches and the community.

In view of the fact that the religious work for people of Japanese descent in the evacuation centers is now organized on an interdenominational basis, we again express the hope that separate denominational churches will not be organized in the resettlement areas.

- F. In making the above recommendations it is understood that the desires of the people of Japanese descent will be given generous consideration and that the time element must be fully recognized in the working out of the proposals, which were fully discussed at the Japanese Workers' Conference, December 16-17, 1943.

* The Protestant Church Commission for Japanese Service is the field agency of the Home Missions Council in ministry to the Japanese evacuees both in the relocation centers and in outside areas, especially in facilitating their resettlement and reintegration into normal community life. The clearance of ministers and other workers in these fields is the responsibility of the Commission. The following denominations and agencies are constituent to the Commission: Baptist, Congregational-Christian, Methodist, Presbyterian U.S.A., Protestant Episcopal, American Bible Society, American Friends Service Committee, Disciples of Christ, Evangelical and Reformed, Free Methodist and Holiness, Friends, Salvation Army, Y.M.C.A., and Y.W.C.A.

Chairman: Mr. Royal H. Fisher, Denver, Colorado

Exec. Sec.: Rev. Gordon K. Chapman, 228 McAllister St., San Francisco 2, California.

FELLOWSHIP OF RECONCILIATION

2131 Vine Street,
Berkeley 7, Calif.
April 14, 1945

Nevin Sayre,
Fellowship of Reconciliation,
2929 Broadway,
New York 25, N.Y.

Dear Nevin:

My wire to you earlier in the week was prompted by Galen Fisher's urgent belief that such sweeping changes were to be made in WRA policy that my article would have been out of date before the May Fellowship reached the teeming multitudes. From what I learned yesterday in conference with Dillon Myer and others, however, I think we could have gone ahead in relative safety to publish the Third Evacuation?, for the only change I have so far found is one just made to the effect that niseis in the East will now be permitted to make a 30 day visit to Relocation Centers.

I would like to report on the meeting yesterday, and in the meantime I trust you will air mail me any replies to your letter to WRA and Rundquist. I will check further on the information below in several more meetings next week and will then send you a new draft.

The conference yesterday was sponsored by the Council for Civic Unity of San Francisco, and was a meeting of about 10 community leaders with Myer and other top WRA officials, both national and regional. Following the meeting, I talked with Myer for about 20 minutes, getting answers to specific questions.

And I might add that I have seldom been as discouraged about the situation as that meeting and interview left me.

The bulk of the meeting concerned itself with housing. Results of local studies were briefly presented, including the fact that there was not even sufficient housing to take care of normal growth of population within the Bay Area, let alone any in-migration. A local official of the housing authority made the statement that there were 50,000 more families than dwelling units of any kind in the Bay area at the present time. He also outlined the policies now in effect by the authority, in which housing of three types is available:

- (1) temporary war housing, available only to in-migrant essential war workers, with in-migrant defined as those who have not yet come to this area. Thus it will be of no assistance in breaking the local deadlock;
- (2) Housing which private contractors may build to relieve congestion; but none of this now contemplated will be for minorities.
- (3) Loans to veterans and those whose housing now endangers their health and morals, to enable them to build their own homes. The catch here is that, in San Francisco, loans are made to minorities only for building in three small areas which have been classed as "colored areas," one of which is Chinatown. All these areas are now built up, and overcrowded, so this, too means nothing.

Thus the present situation is that no relief is forthcoming from Federal Housing. To this was added the fact that even the small minority who own their own homes are having such difficulty repossessing that in most cases it appears they may have to go to court to get their tenants out, a slow and costly process. (You can hardly blame the tenants, who have no place to move to.)

Reports presented to the meeting also indicated that valley cities such as Stockton had also severe housing shortage; and Larry Hewes, formerly FSA Regional Director here, pointed out that in the rural areas in the Great Valley there had been a housing shortage since 1934 which was growing more acute.

Dillon Myer then spoke at some length. He was greatly encouraged by all that was happening, he wanted to congratulate the group on all it was doing to help, and he felt that relocation was just beginning, that by May it would be averaging ~~mix~~ over 4000 a month. He felt we should not be discouraged, for the Chicago situation had seemed hopeless two years ago, and now there were 9000 there. ~~XXXXXXXXXXXXXXXXXXXX~~

He then suggested the following program:

(1) First get temporary housing. If you get a few hostels, then all those people who come in will help too and before long the migration will snowball. He said it was WRA's experience that housing could only be obtained when the people were on the spot, and thus the main job was to get hostels and rooms in private homes.

(To persistent questions about how you were going to keep the hostels from clogging with permanent residents, what you should do for those evicted from Japanese owned homes, he had no comment save that he would "welcome" a few court eviction cases "to get the facts out in the open.")

(2) encourage the returnees to take the sort of jobs in which housing is provided. (This boils down to domestic service and migrant farm labor, though the housing for latter is mighty unsatisfactory.)

X
(3) Get more Federal Housing. He promised his "active co-operation," but I think the questioning indicated that he had not given such co-operation in the past and that it would mean little in the future. He said that complaints about housing should go to the Housing Authority, not to him, and went on to point out that ours was "a government by pressure groups," and thought the pressure would have to come from us.

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(This is all very well, but it was hardly the "sweeping change" I had been led to expect. It ignores two factors: (1) that such local pressure has been on since 1941, to no avail, and (2) that more Federal housing is blocked by extremely powerful real estate lobbies, especially in San Francisco.)

(4) He feels that one of the main blocks is restrictive covenants, which we should break in the courts.

(Amen, Amen. But as any immediate solution, that is completely hopeless. I've done a lot of work on covenants in the last 15 months, and they are supported by almost every element in the community, including liberals and church groups. They have been upheld by both Calif. and U.S. Supreme Courts. I think we can break covenants, but that is a fight that is going to have to be measured in the scores of years, not months.)

Myer also pointed out that many of the former 5200 residents of S.F. would go East, and "probably only about half, or 2500, will return here this year."

My own conclusion on this: Myer is unrealistic about housing. He has the facts, but refuses to recognize them and plan accordingly. Housing is one of the major blocks to relocation, and from all this I gather there is no adequate program, indeed no program at all, to remove that block. His offhand remark about "only" 2500 returning "this year," and his refusal and/or inability to deal with most of the questions put to him show a dangerous lack of grasp of the situation.

Now here is a rough review of my interview with him following the general meeting:

Question: Am I right in assuming that it is still the government's policy to close all centers by January 1st?

Answer: "Emphatically yes."

- Q. Do you expect that the Centers will be closed by them, that all the people will have left?
- A. Yes. Relocation is just beginning, and it will soon average over 4000 a month.
- It is true that there a lot of ^Single men who don't want to relocate, because in the Centers they don't have to work and they've gotten lazy. But we feel that anything outside is better for them than continuing to live in the Centers. By next fall they're not going to find the Centers so nice, with all their friends gone.
- At the present time in the Centers we have roughly 39,000 persons who are in family groups where there are children under 18. They will all relocate by Sept. 1, because they will want to have their children in school, and there will be no schools in the Centers after June. Then there are 22,000 in family groups with no children under 18, many single men. As their friends go and the Centers become depopulated and not so pleasant, they too will want to go and will all leave.
- Q. Do you have any alternative plan in case people don't all leave?
- A. No. "We don't ~~date~~ have an alternative plan because then all the people will wait to see what it is." The only way is to be firm, to have a final date and to stick to it.
- Q. But supposing that on Jan. 1 there are still a number left in Centers, as almost all my evacuee friends tell me there will be. Will you force them out and lock the doors behind them, or what?
- A. There won't be anyone left in the Centers. We'll face that problem if it arises, but it won't arise.
- Q. Would not more evacuees be encouraged to leave if they felt there was a more adequate financial program than the present \$25 apiece?
- A. You can't dicker with the evacuees over the amounts of money they will get. Otherwise you're going to invite them to wait for a better bargain.
- Q. But I'm told that many evacuees aren't relocating because they feel they can't financially unless more money is forthcoming.
- A. That's one of their rationalizations. It's not true. Through a government agency (I think he said Fed. Security) anyone in need can obtain adequate amounts, and they can make arrangements in Centers before leaving so that they can be sure of being taken care of. This aid will be provided by Federal money, but administered through local state and county welfare agencies.
- Q. What has been done about the possibility of a claims commission?
- There has been a lot of talk, but little if anything has been done. That isn't WRA business, but I do think the Congress should set up some sort of a commission to hear claims on an individual basis. However, probably that should wait until after the war.

Comments on this interview follow:

(1) I wrote my master's thesis at Columbia on internal migrations within the United States, which is exactly the problem with which we are faced here. We have a bunch of people in one place, we want to move them to another, the problem being how. It seems to me we are placed with several alternative courses of action. First, you can use force, either physical ~~relocation~~ deportation, as in 1942, or ~~any~~ a mixture of psychological or physical coercion, which is apparently WRA's present policy. Second, it is possible to make moving so attractive by comparison with staying that the great majority will choose to go. Such a policy in this case would involve adequate financial security and active help in matters of employment, housing, discrimination, etc.

I think it is tragic that WRA has chosen to use force instead of inducements. When the phrase "forced relocation" came up Myer was apparently much disturbed by it, yet how else can you characterize what is now going on? When you set a final date by which people must be out of the Centers, close the schools, and proceed to make the Centers more "unpleasant -- what is that if not force?

(2) From both the apparent trend of WRA policy and from his comments at the meeting, I gather that Myer feels the chief bottlenecks to relocation are inside the Centers. The job is to force them out, on the thesis that anything outside is better than being in, and the method to meet the "rationalizations" of the evacuees with firm pressure. ~~XXXXXXXXXXXXXXXXXXXX~~ But I think almost everyone out here is in agreement that, while there is a real psychological problem in the Centers, it is housing shortages, employment discrimination, fear of the public and financial insecurity that holds up most relocatees. I cannot but feel that Myer's attitude towards the financial questions I raised was singularly short-sighted, and I have been told since that his statement about relief is "not true, at least not yet." I will check more fully on this next week.

question:

(3) This whole conference left me with the ~~feeling~~ how far does the government consider its responsibility towards the evacuees goes? The reaction I got from Myer was that WRA feels itself responsible to the extent of closing down the Centers, getting the people out (and onto local relief if necessary), and little more, with the vague possibility of a claims commission somewhere in the post-war future.

For instance, as to jobs and housing, Myer frankly stated that anything outside was better than relocation centers, and thus among other things urged evacuees into domestic service and migrant farm labor, with the obvious implication that after that they could shift for themselves. Yet already in Richmond where I live shipyard workers are being laid off, a process that is to be markedly stepped up in June. There is no security in essential war work in the Bay area, and there is less in domestic service and agricultural work with the over-supply of labor which this area will soon have.

Government policy has taken the Japanese-Americans, deprived them of homes and some \$75,000,000; does not government have a responsibility for more than dumping them out as migrants or domestics, to start again where the first migrants were in 1900, but with less chance for success than those migrants had? (This applies to housing also, for as one person pointed out in the conference, the government and WRA found housing when they needed it in a pinch in 1942; why can't the government and WRA do the same again??)

One final point: Even if you grant the morality of Myer's coercive means (which I don't for a moment,) what about the psychology of such means? One has a right to ask ~~with~~ whether the present "forced evacuation" is going to produce the desired results. I think there is every indication that even the short-run goal of emptying the centers will not be achieved, and that the bitterness present policy is developing, coupled with earlier bitterness, is going to produce the opposite result.

I hope very much I am too gloomy; but in May, 1943, in New York, I heard Myer predict that 75,000 persons would be relocated in the East by the end of that year. A number of us thought he was romantically optimistic then, and I think his present attitude passes into something beyond optimism.

I would like your criticisms and comments on this analysis, any information you pick up in the East, and your suggestions as to paths of action which should be stressed in the article. Copies of this are going to Josephine Duveneck and Galen Fisher for the same purpose.

With all best wishes,

Caleb Foote

P.S. Pardon the messiness of this hasty letter, but I want to get it off.

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Send the following message, subject to the terms on back hereof, which are hereby agreed to

JULY 6, 1945

HONORABLE CLINTON P. ANDERSON
SECRETARY OF AGRICULTURE
WASHINGTON, D. C.

BECAUSE OF BOYCOTT BY PRODUCE DEALERS AND REFUSAL OF TEAMSTERS ON WEST COAST TO HANDLE PRODUCE, WE UNDERSTAND FARMERS OF JAPANESE ANCESTRY ARE EXPERIENCING DIFFICULTY IN DISPOSING OF FOODSTUFFS. SUCH UN-AMERICAN BEHAVIOR CAUSES LOSS OF FOODS AND HAMPERS WAR EFFORT. WE BELIEVE WAR FOOD ADMINISTRATION HAS RESPONSIBILITY FOR PREVENTING WARTIME WASTE OF FOODS. IS DEPARTMENT OF AGRICULTURE DOING ANYTHING TO REMEDY THIS SITUATION?

WASHINGTON AND NORTHERN IDAHO COUNCIL OF
CHURCHES AND CHRISTIAN EDUCATION
GERTRUDE L. APEL, GENERAL SECRETARY

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TELEGRAM

July 14, 1945

C. W. ADWIN
SECRETARY
NORTHWEST PRODUCE ASSOCIATION
SEATTLE, WASHINGTON

THIS DEPARTMENT IS RECEIVING NUMEROUS PROTESTS AGAINST REFUSAL
OF SEATTLE PRODUCE FIRMS TO HANDLE PRODUCE GROWN BY JAPANESE
AMERICANS. IN VIEW OF PRESENT FOOD SITUATION WE BELIEVE SUCH
DISCRIMINATION CANNOT BE JUSTIFIED AND URGE YOUR COOPERATION
IN CORRECTING SITUATION.

(SIGNED) CLINTON ANDERSON
SECRETARY OF AGRICULTURE

PAUL M. WILLIAMS, ASST. CHIEF OF FRUIT AND VEGETABLE DIVISION,
U. S. DEPARTMENT OF AGRICULTURE, SENT COPIES OF ABOVE TELEGRAM
TO:

P. DEAN ANDERSON
MARKETING PROGRAM DIVISION
U. S. DEPARTMENT OF AGRICULTURE
MAYER BUILDING
PORTLAND, OREGON

CARL HANSON
MARKETING NEWS SERVICE
CUSTOMS HOUSE
PORTLAND, OREGON

Anti-Japanese feeling in Seattle has been "agitated and brought about by the War Relocation Authority and its representatives," Chester A. Adwen, secretary of the Northwest Produce Dealers' Assosication, charged yesterday.

Adwen made this charge in a letter to Secretary of Agriculture Clinton Anderson, who telegraphed Adwen Saturday urging that "the situation be corrected."

"We hold the department of agriculture and its representatives in high esteem," said Adwen in the letter. "That respect is not shown, however to the WRA."

While admitting that members of his association do not look with avor on handling of Japanese produce, Adwen told Anderson "I can safely say that should a directive originate from your office it will be carried out."

Adwen declared that WRA cannot produce records to substantiate its alleged claim, in a telegram Adwen says WRA sent to Anderson, that 10 tons of Japanese-grown produce were destroyed because Seattle wholesalers refused to handle it.

"The WRA did not tell you that in the last five months we have sold in excess of 150 tons of Jap-raised cabbage; neither did they inform you that we have sold many tons of Japanese-grown onions. They have neglected to inform you that we have sold many cars of Japanese produce from the Western Washington area," Adwen told Anderson.

Adwen said the wholesaler wants to be loyal to American, Italian, and Filipino growers who stepped into the breath left by evacuated Japanese. The wholesaler also must cooperate, he said, with the American Federation of Labor teamsters.

Adwen said in his letter that Dave Beck, teamsters' head, had said:

"We will handle any produce raised by Japanese who have worn the uniform of the United States, or any American-born Japanese who has been certified by the government; but until the Seattle Port of Embarkation, or Boeings, or many like organizations, see fit to employ these people we must assume a like attitude."

The Seattle Retail Grocers and Meat Dealers Association likewise influenced the wholesaler in that its members, Adwen said, will not "handle", offer for sale, or eat produce which is raised by Japanese."

From: The Federal Council of Churches
297 Fourth Avenue
New York 10, N. Y.

For publication in Friday papers,
September 28, 1945

NEW YORK, Sept. 27--Expressing concern over the announced policy of the War Relocation Authority to close all Relocation Centers by December 31, 1945, the Federal Council of the Churches of Christ in America, today called upon the government for assurances that adequate provision will be made for the basic needs of the evacuees, including housing, assistance in employment, and the care of the aged and orphans, before evicting them from the War Relocation Centers.

The request was made in a letter addressed to the Secretary of the Interior, Harold L. Ickes, and released to the press today by J. Quinter Miller, Associate General Secretary of the Council.

On behalf of thousands of churches in its 25 constituent communions, the Council expressed the belief that without specific guarantees of such assistance the closing of the centers would work hardship upon many, especially those without property, the aged, the widows and orphaned children.

While the letter to Ickes expressed appreciation of the "thoughtful attention" which the WRA has given to previous representations of the Council, it declared that assurances already made should be given fuller meaning by "formal, official and continuing action."

(Copy of letter attached.)

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C O P Y

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA

297 FOURTH AVENUE, NEW YORK 10, N. Y.

BISHOP G. BROMLEY OXNAM,
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GENERAL SECRETARY

{ REV. ROSWELL P. BARNES,

{ REV. J. QUINTER MILLER,

ASSOCIATE GENERAL SECRETARIES

September 27, 1945

Mr. Harold L. Ickes, Secretary
Department of the Interior
Washington, D. C.

Dear Mr. Ickes:

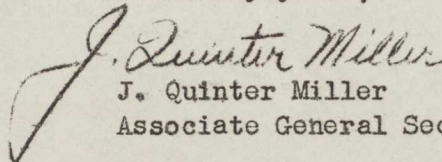
Thousands of the churches that are members of our twenty-five constituent communions have been sincerely concerned over the announced policy of the War Relocation Authority to close all Relocation Centers by December 31, 1945. It is their belief this this policy, unless accompanied by specific guarantees that adequate provision will be made for housing, employment and social security, works hardship upon many, especially those without property, the aged, the widows and orphaned children.

This concern was recently conveyed to Mr. Dillon Meyer through a group consultation in New York on September 5, 1945. While we appreciate the thoughtful attention which W.R.A. has given to our representations and the assurances conveyed that these needs will be provided for, the fact remains that their fuller meaning awaits formal, official and continuing action.

In view thereof, further consideration was given to these matters by the Executive Committee at its meeting on Tuesday, September 18, 1945 and the following action was passed with the request that it be conveyed to you:

"Resolved: That the Federal Council of the Churches of Christ in America, by action of its Executive Committee, requests the United States Government through the Secretary of the Interior, Mr. Harold L. Ickes, to give assurance that adequate provision has been made for the basic needs of the evacuees, including housing, assistance in employment, and the care of the aged and orphans, before evicting them from the War Relocation Centers."

Faithfully yours,


J. Quinter Miller

Associate General Secretary

JQM:TC

133 THE BUDDHIST HOSTEL
1336 West 36th Place Los Angeles 7 California
Telephone: Parkway 9313

GENERAL INFORMATION

"The Buddhist Hostel" is under the guidance of the Rev. Mr. Julius A. Goldwater, Rev. and Mrs. K. Imamura and assisted by Arthur Takemoto.

The directors will be available for consultation in regards to employment and housing problems, etc. In the office, bulletins will be posted, employment offers and business opportunities and other notices of interest to the evacuees.

The auditorium is provided for the social room. Magazines and other literary materials are furnished for public use.

The rooms must be kept clean by the guests at all times and left clean upon departure. Curfew will be observed at 10:30 p.m.

All work will be done cooperatively and everyone will be expected to contribute his share of duties for the upkeep of the Hostel. (cleaning of social room, wash rooms, kitchen, yard, etc.)

Meals will be served twice daily, except on Sundays. Schedules are as follows:

Weekdays---Breakfast: 8:30 a.m.
Dinner 6:00 p.m.
Sundays: Breakfast: 9:00 a.m.

Facilities are limited. Many of the items were donated by our kind friends. Guests are welcome to the use of all equipment. Because of the present circumstances, ever care must be given them.

In order to maintain the expense incurred in the operation of the Hostel, guests without jobs are asked to pay \$1.00 a day for the first ten days, thereafter \$1.50 a day. Guests who wish to invite friends to meals, should seek approval of the director. Charge, 35¢ per meal.

Donations of any kind will be most welcomed. Please address all correspondence to:

"The Buddhist Hostel"
1336 West 36th Place
Los Angeles 7 California

Needed items:

Ice box or refrigerator
curtains, draperies
chairs, sofas, etc.
sheets, pillow cases
foodstuffs
recreational facilities

FAIR PLAY FOR AMERICAN
FELLOW-STUDENTS
OF JAPANESE DESCENT

Edmonia Grant
Program Secretary, N.I.C.C.

This material comes out of the sense of urgency expressed at the N.I.C.C. meeting which put the Japanese-American question first on the list of fall materials.

SOME FACTS The total evacuation of Japanese from our Pacific Coast deserves our careful examination for although it was a war measure, it is vital that we as Americans and as Christians understand its implications both in the prosecution of the war and for the post-war world. We must study this problem because there are several conflicting views concerning it. A total of about 100,000 people have been evacuated from their homes, 70,000 native-born Americans of Japanese descent and the remainder alien Japanese, who cannot become citizens under our present laws. This action was taken as a "military necessity" when on February 19, 1942, President Roosevelt gave the Secretary of War authority to exclude any persons from prescribed military areas as "protection against espionage and sabotage."

Contributory factors include:

1) The attack on Pearl Harbor on December 7, 1941. This has been described as an act showing the trickery of Japanese. But Harry Paxton Howard says, "Secretary of State Cordell Hull's official statement that he expected the Japanese reply to his note of November 26 to be "war" could have stressed the fact that Washington had notified Hawaii on November 27 that negotiations with Japan "had ended" and that an attack was to be expected at any time."

2) False charges of sabotage in Hawaii. Press and radio issued reports that Japanese had parked trucks which blocked the highways in Hawaii. But the Tolan Committee has letters and sworn statements from police and other officials in Hawaii denying sabotage in Hawaii. Further, although Hawaii was included in the Executive Order, no evacuations have taken place there.

3) Fear of fifth column activity. It is generally accepted that fear of fifth column activity was widespread and was increased by unverified propaganda. "But no sabotage or evidence of organized fifth column has been discovered on the Coast," reports the Tolan Committee.

4) Anti-Japanese economic and political pressure. For years there has been hostility against Japanese-American farmers in California as was expressed by the Salinas Vegetable Grower-Shipper Association, whose managing secretary, Austin E. Anson, said: "We're charged with wanting to get rid of the Japs for selfish reasons. We might as well be honest. We do. It's a question of whether the white man lives on the Pacific Coast or the brown men. They came into the valleys to work, and they stayed to take over. They offer higher prices and higher rents than the white man can pay for land. They undersell the white man in the markets. They can do this because they raise their own labor. They work their women and children while the white farmer has to pay wages for his help. If all the Japs were removed tomorrow, we'd never miss them in two weeks, because the white farmers can take over and produce everything the Jap grows."

And we don't want them back when the war ends, either." Cooperation as a basis for democratic living should suggest valuable replies to Mr. Anson. Economic competition played a large part in furnishing the background of this present situation.

Until March 29 voluntary evacuation of the area by Japanese was permitted but after that date voluntary evacuation was prohibited. About 9,000 left voluntarily. Those remaining, about 100,000, were sent to temporary assembly centers which were mostly formerly race-tracks and fairgrounds. Relocation centers outside the military areas are more permanent settlements which have improved living facilities. But they may mean permanent segregation for Japanese-Americans. Is this in keeping with the ideals of democracy?

It is to the great credit of the army that evacuations have taken place quietly and without painful "incidents." Much credit is due the Japanese-Americans for their cooperation and patience. Another advantage is that relocation centers are under the direction of the War Relocation Authority, a civilian body.

ARE JAPANESE-AMERICANS LOYAL? According to the Tolan Committee, "We cannot doubt and everyone is agreed that the majority of Japanese citizens and aliens are loyal to this country."

Secretary of War Stimson said, "The War Department has received no information of sabotage committed by Japanese during the attack on Pearl Harbor."

California's attorney-general Warren said: "We have had no sabotage and no fifth column activities in this state since the beginning of the war."

DID THEY RECEIVE ECONOMIC JUSTICE? Evacuation forced sacrifices sales of farm and nursery products, household supplies, and business stocks. It is estimated that the Japanese-Americans lost over 50 per cent of their properties, the loss of running into tens of millions of dollars. To date no plan of compensation for these losses has been put into effect. How secure can any of us be in our homes and with our properties if American citizens can be denied these fundamental securities?

ARE JAPANESE-AMERICANS GUARANTEED THE FOUR FREEDOMS? Religious freedom seems to be guaranteed these citizens inasmuch as they are allowed to worship freely according to their choice in both assembly and relocation centers. But they have been uprooted from the churches which they helped build in their local communities. Freedom of speech seems to be guaranteed them in spite of the fact that for meetings of more than five Japanese-speaking persons, a white American must be present in assembly centers. How much the Japanese-Americans feel that they have freedom of speech under these circumstances is a grave question. Freedom from fear so much emphasized by the President seems to be denied here except for the often-given reason that the Japanese were put into assembly centers "for their own protection." Freedom from want is guaranteed inasmuch as "nobody is hungry" in assembly or relocation centers. But the right to work at the job of one's choice is not in evidence; wages vary from \$12 for unskilled to \$19 a month for professional work, in these centers.

ARE CIVIL LIBERTIES ENDANGERED? This legal issue concerns the rights every citizen believes he is guaranteed by the Bill of Rights of our Constitution. Although this is a temporary measure, there is serious doubt that either the President or his agents have "the right to remove any or all of us out of the districts in which we have lived and worked for reasons the validity of which he and his agents are the sole judges," says Norman Thomas. That this action was a military necessity is the reason given.

IS THIS A RACIAL PROBLEM? Inasmuch as Japanese-Americans and alien Japanese have been treated differently from German and Italian-Americans and aliens, who are white, this in part becomes a fundamental racial issue. Many people are saying that the same treatment should be accorded to whites and nonwhites, distinguishing only between friends and enemies, and that this is one of the acid tests of social democracy. It is in justly solving problems such as this that democracy shows its inherent superiority over other forms of government. Can democracy measure up to this challenge? It must, for this is an integral part of the struggle for human and racial equality. It concerns every believer in democracy, freedom and the brotherhood of man.

N.I.C.C. RACE POLICY Our Racial Relations policy has continued not only to affirm our belief in the equality of peoples but also to help us put our belief into practice and thereby give evidence of our sincerity. At this crucial period it has become increasingly urgent that we understand the problems of our minority peoples and assume our responsibility for helping to solve the problems. For victory must mean enduring freedom for all people. This urgency was expressed in our recent N.I.C.C. conference as follows:

"Inasmuch as the cry for the division of the world on the basis of color and race has been voiced by both the German and Japanese ideologies in the present crisis, it is imperative that the constituency of the N.I.C.C. clearly understand the real problems involved. It would be most unfortunate if the world should divide on the basis of color or of race. If our conception of a genuinely Christian brotherhood and a genuine cooperative society is a true concept, we must direct ourselves toward the furthering of a world order which provides every individual, regardless of race, creed or national origin, the opportunity to participate in and share alike all the relationships of life. An adequate interpretation of the present struggle is understandable only in terms of democracy and freedom for all the people of the world. The unjust treatment of minorities within the U.S. not only contributes to national but to international division and must be corrected if the U.S. is to lead in the struggle for freedom. The international implications of the struggle for democracy and equality are far-reaching in their effects upon peoples and cultures everywhere. Those implications will be increasingly felt in determining the outcome of the present effort of the United Nations. It therefore becomes urgent that our Christian Association encourage, strengthen and cooperate with as many as possible for the genuine and accredited efforts on behalf of full participation in the privileges, goods, services, opportunities and responsibilities inherent ~~in~~ in the American ideal."

Too often in the past our attention has been directed only to minority problems as they relate to Negroes and we have not faced the total problem of minority groups within our country. The crux of our present minority problem lies in the attitude of the majority not only to Negroes but to all colored peoples: mixed blood, Indian, Chinese, Hindu, Japanese, African and others. It is well to recall that from the early period of our history to the time of the Civil War, American citizenship was for "free whites." Slowly we have been learning that democracy cannot live if it is denied to any part of a population - no matter how small that part is. To live, democracy must be shared by all. With clear eyes we must see that our Constitutional Amendments which made racial bars to citizenship illegal have failed to achieve political democracy in the United States even after nearly three-quarters of a century of operation. Negroes have continued to be confronted with the color bar which prevented their full participation in American life, but they have not been alone - this bar has been extended to other groups. It has been easy to transfer the attitudes which are the basis for discrimination against Negroes to Jewish, Asiatic and other people.

WHAT ABOUT JAPANESE-AMERICAN STUDENTS? We are particularly concerned because 2,500 of the Japanese-American group evacuated are college students. Many of them were members of local Student Christian Associations, officers and council members in our movement among whom were outstanding leaders. To them especially must we extend the hand of fellowship and aid at this particular time. They are one of us - American, Christian, deeply loyal to democratic living.

According to a recent report of questionnaires turned in by a large number of Japanese-American students:

"Male students are in the majority with 67 per cent. Ten per cent of the total desire graduate studies; 67 per cent the continuance of undergraduate work. Twenty-three per cent are high school graduates wishing to enter college. The majority, or 69 per cent of the students are Protestants, 17 per cent Buddhists, 3 per cent Catholics, while 11 per cent claim no specific affiliation. Twenty-five per cent of the total wish to study for some form of health service, i.e. medicine, nursing, dentistry, pharmacy, optometry, etc. Seventeen per cent are electing business and 17 per cent engineering, while 5 per cent prefer the social science, 5 per cent agriculture, etc. And the analysis of academic grade points indicates a general scholastic standing definitely above the average in the schools from which they come. All these items give added significance to our program of assistance to this selected group of young Americans."

There is work for every regional council, every Association, every member. It is a part of our task to help these students attend the 111 colleges so far approved by the federal government for acceptance of Japanese students and to increase the number of approved colleges. Also these Japanese-American students need our help in re-establishing themselves in a normal student life. The following are some things we may do:

SUGGESTED ACTION FOR ASSOCIATIONS

1. Consider the N.I.C.C.'s grave concern about the problem of minority groups in the United States as it relates to democracy and Christian living.
2. Have an active discussion group on the Japanese-American problem and on the total problem of colored people in the United States.
3. Acquaint the campus and community with facts about the discrimination against minorities: Japanese, Chinese, Hindus, Negroes, Indians, Mexicans, Jews, Filipinos and others.
4. Send out deputation teams to local churches, clubs, and community organizations to discuss the various forms of democracy (political, social, economic, and moral), and to point out the negation of democratic living within the community.
5. Urge Association members to request local ministers to make talks on the Japanese-American question and to include references to it in their sermons. This should help the community (a) to understand the problem (b) and to prepare for acceptance of Japanese-Americans as students and as citizens. Material on this subject sent to Associations may be helpful to ministers.
6. Make the needs of our Japanese-American students an additional reason for increased support of the World's Student Service Fund.
7. Make real the continuing Christian community with our constituency within assembly and relocation centers through letters, recreational and educational supplies, etc.
8. Develop correspondence with S.C.M. members now in assembly and relocation centers. Secure names and addresses from our regional secretaries:

Mrs. Marion Reith	a	Mr. Howard Willetts
715 South Hope Street	n	Y.M.C.A Building
Los Angeles, Calif.	d	Portland, Oregon
9. Work with your college or university administration to help Japanese-American students attend local colleges. For necessary information write to Dr. Robert O'Brien, Director, National Japanese-American student Relocation Council, 20 South Twelfth St., Phila., Pa.
10. Make Japanese-American students welcome on your campus and when it is necessary help with their financial problems. Help these students become integrated in all campus activities.

Note: All Associations can work on Suggested Actions 1 through 8. Doubtlessly Associations will fall into the following classifications:

(1) Associations in colleges that can have Japanese-American students but do not have them at present. These Associations can make use of all ten Suggested Actions. It is vital that every effort should be directed toward making a reality the acceptance of Japanese-American students as soon as possible.

(2) Associations in colleges that cannot have Japanese-American students because the college is on the list of colleges disapproved for acceptance of Japanese-American students compiled by the government. Dr. Robert O'Brien will tell you if your college is on this list. Associations at these colleges should make use of Suggested Actions 1 through 8.

(3) Associations in colleges which have Japanese-American students. These Associations should make the most of their opportunity to share another experience in democratic living with campuses and communities in such a manner that the experience becomes more meaningful to all involved.

EDITORIAL

No faith will ever move mountains which is blind to the valleys. . . .

No soloist has ever brought a really spiritual message in her song just because she was paid for singing. . . .

There are saints in almost every church who contribute far more to the life of the organization than some of those whose financial gifts are very large. . . .

Blessed is the man who can disagree with us and do it courteously. . . .

The church that is making no war on the liquor business is ignoring its chief enemy. . . .

It is amazing what the Church has been able to accomplish on the basis of volunteer help. . . .

Patience will often achieve what haste cannot. . . .

Every day ought to see our sympathies enlarge. . . .

This is a great day in which to exercise our charity of mind. . . .

There is no substitute for faithfulness.

Rioting Youth

There is cause for deep concern on the part of the Church in the fact that reports from the scenes of riots across the country record again and again that trouble grew out of hoodlumism on the part of teen-age youth. The zoot suit riots of Los Angeles are but a single instance. Police chiefs and juvenile workers in city after city are genuinely concerned over the fact that these youngsters are getting out of hand. And it is by no means confined to slum districts. A Methodist pastor serving a great church in a city of 400,000 reports that the blackest area in his town, so far as police records reveal juvenile crime conditions, is to be found in the best residential section. It is highly significant that crime among youth is on the increase at the very same time, and in the same places, that decreases are being shown in the church schools of all the churches.

Dangerous Thrift

From scattered sources THE CHRISTIAN ADVOCATE has had word of official boards who are taking advantage of the increased receipts in the hands of their treasurers to store up funds which are to be used in the erection of new church buildings when wartime restrictions will permit. Our first impulse is to endorse such thrift enthusiastically, and when it is accompanied by a full and frank facing of the present needs it is still to be commended most heartily.

But in making plans for the new building, any official board should give most careful and prayerful consideration to the present state of the community in which the church labors. It is entirely possible that the increased collections should be assigned to an increased program. Perhaps church visitors are needed. It may be that a youth program should be set up and adequately financed. It is probable,

in some churches, that the pastor should be provided with a secretary so that his time may be more completely released for pastoral service among the people.

There is danger in that thrift which lays aside for tomorrow's needs and neglects today's necessities.

Revival Sermons

For diligence and incessant labors we commend the Commission on Evangelism. Publishers of *The Upper Room*, the magazine *Tidings*, and numerous tracts and pamphlets, we now find them publishing a small booklet of sermons under the title *The Revival Pulpit*, (Price 25 cents; address *Tidings*, 116 Eighth Avenue North, Nashville). Herein are found ten evangelistic sermons by Clovis G. Chappell, Bishop Ralph Cushman, Ira M. Hargett, Bishop Edwin H. Hughes, Bishop Arthur J. Moore, H. C. Morrison, Merton S. Rice, Bishop Charles C. Selecman, "Bob" Shuler, and the editor of THE CHRISTIAN ADVOCATE.

At the very low price for which it is offered, laymen who are interested in evangelism can afford to purchase these books in quantities and distribute them among their unconverted friends. Churches engaging in visitation campaigns can well afford to put them out in large quantities among those who are to be visited. Personal workers can make good use of a supply of them when they call.

It Is Not Too Late

Nothing in all the world is more terrible than the suffering of Europe's children. Those who have dealt with the problem inside "the fortress of Europe," and who have escaped to tell the story, are agreed in at least one particular—no one can possibly describe the awful thing that is being done to the little ones.

The Allied blockade of Germany (which includes almost all the European mainland) is a sentence of death for millions of children unless something is done to provide them with that minimum of food which will sustain life.

In the case of Greek children something has been done, even though that something is altogether inadequate. Under Swedish and Swiss supervision, utilizing the international Red Cross organization, food has been allowed to pass through two Greek ports, to be distributed to children. The Axis powers promised not to divert the food to their own use, and Mr. Sumner Welles, Under-secretary of State, has declared that the promise has been kept.

Money belonging to the governments of the occupied countries—France, Belgium, Holland, Norway, Poland—is in American banks and available for the purchase of supplies. South America has an abundance of food, including grain, meats, fats, and milk, which could be purchased. Sweden has ships she is anxious to assign to the trade.

In the case of millions of children it is too late to bring relief. But in the case of many other millions it is not too late. British opinion in the matter is farther along than American opinion and the success of the Greek experiment

is due in considerable part to the pressure of that opinion upon the British government. Churches and individual Christians can earn the honor of their Lord's "inasmuch" blessing by writing letters to the American State Department, and to members of Congress, urging that the case of Europe's children be given the most favorable consideration possible. However many survive this war, they will be the ones with whom our little ones must live and do business when the conflict is over. Let us make friends now for the men and women our children are to be.

Getting at Conference Business

The Southern California-Arizona Conference imposed upon itself the rule that all reports must be in the hands of the Conference statistician and treasurer in sufficient time to permit him to submit his report to the Conference at its first business session. The result was that within an hour after the assembly had convened the members knew of the losses and gains for the year just ended, and the very first discussion on the floor of the Conference was "What can we do about it?" Instead of knowing about the losses when it was too late to make any plans to stem the tide, members were aware of them at the outset of the meeting. The various committees and commissions which had a stake in the results began meeting at once to draft plans to meet their responsibilities. The real business of an Annual Conference—the spiritual life of the Church—was given first attention, which is as it should be. The only reports worth anything are those that come in in time to permit something to be done about them.

Misquoted

In its April 26 issue (page 17), *Time* quoted Representative Thomas A. Jenkins, of Ohio, as having said, during a debate in the House Ways and Means Committee:

Here's what I'm tired of; all this talk about fellowship and good will and you fellows circumnavigating the globe. It all costs a lot of money. What do we get out of it?

In an editorial in *THE CHRISTIAN ADVOCATE* of May 20, the statement which *Time* attributed to Congressman Jenkins was quoted, and certain dangerous implications of the question, "What do we get out of it?" were analyzed.

In a personal letter to the editor, Mr. Jenkins very stoutly declares that "a perusal of the records of the hearing before the House Ways and Means Committee will not disclose that I asked the question upon which you base your editorial. I refer to the sentence, 'What do we get out of it?'" We are happy to accept his disclaimer at its face value and absolve this conspicuous Methodist layman from any censure that may attach to the philosophy which is basic in that question, "What do we get out of it?"

But the very grave peril continues in that question, happy as we are that Congressman Jenkins did not ask it. For a great nation like the United States—probably destined to be the strongest nation on earth at the close of this war—to approach the postwar world with that question, "What do we get out of it?" foremost on its mind and program, will be fatal to all hopes of an enduring peace. Domestic interests must be safeguarded, of course, but it is no longer possible for a world state to be concerned only in domestic welfare.

Detroit Is a Symptom

The race riots which gave Detroit what has been described as "the worst day in the city's history" were not the product of conditions peculiar to that metropolis, but must be viewed as being symptomatic of a problem national in its scope and significance. It varies only slightly, and then in minor details, from city to city or state to state, and is so serious that it constitutes a major issue in our democratic civilization. (On page 14 a member of *THE ADVOCATE* staff reports on Detroit under the title, "Rehearsal for Ruin.")

There has been all too much disposition to think of the race issue as a sectional problem. It is not. The fact that disturbances of various dimensions have occurred clear across the nation completely disproves any such charge. Furthermore, the Detroit trouble, as well as lesser outbreaks elsewhere, proves that no one section of the country has found a solution for the problem which can be foisted upon the rest of the nation as being the successful one.

We look with great hope to the outcome of certain studies which are being made at the present moment by representative educational and church leaders among the Negroes of the South, supplemented by the studies being made by a group of the most representative and judicial white Southern leaders. Part of the confidence we have in this movement arises from the fact that neither side entertains the slightest expectation that any magic formulae can be developed which will answer all the questions, but that the final solution will lie with a carefully developed program stretching out through the years.

It is a source of satisfaction to Church people to know that, among the most influential Negro leaders in Detroit who strove mightily to master the situation, there was a considerable number of able and wise and determined preachers counseling order and discipline. They are, without doubt, the saddest men in Detroit, knowing as they do that more damage has been done to the structure of good will in two days than can be rebuilt in two decades.

One fact stands out crystal-clear. The fanatics, extremists, and agitators on neither side have the solution. The shambles of Detroit are eloquent testimony.

This Is Real Leadership

For almost one hundred years the Pacific Coast has struggled with a series of population problems all its own. Large colonies of unassimilated Orientals, interracial rivalries involved in the land problem, competing standards of living, and an intermittent manipulation of the labor market by big industrialists wherein Oriental labor was sometimes used to defeat the efforts of organized labor, have all contributed to a condition that has been far from healthy.

With the bombing of Pearl Harbor these resentments and racial antipathies, which have been growing for three quarters of a century, overflowed all normal controls with many shameful incidents resulting. Whether the "one hundred per cent American" groups were responsible in any way for the policy of herding alien and American-born Japanese together in camps may never be determined, but that the policy suited them and their prejudices exactly no one will deny.

When the War Relocation Authority began its tedious and extremely difficult work of separating loyal American-

born Japanese from those reasonably suspected of pro-Japanese sympathies, and sending them in small groups into Midwest communities to help supply the mounting demand for agricultural labor there was considerable grumbling on the part of the extremists along the Pacific Coast, and when it was noised about that it had been proposed to return Japanese to their original homes in California, Oregon, and Washington, a storm of major proportions came thundering up.

In such situations it is too often the case that leadership gravitates to those who make the most noise, or those who protest their patriotism most loudly. And California, particularly, was threatened with this sort of thing as the Hearst papers began fomenting the people, and the Native Sons of the Golden West took up the cry. The nerves of the public were getting jittery indeed. They still are.

But in the midst of one of the most dangerous days there appeared the announcement of the organization of a committee with an impressive name—The Pacific Coast Committee on American Principles and Fair Play. And even more impressive was the list of names of those who were giving active support and thought to the movement. Dr. Robert Gordon Sproul, President of the great University of California; Dr. Robert A. Millikan, president of the internationally famous California Institute of Technology; Bishop W. Bertrand Stevens, of the Protestant Episcopal Church; Bishop James C. Baker of The Methodist Church; and Chester Rowell, one of America's most respected and trusted editors, were among the leaders of the committee.

It was a group of famous California names which could not, by any possible twist, be accused of "Communist tendencies." They were men who were too smart to be duped into being a "front" for anything subversive. Their Americanism simply could not be called in question—neither could their intelligence or liberalism.

This committee immediately announced a program for dealing with the problem of the Japanese on the Pacific Coast which was sensible, conservative, co-operative with the Government, unmarked by either red-baiting or radical attacks on the Government officials charged with the responsibility of preserving order. As this editorial is being written, associate committees are being formed in various Pacific Coast towns and cities for the purpose of solidifying

public opinion behind a sane and sensible program both hard-headed and constructive.

The heartening aspect of the case is that the committee has come together and worked out its program before the situation has gotten out of hand. Agitators and demagogues will find it far more difficult to whip up hysteria with this committee in the field directing the opinions of the people. Even the visit to the Pacific Coast of the Dies Committee, usually attended by extravagances in the newspapers, has not produced the uprising that might have been expected.

It is altogether impossible to say that the committee is made up of churchmen, though the majority of the group are affiliated in one way or another with the churches. But it is altogether fair to say that the program suggested by the committee is more nearly Christian in its implications than any thus far suggested, and infinitely above the level of anything proposed by the Native Sons, the Associated Farmers, or any pressure group. In all major particulars it is eminently deserving of the support of church people, and it is to be hoped that large numbers of church groups will find ways to align themselves with this kind of leadership.

There is not a man on the committee who would not find it easier by far to keep out of this fight, and leave it to the demagogues and the agitators. But being good stewards of their influence, and being profoundly convinced of the need in this emergency, they have marched to the front and lent themselves to the forces of law and order. This is leadership of the highest type.

It would be extremely heartening to all those who pray "thy kingdom come," if some such similar group of non-political and trusted citizens would organize themselves in

every major community in America, for the purpose of helping formulate and stabilize public opinion. The Detroit race riots, the Los Angeles "zoot suit riots," the growing tension between labor and its employers, the millions of uprooted American families—these and a score of other sensitive situations hold within themselves the seeds of violent outbreaks and shameful orgies that will humiliate the American people for a generation.

A Committee on American Principles and Fair Play, dedicated to sanity, poise, law and order, justice, and Christian patience and tolerance, would be of inestimable value to any town or city. No one knows when it might be the one force that would save us from ourselves.

A PRAYER FOR THE TIMES

By JAMES TILDEN BROWNING
Minister, Grace Church, Bluefield, W. Va.

Our heavenly Father, the Father of our Lord Jesus Christ, and the Father of all men. We know that this is thy world. Thou hast made it. By thy power and out of thy love thou didst create a world of beauty, reliable in its operation by laws ordained by thee, and abundant in its provision of all things necessary for men's well-being.

And now, our Father, we find ourselves in trouble for having defied the moral and spiritual laws of the universe. We are finding out that we cannot break thy laws, but we break ourselves against them. The world of beauty, peace, abundance, and good will thou didst give us has been badly abused by us. We have made it so ugly. We find ourselves trying to annihilate each other. Hate has taken the place of good will, and now we are hard-pressed and sorely tried. It is not thy will that our world be like this; it is of our making.

Hear us, O Lord, in our cry of deep distress. Deliver us from our selfishness, from our egotism, from our superior feelings and attitudes, from our trust in things and material might. May the bitter experiences of these times make us humble and help us never to forget that thou, O God, art the Ruler of the universe.

We do want peace, beauty, and justice in the world. Give us wisdom and power to co-operate with thee rebuilding the world after thy plan. Amen.

Orem's Bell

THE best camouflage job in the country!" experts say when they have seen the huge Glenn Martin bomber plant, east of Baltimore, where the side of a hangar becomes a hill dotted with little white houses and the cars of welders and riveters are parked under acres of netting that looks like trees.

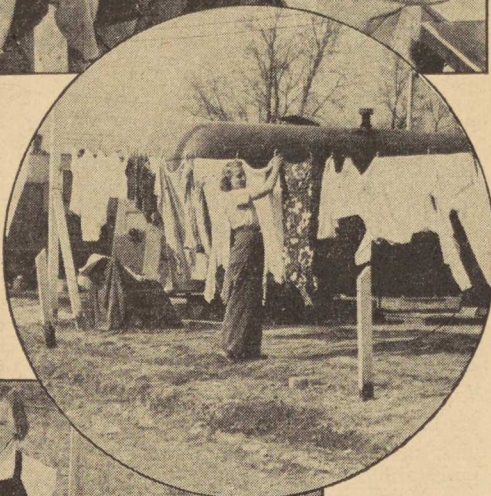
But wartimes have changed more than the appearance of an aircraft factory. The countryside about Orem's church, once serving farm families and a few suburbanites who lived among fields and orchards, has become the center of a defense workers' city of some 6,500 inhabitants. A trailer community, complete with special units for bathing and laundering, borders the churchyard on one side, and on another are seriated acres of prefabricated houses (setting-up time—forty-six hours.)

At nine and eleven o'clock Sunday mornings, and again at eight in the evening, the Orem's church bell calls busy worshipers, and Rev. Henry Muller, who once did aerial photography for a living, preaches to the throngs who come from near-by "Aero Acres" and "Victory Villa."

Mr. Muller deals with the loneliness of uprooted people, the discouragements of misfits who have discovered that just anybody cannot hold a job in a defense industry, and the "duration psychology" which often keeps the newcomer from "belonging," even when old residents are



(ABOVE) The daily vacation Bible School meets in a papered shack in Aero Acres. But that doesn't keep "My Book for Spring" from being just as interesting and just as much fun for this group of nursery children as though the class had a well-plastered, carpeted room in a modern educational plant. Pictures on the walls, a story they enjoy, and a teacher who knows how to tell it, are the best equipment



(ABOVE) Wash day in a trailer camp next to Orem's church



(ABOVE) These Maryland classmates lack room in their own church for educational facilities, but they have a model of a church that they think is most attractive, steeple and all. Interestingly enough, the foundation this miniature church rests on is a leather-bound Bible

(RIGHT) On the lawn of the community house, the primary class lines up for an outdoor picture. And as soon as the children are able to forget the strange surroundings and the man with camera, a motion song is next on the program. Classes for these boys and girls are held in the living rooms of small homes, in garages with benches improvised from orange crates and blackboards of paper pinned on a board. But church school attracts crowds just the same, as pictures on these pages bear witness



1st Congl Ch Elder apr-26/42

The War Comes to Our Door

In response to the request of the Western Defense Command for the use of Pilgrim Hall as a Civil Control Station for evacuation of Japanese and Japanese Americans, the Board of Trustees unanimously granted its use by the government. The Church Council, at a special meeting last Monday, gave unanimous consent to a program later approved and sponsored by the Berkeley Fellowship of Churches, offering evacuees courtesy and hospitality—day nursery service for children, rooms in which to rest and wait, while others complete their business with the officials, refreshments, etc. We are doing this as a service to our country and as a gesture of friendship to loyal Japanese Americans, proud that we have been given this opportunity to serve in the spirit of Him who said: "*One is your Master . . . and all ye are brethren.*"

the cloister is also

EVENING SERVICE

7:30 p. m.

In the Church

HITLER — TODAY'S NAPOLEON

Speaker: Dr. Raoul Auernheimer, author and playwright of Vienna, founder of Austria's PEN Club, for five months prisoner in Dachau Concentration Camp.

Both morning and evening services broadcast over Station KRE.

Copies of Dr. Loper's sermons, of SOCIAL ACTION, of various devotional pamphlets, are available at the Literature Table.

TODAY WITH OUR YOUNG PEOPLE

Winthrop League, high school age group, joint meeting with Plv-