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Japanese Language Schools in California in 1941

by Galen M. Fisher March 4,1944

No comprehensive and impartial study of the Japanese Language Schools in California appears to have been made. Early in 1941 several leaders in social agencies in San Francisco went so far as to formulate a plan for such a study, but being unable to secure the requisite funds, they dropped it. If they had been able to proceed, then ~~the~~ some of the unconfirmed generalizations made since then about the schools would not have been so widely accepted. In connection with the preliminary discussions looking toward the proposed study, a little incomplete data was gathered, and portions of this will now be set down.

1. Number of Schools and Pupils in Calif. 240 schools and 15,000 enrolled
   In Northern Calif. 99 Schools
   In Southern Calif. 115 "
   In Central Calif. 26 "

A large number of the schools meet only on Saturdays. It is well-known that many, if not most, of the children, disliked attending, especially as they all attended the ordinary public schools full-time, and saw little use in learning to speak a foreign language. The result was that the actual attendance record fell far below the enrolment, and that very few of the pupils learned to read and write well.

2. Auspices. In Southern California, the approximate figures were: Christian 20, Buddhist 27, and General 68.

3. Teachers. In So. California, 30 % were American citizens, and 70 % non-citizens, but were permanent residents, and the majority, graduates of American colleges.

4. Readers Used.

Data are available only for Northern California. Of the 99 schools, 82, ~~xx~~ used the readers approved by the California State Dept. of Instruction, and most of the remaining 17 had indicated their intention to do so. The readers so approved contained considerable sections of the readers used in Japan, but 28 chapters in them had been omitted entirely as being ~~[illegible]~~ unsuited to develop Americanism.

5. Merits and Drawbacks of the Schools.

Prof. Reginald Bell of Stanford University, in his volume, "Public School Education of Second eneration Japanese"

Prof. E.K. Strong of Stanford University, in his volume "The Second Generation Japanese Problem" concludes that (1) Nisei are distinctly superior to whites in their marks in junior and senior high schools; (2) attendance upon Japanese language schools has no effect on nisei standing in the public schools; (3) the language schools bond the first and second generations together and account in part for the low delinquency rate of nisei; (4) these schools fill the place of Scout troops and similar groups, which are not freely open to nisei; (5) these schools enhance t the chance of nisei to get a job, since knowledge of both English and Japanese is a business asset.

Among the drawbacks are: (1) the probability that ~~s~~some of the teachers, especially the aliens and Buddhists, have inculculated Nipponism more than they have Americanism ; testimony of numbers of the pupils in the schools under Christian and non-religious auspices shows no such tendency; (2) the short time spent in these schools each week in comparison with the many hours spent in the public schools

and, in addition, the aversion of many nisei to being forced to attend the second school when his white schoolmates are playing tends to give the pub;ic schools a marked advantage in shaping nisei attitudes.

A second drawback is that the free time for play, music and parttime work to earn money is much reduced by having to attend the language school.

6. Alleged Financial Subsidy by Japan Government.

It has been frequently charged that the language schools have been subsidized by the Japanese Government, and have been practically controlled by the resident Japanese Consuls. I have not found any authentic data on this question, beyond the statements of a few directors of the schools that they were entirely dependent on the fees paid by parents. With few exceptions, the teachers give only a fraction of their time to the schools, and the ezpense of maintenance is therefore light. It is true, however, that some of the Consuls have exercised considerable control over the community organizations known as "Japanese Associations", and it would not be surprising if they had also attempted to do the same with reference to some of the language schools. As far as the Christian schools go, it is practically certain that any such attempts would be repelled, and some, at least, of the non-religious schools could be counted on to take the same attitude.

* * * * * *

These confessedly fragmentary statements about the language schools will be submitted to a few trustworthy Japanese-Americans for their criticisms and supplementation before they are released for any public use. It is certainly a great pity that the proposed study of the schools could not have been made before the evacuation, so as to put an end to the bold but unsupported assertions regarding them which have passed for fact.

* * * * Incidentally, it is interesting to note that Prof. Strong, writing in 1934 says (p. 207 of The Second Generation Japanese Problem) : "Only 665 out of 5,100 second-generation Japanese have received a part or all of their education in Japan. The evidence is fairly clear that the tendency to send young children to Japan for their education is waning." 13%

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Sent the more extensive Original to W P Haughton 639 So Spring St. L.A. 3/25/44
Copies of these 5 pages to Rev. Stephen C. Doherty 3/28/44

Some Data about Dr. John Lechner

March 1944

The following data have been gathered by a competent and impartial social scientist, who for the present, must remain anonymous. Information secured from other sources confirms the unfavorable implications of these data as regards Dr. Lechner's character. The social scientist mentioned has no connection with the Committee on American Principles and Fair Play, nor with any other similar agency.

Galen M. Fisher

"Dr. Lechner was the founder, executive and financial director, proprietor and chief voice of an organization known as the Americanism Educational League, which was founded in 1926, and was operated in recent years from two rooms of a second-class Los Angeles hotel. Through its long history, the League campaigned against Communism, Nazism, and the dangers of aliens in the United States,(1) and in favor of the American flag, the Bill of Rights, the Constitution, and Americanism.(2) In 1940 and early 1941, Dr. Lechner made many speeches attacking Japan and her policies, though on at least one occasion he commended loyal citizens of Japanese ancestry. Indeed, the Americanism Educational League was the co-sponsor with the Japanese American Citizens League of an "I am an American" rally in the summer or fall of 1941, in which Dr. Lechner was one of the two principal speakers. (3)

"In 1940, the program of a testimonial dinner honoring Dr. Lechner noted that "during the period of nearly 15 years, he has addressed more than three million people in 10,000 civic groups, in a fearless expose of un-American doctrines and organizations, and has always coupled the expose with an inspirational appeal for loyalty to American traditions and American institutions. He has conducted more than 700 major radio broadcasts, for which he has ~~received~~ never received one cent. . ." Dr. Lechner was an ordained Baptist minister, and held a Doctor of Laws degree, dated January 3,1941, from the Metropolitan University of Los Angeles, an institution listed in no educational directory after 1935. (This last fact needs further verification.)

"Dr. Lechner's Americanism Educational League carried on its stationery the name of Jack B. Tenney, a California State Senator, as Chairman (4), and included among its Board of Directors a motion picture actor, several realtors, a radio official, a State federation of Labor officer, an author, a rabbi, a publisher, a college president, and a Federal judge. It received its finances principally through individual solicitation.

"If it appears that Dr. Lechner had a considerable group of people who supported his work, the data are less revealing with respect to the Sino-Korean People's League, and the Korean National Front Federation, the organizations for which Mr. Kilsoo K. Haan spoke. At no point in the collection of data for this work, did anyone except Kilsoo K. Haan appear

Foot Notes

(1) Cf. John Lechner: REDS! a reprint of six radio lectures given on behalf of the American Legion, Jan. Feb. 1931. CAN WE PREVENT a CATASTROPHE IN AMERICA? 1937; NAZISM ON THE PACIFIC COAST, Nov. 1937. OUR ALIEN PROBLEM, Oct. 21,1935. (2) Cf. Lechner, THE CONSTITUTION AND AMERICAN LIBERTY, Sept. 1935. (3) Cf. Letter of Fred Tayama, May 15,1943. (4) Tenney was Chairman of the California "Little Dies" Committee, in 1942.

as a representative of these organizations, and so far as the data reveal, no other person has ever been mentioned in connection with them or has ever acknowledged membership in them. Leaders of other Korean organizations in the United States, with authenticated membership rolls, were quick to deny the representativeness of Mr. Haan's organizations, and to declare his activities a hoax. It is possible that a part of this castigation was simply an offshoot of complicated Korean politics. Even if this were so, Mr. Haan clearly represented a slim minority of Korean patriots, though he has claimed "1500 Agents in the Pacific Counties". (SEATTLE POST-INTELLIGENCER, Feb. 19,1942)

"The secretary of the official Korean Commission stationed in Washington declared that Mr. Haan represented no one but himself, denying that any Chinese belong to the Sino-Korean People's League, and affirming that no more than fifty Koreans were ever members. This opinion is also shared by the leaders of the United Korean Committee of Los Angeles, one of the largest and apparently one of the most representative of the national organizations. (Derived from telephone conversation with Dr. de Young, Secretary of Korean Commission.)

"Dr. Lechner and Mr. Haan came to a meeting of minds with respect to the necessity for the forced Japanese evacuation. On Dr. Lechner's part, this stand represented a somewhat startling reversal from his first post-war position. As late as January 21,1942, he pleaded that "practical steps to eliminate potential danger must replace hysterical emotionalism in solving any Japanese problem in California." The Los Angeles DAILY NEWS of January 21,1942 reports as follows:

> Dr. Lechner . . . declared mass evacuation of all Japanese, both aliens and citizens, to some point in the interior would only cause hardship to the Japanese and to other residents of the state. Americans, he said, should insist that delegated authorities take necessary precautions to prevent sabotage. The Government can meet the danger without resorting to evacuation, Dr. Lechner said.

"What pssessed Dr. Lechner to switch sides and, three weeks later, to urge complete evacuation is purely a matter of speculation. It may be guessed, however, that he did not relish being opposed to American Legion groups, from whom he received his principal support. In any case, by February 10,1942, Dr. Lechner was speaking for the complete removal of Japanese aliens and citizens. In subsequent addresses, he rarely failed to urge the evacuation. His speaking schedule for these weeks suggests the extent of this activities. He urged evacuation on February 10 before a High School Parent-Teachers group and the Inglewood City Council; on February 11, before the Palm Springs Rotary Club, where he urged "cooperation of well-known citizens in Pam Springs to contact friends in the East and particularly in Washington, for immediate disposition of Japanese problem"; on February 12, before Beverly Hills Lodge of the B'nai B'rith, where "he pointed out fallacy of argument that if restrictions are placed upon Japanese minority, and civil liberties curtailed, other minorities would face difficulties in the future"; on February 13, before the Down Towners, a civic organization of Los Angeles, and later the same day, before representatives of service clubs and civic groups of Glendale; Feb. 18, Highland Park B'nai B'rith; Feb. 19, Alhambra Chamber of Commerce and Santa Monica Lions Club; Feb. 21, the Southern California Businessmen's Conference; Feb. 22, Palm Springs Community Church; Feb. 23, Women's City Club; Feb. 24, American War Mothers; Feb. 27, Univ. of Pennsylvania Alumni group. (Cf. 1st Quarterly Report, 1942, Americanism Educational League, undated)

"Dr. Lechner noted on several occasions the effectiveness of his Korean colleague, Kilsoo Haan. In his report, he wrote of one meeting: "During the course of his address, Haan fearlessly exposed the bungling methods of the United States in handling this grave problem. (Japanese on the Pacific Coast)" On the other hand, a staff member of Congressman Tolan's Committeeattended one of Haan's meetings, and then reported to the Staff Director of the Tola Committee, Dr. Lamb:

"He spoke of his "agents" who furnish him with information concerning the activities of the Japanese in the Coast states. . . He did a magnificent job of stirring up hysteria, uncertainty, fear, and distrust of all government agencies. He played on all the rumors and loose-talk that have been going the rounds . . He appealed to the fears and prejudices of the audience in order to break down confidence in the Army, the FBI, the Department of Justice (he mentioned Biddle by name) and all other government agencies." "Not once during his diatribe did he give any indication that any of his recommendations were already in force or that plans were being made to put ~~them~~ any of them in force. . . If Haan was a Japanese agent he couldn't be doing a more effective job of stirring up dissension."

"Dr. Lechner estimated that 50,000 telegrams urging evacuation went to Washington officials as the result of his and Mr. Haan's efforts. (Interview with John Lechner, July 1943). This opinion is, of course, highly inflated.over-A later chapter will show that far fewer than 50,000 communications were received in Washington with respect to the Japanese from all sources. More importantly with respect to Dr. Lechner's claim is the fact that Mr, Haan began his series of speeches exactly five days after the Fourth Army Command recommended that mass evacuation be carried out.

"Thus to disprove Dr. Lechner's claim that his colleague was a prime mover in the Japanese evacuation is not to mitigate the far-reaching effect of Haan or of Dr. Lechner himself. The two men were second to none in their dramatic and demagogic appeals for action against both American citizens of Japanese ancestry and Japanese residents of America. They planted and circulated the Pearl Harbor myths of sabotage and fifth column activity. They provided support and propaganda for a drive against the citizenship of American citizens of Oriental ancestry. They excited passions at a time when the need for rationality was paramount. They directed ill-founded suspicion against both the sincerity and competence of duly constituted Federal officials. They were accepted as voices of authority and as the pruveyors of reliable information; Mr. Haan's prestige being based on completely unfounded claims of acuity in political prognostication and on two, apparently non-existent,organizations; Dr. Lechner's on years of professional patriotism and in the face of a completely inexplicable reversal of opinion by him with respect to evacuation. This is, perhaps, the final commentary on the irrational basis of public opinion of the Pacific Coast in the crisis days following Pearl Harbor."

Extracts from Letter of Fred M. Tayama, leader of Los Angeles Chapter of Japanese American Citizens League, to Mike Masaoka, National Executive of the League.

May 15,1943

Dear Mike:

Dr. Lechner called me over the phone one day in the early part of 1941 and wanted to talk over something about the Nisei problems with Togo Tanaka and me. Togo and I had luncheon with him in the dining room of Stillwell Hotel, where he had his office. That is how I got to know Lechner.

At that time, Lechner told us that the Niseis were very much misunderstood by the American people, and that the Japanese American Citizens League was not presenting the problem in the most effective manner. He told us that we should put up a big Americanism Program, backed up by some influential Caucasian people. He said in a roundabout way that his organization, the Americanism Committee of the American Legion, of which he was the Director, could do it for us. At that time, Togo and I thought it was a good thing, and when I got back, I called up Robert (Bob) Snyder, who was then L.A County Commander of the American Legion, and asked about Lechner. Mr. Snyder told me that Lechner's organization wasn't a part of the American Legion; that although he was a legionnaire, he works for a group of independent business people. . . He asked me if Lechner asked for money, and when I said that he hadn't, he told me not to pay him anything, but to string along with him.

After that, Lechner's secretary called me every day, sometimes twice a day, and said that Lechner wanted to see me. I avoided him until I had a chance to talk with Snyder. Shortly afterwards I met Mr. Snyder and Tom Rice, another Legionnaire and a past County Commander, and their advice was to go along with him as long as he didn't charge us money.

Finally, under the joint sponsorship of the L.A League (J.A.C.) Chapter and Lechner's Americanism League we put on an "I Am An American" program at the Hollywood American Legion Hall, just one week before the "I Am An American Day" program, which is held annually at the Hollywood Bowl. Lechner got Reginald Denny, a movie actor, to act as Master of Ceremonies, and it was attended by close to 700 people, Americans and Japanese, mostly Japanese. . . .

I especially remember that Lechner wanted me to put on the program all the influential big Japanese business men of the community. He wanted the thing written up big in all the Japanese papers - and he was going to get big publicity in all the American papers. The Japanese papers . . gave us headline news. But the American papers failed to (give) us much,- the part Lechner said he was sure to get.

After the program, Lechner came out ith his real aim. He wanted me to accompany him to all the influential Japanese business men and get contributions toward his organization. I refused, and when he asked for the names pf the Japanese, I gave him a few. He said that he would personally contact them. Whether he did or not, I do not know. He was quite angry, because he said that he had spent time and money in putting over the program, but I reminded him that our agreement called for no money, and that the League never had any money.

Bob Snyder, Tom Rice and others, who I believe are sincere,

told me that Lechner is working for a group of Jewish business men and movie people, doing propaganda work. They also said that he is not thought of highly among the Legionnaires, for that reason. Lechner was at one time a ~~mx~~ missionary, I was told. He is always boasting, talks big, and has a sneaky way. A pretty good public speaker - sounds good, and makes an excellent impression when you talk to him for the first time, but you can tell soon that he's cheap - a person not to be trusted.

(Signed) Fred M. Tayama

February 29,1944

Commander William P. Haughton
American Legion, Dept. of California
Veterans Building, San Francisco

Dear Commander Haughton:

I am writing to express the great satisfaction given me by your forthright Column in the California Legionnaire of February 15,1944, in reference to the "numerous persons of Japanese ancestry now serving with the armed forces of our country".

The convictions that you so forcefully voice as to "every person good enough to fight for us is entitled to our respect and equal protection under the constitution" coincide exactly with those held by this Committee on American Principles and Fair Play, and by the host of truly patriotic Americans whom the Committee represents. I most earnestly trust that your clear-cut position respecting our fellow-citizens of Japanese extraction will be fully adopted by all the Legion leaders in California, and through their influence, become dominant among the rank and file of the membership.

Sincerely yours

Galen M. Fisher

UNSNARLING THE NISEI TANGLE
by Galen M. Fisher

Originally appearing in the CHRISTIAN CENTURY, November 8, 1944.

The problem before the nation is how to straighten out three skeins: politically, how to restore the constitutional rights of the Japanese-American evacuees who were expelled from their homes on the Pacific coast; socially, how to reincorporate 110,000 uprooted people into the body politic; and morally, how to make all possible amends for grievous injuries done to innocent people.

There are still many spots of focal infection, but as a whole the attitude of the west coast public has gradually changed for the better. Foremost among the reasons for this is the heroic record of the 12,000 nisei in our armed forces. The 100th battalion, in Italy, has been hailed by the war department as "the most decorated unit in the entire army." But the valiant service rendered by the nisei on the Pacific fronts has been overlooked. Note this tribute sent me by an important U.S. military officer in the south Pacific:

"On our Pacific fronts the thousand nisei in the intelligence, radio and other units are uniquely valuable. I say deliberately that they can contribute more per man than any other racial group to our victory over Japan. They have proved their loyalty by risking or giving their lives. They are playing a part in winning the war far beyond that being played by those non-combatants, safe at home, who have glibly assailed the loyalty and Americanism of all nisei and would deny them the rights we are all fighting to preserve."

The 32,000 evacuees already resettled in the middle west and east have as a group, made a very favorable impression. Moreover, there has been an awakening to the fact, as President Robert G. Sproul of the University of California has said, that "whenever and wherever the constitutional guarantees are violated in the treatment of a minority, no matter how unpopular or helpless, the whole fabric of American government is weakened."

Evidence of a saner public sentiment is at hand from that anti-Japanese hotbed, southern California. The Japanese Exclusion Association's initiative petition to prevent any person of Japanese ancestry from owning or leasing property in California fell short of the requisite number by 100,000 signatures. In one city where the Native Sons were canvassing for signatures to this petition, nine ministers quashed it by issuing a protest in the local newspaper.

The Spirit of Fair Play

At Pasadena, during September, a tempest swirled around a nisei girl whom the army had allowed to return to study at the junior college. Exclusionists demanded that the board of education should expel her. The board refused. The protestants fumed and won newspaper headlines. Of the 103 letters received by the board on the issue, 97 upheld its decision. The student editor of the college paper, himself a discharged veteran, declared that 90 per cent of the student body also backed the board. The fight came to a climax on September 29. The Pasadena chapter of the Committee on

American Principles and Fair Play held a public meeting, when Dillon S. Myer, head of the WRA, spoke, being introduced by Dr. Robert A. Millikan. Among those present was the temperamental spokesman of the exclusionists, George Kelley, and he was so impressed by the attitude and arguments of Dr. Millikan, Mr. Myer, and the chairman, Mrs. Maynard Thayer, that he publicly recanted and applied for membership in the Fair Play Committee.

Certain compensations have accrued from the evacuation. Prominent among them has been the thrilling chance that has come to many resettled nisei to do work for which they were trained, instead of being compelled, as so often on the west coast, to accept menial jobs or starve. Another compensation has been the wide dispersion of the resettlers, which has prevented re-creation of the little Tokyos that hindered Americanization. The fact that probably half of the nisei will elect to remain permanently east of the Sierras will go far to relieve the tension on the Pacific coast.

Still another compensation may spring from the successful experiment in unified Protestant religious work initiated in the relocation centers. But will the Caucasian churches of the country be Christian enough to welcome as full-fledged members the English-speaking nisei, or will the color line necessitate separate nisei churches? Again, will the home mission boards support the almost unanimous desire of the dwindling older Japanese Christians for united community churches after the war? It is a helpful omen that two Caucasian churches have appointed nisei associate ministers. Some of the nisei will not merge into the established Caucasian churches. For them, provision could be made in united Japanese churches of a duplex, two-generation character, with one of the ministers a nisei, or, possibly, a Caucasian.

Ill-Founded Popular Distrust

Popular distrust of the nisei often arises from doubt that they can become thoroughgoing Americans. Let me adduce evidence to dispel this doubt. In early 1943 the department of justice engaged Dr. Ernest B. Price to elicit information from evacuees who had recently been in Japan. The choice of an investigator was a happy one, for Dr. Price had spent sixteen years in the American diplomatic service in China, had been president of China Airways, Inc., and then had been director of International House at the University of Chicago. He could hardly be suspected of a pro-Japan bias. He says:

> My assignment from the department was to go to three relocation centers and interview all the evacuees who had visited Japan since 1931, in order to extract information of value to our government in the war against Japan. Out of a population of some 23,000 in those centers, less than 700, or only about 3 per cent, had been to Japan during that decade. They included both non-citizens and citizens, the latter predominating and being mostly youths who had attended school in Japan. The interviewing was by invitation, and nearly all of them responded. Rather to my surprise, all but about 5 per cent proved to be ready to give me all possible information that would enable us to defeat Japan. The 5 per cent included both aliens and citizens. When one recalls the resentment felt by not a few of them over the evacuation and adds to that the great danger of reprisal to which they exposed themselves, their action showed where their loyalty lay.

I had no difficulty in determining when the witnesses were telling the truth or lying, for I had voluminous official data supplied me in advance, and I also cross-checked the testimony given by two or more witnesses who had visited the same areas. Even those witnesses who said they expected to return to Japan after the war often showed considerable aversion to the militarists of Japan. The result of the interviews was the accumulation of a large volume of fresh data of great value to our government.

What more grueling test of loyalty could be devised than that through which the nisei in the armed forces have cheerfully gone? Each of those 12,000 is being backed by at least four of his close relatives and friends. Witness the public occasions in Hawaii when thousands of residents of Japanese ancestry assemble to witness the presentation of posthumous honors to parents and wives of nisei killed in battle. It was with such scenes in mind that J. Belknap, a Honolulu columnist, wrote scorching comment regarding a memorial of the Nevada American Legion that urged the next national convention to adopt a resolution to deport all alien Japanese:

> It would be interesting to hear the patriotic gentlemen from Nevada attempting to explain to the Big Island (Hawaii) alien Japanese mother of two American-born sons who lie dead in Italy, just why she was being deported from the land that her sons died defending.

As to the threadbare charge of nisei unassimilability, it would be safe to accept the very favorable verdict of their school and college teachers. Considering that nearly all the parents came from peasant homes, it is amazing that most of the children speak and act like other American youngsters, only perhaps with better decorum. Dr. Arthur L. Dean, a scientist, formerly president of the University of Hawaii, recently sent me these trenchant observations:

> I have had a number of university students of Japanese extraction in my household. As far as I have been able to observe, they are moved to laughter and sorrow by the same causes and their faces express the same emotions as young people of Puritan descent. I find that I must like and dislike, trust and distrust, seek and avoid people because of what they themselves are, not because of their racial extraction or the color of their skins. It is time that we older Americans woke up to the fact that if the descendants of an immigrant group are not "assimilated," we have to look to ourselves for the causes.

Intermarriage of immigrant stocks with older stocks is doubtless an aid to Americanization, but not indispensable. In the case of the Japanese and Chinese among us it has been rare, partly because in nine western and southern states marriage with Caucasians is against the law. An amusing case of ignorance of the law recently came to light. At the Omaha convention of the American Legion a resolution was adopted favoring deportation of all persons of Japanese ancestry. A high official of the legion, a lawyer from California, said he supported the resolution because he had long lived in a

county where there were several thousand Japanese, and none of them had intermarried; therefore, they were unassimilable!

Signs of a Change

Like a bolt from the blue, on October 7 the attorney generals of California, Oregon and Washington petitioned the United States Supreme Court to remove all restrictions from persons of Japanese ancestry "as soon as the military authorities determine and the national security permits." This is a significant index of changing public sentiment, for it may be doubted if, a year ago, these officials would have dared do this. Even if the Supreme Court should grant the petition it would not automatically allow return of evacuees, since the petition leaves return to be determined by the military authorities. It might, however, force the WRA to release into unrestricted areas all evacuees in the centers.

Certain farmers and others who have profited from the evacuation beat the air and demand permanent exclusion from the coast, but a growing number of sober citizens take return for granted. The change in the wind is showing in the press. The San Francisco Chronicle has heretofore handled the evacuation with gloves, but on September 25 it editorialized: "Any (American-born) persons of Japanese origin who would be released from Arizona camps for resettlement are citizens of the United States. We do not know what right any state has to say where citizens of the United States shall or shall not live. . . . These citizens have been held by order of the army, which had authority to do so only by virtue of a war emergency. . . . It is for the army to say if the emergency is over as far as these individuals are concerned, and no state has any color of right to meddle."

Since the military authorities have declared that all danger of invasion has passed, the chief barrier to lifting the bars has been removed. Already the Western Defense Command has permitted numbers of evacuees to return and there have been no bad incidents. It is to be hoped, therefore, that all exclusion orders may soon be lifted, for if revocation is postponed until after the war, it will almost surely become a west coast political football.

New Problems

Nevertheless, it must be realized that the possible imminence of the return of a considerable number of evacuees raises several tough questions. Will not the returnees suffer bodily harm? G.I.'s, at least, seem to have no difficulty in differentiating between nisei buddies and treacherous "Jap" enemies. A Chinese-American army captain wrote the Sacramento Bee from Hawaii: "It is not the returning soldier who will wish to torment and hound the loyal American Japanese. We'll do our fighting on the battlefields against our country's enemies, and not on the streets at home against our country's friends."

But will not race-baiters foment such a severe boycott that life will be intolerable? No, not if the army itself, and both state and federal authorities, together with leading citizens, demand order, fair play and cooperation with the government. In order to generate a public opinion that will strongly support this policy and also to secure offers of jobs for

returnees, groups of churchmen and other upholders of the Constitution are now bestirring themselves.

But what about aggravating the housing congestion? It is certainly to be hoped that the army will for some time allow only persons who have assured living quarters and jobs to return. Not a few Caucasian friends will count it a privilege to offer temporary lodgings, and many of the farmer-evacuees own homes to which they can return. Then how about thrusting a relief load on the coast states for the many aged evacuees and young children whom the evacuation has deprived of their property and accustomed communal aid? The bulk of this burden certainly should be borne by the federal government which ordered the evacuation.

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What safeguards should be taken after the war against attempts by Japan to induce citizens of Japanese descent to betray America? It will certainly be in order for our government to make it perfectly clear to the Japanese government that tampering with the loyalty of Americans of Japanese ancestry will not be tolerated. Even if it should be covertly attempted, the odds are all with us. Notwithstanding the high-powered propaganda conducted by Japan for years past, there was no known sabotage committed against the United States by a Japanese-American resident on Hawaii or the mainland, and 9,500 nisei in Hawaii volunteered for army service the moment the lists were opened. With defeat, whatever lure prewar Japan may have exercised will disappear.

We may therefore conclude that the next decisive move must be made by the army. It can either continue the present policy of allowing only a few evacuees to keep trickling back to the coast; or it can lift the ban by a public proclamation, and with reasonable limitations allow all evacuees already released from the centers, and others whose records are clear, to return.

To numbers of eminent Californians, the advantages of a clear-cut proclamation appear to be overwhelming. In wartime, whatever the war department decrees as to national security is accepted as law. A declaration by it that national security no longer required exclusion and that all citizens are expected to support the army's decision, would silence opposition. Without such a proclamation, there is danger that sporadic disorder and violence might occur. The problem, even though serious, is not insoluble. The blot on our national escutcheon can be all but erased, provided that the authorities concerned and we, the people, have firmness to do the right as God gives us to see the right.

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2234 Telegraph Avenue
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UNSNARLING THE NISEI TANGLE
by Galen M. Fisher

Originally appearing in the CHRISTIAN CENTURY, November 8, 1944.

The problem before the nation is how to straighten out three skeins: Politically, how to restore the constitutional rights of the Japanese-American evacuees who were expelled from their homes on the Pacific coast; socially, how to reincorporate 110,000 uprooted people into the body politic; and morally, how to make all possible amends for grievous injuries done to innocent people.

There are still many spots of focal infection, but as a whole the attitude of the west coast public has gradually changed for the better. Foremost among the reasons for this is the heroic record of the 12,000 nisei in our armed forces. The 100th battalion, in Italy, has been hailed by the war department as "the most decorated unit in the entire army." But the valiant service rendered by the nisei on the Pacific fronts has been overlooked. Note this tribute sent me by an important U.S. military officer in the south Pacific:

"On our Pacific fronts the thousand nisei in the intelligence, radio and other units are uniquely valuable. I say deliberately that they can contribute more per man than any other racial group to our victory over Japan. They have proved their loyalty by risking or giving their lives. They are playing a part in winning the war far beyond that being played by those non-combatants, safe at home, who have glibly assailed the loyalty and Americanism of all nisei and would deny them the rights we are all fighting to preserve."

The 32,000 evacuees already resettled in the middle west and east have as a group, made a very favorable impression. Moreover, there has been an awakening to the fact, as President Robert G. Sproul of the University of California has said, that "whenever and wherever the constitutional guarantees are violated in the treatment of a minority, no matter how unpopular or helpless, the whole fabric of American government is weakened."

Evidence of a saner public sentiment is at hand from that anti-Japanese hotbed, southern California. The Japanese Exclusion Association's initiative petition to prevent any person of Japanese ancestry from owning or leasing property in California fell short of the requisite number by 100,000 signatures. In one city where the Native Sons were canvassing for signatures to this petition, nine ministers quashed it by issuing a protest in the local newspaper.

The Spirit of Fair Play

At Pasadena, during September, a tempest swirled around a nisei girl whom the army had allowed to return to study at the junior college. Exclusionists demanded that the board of education should expel her. The board refused. The protestants fumed and won newspaper headlines. Of the 103 letters received by the board on the issue, 97 upheld its decision. The student editor of the college paper, himself a discharged veteran, declared that 90 per cent of the student body also backed the board. The fight came to a climax on September 29. The Pasadena chapter of the Committee on American Principles and Fair Play held a public meeting, when Dillon S. Myer, head of the WRA, spoke, being introduced by Dr. Robert A. Millikan. Among those present was the temperamental spokesman of the exclusionists, George Kelley, and he was so impressed by the attitude and arguments of Dr. Millikan, Mr. Myer, and the chairman, Mrs. Maynard Thayer, that he publicly recanted and applied for membership in the Fair Play Committee.

Certain compensations have accrued from the evacuation. Prominent among them has been the thrilling chance that has come to many resettled

nisei to do work for which they were trained, instead of being compelled, as so often on the west coast, to accept menial jobs or starve. Another compensation has been the wide dispersion of the resettlers, which has prevented recreation of the little Tokyos that hindered Americanization. The fact that probably half of the nisei will elect to remain permanently east of the Sierras will go far to relieve the tension on the Pacific coast.

Still another compensation may spring from the successful experiment in unified Protestant religious work initiated in the relocation centers. But will the Caucasian churches of the country be Christian enough to welcome as full-fledged members the English-speaking nisei, or will the color line necessitate separate nisei churches? Again, will the home mission boards support the almost unanimous desire of the dwindling older Japanese Christians for united community churches after the war? It is a helpful omen that two Caucasian churches have appointed nisei associate ministers. Some of the nisei will not merge into the established Caucasian churches. For them, provision could be made in united Japanese churches of a duplex, two-generation character, with one of the ministers a nisei, or, possibly, a Caucasian.

Ill-Founded Popular Distrust

Popular distrust of the nisei often arises from doubt that they can become thoroughgoing Americans. Let me adduce evidence to dispel this doubt. In early 1943 the department of justice engaged Dr. Ernest B. Price to elicit information from evacuees who had recently been in Japan. The choice of an investigator was a happy one, for Dr. Price had spent sixteen years in the American diplomatic service in China, had been president of China Airways, Inc., and then had been director of International House at the University of Chicago. He could hardly be suspected of a pro-Japan bias. He says:

> My assignment from the department was to go to three relocation centers and interview all the evacuees who had visited Japan since 1931, in order to extract information of value to our government in the war against Japan. Out of a population of some 23,000 in those centers, less than 700, or only about 3 per cent, had been to Japan during that decade. They included both non-citizens and citizens, the latter predominating and being mostly youths who had attended school in Japan. The interviewing was by invitation, and nearly all of them responded. Rather to my surprise, all but about 5 per cent proved to be ready to give me all possible information that would enable us to defeat Japan. The 5 per cent included both aliens and citizens. When one recalls the resentment felt by not a few of them over the evacuation and adds to that the great danger of reprisal to which they exposed themselves, their action showed where their loyalty lay.
>
> I had no difficulty in determining when the witnesses were telling the truth or lying, for I had voluminous official data supplied me in advance, and I also cross-checked the testimony given by two or more witnesses who had visited the same areas. Even those witnesses who said they expected to return to Japan after the war often showed considerable aversion to the militarists of Japan. The result of the interviews was the accumulation of a large volume of fresh data of great value to our government.

What more grueling test of loyalty could be devised than that through which the nisei in the armed forces have cheerfully gone? Each of those 12,000 is being backed by at least four of his close relatives and friends. Witness the public occasions in Hawaii when thousands of residents of Japanese ancestry assemble to witness the presentation of posthumous honors to parents and wives of nisei killed in battle. It was with such scenes in mind that J. Belknap, a Honolulu columnist, wrote scorching comment regarding a memorial of the Nevada American Legion that urged the next national convention to adopt a resolution to deport all alien Japanese:

It would be interesting to hear the patriotic gentlemen from Nevada attempting to explain to the Big Island (Hawaii) alien Japanese mother of two American-born sons who lie dead in Italy, just why she was being deported from the land that her sons died defending.

As to the threadbare charge of nisei unassimilability, it would be safe to accept the very favorable verdict of their school and college teachers. Considering that nearly all the parents came from peasant homes, it is amazing that most of the children speak and act like other American youngsters, only perhaps with better decorum. Dr. Arthur L. Dean, a scientist, formerly president of the University of Hawaii, recently sent me these trenchant observations:

> I have had a number of university students of Japanese extraction in my household. As far as I have been able to observe, they are moved to laughter and sorrow by the same causes and their faces express the same emotions as young people of Puritan descent. I find that I must like and dislike, trust and distrust, seek and avoid people because of what they themselves are, not because of their racial extraction or the color of their skins. It is time that we older Americans woke up to the fact that if the descendants of an immigrant group are not "assimilated," we have to look to ourselves for the causes.

Intermarriage of immigrant stocks with older stocks is doubtless an aid to Americanization, but not indispensable. In the case of the Japanese and Chinese among us it has been rare, partly because in nine western and southern states marriage with Caucasians is against the law. An amusing case of ignorance of the law recently came to light. At the Omaha convention of the American Legion a resolution was adopted favoring deportation of all persons of Japanese ancestry. A high official of the legion, a lawyer from California, said he supported the resolution because he had long lived in a country where there were several thousand Japanese, and none ofthem had intermarried; therefore, they were unassimilable!

SIGNS OF A CHANGE

Like a bolt from the blue, on October 7 the attorney generals of California, Oregon and Washington petitioned the United States Supreme Court to remove all restrictions from persons of Japanese ancestry "as soon as the military authorities determine and the national security permits." This is a significant index of changing public sentiment, for it may be doubted if, a year ago, these officials would have dared do this. Even if the Supreme Court should grant the petition it would not automatically allow return of evacuees, since the petition leaves return to be determined by the military authorities. It might, however, force the WRA to release into unrestricted areas all evacuees in the centers.

Certain farmers and others who have profited from the evacuation beat the air and demand permanent exclusion from the coast, but a growing number of sober citizens take return for granted. The change in the wind is showing in the press. The San Francisco Chronicle has heretofore handled the evacuation with gloves, but on September 25 it editorialized: "Any (American-born) persons of Japanese origin who would be released from Arizona camps for resettlement are citizens of the United States. We do not know what right any state has to say where citizens of the United States shall or shall not live. . These citizens have been held by order of the army, which had authority to do so only by virtue of a war emergency. . . It is for the army to say if the emergency is over as far as these individuals are concerned, and no state has any color of right to meddle."

Since the military authorities have declared that all danger of invasion has passed, the chief barrier to lifting the bars has been removed. Already

the Western Defense Command has permitted numbers of evacuees to return and there have been no bad incidents. It is to be hoped, therefore, that all exclusion orders may soon be lifted, for if revocation is postponed until after the war, it will almost surely become a west coast political football.

New Problems

Nevertheless, it must be realized that the possible imminence of the return of a considerable number of evacuees raises several tough questions. Will not the returnees suffer bodily harm? G.I.'s, at least, seem to have no difficulty in differentiating between nisei buddies and treacherous "Jap" enemies. A Chinese-American army captain wrote the Sacramento Bee from Hawaii: "It is not the returning soldier who will wish to torment and hound the loyal American Japanese. We'll do our fighting on the battlefields against our country's enemies, and not on the streets at home against our country's friends."

But will not race-baiters foment such a severe boycott that life will be intolerable? No, not if the army itself, and both state and federal authorities, together with leading citizens, demand order, fair play and cooperation with the government. In order to generate a public opinion that will strongly support this policy and also to secure offers of jobs for returnees, groups of churchmen and other upholders of the Constitution are now bestirring themselves.

But what about aggravating the housing congestion? It is certainly to be hoped that the army will for some time allow only persons who have assured living quarters and jobs to return. Not a few Caucasian friends will count it a privilege to offer temporary lodgings, and many of the farmer-evacuees own homes to which they can return. Then how about thrusting a relief load on the coast states for the many aged evacuees and young children whom the evacuation has deprived of their property and accustomed communal aid? The bulk of this burden certainly should be borne by the federal government which ordered the evacuation.

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INTRODUCING . . .

PACIFIC PATHFINDER

A MONTHLY MAGAZINE OF LIBERAL, DEMOCRATIC INTERPRETATION OF PACIFIC AFFAIRS AND WEST COAST RACE RELATIONS

YOUNG AMERICANS — ALL AMERICANS

FEATURING . . .

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- For An Institute of Pacific Affairs—Carey McWilliams
- Race Relations on the West Coast: As of Now —Erna P. Harris
- Ten Thousand Years A Story—Chikanoya
- Mr. Tojo of Japan —Taro Yashima
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JUNE, 1944 20 cents

PACIFIC PATHFINDER

LETTERS TO PACIFIC PATHFINDER

PACIFIC PATHFINDER: Mrs. Walsh* and I are very much intereseted in what you say in your letter and memorandum about the PACIFIC PATHFINDER. We welcome the appearance of new publications and the wider circulation of older ones dealing with the countries and peoples of the Pacific and of Asia. We consider it as a positive help to our own publication, and certainly not as competition or duplication. I hope you will count upon our co-operation.

RICHARD J. WALSH
Editor, "Asia and the Americas"
New York City, N. Y.

*Pearl Buck.

x x x

PACIFIC PATHFINDER: I received your letter outlining your plans for your new publication. They look interesting. Anything which contributes to a better understanding between peoples of this country and those abroad, and between various racial groups within this country, is all to the good, and I wish you all success.

ERNEST B. PRICE
Executive Director, San Francisco Bay Region Division, American Council, Institute of Pacific Relations.
San Francisco, Calif.

x x x

PACIFIC PATHFINDER: I am delighted to find you associated with so promising an enterprise as the PACIFIC PATHFINDER. This Council not only wishes you every success but also wishes to offer you whatever help we may be able to give you from time to time.

I have carefully looked over your statement of editorial policy and, speaking for myself, find nothing in it to which I could possibly take exception. There certainly is need for a publication of this character on the Pacific Coast. Unlike various other publications, the PATHFINDER will pursue a definite policy which, of course, will bring it into opposition with groups of people pursuing a different policy. I strongly hope, however, that in this inevitable atmosphere of controversy the editors will nevertheless be able to maintain a calm and factual style and not allow themselves to be tempted into angry outbursts or sensational charges which sooner or later would undermine the influence of such a periodical.

BRUNO LASKER
Publications Office, American Council, Institute of Pacific Relations.
New York City, N. Y.

PACIFIC PATHFINDER: You are doing a wonderful job here: California needs a publication such as you have outlined. I want you to know that so long as you are working in the interest of culture, you have my support and the support of my friends. I congratulate you.

CARLOS BULOSAN
Vice-President, American - Philippine Foundation, Inc.
Los Angeles, Calif.

x x x

PACIFIC PATHFINDER: Your program and plans seem very interesting to me and I wish you full success and assure you that I will be glad to support the magazine and co-operate in any way that seems practical. I think that there is great need of such a publication and our department and library will be glad to have it.

F. H. MICHAEL
Acting Chairman, Far Eastern Department, University of Washington.
Seattle, Washington.

x x x

PACIFIC PATHFINDER: I like what I have seen of the PACIFIC PATHFINDER and really believe that the center of planetary gravity is moving west.

ALLAN A. HUNTER
Mt. Hollywood Congregational Church.
Hollywood, Calif.

x x x

PACIFIC PATHFINDER: The American people need more factual knowledge and intelligent and sympathetic interpretation of the Orient if they are to make wise decisions about postwar policy in that part of the world. I am glad to know that the PACIFIC PATHFINDER has set as its aim the promotion of a just and peaceful settlement in the Pacific area and proposes to advocate measures which look toward this end. I wish the editors the good fortune they deserve in this venture in promoting international understanding and goodwill.

WILLIAM HENRY CHAMBERLIN
Author, "Japan Over Asia"
Cambridge, Massachusetts.

x x x

PACIFIC PATHFINDER: Many thanks for your kind letter. I am glad to know of the publication of the PACIFIC PATHFINDER. I trust that your work will be a great success.

CHEN SHOU-YI
Professor of Chinese Culture, Pomona College.
Claremont, Calif.

PACIFIC PATHFINDER: I am very pleased to learn that you are publishing a magazine devoted to liberal and democratic interpretation of Pacific affairs. A genuinely democratic approach to Asiatic problems is so rare today that its clear assertion will rouse interest among many who are anxious for the future of the world, and who can see no real hope in either British or Japanese imperialism, in Moscow's ambitions in the Far East, or the ambitions and aspirations of American oil men and navalists in Asia.

A democratic approach means one based firmly upon the Rights of Man, representative government and civil liberty, popular sovereignty, and the rule of reason and equity in human affairs everywhere in the world. I know of no higher or greater aim than that expressed so perfectly by Benjamin Franklin, more than a century and a half ago: "God grant that not only the Love of Liberty but a thorough Knowledge of the Rights of Man may pervade all the Nations of the Earth so that a Philosopher may set his foot anywhere and say: This is my Country."

HARRY PAXTON HOWARD
Author, "America's Role in Asia"
New York City, N. Y.

x x x

PACIFIC PATHFINDER: I am all for your project. I think your publication has to take a radical approach—that any Pacific new era must be initiated and mainly carried on by the Asiatics themselves, beginning with a peace that China must itself negotiate with Japan. The sand in my shoe in these recent months is that of the re-subjugation of the Oriental-Malaysian peoples into white empires. What we really need is a peaceful revolution among the Eastern peoples, they using their own resources for reconstruction. And in the face of this, if the British, Dutch, Australians, and yes, the U.S., try to recoup the "white man's burden," will the public at home support them? Now for every barrier Halsey and the navy remove, the way is only being cleared for the resurgence of empires and cartels. Chunking must take the lead!

SAM HOHRI
Former News Commentator, Japanese American Newspapers.
Manzanar, Calif.

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WHO'S WHO IN THIS ISSUE

TARO YASHIMA—is the Japanese anti-fascist exile now living in New York City. He wrote and illustrated the best-seller, "The New Sun," and has done drawings for "Fortune," "Pacific Citizen."

GALEN M. FISHER—was secretary for the International YMCA in Japan, 1897-1919, general director of research for Laymen's Foreign Missionary Inquiry in India, China and Japan, 1930-1931. He is a trustee of the American Council, Institute of Pacific Relations, and on the executive committee of the (San Francisco) Bay Region IPR.

CAREY McWILLIAMS — has been Chief of the California State Commission on Immigration and Housing, is a leading authority on minorities, author of several books including "Factories in the Field" and "Brothers Under the Skin." (Mr. McWilliam's article in this issue, printed with his permission, is taken from his new book to be out this fall, titled: "Prejudice; the Japanese Americans, Symbol of Race Intolerance." Publishers will be Little, Brown and Company.)

ERNA P. HARRIS—is a widely-quoted Negro columnist who writes under the heading, "Reflections in a Crackt Mirror," in the "Los Angeles Tribune."

CHIKANOYA—is the pen name of an Eurasian. Due to the type of work this individual is now engaged in, identity must remain anonymous.

STATEMENT OF EDITORIAL POLICY AND PROGRAM

The "Pacific Pathfinder," a monthly magazine of about 300 circulation, has been the organ of the Filipino California Club, now defunct. Mr. Stanley B. Garibay, a member of that organization, took over the magazine a few months ago with the intention of making it a magazine no longer purely Filipino in scope, but with an international editorship and as a periodical of liberal and democratic interpretation of Pacific affairs. This is to introduce that new "Pacific Pathfinder" to you. We ask your co-operation in what we sincerely believe shall be a publication of real importance to people living on the West Coast who have already or are developing a vital concern as to the general relationships of the countries and peoples fronting on the Pacific Basin.

Our editorial policy shall be:

A. Based on the belief that the immediate world future is in the Pacific area. Europe is old and dying, bleeding to death from civil war. T he young Americas are coming of age, and they face the Pacific Era with a wealth and industrial and humanitarian genius that can be used to help free Asia from the shackles of poverty and imperialism. Asia is reawakening, her great peoples coming to a conscious desire to drop old superstitions while preserving ancient but still valid faiths. We do not think Europe is going down to a final grave, but that she too in time will have a rebirth —and that rebirth will most likely come when the most vital parts of the European heritage combine with the most vital parts of the Asiatic heritage somewhere in the Pacific world.

B. If the immediate world future is to be in the Pacific and if that future is to be just and peaceful, certain present trends in that area must be opposed—and this calls for a certain information and attitude and action, which this magazine hopes to help provide. We shall oppose these trends by recommending POSITIVE alternatives.

C. Specifically, we shall advocate:

1. The end of political colonialism and economic imperialism in the Pacific, a fair distribution of wealth and resources.

2. Equal rights before the law for all ethnic and national groups in America, yet looking not only to legal but social and cultural equality (Pacific peace and justice must begin at home: to that angle we shall give major stress).

3. A scientific policy of immigration for the Pacific Basin.

4. Development of cultural exchange and working towards a creative cultural synthesis of Oriental and Occidental civilizations.

5. In other words, an effective Pacific Charter.

(Note: We shall develop these policies in a series of editorials.)

D. The West Coast has been and continues to be the historically strategic section of the United States for making American policy as regards the Orient. It is, by its geographic location, the focal point of economic and cultural exchange between the United States and the Orient. We need a publication, edited on the West Coast, by West Coast editors, for West Coast readers—yet not seeking to duplicate the excellent and valuable publications like "Asia and the Americas" and the literature of the Institute of Pacific Relations. We shall be different than them in some of the unique features we shall carry, but especially in:

(1) The fact that we are edited for the West Coast; (2) that our staff will be widened in time to include editors representing the key national and ethnic peoples resident in the Pacific area. We shall aim in a modest way to be the mouthpiece for the more than billion people of East Asia and the Pacific Basin; we shall seek to interpret their humanity; to introduce some of their rich cultural life to the West; (3) that we shall be able to print certain materials of a frank and

Continued on page 23

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BRIDGING THE GAP BETWEEN ASIA AND AMERICA

Galen M. Fisher

A statue of Apollo called the Colossus arched the entrance to the harbor of Rhodes, and was rightly called one of the seven wonders of the ancient world. But the Colossus of Rhodes was only 120 feet tall. We may properly gasp, therefore, when anyone talks about bridging the cultural gap that yawns between the old peoples of East Asia, and the young peoples of America and Western Europe. As long as Orient and Occident were physically in different planets, as it were, ignorance about one another made little more difference than our ignorance about the fictional Martians; but now that steam, airplane and radio have enabled us to gossip across international backyard fences, ignorance and misunderstanding may be,—in fact, have been, tragic. They alone have not, of course, caused the war, but they had much to do with bringing it on.

What nation takes the palm for ignorance about other peoples? I fear that we Americans do. We are so sure that everything American is the best—our mechanical conveniences and schools and language and buildings and implements of both war and peace—that we refuse to learn any foreign tongue and look so superficially at the culture and institutions of Far Eastern peoples that we mark them all down as inscrutable or primitive. Our pride makes us blind and deaf,—unfortunately, never dumb.

That Americans have no monopoly on ignorance and misunderstanding of other peoples is sadly true. But it is generally agreed that there are more Chinese, Koreans, Japanese, and Filipinos who understand Western culture and the English language than there are Americans who understand any Oriental culture or language. From this point forward, I propose to treat only of our relations with China and Japan.

Stereotypes: Romantic and Otherwise

Our besetting sin is to accept a crude stereotype of each Oriental people instead of the truth. Most Americans think of the Chinese in terms of a horde of coolies, topped by a crust of sharp traders and a frosting of Madame Chiang Kai-sheks. At the other extreme, there has been of late a tendency to adopt a romantic picture of China, with all the warts removed. Eulogists of Oriental culture, both Westerners and Orientals themselves, have roundly declared that Oriental civilization is spiritual, whereas Occidental civilizaton is materialistic. Obviously, it depends largely on what is meant by "spiritual." Perhaps the most devastating denial of that claim has been made by no less an authority than Dr. Hu Shih.

In an essay on "The Civilizations of the East and the West," which formed a chapter in WHITHER MANKIND, (Charles A. Beard, editor, 1928) Dr. Hu says:

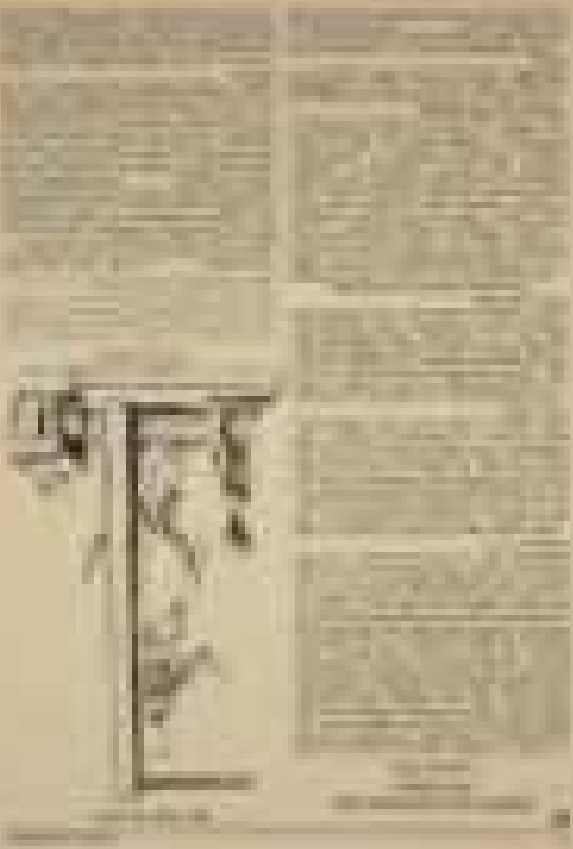
"What spirituality is there in a civilization which tolerates such a terrible form of human slavery as the 'ricksha coolie'? . . . Mechancal progress means the use of human intelligence to devise tools and machines . . . so that man may have enough time and energy left to seek and enjoy the higher values which civilization can offer him . . . The term 'materialistic civilization,' which has often been applied to stigmatize the modern civilization of the West, seems to me to be a more appropriate word for the characterization of the backward civilizations of the East . . . That civilization which makes the fullest possible use of human ingenuity and intelligence in search of truth in order to control nature and transform matter for the service of mankind, to liberate the human spirit from ignorance, superstition, and slavery to the forces of nature, and to reform social and political institutions for the benefit of the greatest number—such a civilization is highly idealistic and spiritual." (pp. 28, 29, 40.)

Of late, the Far Eastern peoples have drawn their stereotype of us Americans more largely from the Hollywood version than from any other source. But they have been able, in considerable numbers, to read our best literature, whereas among us, only

MR. TOJO OF JAPAN

By Taro Yashima

Mr. Yashima, in sending us this cartoon, wrote that what he wanted to express was: "Tojo is angry about the young Japanese generation's slow progress. How can they be bigger in such a situation which was made by Tojo himself?"



a few hundred scholars and missionaries can read their books. Besides, millions of them have seen the better side of our culture in the persons of the Christian missionaries and the economists and engineers and philanthropists who have established schools, hospitals, youth organizations, social welfare institutions, flood prevention, famine relief agencies and industrial co-operatives.

The American stereotype of the Japanese has changed more fitfully than has our stereotype of the Chinese. No American needs to be told what that stereotype is today—a yellow devil, a cunning fiend, a slippery, double-faced liar. Tojo and his minions are boldly declared to be now, and always to have been, the universal Japanese type. But twenty-five years ago, no less an authority than Elihu Root, in turn Secretary of War and of State and Senator from New York, is quoted in a pamphlet written by T.R. in 1918, as follows:

"For many years I was very familiar with our Department of Foreign Affairs, . . . During that time there were many difficult . . . questions to be discussed and settled between the United States and Japan. During that time the thoughtless or malicious section of the press was doing its worst. During that time the demagogue seeking cheap reputation by stirring up the passions of the people . . . was doing his worst. There were many incidents out of which quarrels and conflicts might have arisen, and I hope you will all remember what I say. I say that, during all that period, there never was a moment when the government of Japan was not frank, sincere, friendly, and most solicitous not to enlarge, but to minimize and do away with all causes of controversy. . . . And there never was a more consistent and noble advocacy of peace, of international friendship and of real, good understanding in the diplomacy of this world than was exhibited by the representatives of Japan, both here and in Japan, during all those years in their relations to the United States."

I quote this not to prove that the Japanese government has been sincere and trustworthy since the militarists got control a few years ago, but to show how national stereotypes change, and how childish and unscientific it is to make sweeping generalizations about any people, especially when we know few of them personally and glean our impressions from catch-as-catch-can writers. An example of such writers is Robert Bellaire, who in a chapter of the symposium titled THE WAR AGAINST GOD, betrays his ignorance and his bias by condemning everything Japanese, including the Church of Japan. As Prof. John Bennett says of him, in CHRISTIANITY AND CRISIS for December, last, "To say that no distinctions are to be made between the militarists and the rank and file of the people, that the Japanese Christians have received gifts from the missionaries without accepting Christianity except in a perverted form, is to go against the testimony of all whom we know in this country who can claim to speak with inside knowledge of the Japanese Church,"—among whom Mr. Grew must be included.

The Social Heredity of Orient and Occident

All eminent anthropologists agree with Franz Boas that "nobody has ever given satisfactory proof of an inherent inequality of races." And it would be hard for anyone to prove that a Western civilization, like that of Egypt, was superior to that of contemporary China. But no one can fail to recognize the sharp difference in customs, institutions and art-forms, between the two. An ancient Egyptian visitor to China would have been as much bewildered to understand what he saw and heard as would an American visitor to China today. Both of them would need an intensive course of study and an expert interpreter.

The reason is clear: the American folk mind is rooted in the traditions, the ideas, and the institutions commonly known as the Hebrew-Christian, Greek-Roman culture complex. The Chinese folk mind is rooted in the traditions, the ideas and the institutions of the Taoist-Confucian-Buddhist culture complex. For the Japanese, the description would substitute Shinto and recent feudalism for Taoism. Neither China nor Japan shared with the Occident those convulsive, culture-shaping experiences that we know as the Renaissance, the Reformation, the French Revolution, and the Industrial Revolution. As I wrote, in an article three years ago in THE ANNALS (May, 1941): "While Europe and America were being rocked, from the sixteenth to the nineteenth centuries, by the tempests of war and intellectual and industrial revolution, Japan was rusting at anchor under the sealed seclusion and Great Peace imposed by the Tokugawa regime. Almost the only social ordeal which Japan has measurably shared with America has been the industrial revolution."

What Should Americans Do About It?

I hear many readers answer the question by saying, Read some of the best recent books and articles. Good. But to unlock the secrets of the ideals, customs, and viewpoints of Orientals, several lines of inquiry would be valuable. Briefly, they may be given under five rubrics: Reading; Writing; Looking; Talking; Working.

As to Reading, the range is very wide, but at least, one must read attentively a few works on the history and culture of each people, and a few on the modern political and economic issues between East and West, and within each Oriental country. Care should be taken to include some works that tell the naked truth, especially about the shameful aggressions and arrogance of Occidentals in the Orient. Also, some representative biographies of Orientals, some translations of famous works of fiction, ethics, religion and drama.

As to Writing, nowhere is the written form more deeply interwoven in the culture of the people than where the Chinese ideographs prevail. It would hardly pay the ordinary American to learn how to read and write the three or four thousand ideographs needed to read books and magazines. But it would be highly rewarding for Americans who are resolved to understand the Oriental mind to learn how to write and read a hundred of them, because they underlie much of the art, the manual and visual skill, and the sense of beauty and propriety of over half a billion people. They are keys not only to single words, but to the genius of peoples. An inviting introduction to writing a small

(Continued to page 9)

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FOR AN INSTITUTE OF PACIFIC AFFAIRS

Carey McWilliams

Whether Californians realize it or not, their entire economic future lies in the Pacific. Prior to the present war, agriculture was the prime industry of California. What little industry existed, consisted in the processing of agricultural and petroleum products and in the production of a limited variety of consumer goods for the farm communities. The war has brought about an industrial revolution in California and, to a lesser extent perhaps, throughout the Pacific Coast. Heavy industry is now the chief factor in the economy of the State.

"War," writes Mr. Robert Elliott of the San Francisco News, "has revolutionized the West from an economy of agriculture, mining, forestry, shipping and the colonial status of being a branch office of the East into a full-fledged industrial age." The war has speeded industrial growth in the West at least twenty years, and in some fields, fifty years ahead of normal expectations.

About 1,500,000 people have flocked to the west coast since 1940. The west coast now, for the first time, has a nascent steel industry; it has aluminum mills; magnesium plants. It has vast manpower and great resources in petroleum and wood chemistry, food processing, and the exploitation of minerals; and it has great and untapped resources of hydroelectric power. The advent of light metals and their impressive utilization, affords a splendid opportunity for post-war industrialization on the west coast. The only problem is markets. The west coast really has no hinterland; it is encased by the arid, sparsely-settled inter-mountain west. Making the most optimistic allowances for the possible future development of this hinterland territory, it can never provide a large enough market to absorb the potential productive capacity of the Pacific Coast. Mr. Elliott is unquestionably correct in stating that the future markets for the emerging industrial West are in the Far East.

China will want to buy equipment to build 20,000 miles of railroads, eventually a 100,000 miles. It will want equipment for factories, for highways; it will need machinery, planes, petroleum products, raw cotton, automobiles and tires, tools and hardware. And China is but part of the Far East.

The question arises, however, of whether these potential Far Eastern markets can be organized intelligently in the absence of an adequate and workable body of information about the areas involved. West coast industry is entirely unprepared, at present, to take advantage of whatever possibilities exist in the Far East. Language and cultural barriers exist and fundamental information is lacking about the areas themselves. The task of organizing such a body of information is far too great for the colleges and universities; and the necessary trained personnel is not presently available.

Furthermore, given the attitudes of the west coast population, how can we develop an intelligent public opinion that will respond to the opportunities already discernible in the Far East? The continued existence of present west coast attitudes would jeopardize, not merely a sound foreign policy in the Far East, but the development of a give-and-take policy in trade and commerce.

It is clearly in the interest of a developing west coast industry to assist in changing certain of these attitudes. The shipping interests, for example, have always understood the importance of developing an intelligent public opinion on the west coast. Testifying before the House Committee of Immigration and Naturalization on May 27th, 1943, in support of the measure to lift the ban on Chinese immigration,* Mr. J. J. Underwood, representing the Seattle Chamber of Commerce, stated that $5,000,000,000.00 in post-war trade with the Far East was involved. The "irritants" in our relations with the Far East, he explained, must be removed. "We fear," he testified, "that this all-Asia propaganda might be successful . . . if they Japonize the Chinese you gentlemen are going to think that the gates of hell have been left ajar. In the countries washed by the Pacific Ocean are two-thirds of the raw material of the world, and three-fourths of the people who tread the earth." In face of such considerations, the prejudiced attitudes of a section of west coast opinion must be changed. Economic interests will, in the long run, bring about such changes. But the process needs to be assisted, encouraged, and intelligently aided.

To this end there should be established, with ample Federal support, a great Institute of Pacific Affairs on the west coast. It should be located in California (the center of anti-Oriental agitation) and preferably in Southern California. It should be a large scale impressive undertaking, patterned somewhat after the precedent of the Smithsonian Institute. But it must be located on the Pacific Coast, not in Boston or New York or New Orleans or Des Moines. It should form a part of the institutional life of the peoples of the west coast so that they might come to look upon it with great pride and feel that it was their institution; that it belonged to them. It should assemble a large staff of experts and correlate and organize, on an area basis, all the available information about the Far East. Through such media as lectures, exhibits, motion pictures, etc., thousands upon thousands of west coast residents should pass through its halls and corridors. It must be publicly financed. All special-pleading in relation to the Orient of private organizations (such as the Japan Society, or missionary bodies desiring to conserve missionary interests) is looked upon with distrust. The public must have confidence in the integrity and disinterested character of the Institute's findings, its publications, its research.

*In the book, Mr. McWilliams suggests we follow the repeal of the Chinese Exclusion Act by equalizing our immigration laws as regarding other Oriental nations. He recommends too the naturalization of alien Japanese who have proven their loyalty to this country.

("Pacific Pathfinder" invites letters, commenting on Mr. McWilliam's proposal for an Institute of Pacific Affairs, letters to be printed in our July issue.)

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RACE RELATIONS ON THE WEST COAST: AS OF NOW

Erna P. Harris

Reports of official interracial committees, roving reporters and visiting officials to the contrary, notwithstanding, the crisis of race relations on the West Coast is yet to come. The ground swells of incidents and minor, localized riots should not be mistaken for the storm, but should be viewed as evidences of eruptive disturbances whose basic causes are being ignored, whose greatest force has not been felt, and whose direct impact is being awkwardly parried. This—when disaster is obviously avoidable; this—when our every move reflects itself in world-wide repercussions.

To fail to work at this problem is to lose democracy by default. It is to relinquish production of a model of applied understanding to the dominating minority "who accommodate every model to one plan—a plan known as 'Expediencey."

Any brief treatment of race relations along America's Pacific coastline must leave room for misunderstanding; yet we must be brief. This area has much in common with the South: both feel a cultural isolation from the East-North section of the nation and both, being without long-term, well-established industrial developments under resident management, have developed a rabid sectionalism to cover their dependency. Washington and Oregon were settled for the most part by conservative Caucasians; and only the influx of war workers has made color a detectable problem.

Since Northern and Southern California only share their governor, an exalted opinion of their state and an amazing complex of group hatreds, they will be considered separately. Upstate, the population is native Caucasian, first and second generation southern European, Negro, Oriental, Mexican and Indian in that order. The well-known problem of successive waves of cheap labor, which set color groups over against each other and the fact that most of the native Whites and Negroes came from the South, makes this area a very explosive pot that refuses to melt. Publicized proposals for solution in the past year include deporting all Orientals to their "homelands" and deporting all Negroes to one or two of the Islands of Japan which would be taken over for that purpose!

The Southland, the other half of the state, populated with an ever greater proportion of native White and an overwhelming majority of southerners openly declares its aims with regard to race. Last June a daily paper in Los Angeles, the southern capitol, reported on the front page the purpose of the Native Sons of the Golden West as being "to keep California a white man's paradise." But they are not alone. John Sinclair, a state official of the American Legion, said during a speech at the Santa Barbara forum that "the difficulties of living in this country and the advantages of returning to their own" should be shown to the Japanese. "I would like to keep this a country for Caucasians," he concluded. Boo's from the audience indicated that he was a minority there; but constant extension of housing covenants which now prevent nonWhites from living in a large part of Southern California (for example, restricting Negroes to less than fifteen per cent of Los Angeles) indicate that the racists are a powerful minority.

Naturally, wartime conditions have heightened, rather than alleviated, racial conflict. The great inmigration mostly from the South has meant tension: Whites expected to perpetuate the old patterns of racial etiquette; Negroes expected in a land of promise, real evidences of those Freedoms for which they were told their men were drafted. Filipinos wearing service stripes along with less perceptible, but no less real self-consciousness, have no patience with color lines which turn them away from hotels and other public accommodations.

Mexican Nationals and their American children accept the intervention of the Mexican government on their behalf with mixed pride and resentment, but feel no more secure. Americans of Chinese ancestry share in disproportionate measure the apprehension of other non-Whites with regard to the summary treatment of Americans of Japanese ancestry. Tightening of residential restrictions against them, for instance, in the neighborhood surrounding San Francisco's "Chinatown" gives basis for their fears.

Evidence of the general human character of the so-called "race" relations question, is the fact that it includes Jews and the growing anti-semitic feeling.

Four months ago a small Jewish boy was hanged in a garage by his Gentile playmates as a result of grown-up agitation to force the boy's family to move. That he was released by a repentant hangman before he strangled to death is a minor detail in the picture of sponsored hatred. Incidental in like manner is the fact that numerous servicemen in highly congested centers like San Diego spend a third of their "free" time standing in line and riding a crowded train to a larger city like Los Angeles rather than fight all day with "frustrated drunks and prejudiced M.P.'s" Of equally little moment are short-sighted, surface measures like temporary housing, new U.S.O.'s, and the planned unity of well-paid workers which will be of little moment in a post-war depression.

Obviously this picture of the situation is not a complete one. There are indications of improvement which offer hope to those who care to join with those who are willing to abandon piecework and give their energies to a large-scale effort.

In regard to the things being done it is possible to pass rather lightly over the "official" and quasi-official groups whose job is to pacify racial groups as little entities, leaving them at the mercy of their "representative" spokesmen. Truly curative action on both the individual and group level must begin at home and go along, forwarded only by the vigorous awareness of intelligent self-interest.

Basic to action, we must repeat, is understanding of the cultural-economic character of the problems to make clear the need for action through labor unions and co-operatives where emphasis is on fundamental constructive measures. It will also prove the fallacy of bargaining for small political favors in exchange for mass support; once aware of each other the bargaining groups will continue

to assume their share of governmental power and inaugurate a program of production for use to eliminate the exploitation which sets them against one another.

Specific areas of action for groups should include firstly, repeal of laws discriminating against persons because of their racial or national origin, whether said laws refer to immigration, citizenship or enfranchisement; seconly, passage of a racial fair play law, making segregation and discrimination in housing, employment, education, etc., a Federal crime, punishable under the administration of the act and establishing a commission to examine and publicize truth—as over against misconception—and to provide resources to aid appreciation in areas of culture-contact; and thirdly, extension of permanent status to the Fair Employment Practices commission to protect the recent occupational gains made by racial groups during the convulsive period of post-war unemployment and readjustment.

Individual action, which frequently is best expressed in small groups should include the use and extension of all rights guaranteed by the Constitution, whether or not they are recognized by custom in the immediate community. We should bear in mind what Dr. Charles S. Johnson and other leading authorities report: In most borderline areas the practices of the minority groups are frozen below their legal rights. This is true because of fear to exercise the rights of citizenship. In this particular, the technique known as "non-violent direct goodwill action" should be given careful study as a way of extending practices to the level of rights, of recruiting help in the struggle, and of informing indifferent persons of facts which affect not only the West Coast community, but the whole Paciic basin and, consequently, the World.

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TEN THOUSAND YEARS

Chikanoya—Oct. 24, 1929

The piercing grind of brakes shook the stillness of the frozen white night. The coupe stopped and a figure leaped out, crunching the ground under a firm step which marked the frost-covered walk with wide, emphatic exclamation points.

Only a few months ago the air was warm with spring and the heart with love. Then the morning sun painted the walks with filigreed patterns of tree branches and birds carolled gay melodies. Only such a short time ago that the door he was now approaching had shut behind him, a tear-stained face looking after him, from the window. How hard it was to part, with blossoming flowers and trees everywhere, and that deep eternal longing for his loved one seeping through his being. With superhuman strength, he had left her. To conquer new fields and to work and plan for their happiness together. Driving insanely thru almost impenetrable passes, snow-blocked and ice bound, he had returned because he must save her.

The door opened before he could ring. It was she, looking a little like a startled fawn he thought, as she wrapped her robe of silk, patterned like waves, the mogic waves that Hokusai might have drawn, close about her. A dying fire was glowing on the hearth, she ran to poke it, with the old familiar gesture, and the flames flashed higher and caught the golden red that glistened in her hair. How dear her face, but thinner, and colder, a hardened look about the lips, that were still so red and warm with life. But those thoughts must not be. One's reason must remain at all costs, especially now.

She was speaking. Oh! Yes, why not sit down, and of course, a cigarette. Smoking together again in the old intimate way before the fireplace, he in the big chair, she curled up like a contented kitten on the rug, gazing into the fire with those eyes always filled with dream dust. She tapped her cigarette upon the brightest coal, as if it were a sacred rite.

She stared into the fire, her feet curled under her, her cigarette tasted bitter; life was bitter, too, she thought parenthetically. She looked down at the shoes still wet with snow, so near her, those familiar ankles above them; how had they come back to sit there, so close, so close that with one gesture she might lay her hand upon them?

That one glance when he had entered in the blast of wintry air had revealed the truth, her heart was his and would always be his. What was it? Oh, yes, ten thousand years, that was how long it was, for ten thousand years. He had said it, and sung it. Ten thousand years is a long, long time, but a dream might materialize in that length of time. Even such a dream as their love.

She dared not look at him, for now was the time to be cold, to be rational, to be strong. That was it, strong, to send him away, hating her, for their love could not be. But oh, to feel once more his arms about her, to feel his firm fingers through her hair, his lips clinging close to hers, but such thoughts brought madness.

A chair scraped on the floor upstairs, he stood up, she flung her cigarette into the fire-place and smiled, enigmatically. Leisurely rising, she wrapped the purple and blue waves more closely about her, as if girding herself for battle. Their eyes met, and in that moment, they were close in each other's arms. She pulled away, still swaying in the intoxication of that embrace, her eyes were soft but her lips were harsh. She sat down and lit another cigarette, turmoil within, outwardlly cold and indifferent.

Words fell from his lips, just words, about the long ride, the cold, the mountain passes, the loneliness, the pain. The word pierced her brain, it had a meaning. All this pain for love. Yes, love and pain, pain and love, they were the same.

She laughed, not like she used to,—low murmuring water laughter, but laughter like hail, . . . hail on a tin roof. She walked to the window to look at the moonlight on the snow, and laughed as she trailed Hokusai's waves after her.

Is this Butterfly at the shoji waiting for the dawn? A bitter laughing Butterfly with red-gold glints in her hair, curling saucily and provocatingly about her oval face, with the silly freckles under the chin, and almond eyes of deepest blue. A tragic Butterfly, more tragic than Puccini's Butterfly and even more tragic than Butterfly's baby, for he was a man-child. Surely love can conquer all things, even

such mishaps as almond eyes of blue. Ten thousand years is too long to wait.

Through the laughter words began to form. Are these words? These sword thrusts at his brain? The cruel, twisting sword thrusts continued until he is too dazed and too numbed to think. Nothing is left but red flashes of fire before his eyes, or is it blood from the piercing wounds about his heart, or is it the light of dying flames on the edge of red gold hair?

The door opened and the cold air hit him with the touch of death and he was alone. The door closed and she was alone, with the touch of death about her heart. Love and pain. Pain and love. She fell in a crumpled heap by the dying fire. Her laughter, wild and broken, had turned to the hard dry sobs of death. Ten Thousand years to wait.

Grey ashes swirled about the hearth, and Hokusai's silken waves still lay in a throbbing heap upon the floor.

CLINICAL NOTES ON "TEN THOUSAND YEARS"

Chikanoya—May 22, 1944

Since the writing of "Ten Thousand Years," about 15 years have passed. The incident which called forth the story was one which any young individual might experience. However, the social problems of inter-marriage had imprinted themselves strongly upon the writer's mind and because of the strong emotional reaction, unhappiness was probably brought upon the person by his own attitude.

Today, the same problem still exists, but there are certain stratums of society and certain places, as in Russia and Hawaii, where it is negligible.

As a whole, from superficial observations in the Orient and in the United States, the writer fears that the basic idea of the story still remains. At the same time, however, it is believed that a great many of the social and emotional obstacles can be surmounted by the Eurasians' attitude toward society, thru a better understanding of the fundamental reasons for economic, political and social conflicts. In this way, the Eurasians' problem becomes but a minor part of a much greater one. His perspective becomes clearer and his attitude more balanced. He will begin to realize the part he may be able to play in bettering inter-racial relationships, losing the small ego-centric outlook which is bound to be a part of the maladjusted personality.

The writer has far from succeeded in attaining this balanced outlook. Certain personal situations brought on by the present conflict have tended to retard the progress made in the past. The only essential factor left is a strong determination and desire to attain a deeper and more far-reaching outlook.

Today, when we are supposedly fighting for a true democratic way of life, a better chance to view the miscegenation problem in relation to the colored minorities is given to each one of us. An Eurasian who can be completely assimilated into one racial group or the other has solved his individual situation, because he has no "visible" traits which identify him as Eurasiatic. Basically, however, he is not living honestly, which may be the foundation of the very disintegration of his personality which pseudo-scientists and fiction writers often point out. The new Horizons which are beginning to be visible to every thinking person can give courage, strength and faith to the Eurasian who can see himself as one of this growing group, who must and will have a say in the kind of world we want our children to have.

(Continued from page 5

BRIDGING THE GAP

cluster of ideographs has recently been put out by the Institute of Pacific Relations as well as by United China Relief.

As to Looking, art everywhere enshrines the soul of a people. Fortunately, Chinese and Japanese paintings, sculpture, tapestry and pottery have won many devotees in this country. But very few Occidentals delve into the religious and folk-lore materials without which the inner meanings of the art works can seldom be understood.

As to Talking, I have in mind seizing opportunities to converse and make friends with Orientals of various occupations and cultural levels, especially with those whose contact with the Occident has not rubbed off the native bloom of their homeland. Even in America this can be done to some degree, although the American-born of Oriental extraction generally know but little more about the land of their ancestors than the rest of us. The Americanization process is too rapid and thorough. One had better seek out the elders and sit at their feet.

As to Working, the surest way of penetrating to the heart of any alien culture is to live and work with the natives who embody it, and learn their language. Obviously, this can only be done in the Orient. Thousands of Americans have already followed this prescription, —teachers, businessmen, doctors, preachers, diplomats and engineers who have spent from a year to a lifetime there. Those who have done it nearly all count themselves fortunate. They have not all, by any means, taken the pains to get beneath the surface of Oriental life, but those who have, come home bearing rich gifts, and become a much-needed leaven of knowledge and appreciation in our body politic.

The Stakes

Attention thus far has been centered on the underlying character and culture of China and Japan, and some impatient reader may ask, What has all that to do with the "mess we are in"? A great deal. For unless we respect the peoples and institutions of the Orient, we are all too likely to continue to treat them with contempt and exploiting cupidity. I say "continue," for those terms accurately describe the construction Orientals place upon the ruling conduct of the Western nations toward them. In the days of their impotence, they swallowed their resentment, but Lin Yutang and Pearl Buck and voices all over Asia warn us that the worm will turn as soon as he masters the technology necessary to wage war. The point need not be labored. The handwriting is plain on the wall.

Respect is the key; and respect must grow out of knowledge and intercourse as equals. Then will follow co-operation instead of conflict, and the Pacific shall bear argosies laden with a mutually enriching commerce in goods, ideas, institutions and persons.

PACIFIC SCRAPBOOK

(The Pacific Scrapbook seeks to objectively summarize West Coast news and views on race relations and Pacific affairs; to present select quotations on various subjects within the field of the magazine's editorial interest; to provide illustrations emphasizing interracial and international brotherhood. Appearance of items in this section does not necessarily show that those items represent the magazine's viewpoint unless so designated.)

"Westward the Course" of History: Quotations on Trend of World Affairs Pacific-Ward

This is the 75th anniversary of the completion of America's first transcontinental railroad. "Nation" magazine, May 13, 1869, commented editorially: That the celebrations that followed the driving of the golden spike were "in honor of the consummation of work which, as all good Americans believe, gives us a road to the Indies, **a means of making the United States a halfway house between the East and West.'** Engraved on the golden spike was the phrase: "May God continue the unity of our Country, as this Railroad unites the two great oceans of the world."

"European thought, European commerce, and European enterprise, although actually gaining in force, and European connections, although becoming more and more intimate, will nevertheless sink in importance in the future, while **the Pacific Ocean, its shores, its islands, and adjacent territories will become the chief theatre of human events** and activities in the world's great hereafter."—U.S. Secretary of State William H. Seward. 1852.

"There is no irrepresible conflict between Oriental and Western civilizations. On the contrary they are complementary to each other, not necessarily competitive."—One-time U.S. Minister to China Paul S. Reinsch. "Intellectual and Political Currents in the Far East." 1911.

"The Mediterranean era died with the discovery of America; the Atlantic era is now at the height of its development and must soon exhaust the resources at its command; **the Pacific era, destined to be the greatest of all, is just at its dawn."**—President Theodore Roosevelt.

"Across the Pacific looms Asia, no longer a remote vision and a symbol of the unchanging, but borne as by mirage close to our shores and raising grave questions of the common destiny of the peoples of the ocean. The dreams of Benton and Seward of a regenerated Orient, when the long march of westward civilization should complete its circle, seem almost to be in process of realization. The age of the Pacific Ocean begins, mysterious and unfathomable in its meaning for our own future."—Historian Frederick J. Turner. Commencement Address, University of Washington. 1914.

"We must make room for Asia in our thoughts, if we are not to arouse Asia to a fury of self-assertion." — Bertrand Russell. "The Problem of China." 1922.

Dhan Gopal Mukerji asked a holy man at Benares: "How can we bring about deeper understanding between the souls of the East and West?" The holy man replied: **"There are no East and West to quarrel; there are only spirit seekers and matter mongers,** who can be united through compassion."

"The present ferment in Asia and the racial conflict of the Pacific Coast of America are but different manifestations of what is, broadly speaking, a single process; a process which we may expect to continue until some sort of permanent equilibrium has been estaplished between the races and peoples of both sides of the Pacific.' —Sociologist Dr. Robert E. Park. 1925.

The completion of the Panama Canal was "the most important political and economic event in the history of the Pacific. Like one of its typhoons, a great change is sweeping across the Pacific Basin." Vast new problems are coming into existence as a result of "the closer contacts that are forced on peoples in different stages of civilization and of different religions, races and environments." —Geographer Gordon J. Wood. 1930.

"We are still not ready to appreciate the fact—and understand its consequences — **that Asia in our time is an area in which decisive events can originate which determine our own course of events before we can determine it for ourselves.** That is one of the major factors in the world of our time."—Orientalist Owen Lattimore. 1934.

"In 1921, at the Imperial Conference of that date, I stated my view that a great change was coming over world politics, and that the scene was shifting from the Atlantic to the Pacific. It was felt, and not by me only, that **the future of the world would probably be decided, not in the Atlantic, but the Pacific Ocean** and countries." — Field Marshall Jan Smuts. 1934.

The twain have met, I know. "During the past eight years I have been a man with ten senses—who sees, smells, hears, tastes, and feels both eastern and western—in quest of two cultures, two civilizations ,two worlds. Under the surface, I have always found the same human drives. And both the Ganges and the Hudson, along with other mighty rivers of the world, eventually flow into the same vast ocean of fulfillment."—Krishnalal Shridarani. "My India, My America." 1941.

"What is needed today is a real synthesis of the authentic spiritual and humanistic tradition represented by India and China, with the democratic tradition and scientific techniques of the West— for the common good of a redeemed humanity."—Former editor of "Bombay Chronicle," Syud Hossain. "Survey Graphic." 1942.

"If we are to have global thinking, when do we begin seriously to pay some attention to the concepts of the Orient? When are we to see in the Universities something more than glancing reference to the high achievements of China and India, and a reformation of the spirit which tries to turn that wealth into a sort of a by-product of superstition? . . . **For Planetism to be accelerated, we must have a willing interest in the roots of human intellectual power. These roots are in the East, and they are still alive."**—Fritz Kunz. "Main Currents in Modern Thought." 1942.

"Out of the shattered fragments of modern knowledge **a new world must be built, and the East and West must build it together."** Publicist Lin Yutang.

"The line is not between East and West, but between the old and the new."—A Chinese student, James Sun. 1943.

MAY, 1944, NEWS AND VIEWS ON THE WEST COAST

WASHINGTON

(TRADE)

SEATTLE PREPARES FOR PACIFIC TRADE

Seattle: Seattle has been taking definite steps lately, by study and by organizing of her commercial facilities, in preparation for an expected large increase in trade with the Orient. The Seattle Times remarked editorially that Seattle has a number of assets "obviously superior to those of any other Pacific Coast city, notably our closer proximity to populous markets of the Orient by sea and air." One practical aid to this trade is the nearly completed Seattle-Tacoma airport covering 927 acres. The Chamber of Commerce has had a foreign commerce committee working on the matter and this committee has now added a staff executive. Willis Jourdin, former chief engineer of the Shanghai Power Company, told a joint meeting of the Chamber and the China Club that postwar business with China will depend upon the alertness of American businessmen in working out sound business practices with China. Raymond Dennett, secretary of the Institute of Pacific Relations, at another meeting of the Chamber, spoke on "U.S. Foreign Policy in the Far East."

(LABOR)

MEANS TO NEGRO ADVANCE

Spokane: A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, outlined means for Negro advance before an audience in the Civic building composed of nearly half Caucasians and a few of Oriental ancestry. Randolph recommended that Negroes advance their position by "non-violent non-co-operation" with discriminatory practices, non-partisan political influence, and equality in labor unions. He proposed a Spokane organization to back a $500,000 appropriation for the FEPC and help to make it permanent. J. W. Strong, secretary-treasurer of the local porters, in closing the meeting quoted Randolph as saying that Spokane newspapers were "as liberal as any in the United States" in their treatment of racial problems . . . Sgt. Ken Omura, first Japanese American to die fighting in the Pacific, was one of the first and most active members of local 7, in Seattle, of the Alaska CIO United Cannery, Agricultural, Packing and Allied Workers. Omura was doing army intelligence work in the South Pacific area when he was drowned.

(LABOR)

Pugent Sound Navy Yard now employs 1435 Negro workers.

(JAPANESE)

JAPANESE LOSE WORLD RESPECT

Spokane: "Japan, through her ruthless war on China, has inspired undying hate and fear in the only nation in Asia which might have been her friendly neighbor," Dr. Raymond Stannard, 13 years a medical missionary in China, told delegates to the Washington Baptist convention. He further said that "Japan has exhausted her resources and her people and can not hope to win the world as she had planned." Delegates passed unanimously a resolution introduced by Dr. Harold V. Jensen of Seattle welcoming Baptist churches of other races and nationalities into the Washington state convention.

JAPANESE AMERICANS

The cover illustration for the May issue of the national Methodist youth magazine, "Motive," was drawn by Frank Watanabe, a student at the University of Washington till evacuation. Watanabe is now attending Syracuse University.

Tacoma: Mayor Harry Cain of Tacoma was the only mayor of a major West Coast city to dispute the "Jap's a Jap" theory before the Tolan congressional committee on evacuation in 1942, holding that loyalty of Nisei could be determined. Cain is now an army major, serving in North Africa and Sicily. Friends have entered his name in the Washington senatorial race. Olympia: A state-wide program to transfer to the State of Washington the titles of real estate now allegedly controlled by aliens of Japanese ancestry has begun with the filing of suits in three counties.

WE HAVE TO BE DECENT

Tacoma: That is the title of an editorial in the Tacoma News Tribune and Sunday Ledger, holding that if we are to be able to continue sending Red Cross parcels to American war prisoners in Japanese camps we must "go along and treat these people as we would any civilized race." Punishment can then be "exacted when the war is done, although that will be small satisfaction to the families of those who have been tortured to death."

(CHINESE)

CHINESE STUDENT THOUGHT CONTROL

Seattle: The Seattle Star spoke editorially on the recent announcement of the Chinese ministry of education that students sent from China will have a continual check on their statements abroad and will be returned to China if they speak contrarily to the "Three People's Principles." The Star thought that the proposal of American schools to ban these students because of the censorship on their thinking might be "drastic" yet "it seems a forceful way to impress upon them disappointment that American friends of the Chinese government "feel over this dictatorial attitude. Modern China owes much to the American institutions that have helped to impart wisdom and ideals to many of its leaders." This threat of ban "could help dispel a threatening breach in the two countries free exchange of thought, and to erase an edict distressingly out of tune with the aims for which both countries are fighting."

(GENERAL)

Seattle: Negroes will have a downtown service center in the old Orpheum building, sponsored by the Civilian War Commission, financed by the Seattle-King County War and Community Chest together with the national USO. The YMCA will have charge as agent for the USO . . . The annual dinner for United China Relief was held at the Plymouth Congregational Church . . . A number of firms and individuals were recently accepted as members into the China Club . . . 20 Girl Scouts of Troop 46 presented a "Latin American Fiesta" for students of Stevens School. Combining singing, dancing, art and dramatic work with the Seattle Scouts' prescribed study of Pan America, the program depicted the travels of two U.S. Scouts below the border.

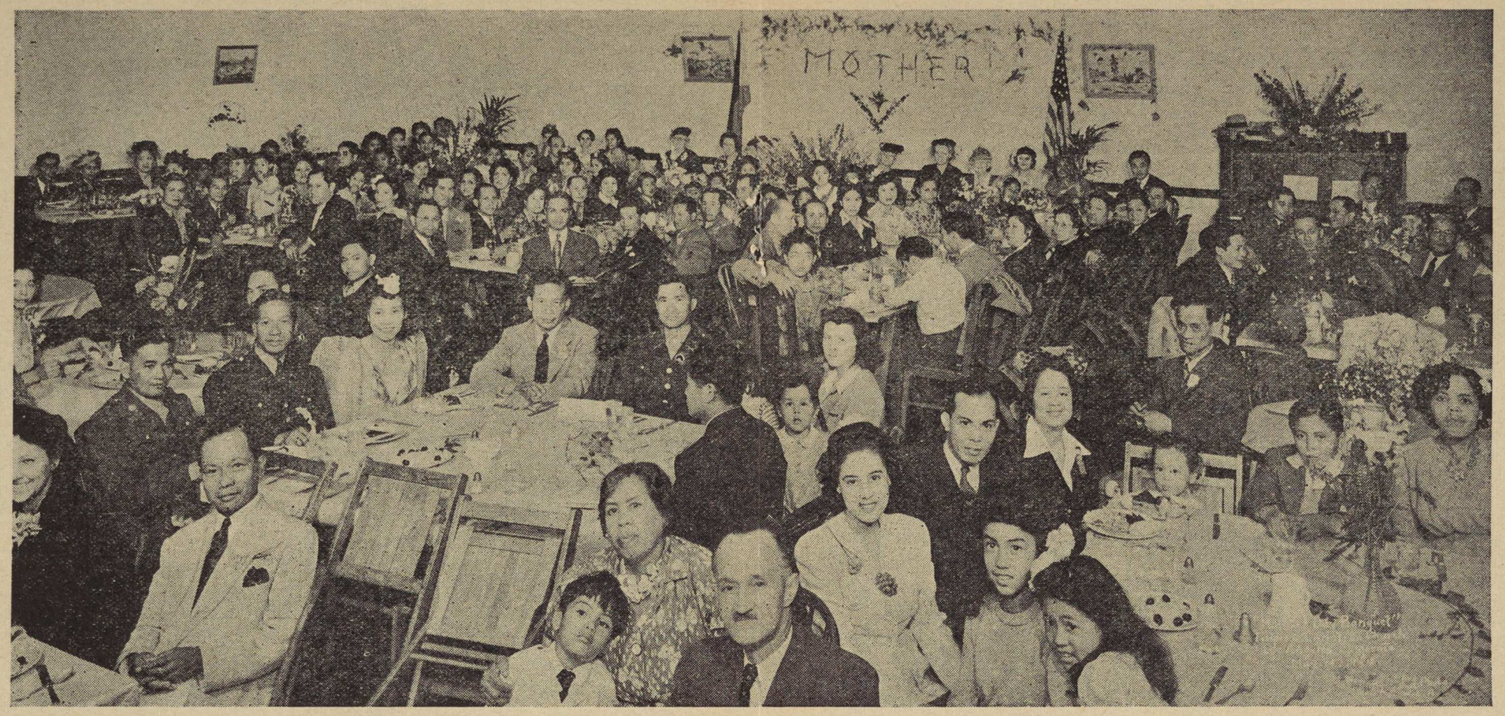
OREGON

CHINESE, CHINESE-AMERICAN AND PART CHINESE

CHINESE MISTAKEN FOR JAPANESE, KILLED

Astoria: Walter Johnson, 19, navy electrician, killed Tung Quan Woo, in the mistaken belief that he was a Japanese saboteur. Johnson, who served two years in the navy at Tarawa and in the Aleutians, said he had been

(Continued to page 14)



LOS ANGELES FILIPINO MOTHER'S DAY BANQUET, CHRISTIAN CHURCH with a large, inter-racial group gathered to celebrate the occasion.

"ALL MEN ARE BROTHERS"

West Coast:

Olympia, Washington: At the Firland Sanitorium, when Lincoln Eng, a Chinese patient, was given a Christian baptism, one of his godfathers was Hiro Miyagawa, a Japanese patient . . . Berkeley, California: Langston Hughes, distinguished Negro poet, gave a reading of his poems to the Interracial Community Church, which has two pastors, one white and one Negro. Berkeley also has an Interracial Committee, headed by Dr. Edward C. Tolman, that is now doing a survey of racial hiring practices in Berkeley stores preparatory to gaining equal employment for qualified members of various races . . . Los Angeles, California: The interracial newspaper, "War Worker," ran an advertisement reading: "We hold these truths to be self evident: Here at Berg Metals Corporation and California Mill Supply Corporation we believe in full democracy on the job. Employees of all races and creeds are given equal pay for equal work and equal opportunity for job advancement." It was signed by the president of the two corporations, M. E. Berg.

United States:

Chicago, Illinois: The Rotary International's 35th annual convention was attended by 250 delegates from 24 nations, including Australia, China, India, New Zealand, Sweden, Switzerland and 16 Latin American countries. Speakers included Col. Carlos P. Romulo, Philippines government official, and Sir Gerald Campbell, assistant to the British ambassador to the United States.

Buffalo, New York: Americans "can't damn the whole Japanese people," but "must take into account there are many Japanese with fine feelings," said Dr. Wilson Hume, former regional YMCA secretary of north India, in a speech to the local Rotary Club. "While I was in the Los Banos internment camp (for 21 months) a Jap sentry passed as he went off duty, and said, 'Sir, I Japanese Christian. This war bad for us all.' An army nurse told me her husband lay in a shed without food or water, and would have died had it not been for a Japanese soldier who crawled to him at night and gave the American part of his own rice and water rations."

Washington, D. C.: "Rob Wagner's Script" informs us that at Meredith Howard's United Nations' Club one may see "pretty little Chinese girls waltzing with U.S. Marines; Persian ladies flirting behind their fans; Latin American lassies jitter-bugging with Icelandic lads; and a Norwegian air ace doing a Swedish polka with a gal from New Zealand."

China:

450 war orphans and their teachers of one of Madame Chiang's orphanages, moved by the miserable conditions existing in Bengal, volunteered to eat less so they could send 10,000 Chinese dollars for relief of their famine stricken friends in India . . . At a Christian youth conference in Chengtu, Daniel Lee, prominent Methodist youth worker, in a talk gave examples of Christian lives that have really counted and among them was the life of Japan's pacifist leader, Toyohiko Kagawa.

Southwest Pacific:

A Chinese gunner, a Japanese radio man, a Holland-born navigator and a Sumatran co-pilot are among the unusual crew of a bomber in the Netherlands East Indies army air force.

Honolulu:

The "New Pacific," an interracial magazine, described a boxing show at the civic auditorium where Walter Cho, a Korean, was the referee in the ring handling a fight between a Hawaiian boy and a Caucasian soldier. One of the judges was Peter Thomas, a Filipino, and another was Dick Chang, Chinese.

THINGS TO DO TOWARDS A NEW WORLD

—Study

Institutes of International Relations

These Institutes, an annual affair, are organized by the American Friend's Service Committee. By addresses, panels and discussion groups practical study is made of major international economic, political, social and spiritual issues. College credits are available. Recreation and living arrangements are provided. Tuition $10. Contact at place of meeting.

Whittier College

Whittier, Cal., June 28 - July 8. Faculty will include M. M. Chatterjee, Chen Shou-yi, Maynard Krueger, Hubert Herring, Bertram Wolfe. Some of the subjects to be studied include: "Eurasia and Africa in the Peace," "Christianity's Part in the Restoration," "Government and Industry," "Our Relations with Latin America."

Mills College

Oakland, Calif., June 18-28.

Reed College, Portland, Oregon. June 9-16. Faculty will include Robert J. Watt, G. Bernard Noble, Guilermo Marion, Carey McWilliams, Kermit Eby, Vojta Benes, Louis Dolivet, Kalfred Dip Lum. Subjects to be studied will include: "Labor's Political Program," "The Birth of a New Humanism," "Unconditional Surrender," 'India in the War, and After," "The Emerging New Europe."

Helen Bush School, Seattle, Wash. June 18-27. Faculty to include Buell Gallagher, Ralph Harlow, Anup Singh, Clark Kerr, Howard L. Nostrand. Subjects to be studied include: "World Organization," "The Pacific Islands," "The Far East," 'Relief and Reconstruction."

Pacific School of Religion Summer Session

June 19-Aug. 25. Dr. Walter M. Kotsching, Professor of Comparative Education at Smith College, Visiting Lecturer in the Program of Training for Post-War Rehabilitation Abroad, will teach an afternoon class in "Christian Internationalism" on Tuesdays and Thursdays.

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Service

(What individuals and groups can do right now to bring about a Pacific World Era of Peace, Equality, Justice.)

Send a Message to China

The West Coast office of the East and West Association is sponsoring the signing of a message to China, the message reading in effect as follows: "Men and Women of China, we your neighbors across the Pacific, stand in reverence of the sacrifice of your dead, and we rejoice in the brave spirit of your living. We exult in the fellowship that binds us together and pledge ourselves to work for understanding between your people and ours." The message will be sent on July 7th, the seventh anniversary of the Sino-Japanese war. It will be delivered to China by radio, the Chinese press, and if possible, by motion picture film. West Coast sponsors include: Manchester Boddy, Chester H. Rowell, Julean Arnold, Walter Wanger, Rabbi Edgar F. Magnin, Archbishop John J. Cantwell. Copies of the message may be obtained from the Association office, 17 East Carillo St., Santa Barbara, Calif.

Jewish Welfare Appeal

"Jewish people need no reminder that the Jewish National Welfare Fund drive has just started. It is rather to Gentile friends, to whom the Fund does not make direct appeal, that we commend this cause. No recital in detail is required to acquaint the public with the extraordinary needs of a vast, suffering multitude that happened to be the first victims of a blow aimed at us and our whole civilization. It is a duty of all hu-

(Continued to page 21)

drinking. The grand jury charged him with second-degree murder, accusing him of holding Tung's head under the water until he drowned. Johnson is to pay a $300 fine.

FAIR PLAY TO CHINESE AMERICANS

Portland: Mrs. Carl G. Gaustad of Portland wrote the following letter to the "Oregon Journal:"

"It was with deep chagrin as an American that I read of a Chinese girls' exclusion from places of pubic recreation. Do not the managements of these estabishments know that China represents one of the oldest and most highly developed cultures our world has known? For ages the Chinese have furthered the cause of civilization. No one who saw the photographs of six Chinese boys from Portland who are serving Uncle Sam could justly claim these lads—all brothers—to be of an inferior race. Grateful Americans will rise up and call China blessed as they recall her valiant struggle against our mutual enemy—the savage Jap. I am sorry that I do not know this young Chinese girl who was so unkindly treated. I should like very much to apologize in the name of fair-minded Americans."

PART-CHINESE AIR HERO FOR TWO NATIONS

Portland: The June, 1944, issue of the "American Mercury" has a story describing Art Chan, whose home town is Portland. Chan, of Chinese father and Peruvian-Spanish mother, sailed with several Chinese Americans for China in 1931, after training in the U.S. as aviators. They had seen a war coming and wanted to do their part for China. Chan had shot down eight Japanese planes when in 1940 his own plane was destroyed and he was horribly burned, particularly in the face. Chan, now in a New York hospital, has had 26 operations of skin grafting and plastic surgery to restore his face. He hopes to return to China to fight. It is said of him that "Major Chan is the only man in this war who is an American hero to the Chinese and a Chinese hero to the Americans."

(GENERAL)

JOSEPH SHEMANSKI HONORED

Portland: Joseph Shemanski, beloved Jewish business, civic and philanthropic leader, has been honored by friends in Oregon, Washington, and California who have presented the Portland Council of Churches with a substantial fund to be used in securing a chaplain for demobilized service men sent here for rehabilitation. Over 1,000 men a month are being sent to the area. The money was given to Shemanski on his 75th birthday, and he asked that it be used for a non-denominational work among service men and named the Council to administer the fund.

—"Oregon Journal" Photo

MARTHA LEE, Chinese American, won Leonora Kerr Scholarship for 1944-45 awarded by College Folk Club of Oregon State College, Corvallis. The award is annually given to an entering freshman woman on the basis of outstanding scholarship and character.

NATIONAL CONFERENCE OF JEWS AND CHRISTIANS ORGANIZED

The Oregon chapter has been reorganized with Judge James W. Crawford as chairman and an extensive program launched. An office has been opened in Portland with an executive in charge. The movement will be promoted throughout the northwest. Interfaith trios of clergymen are visiting military camps.

(ETC.)

Portland: Dorothy Maynor, Negro soprano, is scheduled to sing in Portland. Last year her concert attracted a capacity audience extending into the wings of the large auditorium . . . The annual spring conference of the Pacific Sociological Society met in the middle of the month. Some of the lectures were on "Japanese American Students in the Crisis," "Mexico City, Her Growth and Configuration," and "International Understanding and Attitudes of College Students" . . . Dr. E. Guy Talbot of San Francisco, Pacific Coast director of the United Nation's Association, lectured before the League of Women Voters' annual convention on "Public Opinion Will Decide the Peace" .. . Representative Mott, R. of Oregon, introduced a bill in the House, requiring deportation of all aliens of Japanese ancestry, and said he would seek similar treatment of Japanese Americans proven disloyal.

FREEDOM MEANS FREEDOM FOR VOLUNTARY RACIAL SEGREGATION

Portland: James Pearson wrote the editor of the "Oregon Journal":

"It seems to me that the American Negro is taking the word 'discrimination' and twisting it to make the word 'freedom' look bad. Freedom is the right to choose friends, neighbors, business associates and such. A man's friends are those he prefers to associate with. . . . Neighbors are those among whom we wish to live, not those among whom we are forced to live. Everybody should be allowed this freedom, be he colored or white. It seems that some neighbors do not realize this.

"Are the few to command the many, or the many the few? There are enough of each race to form groups of their own kind, and neither should try to force themselves in where they are not wanted. I believe the American way has always preached freedom, but some misrepresent that freedom to the extent of encroaching or attempting to encroach on other people's freedom."

(JAPANESE)

EUGENE MAN HELPS JAPANESE SURRENDER

Eugene: Capt. Whitton Arey of Eugene tells of infantry patrols cruising mountain trails in Hollandia planting signs in Japanese ideographs pointing "This way to surrender." The signs give instructions how to surrender and promise food and good care. Arey thinks that "most of the Japs lurking here would like to surrender but they don't quite know how to go about it. So we thought we'd do a little outdoor advertising and show them how." The number of prisoners taken are high in comparison to previous campaigns but most of the Japanese are still not convinced that the Americans will not kill or torture them. They learn to beg cigarettes by quoting: "Tojo is no good."

(INDIA)

THE RELEASE OF GANDHI

Portland: (Editor's comment: With editorial disapproval of the first and approval of the latter, we reprint in part

editorials from two American newspapers concerning the recent release of Gandhi from imprisonment in Poona).

Portland: "Oregonian," May 9 — "With the Japanese bent on invasian of India while seeking also to stir the people to revolt, it is evident that the British raj did the politic as well as the humane thing in releasing little Mohandas K. Gandhi that he may die, if die he must, while in the enjoyment of physical liberty. . . . But today the nationalist leader is a very sick man and the government cannot afford to grant him the crown of a seeming martyrdom, which would be his were he to die in detention. Popular devotion to Gandhi might then express itself in grave disturbances—to the detriment of the United Nations' war effort and the improvement of the Japanese position.

"One would not say that sympathy for Gandhi in official circles was not also a factor in his release—for the British have never been last in admiration for this scrawny and constant thorn in Indian affairs. Mystic and politician, the nationalist leader repeatedly has proved himself a most competent match for the government in his design to free India. That period of detention which now is at an end was reluctantly decided upon when it seemed that the purpose of Gandhi might even embrace co-operation with Japan. But there would seem little danger now in allowing him liberty, for his illness is extreme and his frailty more marked than even before. . . . If Gandhi recovers sufficiently to resume his political activities, threatening to hamper or thwart the war effort, he can be placed in detention again—and probably would be. But we are, at the moment, glad he is free."

New York: "P.M." May 8—"American officials in touch with Far Eastern affairs are disturbed by the churlish manner in which Gandhi has been released from prison. The Mahatma might have been freed as an act of imperial magnanimity, and the British raj would have won the gratitude of the Indian masses, the respect of the world.

"But the India Office in London seemed intent on making the release in as offensive a manner as possible. There was a kind of bureaucratic priggishness in the three-sentence communique announcing the release. "This decision,' 'it said curtly, "was taken wholly on medical grounds." In a Japanese broadcast, the sentence would be shrewd propaganda.

"As though to rub the point in, the correspondents were informed that the release was in line with the Government's determination not to allow Gandhi to die in prison "and thus," as was cabled to the New York Herald Tribune, "become a martyr in the eyes of his followers." The India Office as much as said: "We expect him to die soon. We don't want his death on our hands." The gesture recall's Pilate's.

"Someone thought it would be smart to couple Gandhi's release with Moseley's(to lump a latter-day saint with a cheap aristocrat who gathered an army of thugs to imitate Hitler) The comparison will deeply offend India, as it will many in both Britain and America, and may serve only to draw attention to the contrast in treatment, Moseley was freed to get well, Gandhi to die.

"I quote for its emetic value E. C. Daniel's smug report from London to the New York Times: 'The willingness of the British Government to turn loose the two men who were once regarded as grave menaces to empire security is interpreted here as a happy sign of change in the fortunes of war, despite the recent Japanese penetration into India.' The man who wanted to free India is coupled with the man who wanted to enslave Britain.

"To understand the effect on India, one must understand what Gandhi means to the Indian people. He is their Lenin, their George Washington, and something more besides, something of an Indian Jesus.

"I know that certain imported and titled propagandist smoothies have been telling select little private audiences of American newspapermen that perhaps the death of Gandhi would provide a solution to the Indian problem. It would, in the same sense that the death of Chiang Kai-shek would solve the Chinese problem for Japan. The removal of either would be the removal of the one man who can unite the overwhelming majority and the many factions of their respective peoples in their struggle for freedom.

"The congress party is likely to fall apart when Gandhi dies and an outbreak of factional squabbling would make it easier to divide and rule.

"When Gandhi goes there goes the one leader who could hold his people to non-violence, the last hope of the Indian people that they can get anywhere using genuinely Christian methods against the so-called Christian world. Our political stupidity is slowly forcing India to feel that it can find salvation only in the sword. And the sword in the hands of 400,000,000 people will, indeed, be a problem."—I. F. Stone.

NORTHERN CALIFORNIA

CHINESE AMERICANS AND WOULD-BE CHINESE AMERICANS

CHINESE TEST LANGUAGE BAR TO CITIZENSHIP

San Francisco: Fong Chew Chong, 36, of San Francisco, and Chong Lung Chew, 37, of Oakland, are seeking to gain American citizenship though neither can speak English as required by law before naturalization proceedings can be entered into. The argument of their attorneys is that they have both shown their loyalty by bearing arms in the defense of this country but were honorably discharged because they could not understand the commands in English of their superior officers. Legal students contend that foreigners who cannot speak our language are yet entitled to citizenship if they can prove through an interpreter that they understand the principles of our government and are devoted to the provisions of the Constitution. However, naturalization officials have until now refused to pass applicants who cannot speak, read or write English. Judge St. Sure, who is hearing the case, says he expects that the Supreme Court will eventually rule on it as at least 100 local Chinese are affected.

(ETC.)

San Francisco: Kum Hock Wong, Chinese newspaper editor, was sentenced to two years in Federal prison for failure to report for induction. He said he "wouldn't fight for a country which had been guilty of shipping scrap and oil to Japan" . . . Soot Hong Gee, draft evader, was fined $5000 and given six months in jail for claiming to be essential as a farm worker when in reality he was operating a lottery . . . With the 8th AAF in England is S-Sgt. Paul B. Young, veteran of 14 missions over Europe as ball-turret gunner on a Flying Fortress and holder of the Air Medal with two Oak Leaf Clusters. He was a former resident of Chinatown . . . Plans are being made for a federation of Chinese youth clubs, a preliminary meeting having been held at the Chinese YWCA with 14 clubs sending representatives . . . The Chinese American Citizens' Alliance was active in the campaign that voted through the purchase of the Market Street Railway by the city . . . Stockton: Plans for a new Christian Center have been completed under the direction of the pastor, George H. Colliver. There will be two units in Chinese architecture, to cost $30,000.

(CHINA)

ALAMEDA WOMAN WILLS $46,000 TO CHINA

Alameda: Mme. Chiang Kai-shek was named as heiress to $46,000, balance of a $58,000 estate left by Mrs. Grey Worswick. The will stated: "I give the residue of my state to Madame Chiang Kai-shek with the wish that the money be used for relieving the suffering of her gallant people, the Chinese."

San Francisco: Owen Lattimore, head of the Far Eastern broadcast division of the OWI, stationed in San Francisco, is accompanying Vice-President Wallace on his trip to China . . . A new radio feature, direct from Chungking, is being broadcast over San Francisco Chronicle's KYA every Wednesday at 7 p.m. and every Sunday at 11:30 a.m. . . . The Institute of Pacific Relations recently held a conference for high school teachers and students. Frank Nipp, assistant director of Chinese News Service, spoke on "China's Role in the Postwar World" . . . Mr. Dryden Phelps, formerly on the faculty of West China Christian University at Chengtu, spoke at the China Tiffin Club meeting held at the Far East Cafe.

(JAPAN)

PACIFIC WAR STRATEGY

San Francisco: Speaking "purely as an observer" Vice-Admiral John W. Greenslade told a meeting of the American Association of University Women that the Allied strategy is that of isolating the Japanese in the Dutch East Indies by a drive "straight across the Central Pacific" to the shores of China. There Allied troops will join the Chinese forces to conclude the mainland operations while "our fleets close in to impose an impenetrable blockade upon the home islands of Japan." Greenslade, who is Pacific Coast co-ordinator of naval logistics, declared that Japan has now become involved in a logistics war but by no means can it produce anything like America for war use. He predicted that Hirohito may "order a mass hegira to the Asian mainland."

JAPANESE ADVANCES IN CHINA MAY WIN WAR

San Francisco: Japan may install a million-man army on the China coast unless supplies reach the Chinese soon, was the contention of John Earl Baker, former inspector general of the Burma Road, to a meeting of the Commonwealth Club. Baker, who lived 30 years in China, said the Japanese advances had virtually consolidated their rail and water transport in China. He said that the opening of the Burma and Ledo roads and building of an oil pipe line would give China 150,000 tons of supplies a month.

(JAPANESE AMERICANS)

ON RESTRICTION OF PERSONS OF JAPANESE ANCESTRY

San Jose: The annual state convention of the Native Sons of the Golden West approved resolutions urging that the War Relocation Authority be placed under the Department of Justice, and that disloyal Japanese Americans have their citizenship revoked and be deported . . . Fairfield: John R. Lechener, leading west coast exponent of restrictive measures against Japanese Americans, announced existence of a coast-wide organization, the American Federation, formed for the purpose of sponsoring legislation to exclude persons of Japanese ancestry from the West Coast after the war. At a meeting of the Fairfield chapter of the Federation he deplored any program of violence against Nisei and stood for "legal means" of exclusion . . . Stockton: A special mass meeting of the Filipino Community organization asked that Filipinos not patronize three theaters in Stockton owned wholly or partly by Japanese aliens, and petitioned Americans to do the same. There was a reported resignation of employees of these theaters because of publicity given.

THE GOVERNMENT AND JAPANESE AMERICANS

San Francisco: The War Relocation Authority revealed that nearly 73 per cent of Americans of Japanese ancestry had never visited Japan and 53 per cent who had visited Japan had no schooling there. Of those receiving schooling in Japan less than one-eighth had more than three years schooling, and nearly all during the younger, more impressionable years, attended American schools . . . The San Francisco registrar of voters announced that Japanese Americans were permitted to cast absentee ballots in this year's California elections because they still remain legal residents despite evacuation . . . Lt. Gen. Delos C. Emmons, commanding general of the Western Defense Command, declared that 39 Japanese American women with their children were allowed to return to their homes in coastal states in the last six months. He said that they were women married to non-Japanese and wives of Japanese Americans in the armed forces. A few Japanese, accompanied by Caucasian escorts, are given temporary passes to come to the coast for important business affairs. He told the press "I personally have examined each individual case and don't take any chances of having persons who might jeopardize safety in restricted areas."

Tule Lake: Yoshimasa Miyoshi of the Segregation Center was under sentence of 90 days in jail for theft of an article from an apartment in the Center. The sentence was pronounced by Project Director Ray R. Best before whom the trial was held . . . An additional 497 persons arrived at the Segregation Center from the Jerome, Arkansas Relocation Center . . . San Jose: Yuriko Amemiya, born in San Jose, recently won a scholarship to the professional dancing classes of famed Martha Graham in New York City.

(NEGRO WORKERS)

STATE SUPREME COURT TO HEAR AUXILIARY UNION CASE

San Francisco: The California Supreme Court has set July 11 for the hearing of the appeal of boilermaker locals and Marinship Corporation against the permanent injunction handed down by Superior Court Judge Edward I. Butler, which forbids the company to terminate employment of Negroes who refused to join auxiliary Jim Crow locals. The case has been given an early position on the court calendar because of its "great public importance." The state court's decision will set a precedent for all cases involving the Negro auxiliaries, two of which are now in Superior Courts of Alameda and San Francisco.

A delegation of Negro and white workers met with Harry Kingman, regional director of the FEPC, in an effort to obtain help in the threatened firing of Negro workers at Moore Shipyard because they refused to join an auxiliary. The delegation asked for FEPC hearings in the East Bay and for the FEPC to use its influence to restrain the Bay Area Boilermaker locals from forced firings of Negroes until after the Supreme Court decision.

(ETC.)

Bay Area: Three Kaiser Bay Area shipbuilding plants employ 7102 Negroes. . . . Oakland: A. Philip Randolph, president of the AFL Sleeping Car Porters' union, told an audience that crowded the Municipal Auditorium: "The question of race has become the central issue of our times. Things are getting worse so far as people of color are concerned."

NEGRO UP FROM SOUTH, ABLE TO VOTE FOR FIRST TIME

San Francisco: James H. Andrews, assistant pastor at Bethel AME Church, said on casting his ballot: "When I stepped up to the voting booth, I felt excited, loose and free like a prisoner when he walks out of jail. I knew that here I was about to get my full-fledged rights as a citizen of the United States of America." Andrews is from Louisiana, where he was prevented from voting by the poll tax and other restrictions imposed.

(JEWS)

NAZI FIFTH COLUMN SPREADS HATRED OF JEWS

San Francisco: A subtle German fifth column is spreading the poison of race hatred against Jews as part of the German pattern for winning the peace, warned Norman Littell, Assistant U.S. Attorney General, in a talk to the Commonwealth Club. He told of distribution of leaflets circulated in San Francisco defense plants and shipyards that contained messages straight from Berlin. Vicious but cleverly written doggerel is the usual vehicle. Littell reminded his hearers of Jews that had sacrificed their lives for America, such as Meyer Levin, pilot with Colin Kelly, and Ensign Stanley Kaplin, who commanded a destroyer at Pearl Harbor in the absence of superior officers, shooting down four Zeros and sinking two submarines.

(ETC.)

Northern California: Dr. Ray Lyman Wilbur, past president of Stanford, has accepted chairmanship of the Northern California branch of the National Committee Against Persecution of the Jews. Justice Frank Murphy of the U.S. Supreme Court is national chairman.

(MEXICAN AMERICANS)

BAY REGION PAPERS FAN FLAMES OF RACE HATE

Richmond: Scare headlines about a "zoot suit riot" appeared in Bay Region papers, including the Richmond Independent. An early Independent edition said that Sgt. Donald Arnold was "brutally beaten and kicked by a gang of youthful Mexican zoot suiters" the latter part of May. Rev. Juan Garcia of the First Baptist Mexican Church declared: "While I certainly would like to see the persons punished who are responsible for the attack, I oppose the sensational way in which this incident has been blown up in the newspapers, linking youths of Mexican ancestry and wearers of 'zoot suits' with crime. This sort of publicity weakens community relationships." He pointed out that these youths have no places for recreation in the city, being unwelcome at city dance halls, having to go to Oakland for their amusement. He also mentioned police discrimination against Mexican youth as a source of bad feeling.

(GENERAL)

CONTRIBUTIONS OF MANY PEOPLES TO RICH SAN JOAQUIN VALLEY

Mildred Fleming in an article in "People's World" sets down the fact that two-thirds of California's million-acre victory garden lies in the San Joaquin Valley. This garden is cultivated by peoples of nearly 50 nationalities. Orchard workers are Armenian, Italian, German-Russians. Cotton pickers are Negro, Mexican and Filipino. Dairies are managed by Portuguese. Turbaned Sikhs tend the rice and wheat fields as they did in India. Basques herd sheep. Danes and Swedes are there as farmers, artisans, merchants. Greeks helped build the railroads and Chinese came early to work in the mines. A Jugoslav imported the first cuttings of the large blue grape, now called the Fresno Beauty. Though some prejudiced whites have sought to isolate these various groups, organizations, particularly the International Institute of Fresno, have given them a "blueprint of unity." The Institute provides clubs, parties, classes in English and citizenship. The Institute also helps in welfare cases and legal advice.

(ETC.)

San Francisco: Cipriano Jularbzi had a poem in a recent issue of "People's World' 'titled "Good-bye, First Filipino Infantry!" . . . Chilean irrigation experts visited the Bay Region, exchanging information with local government and scholastic experts . . . Deane Dickason, world traveler and lecturer, showed movies of the Dutch East Indies and Singapore ,filmed just before Pearl Harbor, to press and radio people at the Fairmont Hotel . . . Oakland: A new YMCA building is projected for West and North Oakland, it being stated that there is need for such a plant to help problems of racial understanding and adjustment. . . Berkeley Dick Meier has written to the "San Francisco Chronicle" and national magazines recommending the establishment of a world university. He holds: "It seems that one essential factor has been left out of all post-war plans for peace, for while there exists a common desire for peace, it is frustrated by lack of information and misunderstanding of each other's motives. The surest way of eventually providing a common ground is bringing together outstanding representatives of each cultural point of view" . . . Torrance: Lazara Dario, 17, one of the few older Filipino youths born in America, has joined the navy.

(I AM AN AMERICAN)

BAKERSFIELD CELEBRATION HONORS PIONEERS

Bakersfield: Four pioneer Kern County residents who became naturalized citizens were honored at the "I Am An American Day" celebration with a program complimenting newly naturalized citizens and young men and women reaching voting age. The honored included Mrs. Cecile Ford, born in slavery in 1855 in Avol, La.; Alphonse Weill, prominent local merchant, who came to the United States from Paris in 1870, and who was naturalized in 1875 (possibly one of the oldest naturalized citizens in the country); Perfecto Castro, a member of one of the oldest county families; Tom Angeles, born in Greece, naturalized in Bakersfield in 1912, and now with three sons in the U.S. Army while he himself is active in Red Cross and USO drives; and Charles Quong.

60,000 ATTEND "I AM AMERICAN" EXERCISES

San Francisco: The exercises featured an address by State Attorney General Robert W. Kenney who warned his listeners to "watch for splitting tactics and guard against the labor hater—watch the man who makes wisecracks about a Jew, a Negro, or a Catholic—he is a Hitler guerilla." . . . At the Glide Memorial Church, Rev. Julian McPheeters preached on the topic "I Am An American—What Kind?"

(ART)

San Francisco: The Palace of the Legion of Honor has been displaying Arnold Genthe's famed photos of Chinatown made in 1900 . . . Gump's Galleries has had an exhibit of Wolff of Tahiti's works . . . The de Young museum in Golden Gate Park has a display of dolls of all nations. Included are Balinese dancing dolls made of raffia; wooden peddler dolls of India; dolls of wood and straw from Java. The case of Chinese dolls showed mandarin, scholar and fishermen types, and replicas of Confucius, Sun Yat-sen and Chiang Kai-shek. American dolls were those made by the Alaskan Eskimo, Hopi, Sioux and Navajo Indians. Also to be seen were Latin American corn husk dolls and dolls made by Kentucky mountaineers.

SOUTHERN CALIFORNIA

(ART)

San Diego: Dong Kingman, Chinese American artist of San Francisco and possesor of a Guggenheim Fellowship, has been making sketches at a local war plant for a water color record of "America at War" . . . The Jewish Welfare Board and the Sisterhood of Temple Beth Israel held an art display at the Jewish Community Center, showing an exhibit of Jewish Art provided by the Metropolitan Art Museum of New York. Everett Jackson, head of the state college art department, lectured on "Contributions of Contemporary Jewish Artists to American Culture."

(INDIA)

INDIA HAS NO SYMPATHY WITH JAPAN

Los Angeles: So declared M. Ghiasuddin, prominent Indian Moslem leader and member of the central legislative assembly. He branded as false reports that his country was not all-out in its war with India in an interview at the British consulate and claimed that Japanese propaganda is forwarding this idea. He said the Japanese mouthpiece and former Indian Congress Party leader, Bose, has no following. He pointed to the Indian war record of 2,000,000 voluntary soldiers and 5,000,000 men and women producing war materials. On the question of India's attitude toward the British, with a smile toward the British vice consul present at the interview, he said: "We like the British lion so long as he is tame." He said that Dominion status is the aim of India after the war though "independence has different meanings to different factions in India." He is hopeful that India will be ready for the new status and will be able to achieve it "without revolution" and despite the divergent classes. Ghiasuddin spoke before the Democratic Luncheon Club on "India at War." . . . R. Lal Singh, editor of India News, published in Los Angeles, spoke on India and the war before the San Pedro Democratic Council in San Pedro.

(EDUCATION)

Los Angeles: The Los Angeles Public Library has just completed a series of panel discussions on the Mexican, Oriental and Negro problems in the United States, with the participation of leaders of the local communities of these peoples. The library distributed annotated bibliographies in booklet form along with the series. Linguaphone Spanish records are being played in the lecture room for those studying the language.

(MEXICANS)

Los Angeles: Mexican packers gave a carload of tomatoes to the American Red Cross. For several years leading Mexican packers have so contributed a portion of their produce crops sold in the United States . . . Thousands of Mexican nationals in Southern California celebrated Cinco de Mayo (May the Fifth), a patriotic holiday commemorating the defeat of the French 82 years ago.

(THE ORIGINAL AMERICAN) WINS LAND RIGHTS

Palm Springs: Thirty years ago Congress directed the Mission Indians be given land allotments in the Palm Springs reservation. The Secretary of Interior failed to do so. The U. S. Supreme Court has in a unanimous decision just granted the land rights to the tribe.

(JEW)

Los Angeles: 75,000 Southern California aircraft workers received through the efforts of the United Automobile Workers an explanation of how anti-Semitism helps the Axis. The UAW organ "Plane Facts" printed this as an article titled "Made in Berlin."

(FILIPINOS)

Los Angeles: The Filipino Community organization is sponsoring an oratorical contest with $25 and $50 prizes to be given the winners giving the best discusion of The Filipino citizenship bills now before Congress . . . The "Associated Filipino Press" reports the difficulty of Filipinos in gaining economic security and independence because of restrictions on property purchase due to discriminatory policies in these parts. It has been of encouragement though that at least six Filipino parties have been able to buy business or residential property recently.

(THE PACIFIC AREA)

Los Angeles: Henry I. Dockweiler, who saw American diplomatic service in the Orient four years, told the Native Sons Luncheon Club that America's whole future in the Pacific depends upon defeating Japan quickly and retention of the "stepping stone" islands . . . The Los Angeles District Delphian chapters heard Dr. Hsi-En-Chen, for eight years dean of education at Fukien Christian University in China, speak on "Behind the Asiatic Front" . . . Upton Close, radio commentator and authority on the Orient, told the Friday Morning Club that the biggest problem facing the American people is the Asiatic situation. The white man's habit of exploiting eastern countries, he declared, has developed among their inhabitants a dislike for him. He said that it was imperative Americans become informed as to the peoples of the Orient and especially urged early and full aid to the Chinese. Such a thing could happen, he thought, as a rightabout face of the Chinese people, at some distant future time, if proper recognition of the Chinese does not develop soon in this country. In that event Japan's war would be as a "feather duster gesture" in comparison . . . The "Los Angeles Examiner" editorially (May 12) called for permanent officer-training facilities on the Pacific Coast since "the national defense problem after the present war will be in a major sense and almost exclusively a Pacific problem."

(INTERRACIAL AND INTERNATIONAL)

San Diego: Thirty-six citizenship papers were granted here the second week of May . . . Los Angeles: Father John La Farge, S. J., of New York, authority on race relations, called for the formation of a countrywide Catholic Interracial Council to aid in solving race problems in a talk at the USO clubhouse on South Figueroa. He said that "now is the time to do something concrete. Our real danger points on the score of race will come the moment the bells toll victory in the present war." . . . Charles E. Taintor, who ran as Congressional candidate in the 14th district, issued a campaign pamphlet combining anti-Semitism and Negro-baiting. G. Vernon Bennett, running for the same office, made a play for the minority vote in this racially mixed district by this statement in his campaign literature: "If the Japanese return to California they will throw out of employment thousands of Mexicans and Negroes. These latter, much more than the Japanese, constitute the minority groups to which we should be fair" . . . The Cultural Group of the United Races of America featured speakers on India, China and the American Indian at an interracial forum held at the Unitarian Church . . . Redlands: Ellen Miller and Alvin K. Chang, both graduates of the University of Redlands, were recently married in Honolulu. Mr. Chang is physical education and science instructor at the Kamehameha School for Boys of Honolulu.

CHURCH FEDERATION OF L. A. COMMISSION ON RACIAL UNDERSTANDING

Los Angeles: The Church Federation's Commission on Racial Understanding has just released its yearly report. In the last year it has helped form the Council for Civic Unity. Press releases were given out to help offset "hate" campaigns and rumor-mongering. The Commission was instrumental in initiating measures in service cubs toward racial understanding. A code of Ministerial and Church Practice as pertains to races was distributed. Church leaders of California were called together for a one-day conference to consider church responsibility to racial groups. (The Civic Affairs Commission of the Federation distributed answers of candidates for political office to quesitons regarding, among other policies, resettlement of Japanese-Americans ,legislation for improvement of status of minorities, international relations and organization.) Dr. Walter Muelder and Rev. Frederick Jordan are co-chairmen of the Race Commission.

(CHINESE AMERICANS)

Los Angeles: The Chinese Club of Jefferson High School has a Victory Corps branch meeting once a week to do war work. It is made up of girls but boys are welcome to help. Some of its service projects have been making of hospital slip covers, towels and night clothes, creating of favors for the hospitalized at Christmas time, and filling these with candy and nuts, and doing of Red Cross Work. Ruth Dong is Corps president and the sponsor is Miss Dora Neyton, teacher.

(CHINA)

CHINESE BISHOP VISITS LOS ANGELES

Los Angeles: The Most Rev. Paul Yu-Pin, eminent Chinese cleric and scholar, official envoy of the Chinese government, spent a few days in Los Angeles this last month. Dr. Yu-Pin, titular bishop of Sozusa and vicar apostolic of Nanking, spoke before an audience of almost a thousand persons at the Ebell Theater. He stressed five great tasks which China faces and has faced in her present hour of need. These, he said, are the historical unification of the country during the last half century—a process heightened by the exigencies of war; China's industrialization and modernization; its deliverance from imperialistic oppressions of the past; China's Christianization; and the liberation of the nation from the invader. He said that "Chinese economy will never be capitalistic or socialistic, and the principle of co-operation is the guiding principle instead." He declared that China needed immediately a half-million engineers and "we look to you for help. You Americans have taken the heart of China through a century of square dealing." Bishop Yu-Pin was given the keys to the city by Mayor Bowron.

(Editor's comment: Those interested in learning further Bishop Yu-Pin's ideas will want to read his article "China's Democratic Tradition" in the Feb. 4, 1944, issue of "Commonweal." In the March 10, 1944, issue of "Commonweal" the Bishop was asked by the editors: "Supposing that an American of aJpanese ancestry or an American Negro were properly qualified (for the reconstruction work in post-war China), would you conceive that any objection would be raised by the authorities of the Chinese national government?" Answer: "No. Racial prejudice does not exist in China.")

Exclusive Management, Frederick Bros. Agency

KIM LOO SISTERS form a pretty and talented vocal trio that was recently featured at the Los Angeles Orpheum.

FORM LOS ANGELES BRANCH CHINA TRADE GROUP

Los Angeles: Julean Arnold, West Coast representative of the China-American Council of Commerce and Industry, Inc., with headquarters in New York, spoke in Los Angeles, looking to the formation of a Los Angeles Branch of the organization. Before an audience of some 50 local businessmen he declared that "the world of the future is the world of the Pacific, and the West Coast is bound to become the front door of America." But he warned that while this country dallies and "surveys" Great Britain is over there with defnite plans and representatives of her business. "Recently Britain made a loan of 50,000,000 pounds sterling to the Chinese, and we can assume that undoubtedly there were some very pretty strings attached." He pictured China as by far the world's best locale from which this nation can get the new wealth necessary to meet its immense war born financial obligations and maintain a sound currency. He pointed out China's vast need for railways, air fields, revamping of her mercantile system, development of hydroelectric power, reconstruction of cities and building of modern industrial plants all over the country. An "American Edition, Shanghai Evening Post and Mercury" report of the meeting quoted Arnold as saying that "the day is past when American concerns can do business in Chi-

na wihout government backing," with the abolishment of extraterritorial protection. David R. Faries, president of the China Society of Southern California and sponsor of the luncheon, named a committee to further formation of the branch. Robert L. Smith, Southern California chairman of United China Relief, A. B. Ruddock of the Southwest Development Co., and Victor Rossetti, president of the Farmers and Merchants National Bank, compose the committee.

(ETC.)

Los Angeles: Christmas boxes sent to hospitalized American servicemen in the China-Burma-India war zone by the Los Angeles Red Cross have arrived at their destination . . . Mrs. R. J. Brines addressed the United Nations Travelog group on "Children of China." The talk was illustrated with films. Mrs. Brines was a missionary to the Orient . . . Madame Lilly Dache in a recent showing of her hat creations displayed hats showing a strong Chinese influence . . . Pasadena: Dr. Willard Simpson spoke before the Chinese-American Society on Conservation of Chinese Soil. He declared that "in 4,000 years the Chinese have torn down the land less than we in America have done in 400 years." A large number attended the meeting held at the home of Mrs. Arthur N. Young, wife of the financial advisor of the Chinese government.

(NEGROES)

INVESTIGATE JIM-CROW OF SOLDIERS

San Diego: The legal committee of the Race Relations Society requested a formal report from Navy headquarters regarding an alleged case involving discrimination against three Negro soldiers, veterans of war zone service. The Society entered the picture at the request of the Pacific Coast office of the "Pittsburgh Courier," largest Negro newspaper. The men had protested arrest and maltreatment by shore police for assertedly creating a disturbance in front of a downtown cafe. The trio claimed they had been refused service on account of race. In an ensuing argument outside the place, a fight was precipitated and they were taken into custody. The Negroes claim they were beaten and bruised by the patrol. Navy authorities deny the charges and say the men were under the influence of liquor. They promised full co-operation with the Race Relations group in the interest of justice.

(ETC.)

San Pedro: The Pacific Bowling Alley, only alley in San Pedro, gave assurances to union locals that discrimination against Negro workers would be stopped immediately. The alley has never announced a policy of discrimination but has formerly refused admittance under different pretexts—lack of pin boys, no reservations, etc. Yugoslav fishermen who form the greatest part of the alley's patronage threatened to stay away from the alley through their union, ILWU Local 33 . . . Los Angeles: John E. Hargrove, Pacific Coast regional chairman of the AFL Joint Council of Dining Car Employees, has jointed the labor office staff of the Office of Price Administration in Washington . . . Two Los Angeles Negroes won Rosenwald fellowships for 1944. They are, Gladys Elizabeth Childress, concert pianist, and Chester B. Hines, short-story writer. Hines plans to write a sociological novel of Negro life. . . . The 62nd voting district, stronghold of Los Angeles Negro vote, reported a 10,000 increase in registration. . . . Santa Barbara: Gladys Palmer, singer, filed suit for $5000 damages against an Oxnard restaurant, alleging discrimination against a Negro troupe of entertainers which had entertained wounded service men in Santa Barbara. The suit is brought under Sections 51 and 52 of the California Civil Code which prohibits hotels and places of public entertainment from refusing service on account of race.

(JAPAN)

Los Angeles: The only way the Allies can defeat Japan is to destroy the civilian population since every home in Japan is a war industry unit, was the opinion of Adj. Andrew Telfern of the local branch of the Salvation Army, given in a speech before the Euterpe Opera Reading Club . . . Secret Service heads warned residents of this city that Los Angeles has become "No. 1 Japanese Listening Post" . . . The central ticket office of the Union Pacific here has a window display of Japanese propaganda fliers distributed to American army men in the Pacific war theater. They include "surrender passes" and appeals for surrender, most of them reminding the American of his sweetheart and the "green hills at home," promising his return to sweetheart and home if he will surrender. Some offer cigarettes and food; others show the horror of death under Japanese bombardment or how the "rich slacker" is having a good time with the American soldier's wife . . . Corp. Edward L. Kucharzyk, at the U.S. Naval Hospital, reports that one Japanese captured at Bougainville carried a 1937 California driver's license ... San Diego: Lee Chrisman ,seaman, first class, home on furlough ,told of recognizing a captured Japanese officer on a South Pacific island as one he had attended school with in California before the war. "He told me that he effected his own capture because he did not want to fight against the U.S., where he had been educated before returning to Japan to attend the University of Tokyo.."

(JAPANESE AMERICANS)

Alhambra: A resolution protesting detention of loyal Japanese Americans beyond limits of military necessity was adopted at the annual meeting of the First Methodist Church . . . Manchester Boddy in his column in the "Los Angeles Daily News," May 19, said that he tried to be "a good Christian" but he still didn't think it fair to tell American soldiers to go out and kill Japanese soldiers and then ask them to retain a normal attitude towards Japanese in California. He therefore suggested that it was not wise to return Japanese to California as this would be "needlessly baiting the California bear." . . . A mass meeting was held at the Philharmonic Auditorium to protest possible return of Japanese to California and was addressed by several candidates for election. One of the speakers said that if Japanese are allowed to come back to the Southland," "Americans will not be able to compete with them in farming and other work they will do more cheaply." Danger of violence being done to the Japanese by discharged service men or persons with relatives in Japan's prison camps were other reasons given in opposition to their return . . . Radio KFAC presented a radio forum on the subject, "Would Prohibiting the Return of Japanese to California be a Threat to Other Minority Groups?" John R. Lechner of the Americanism Educational League and Atty. J. Wesley Cupp spoke in the negative, saying the Japanese were not assimilable. Cupp said that it would be appropriate to permit their return after the "duration" as did Lechner. The affirmative was held by Atty. A. L. Wirin, who pointed out that "racism nearly always begins by picking on the least popular group"

and spreading, while Rev. Fertig of the "PACIFIC PATHFINDER" quoted from several California racial newspapers and organizations to show the general concern of minoriy groups over the indiscriminate evacuation of Japanese Americans.

. . . **Manzanar has a candidate** for the title of the oldest Japanese American in the United States. He is Harry Sumida, 72. (The age average of Niseis is about 21). Sumida fought in the Spanish-American war, receiving a leg wound, and now draws a disability pension from the U.S.

(Continued from page 13)

THINGS TO DO

manity most effectively discharged through the capable agencies familiar with the practical necessities. The Fund may be addressed at the Mills Building, San Francisco." (From an editorial in the "San Francisco Chronicle.")

Citizenship for Filipinos and East Indians

Write your congressmen and the committees handling the following bills: Filipinos: H.R. 4229, introduced by Harry R. Sheppard of California, will permit the naturalization of Filipinos who choose to become citizens of this country. Otherwise many Filipinos resident in the states will become persons without a country after the Philippines have gained independence. This bill has the indorsement of the American Legion, Department of California, and various Filipino organizations and newspapers.

East Indians: H.R. 4415, a bill introduced by Emanuel Celler of New York, would establish immigration quotas and citizenship rights for East Indians, admitting less than 100 Indians annually. Celler declares that this is a logical follow-up on the repeal of the Chinese Exclusion Act and that "indorsements have been given by the India League of America, American Civil Liberties Union, Fannie Hurst, Frank Kingdon.

Service Projects

Methodist Youth Caravan: Students with two years of college and experience in local church work will spend one week in training, then spend a week each in seven different communities, leading local young people in worship, world friendship, community service and recreation. The California training camp will be July 1-8, Monte Toyon, Aptof. Information can be gotten from Youth Caravans, 810 Broadway, Nashville 2, Tenessee.

American Friends' Service Committee:

Los Angeles, Calif. June 23 - August 18. Group will do repair and construction work at a neighborhood Center in heart of an interracial area. Also supervise recreational program in a high delinquency area. Fee: $75.

Tracy, Calif. July 15 - Sept. 1. Rural camp where younger workers will do agricultural labor and engage in study and recreational leadership in a growing community. Fee: $5, plus co-operative living costs.

San Francisco, Calif. July 10 - Aug. 27. Twenty young people are invited to do study and work in race relations in an interracial church. Emphasis will be on nonviolent philosophy and techniques, recreational leadership, carpentry and construction. Howard Thurman, noted Negro pastor, and Caleb Foote, Northern California secretary of the Fellowship of Reconciliation, will be on the staff. Fee: $75, co-operative living.

For information on these projects, write A.F.S.C., 544 E. Orange Grove Ave., Psadena 6, Calif.

THE ARTS

(CINEMA)

COMING MOVIES WITH PACIFIC BACKGROUND

James B. Leong has produced a film, "Secret Weapons of Japan," an actual picturization of the actions of the Japanese on Bataan peninsula following invasion and occupation. The picture contains English and Filipino dialogue and was made following consultations with Philippine officials in U.S.

"Queen of the Flattops" will be a story based on Stanley Johnston's book of the same name . . . "Typhoon," an old drama of Japanese duplicity, has been revised for Charles Boyer. Boyer some years ago appeared as a Japanese as did Merle Oberon in "Thunder in the East," a film reissued lately under a new title, "Hari-Kiri." This latter film was made in England about 1936 and showed Japanese attempts to steal British naval plans.

(ETC.)

Lena Horne will head the stage show at the Los Angeles Orpheum beginning June 6th . . . Keye Luke has a minor part in Mickey Rooney's latest, "Andy Hardy's Blonde Trouble" . . . Mexico's foremost actress, Esther Fernandez, is to appear in Paramount's "Two Years Before the Mast" . . . From an article calling for more Filipino movie actors: "When Filipinos or Chinese are used to play the part of Japanese they are usually paid more than the usual compensation because they get kicked, pushed, and otherwise roughly handled, as the Japs are treated that way in the script of the story" . . . "Asia and the Americas" gives this interesting note about Philip Ahn who plays Ping in "The Story of Dr. Wassell." He is the son of Ahn Changho, the great Korean patriot, who died in a Japanese prison in Seoul, Korea, in 1939, revered almost as a saint by his countrymen. (PACIFIC PATHFINDER hopes to print a story about the Ahn family in an early issue) . . . The University of California at Los Angeles' Campus Theater presented a successful staging of the well known Chinese play, "Yellow Jacket" . . . Morton Gould has written a "New China March" based on "Work As One" by the Chinese composer Shu Mo. Mills Music Inc. are the distributors.

Hollywood in the Orient

The exchange letters Lin Yutang brought back from China two months ago showed that Chinese school children were familiar with Hollywood actresses, comparing one with the girls of South China, another to those of North China . . . Elmer Rice in a letter to the "Saturday Review of Literature" remarks on the "run-of-the-mill" Hollywood picture that has given the people of the world a wholly grotesque and distorted conception of American life." In a large theater in Tokyo, I observed the open-mouthed amazement of 1500 Japanese men and women, as Myrna Loy, pouting prettily because

BOOKS AND PAMPHLETS

CHINA

By Bertha Marshall
Los Angeles Public Library Publicity Committee

The newly awakened interest in China has called forth a number of histories of China intended for the general reader. Three of these are quite small and compact.

A Short History of Chinese Civilization, by Ts'ui Chi, is, of course, written from the Chinese point of view, but with students of foreign countries in mind. Chinese history to most of us has seemed to be a long list of dynasties and kingdoms with unfamiliar names very hard to remember. This book, however, is written in a lively style with a thread of legend and poetry running through it.

Luther Carrington Goodrich has written **A Short History of the Chinese People,** which is simple, well written, but more on the order of a school text book. It gives lists for supplementary reading.

The book which will probably appeal more to the general reader is **The Making of Modern China** by Owen and Eleanor Lattimore. It begins by describing the geography and climate of China as compared with different parts of the United States. The ancient history of China is sketched in, and then more space is given to contemporary scenes. Lattimore has been very close to Chiang Kai-shek, and has lived in China many years. In addition to this he has an easy style. There seems to be no attempt to gloss over unpleasant truths.

Another book on China that will probably cause a good deal of comment is **Sharks Fins and Millet,** by Ilona Ralf Sues. To Americans the title is puzzling until we are told that sharks fins are a delicacy among the Chinese gourmonds, and millet the staple food of the poor people north of the Yangtze. The author has great sympathy for the Chinese and has lived among them for a number of years. Her book is highly entertaining, often naive, frequently critical, and certainly uncensored.

(Continued from page 21)

CINEMA

she thought Clark Gable had forgotten their wedding anniversary, came, unexpectedly, upon the diamond bracelet which the impish fellow had artfully concealed in the belly of her breakfast trout" . . . "Liberty" magazine recently ran a story about Dorothy Lamour titled "Seven Years in a Sarong." Our service men in the South Pacific send back the intelligence that island women are nothing like Dorothy in her sarong . . . One actor that is doing much by a suggestion in the right headquarters, to break the movie stereotype of Chinese characters, is H. T. Tsiang. Though personally slightly eccentric, he will have no eccentric characterizations of Chinese in pictures that he works. Tsiang played Governor Ling in "Purple Heart" and is now on the "Keys to the Kingdom" set . . . Sylvia Chen, daughter of the great Chinese revolutionist, Eugene Chen, has a dancing part in "Keys." (The death of her father in Shanghai was announced a couple of weeks ago.)

FATHER'S LIFE IN THE PHILIPPINES

Reviewed by Sterling North in the "Oregon Journal"

THE LAUGHTER OF MY FATHER by Carlos Bulosan, Harcourt, Brace, 193 pp. $3.

Fathers are getting a terrible reputation. Ever since "Life with Father" capitalized on capricious and bellicose Father's day it has been Mother's day in literature.

Now we discover that even on the Island of Luzon life with father is hilarious and hectic.

Father Bulosan loved to laugh (perhaps so that he would not weep) and his son Carlos and all his unfed children laughed with him. They laughed when he sold the livestock to buy a wineshop. They laughted when he made merry with the school teachers. They even laughed when he gave away the house as a wedding present to a pretty girl from Mexico.

But Mother Bulosan didn't laugh. She thought the old man was going a trifle too far even for an inspired primitive.

As a father I protest. We belong to an ancient and honorable fraternity. What we need is a good Amelia Bloomer type of man, a Carrie Nation of the male sex to go out and crusade for equal rights for men. Any nominations?

Other book critics on the Coast have said of Bulosan's book:

"It's a style all the author's own and after chuckling over the fascinating book, the Filipino will no longer be a stranger to you—and the Bulosans are a family you will never forget."—Florence Wagner, Rob Wagner's "Script", Beverly Hills.

x x x

In 'The Laughter of My Father," Bulosan writes with the vigorous, delicate and belly-shaking humor of his people.—Mary Sanz, "The People's World," San Francisco.

x x x

In Bulosan's new book it is a strong voice, filled with love as well as laughter.—Milton Merlin, "Los Angeles Sunday Times."

"WANTED — A CHARTER FOR THE NATIVE PEOPLES OF THE SOUTHWEST PACIFIC," by Prof. A. P. Delkin. Australian Publishing Co. 64 pp. 2 shillings

This is a review of a review, from the "Australian Quarterly," March, 1944. Prof. Delkin's small book is a serious, liberal and intelligent attempt to apply the principles of the Atlantic Charter to the native peoples of Papua, New Guinea and the Solomons. Some of the author's proposals are:

(1) "That the principle of the Mandate, with emphasis on the temporary nature of the guardianship and tutelage thus undertaken, be observed in our dealings with the native peoples."

(2) A single mandate for New Guinea and Melanesia, and for administrative purposes, Papua also; such a mandate to be subject to an international authority, with possibly a Pacific Regional Council, with prescribed authority to require regular reports from mandatory and to inspect areas concerned, to express judgments, make recommendations and/or give directions. To only deviate from serving welfare of natives primarily when defense of Australia is involved.

(3) "Non-native interests (commercial, agricultural, mining, etc.) are to be allowed to func-

tion only insofar as they do not impinge upon welfare of the indigenous populations; and that insofar as this occurs, the interests concerned be compensated and the land be reserved for native use."

(4) "That every effort be made to establish native community enterprises and to develop proprietorship."

Other suggestions towards a charter for these island peoples are that Australia set aside a large sum for serving native welfare; administrators be tested by a Cadet system, trained in understanding native peoples and problems of culture-contact; anthropological research be carried on for the sake of the administrators and also to ascertain the effect of temporary Japanese occupation and the Australian military occupation. Delkin's has fourteen points in all of this charter.

It is recommended that there be a good period of two or three years after cessation of hostilities before putting into effect any of the policies listed, so that the needs might be observed and most appropriate action planned. As village life has been greatly disorganized by the war . . . with young men taken from village life, and too heavy burdens put on women and old men, and since commercial interests will seek supplies of labor at the earliest possible moment, whether that labor is properly available or not . . . this seems a wise caution.

Delkin's argues against paternalistic treatment of the natives, and is especially against the indentured labor system, not because of its injustices but because it fails to insure for the natives economic adjustment and social security.

(Continued from page 3)

EDITORIAL POLICY AND PROGRAM

liberal nature that the larger magazines in this field cannot print because of their limited purpose (such as research) or their need to follow a more circumspect policy due to their largeness and influence. Not that we shall mean to be sensational or radical for the sake of radicalism. It is only that there is inadequate emphasis, still more timidity, even among the most devoted friends of the Orient . . . to call for the freedom of India now, to oppose America's establishing permanent military bases on the Asia side of the Pacific, to get America to stand up to England (while recognizing and helping her in her economic need) in the matter of empire, a general repeal of the Oriental Exclusion Act, an equal place for China in the plans and councils of the United Nations, and other such "liberal" or "radical" objectives.

We shall seek to be the organ of that kind of opinion all the while giving space in our pages to the arguments of those who honestly, competently hold other views, and including much material on the cultural, social and spiritual as well as the economic and political aspects of the "Pacific Problem."

E. We shall address ourselves to the general public and not just scholars or those who have special interests in Pacific affairs. We shall seek a balance of informed yet interesting discussion, and shall include in each issue representation of original research, human interest items, and articles pointed to the raw beginner in the study of Oriental-Occidental relations. The high school student, the middle-class white-collar worker, and the advanced researcher in the field of Pacific affairs; all shall find things of value in our pages.

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You would probably like to know SOMETHING ABOUT THE PUBLISHER AND THE EXECUTIVE EDITOR.

Mr. Stanley B. Garibay, publisher, was born in Anda, Pangasinan, located in Lingayen Gulf, Luzon, the Philippine Islands. After living there for many years he came to America to study and has attended many schools in the West, including the University of Utah, where he majored in sociology. He now attends electrical school, works, yet gives an immense amount of time to study and action in the field of Pacific relations. He will continue as publisher and business manager of the magazine, but will also have much to say in its editorial councils and as a writer in its pages.

Rev. Fred Fertig, executive editor, has been a resident of the West Coast for some twenty years. He has had graduate work at Pacific School of Religion, Berkeley, all through his school days specializing in the application of religion to social problems. He has had some seven years of work with Oriental Americans in California, particularly Japanese Americans, and is now associate minister at All People's Christian Church and Community Center (inter-racial), Los Angeles. For the last three years he has spent all his spare time in a serious study of the Orient and the relationship of the West to the Orient.

We are proud of our international-interracial conditions of publication: a Filipino publisher, an Anglo-Saxon editor, a Mexican printer, Mr. Emilio Gamboa.

What are THE RESOURCES THAT THE "PACIFIC PATHFINDER" WILL DRAW ON in preparation of each issue? The editors own a library of some 800 books and pamphlets dealing with Pacific affairs, and are constantly adding to this collection. Some of this literature is rare and no longer obtainable except in special collections, much of it has been printed in Europe and Asia (in English). Both scholarly and popular writings are represented. There is also a fair-sized collection of periodicals in the field, including "The China Quarterly," "Contemporary Japan," "Amerasia," "Asia and the Americas," "Pacific Affairs," etc. Also a collection of maps. Included are another 150 books and pamphlets on the general subjects of race and anthropology. Through memberships in the Institute of Pacific Relations and the East and West Association we have access to their facilities. Mr. Carey McWilliams has promised us counsel and we hope to add some expert advisors as we prove ourselves. In the meanwhile we depend upon our library and subscriptions to some 20 magazines and newspapers (such as the "Honolulu Star-Bulletin" and the "Shanghai Evening Post and Mercury") for our background material, as well as continual interviewing of authorities on the Pacific Coast.

Finally, you would no doubt like to see SOMETHING OF OUR EDITORIAL SCHEDULE FOR THE FUTURE:

JULY ISSUE:

1. "The Constitution and Minority Races"—A. L. Wirin, legal counsel for Southern California office of American Civil Liberties Union.

2. Two short articles on West Coast facilities for study of Pacific affairs.

(a) by Herman Hagedorn; executive director of West Coast office of East and West Association;

(b) by Ernest B. Price, secretary of Bay Region Division, Institute of Pacific Relations.

3. An article (subject to be announced)—Larry Tajiri, editor of "Pacific Citizen," official publication of Japanese American Citizen's League.

4. Symposium of poems written by Filipinos resident in the United States —edited by Carlos Bulosan, author of

"The Laughter of My Father" (recent best seller), articles in the "New Yorker," "Rob Wagner's Script," etc.

5. Review of "Voices from Unoccupied China"—Dr. Frank Williston of Far Eastern Dept., University of Washington. Several other authoritative book reviews.

AUGUST ISSUE:

1. Special edition on Hawaii. ("Nowhere else on earth is so remarkable a combination of races living together with so much good-will and mutual understanding as in Hawaii"—Dr. Albert W. Palmer).

2. Beginning a series of articles on Mongoloid-Caucasoid intermarriage — by an Eurasian and Fred Fertig.

Some other features to appear in early issues: (titles tentative)

1. Article: The Future of the Pacific Northwest.

2. Article: Some Impressions of Taro Yashima.

3. Article: Oriental Americans in War-time Los Angeles.

4. Article: Latin Americans in North America.

5. Article: Jewish Refugees on the West Coast.

6. Symposium: Do we Need a Pacific Charter?

7. Article: The Orient in the Occident—Oriental Art and Architecture on the West Coast.

8. Article: Our Far Eastern Newsmen—A Critical Study of Edgar Snow, James R. Young, and others.

9. Article: China's Place in the New Pacific.

10. Regular feature: East-West Question Box. Send in questions on the Orient, East-West or racial relations, and we shall print authoritative answers, written by the staff and guest experts.

11. Regular feature: Letters to PACIFIC PATHFINDER.

12. Regular feature: Junior Pathfinders (for the younger reader).

Your criticisms and suggestions regarding PACIFIC PATHFINDER, its make-up, editorial policy, etc., will ALWAYS BE WELCOME.

"PACIFIC PATHFINDER"

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Sec. 562, P L & R

Christianity and Crisis

A Bi-Weekly Journal of Christian Opinion

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The Conference of the "Big Three"

THE conference of the "Big Three," meeting in secret in the Crimea, has had the hopes and fears of the world centered upon it for some weeks. The fears were prompted by the obvious deterioration in the relations of the great powers to each other in recent months, occasioned by the many unsolved problems between them.

The results of the conference have lifted the hopes of the world and allayed many of its apprehensions. It would be unwise to hail the agreements reached with a too uncritical enthusiasm. Many of the agreements have not yet been spelled out; and they may not be as creative when they are implemented as they appear when clothed only in general terms. Nevertheless a genuine advance in mutual accord between the great powers must be recorded with gratitude.

To the highest achievements of the conference belongs its decision to call a meeting of the United Nations. This means not only that the accord between the great powers is sufficient to be subjected to the strains of a larger conference; but also that a beginning will be made in broadening the basis of a world wide partnership and in giving it some constitutional form.

Military necessity may dictate "big three" conferences, but ultimately three men cannot adequately represent three great nations, and three great nations cannot preside over the destinies of the world. Some idealistic critics have found the very idea of such a conference repulsive, because they detected the perils of "super-imperialism" in a conference in which a few powerful nations presumed to decide how the smaller nations of Europe should reorganize their life. There is indeed the peril of injustice in the organization of the world by unified preponderant power. But if the great powers had not reached an agreement we would have faced such a monstrous peril of world anarchy, that we could not have worried about justice or injustice. Order must come first. Let considerations of justice however be an almost simultaneous second. Technical warfare has undoubtedly made great nations too powerful and weak nations too weak from the standpoint of justice. But this situation which a technical civilization has created may make toward world unity if the nations, which possess the strategic power, can achieve the core of unity by their agreement. The Crimean Conference has strengthened that core and the decision to hold a United Nations meeting holds out the promise that the authority of a world-wide partnership will be broadened.

The second great achievement of the conference lies in its mutual settlement of specific disputes, upon which various nations threatened to take unilateral action. It is certainly a gain that the reorganization of the Polish government is to be undertaken under the supervision of a committee upon which all three powers are represented. On these and other specific issues obvious concessions have been made to Russia; but Russia has had to concede the right of the other nations to a voice in the decision.

The primary hazard to our future peace undoubtedly lies in the relation of the Western powers to Russia. Any accord with Russia undoubtedly contains some peril of the possible domination of the continent by Russia. The lack of an accord involves the greater peril of an ultimate conflict with her. If some mutual accord with Russia can be maintained, even the first peril can be avoided if the West supports the democratic center in the governments of the continent and thus refrains from giving Russia the advantage of organizing resistance to discredited monarchies.

On the problem of Germany the conference achieved some gains, primarily in making a distinction between the Nazis and the militarists and the German people, despite the propaganda against this distinction. The German people are promised the right to live, though it must be admitted that the promise is not accompanied by any specific assurances. The demand for reparations may contain the seeds of a vast servitude. It is rather difficult to see how a nation which will be economically, politically and spiritually as bankrupt as Germany can pay reparations without becoming a slave nation. The demand of "the elimination and control of all German industry which could be used for war production" contains the difficulty analyzed by the

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The Centenary of the "Big Four"

Brookings Institute report on that subject. All industry is potentially war industry as our own total mobilization for war has proved. This demand may therefore contain the dangerous idea of de-industrialization to the point where it would increase the economic chaos in which a defeated nation is bound to find itself. Nevertheless the crime which Germany has committed against the world community has been so great, that it is inevitable that some unwise, as well as wise, measures will be taken to try to avert a recrudescence of German militarism.

On the whole, the best chance of avoiding purely punitive measures against a fallen foe lie in an accord between the victors, which will prevent them from hiding their fear of each other behind their fear of the foe. In this respect the general accord of the conference may well tend to operate against perilous tendencies in some of its detailed commitments.

"If hopes are dupes, fears may be liars" declares the poet. We are not yet in a situation in which we may not be duped by our hopes. But some of our fears have already proved to be liars. We have more justification for moderate hopes than we have had in years. R. N.

Editorial Notes

The Christian Century has caused serious misunderstanding of the Cleveland Conference. According to its interpretation of the findings of the Conference, support of the Dumbarton Oaks proposals was given on condition that the nine amendments to those proposals recommended by the Conference are adopted. This is tantamount to an outright rejection of Dumbarton Oaks. Some improvements along the lines of several of the amendments are possible when the United Nations meet at San Francisco, because of pressure from the small nations and because of criticism by public opinion within Britain and America. But it is hardly to be expected that the plan on which the nations finally agree will embody all the amendments. The Cleveland Conference must not be used to scuttle Dumbarton Oaks.

Both the debate at the first plenary session and the vote on the resolution in support of Dumbarton Oaks at that time made it evident that a large majority did not regard the amendments as conditions. Because of a minority which thought that debate had been cut short at that first session, the Conference committee re-opened the matter the next morning and the following words were adopted: "Accordingly, we recommend that the churches support the Dumbarton Oaks proposals as an important step in the direction of world cooperation, but because we do not approve of them in their entirety as they now stand we urge the following measures for their improvement." Those words on which *The Christian Century* bases its interpretation do not suggest that support is conditional on the adoption of the proposed measures. It is not inconsistent to support that which we do not approve in its entirety when the only available alternative is something worse. How often do we have the privilege of supporting that which we approve in its entirety? Moreover, those words were adopted with no serious opposition. They were accepted by the members of the Conference who had stood strongly for support of Dumbarton Oaks with or without the amendments. If it had been hinted that they meant what *The Christian Century* now reads into them, they would have been repudiated by a large majority, if previous debates and votes on relevant issues are any indication of the mind of the Conference.

The Christian Century has one verbal argument on its side. It is true that Dumbarton Oaks was not accepted unconditionally in the sense that whatever plan grows out of the Dumbarton Oaks proposals at the next meeting of the United Nations would be supported even though it proves to be less desirable than the proposals before us. But it misrepresents Cleveland to move from rejection of unconditional support in that sense to the claim that the nine amendments were regarded as conditions on which support depended.

It is true that the churches can only give any such institution their *critical* support. To allow their criticisms to encourage defeat of treaty ratification in the Senate is to repeat tragic history.

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One of the ablest and most honored of Negro churchmen, who recently lost his son on the Italian front, wrote to his friends that he hoped that his son had not died in vain, and then, in his letter, he said that "the scorching, numbing pain" could never strip him of pride in one "whose earthly life was given up for a country and a world that tried to tear him and his fellows down with prejudice, proscription, segregation and shame." The author of those words is not given to personal bitterness. They are written out of a sense of solidarity with his race and so they reveal more clearly than most words of protest the depth of the wrong that has been done by the institutions and the attitudes of our whole society. Many of us who belong to the majority race have learned a great deal in recent years about the external facts of the race problem in America but here in a flash we see its inner meaning: the divided soul of a nation that is fighting for justice and the spiritual wounds that accompany the injustice that it inflicts. J. C. B.

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Crucial Issues in the Japanese Evacuation

GALEN M. FISHER

ASKED to discuss the prospects for reincorporating the evacuees into normal American life, I shall devote my limited space to certain factors and issues, taking up first, the most fundamental issue.

Due Process. As if to make assurance doubly sure, the Constitution twice guarantees "any person" against being "deprived of life, liberty or property, without due process of law." The Fifth Amendment puts it in general terms, the Fourteenth, in reference to State action. It is noteworthy that "person," not "citizen" is used in both instances, thus embracing aliens also under the aegis of due process.

The basic faults in the procedure followed by the Commander of the Western Defense Command, General DeWitt, were denial of any form of due process to the evacuees, and making race the basis of exclusion. This assertion rests upon no less authority than Justice Frank Murphy, who, in his dissenting opinion of December 18, 1944, in the Korematsu Case, declared in his first sentence: "This exclusion of 'all persons of Japanese ancestry, both alien and non-alien,' from the Pacific Coast area on a plea of military necessity, in the absence of martial law, ought not to be approved. Such exclusion goes over 'the very brink of constitutional power' and falls into the ugly abyss of racism."

General DeWitt received authority to exclude persons from his Command area on February 20, 1942, and during the succeeding month, he was deliberating on procedure. Finally, on March 21, he cast the die for indiscriminate mass evacuation. This decision came as a shock to many thoughtful citizens, who had taken it for granted that the pleas for selective evacuation made by Attorney General Biddle as early as December 10, 1941, and later by Coast educators, church leaders, social workers and business men, would unquestionably be heeded. The Tolan Congressional Committee itself, after making extensive inquiries which ended on March 12, suggested that hearings should be held at the Assembly Centers to separate the loyal from the disloyal.

The most explicit appeals for selective evacuation by means of hearing boards were made by religious leaders on March 1 and by civic leaders on March 9, 1942. The religious leaders were five men closely connected with Japanese Christian work. They offered to provide eighty church buildings and 330 interpreters for the hearings. The civic leaders were appointed by Henry F. Grady, then Chairman of the Committee on National Security (later changed to American Principles) and Fair Play and included Provost Monroe Deutsch, University of California, Pres. Robert Sproul being detained at the last moment; Alfred Lundberg, Pres. State C. of Commerce; Chester Rowell; Maurice Harrison and Jesse Steinhart, noted lawyers, and the writer. They had sent the General a memorandum in advance of the interview with his representative, in which they had suggested using the Selective Service Boards as hearing boards to examine at least the nisei.

On December 18, 1944, the Supreme Court validated the evacuation by a six to three vote, the majority declining to go behind the assertion of the Army Commander that national security justified the procedure adopted by him. But the dissenting justices, Murphy, Roberts, and Jackson, subjected the evidence adduced by General DeWitt to devastating scrutiny. Justice Murphy's dissent is so convincing that it may well become the majority ruling of the Court in some future case when the present ruling, like so many other unsound precedents, shall be reversed. Quotation of a few sections must suffice.

"In excommunicating them without benefit of hearings, this order also deprives them of all their constitutional rights to procedural due process. Yet no reasonable relation to an 'immediate, imminent, and impending' public danger is evident to support this racial restriction, which is one of the most sweeping and complete deprivations of constitutional rights in the history of this nation, in the absence of martial law.

"No adequate reason is given for the failure to treat these Japanese-Americans on an individual basis by holding investigations and hearings to separate the loyal from the disloyal, as was done in the case of persons of German and Italian ancestry. It is asserted (in General DeWitt's FINAL REPORT) merely that the loyalties of this group 'were unknown and time was of the essence.' Yet nearly four months elapsed after Pearl Harbor before the first exclusion order was issued; nearly eight months went by until the last order was issued; and the last of these 'subversive' persons was not actually removed until almost eleven months had elapsed. Leisure and deliberation seem to have been more of the essence than speed. And the fact that conditions were not such as to warrant a declaration of martial law adds strength to the belief that the factors of time and military necessity were not as urgent as they have been represented to be." Justice Murphy, in his dissenting opinion, suggested that it seemed incredible the hearings could not have been held, particularly since only 112,000 persons and only 70,000 American citizens were involved, many of whom were old people and children.

Detention for the Duration. The fact that the

Oriental Sonata in the Japanese Pentatonic

Lento (♩ = 72)

army had summarily evacuated all persons of Japanese ancestry made it natural for the thoughtless white citizens on the Coast to assume that they all must be disloyal. *Ergo,* they should be "treated rough," and on no account released from the Centers until after the war. Even prominent lawyers, who happened also to be politicians, echoed this sentiment. The War Relocation Authority lawyers said privately that detention was probably illegal, being justifiable only on humanitarian grounds. The race-baiters never tired of denouncing the W.R.A. for "coddling" the evacuees, when in equity, and in law, as well, the Government owed the evacuees far better treatment than it gave.

I have said "in law, as well," because on December 18, 1944, the Supreme Court tossed a bomb into the camp of the denouncers of the W.R.A. by ruling unanimously that no loyal citizen of Japanese ancestry could be detained against his will. Then Justice Murphy again pushed the logic of the ruling to its obvious end by declaring that "detention . . . regardless of loyalty, is not only unauthorized by Congress or the Executive, but is another example of the unconstitutional resort to racism inherent in the whole evacuation program."

How Determine Loyalty? Immediately after Pearl Harbor, about 8,000 enemy aliens on the West Coast were seized by the F.B.I. The great majority were interned, but only after each of them had been given a hearing. Among them were about 3,000 Japanese. Hearing board lawyers told me that they found little, if any, more difficulty in determining whether or not the Japanese were loyal than they found in the case of the Germans and Italians; that the same rules of evidence applied to all.

Blinded by prejudice or unscrupulous propaganda, the uncritical public has assumed that all of the 18,000 evacuees now detained at Tule Lake were disloyal. The abortive "registration" taken by the army and the W.R.A. in the Centers early in 1943, was a farce so far as affording sound grounds for determining loyalty goes. This was the conclusion reached by Professor Morris Opler, anthropologist, of Pomona College, after attending re-hearings and examining the evidence of some seventy evacuees classified as disloyal, on the basis of their registration answers.

It should, however, be made clear that there are several thousands of anti-American evacuees at Tule Lake, many of them kibei (sent to Japan as children for schooling) and the rest mostly aliens. They have shown their disloyalty by both word and deed. A considerable proportion of the elderly, however, want to be repatriated, not because they are anti-American, but because they have nothing to hope for here, but do have relatives or a homestead awaiting them in Japan. The 6,000 children, more or less, nearly all act like the Americans that they are, and if dragged to Japan by their parents, will be victims of tragic circumstance.

It goes without saying that the loyalty of evacuees, as of every one else, is tested primarily by their conduct. And when it comes to conduct, two illuminating masses of evidence are available. The first is that supplied by Dr. Ernest Price's experience as an agent of the Department of Justice in interviewing some 600 evacuees. These 600 comprised those persons living in three of the Centers who had visited Japan within ten years before Pearl Harbor, the purpose being to glean from them information about military and industrial installations which would be useful to our attacking forces. Dr. Price states that "all but about five per cent proved to be ready to give all possible information that would enable us to defeat Japan. When one recalls the resentment felt by not a few of them over the evacuation, and adds to that the great danger of reprisal to which they exposed themselves, their action showed where their loyalty lay." *

The second mass of evidence is none other than the heroism and fighting efficiency shown by the 13,000 nisei serving in our armed forces. Is it not ironical that hundreds of parents confined in Relocation Centers have received from the War Department notices that their boys in the famous 100th and 442nd Battalions had been killed or wounded? Small wonder that in face of such proof of loyalty by nisei to their America and ours, the race-baiters have piped down.

Dispersion Eastward, or Return to the Coast? One of the few compensations for the enormous sacrifices exacted by evacuation has been the resettler's thrill at being able to resettle in communities where they are free of discrimination, able to get congenial work, and welcome to join Caucasian organizations. In making all this possible, generous assistance has been given by church and social agencies, as well as by the W.R.A. Resettlers with Christian affiliations have found their path smoother than have the Buddhists, although Christian agencies have given scholarships and other aid to Buddhists as well as to Christians. All the leads in the resettlement process have stressed the importance of dispersion, so as to facilitate blending with the body social and to avoid reproducing the "little Tokyos" of the Coast. But although the resettlers theoretically have assented to this idea, in practice, common interests and problems and the lure of city jobs and attractions have combined to make a disproportionate number flock to certain cities. Much of the success of the policy of dispersion and integration hinges upon how actively the Caucasian churches and civic leaders make the newcomers feel at home.

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* See Dr. Price's fuller statement in article by me in *Christian Century,* Nov. 8, 1944.

But what of the 60,000 still in the Relocation Centers? The lifting of the West Coast ban by the army and the decision as to detention by the Supreme Court did not start a stampede from the Centers. The rate of resettlement has continued about the same as before, nor is it expected to increase before April. The reasons are many and complex. Among them are such as these. Thirty months of camp life, bare and abnormal though it is, has developed the institutional, dependent attitude. Many of the oldsters, after grubbing all their lives, have relished the unwonted leisure and ready-made subsistence. Too old to do heavy work again, and often with minor children to support, they cling to the security of the Centers. "Reservation" life has been debilitating for the evacuees, as it used to be for the Indians. A minority own farms or city homes on the Coast, but they can't take possession until after due notices, and some of them are loath to give up the rents, which mean a larger profit if they continue to get their living at the Centers. On the other hand, many of the evacuees are afraid to face the dangers of boycotting, intensified discrimination, and bodily harm, all of which have been loudly threatened—but thus far, seldom carried out—by persons with selfish interests to serve. They have lost their nerve—and no wonder, after being subjected for three years to suspicion, abuse, and dire threats. Besides, they all know that the only ways to be sure of a roof over their heads, in most parts of the country, is to own a house or take house-work, or buy a place, or be accepted for war industry. Lack of capital to start farming or merchandising again, the shortage of farm machinery, even if one has money to buy it, and the difficulty of qualifying for loans are all additional obstacles.

Clearing away the Road-blocks. The army has sole authority to give clearance for return to the Coast. Permits have already been issued to many evacuees, and hearings are now being held by army officers for others whose records are not perfectly clear. Unfortunately, in at least one Center, some hearings have been confined to yes and no answers, with no opportunity for the respondent to explain. For example, he is asked, "Have you ever been to Japan?" and if the reply is "Yes," regardless of the length of stay or for what purpose, he is likely to be given an "Excludee" card, that is, be debarred from the Coast. To be sure, he is told that he can appeal later to a hearing board, but he is likely to be deeply embittered, and to do all in his power to discourge resettlement.

Another road-block is the announcement by the W.R.A. that Center schools will function only through the spring term, and that all Centers will be closed by December 31. From the cold administrative viewpoint, that announcement was sound. Longer confinement is bad for the evacuees, deprives the nation of manpower, costs the taxpayer more. But the evacuees are in a hot, not a cold, mood. They see giants in the way at every turn. They hold the rooted conviction that since Uncle Sam put them into their present fix, he should certainly go a good deal farther to get them out than simply to pay for transportation to their place of settlement, and give a per capita $25.00 to prime the pump. Psychologically, it might have been shrewder if the W.R.A. had offered a bonus for early resettlement. But W.R.A. is financially dependent on Congress and the Director of the Budget. In face of the relentless opposition of most of the Western Congressmen and of many papers and broadcasters, it is nothing short of miraculous that W.R.A. has been able to give the evacuees such a measure of decent and democratic treatment. In equity, the Government ought to grant restitution to not a few of the impoverished evacuees, so that they could hold up their heads, instead of being reduced to dependency or a meager subsistence. But apparently, the only way to get such government action would be for a host of citizens to bring determined pressure upon Congress.

As to providing no schooling after the spring term, the likelihood that families with children will be among the last to be resettled argues strongly for retaining enough teachers to provide not only summer activities, but also regular classes in the fall.

No one denies that shortage of housing is a serious obstacle to rapid resettlement, but it may be exaggerated. At this writing, W.R.A. holds offers of jobs in Northern California alone for several hundred evacuees, with housing provided in practically every case, and often for families. At the Strategy Conference on evacuee and other racial problems, held by the Pacific Coast Committee on American Principles and Fair Play at San Francisco, on January 10 and 11, explicit assurance was given by the Federal Housing Authority (as by many other federal and state agencies) that they would not discriminate in housing or other facilities on account of race or color. But in both housing and farm loans, local government agencies often do practice such discrimination. I have been assured, however, that the highest officials are exerting themselves to overcome this obstacle, and that measurable success seems certain.

In conclusion, therefore, it appears to be clear that, despite all the difficulties and injustices that block the road, it is the part of wisdom, good sportsmanship, and fidelity to the nation in this time of crisis, for the evacuees in the Centers to forget their grievances and press hard toward resettlement; and for all friends of the evacuees to encourage and aid them in reaching that goal.

Chaplains' Correspondence

We submit the following letters on various subjects from our chaplains dealing with the religious situations and reactions to political problems in the army.

Rev. H. Ingham, a volunteer British chaplain writes as follows about the denominational issue:

Eastbourne, England

"Sir:

"The November issue of C. & C. containing Mr. Gilkey's article has just come to hand and I am concerned with some of the implications. Surely the solution of the problem as set forth by Mr. Gilkey lies with the individual chaplain rather than with 'Protestantism.' If a Protestant Chaplain is more concerned with the teaching of his own particular faith, rather than the "faith once delivered to the saints" he has not grasped the opportunity given to him in the service of the chaplaincy.

"Few enlisted men care for our divisions—whether Protestant or Roman Catholic—many are concerned about 'faith' (see soldier's letter in same issue) and if chaplains recognize this and plan their work accordingly, they will find a ready response amongst all ranks.

"I am Minister of a Congregational Church in the South of England and an Officiating Chaplain of the United Board—no military standing, but recognized for service where a regular chaplain is not available. It has been my privilege to contact different groups of American servicemen and minister to their spiritual needs. I first approach the O.C. and offer my services and in every case they have been gladly accepted. I do not state to what church I belong—and have not been asked. One G.I. after attending my church asked me what a 'Congregational Church' was, as 'we do not have them back home.' I have ministered to all classes including Roman Catholics and Jews and found the same spiritual need amongst them all."

Chaplain George Edgar also deprecates the raising of denominational issues, particularly any subject of conflict between Protestant and Catholic Chaplains:

"As a Protestant Chaplain, Presbyterian, U.S.A., I wish to protest against the sentiment voiced in the letter from the un-named chaplain which appeared on the back page of your issue of December, 1944. I have served in a number of capacities as a chaplain; as a Base Chaplain in the States, as chaplain with a combat group, and now at this Headquarters, and I have never seen Protestant Chaplains abused in favor of the Roman Chaplains. In fact one thing stands out in the Chaplains Corps and that is the parity of treatment for all.

"No officer can discriminate against Protestant worship. If such a condition exists it is the fault of the chaplain discriminated against. He has the backing of Army Regulations, his immediate supervisory chaplain, and of the Chief's Office in Washington. If the officer in question will not co-operate, all the chaplain has to do is to put the matter on his monthly report and things will really happen.

"As a Protestant Chapalin I feel that I have all the backing I need. My own denomination is behind me, so is the Joint Commission on Army and Navy Chaplains, and so is the Chief's Office in Washington. What more can a man want? If any of us fail in getting what we are entitled to it is because we allow ourselves to be kicked around. Let's get over this persecution mania and bring out of this war a new understanding among men of all faiths."

Chaplain Robert Curry, who serves in a hospital in the Pacific theater, gives an interesting and somewhat disturbing picture of the reaction of the soldiers to the political issue:

"I have read and reread your article on cooperation with Russia in the post-war world. I find there is a general distrust among service men who are thinking about the aims of Russia, and I fail to see how without trust there is any possibility of cooperation with either an ally or an enemy.

"At present I am engaged in evening discussions with young men who are losing their idealism and getting very tangled up about what they are fighting for in the war. There is a growing feeling that English imperialism is rearing its head under Churchill and the present situation in Greece is most disturbing. As to what we are doing in the way of foreign policy we can gather nothing—and off here in the Islands we see little in the way of literature, and so I hope that *Christianity and Crisis* will help to fill the gap."

A chaplain who desires to remain anonymous, protests against the ideas expressed sometime ago in this paper that Christianity is not merely the approach of the ethics of the Sermon on the Mount. He writes:

"You don't give an answer to what a soldier is going to do 'about the contradiction between those ideals (Sermon on the Mount) and the tragic realities in which he finds himself involved.' You seem to indicate that ultimately we can accept murder as the basic evil which we must reject, but as the sinner who wanted to accept Christ, but could not get himself to give up his pet sin, said, 'Later but not now.' In other words, we are going to accept the Sermon on the Mount as our moral code, when we have no longer any need for it, but in this world of sin, greed, and strife we must be realists and reject the teachings of Jesus until it suits our convenience. I doubt whether we can harmonize the teachings of Jesus and killing, even in war. So the church has nothing to offer the soldier in a way of compromise. It can only give him comfort in that God is forgiving and that he must, even though a soldier, conduct himself as near like a Christian as possible.

"Our religious periodicals are not making a strong enough appeal to our own people to repent. They fail to show our guilt in the war. We are too Pharisaical. Even now you can see the strings pulled by different nations for control of the world's goods. The things of which we accuse Hitler or Mussolini or Japan we are guilty of ourselves—at least fundamentally. Those Christian leaders who support war on the basis of realism are not realistic enough. They don't go to the bottom of the truth. We are in no position to reform the Axis because we have the same disease in us. Beware of British and American Imperialism; it is as deadly (and probably the cause of this war) as any Axis imperialism! THINK ON THESE THINGS."

The World Church: News and Notes

Karl Barth on Forgiveness

In a booklet called *Promise and Responsibility of the Christian Church Today,* Professor Karl Barth attempts to define the tasks confronting the church at the end of the war, especially as regards the German people. We reproduce the following passages:

"Amid present-day happenings, it is the responsibility of the Christian Church to see to it that the Word in which the deepest truth of the Kingdom of God and of Our Lord Jesus Christ is set forth should not be suppressed, but should be clearly stated. That Word is the Forgiveness of Sins. . . .

"It is true that very many grievous sins have been committed before God and before men in these days. We shall clearly perceive their extent only on the day when there will be an explosion of vengeance. Restitution and severe punishment will inevitably accompany the restoration of order. It is quite right, too, that Christians should not talk too quickly and too glibly about the common and equal guilt of all, but it should be recognized that there are real distinctions in the realm of responsibilities and their inevitable consequences, and these distinctions cannot be blotted out simply by a general pardoning and forgiving. But all this must not prevent the Christian Church from believing and professing that He who governs the world is the gracious God: the God who forgives sins.

"This belief and this profession have nothing in common with insincere sentimentality with regard to wickedness and wicked people. To be sure, there has seldom been a nation which has so definitely placed itself in the wrong towards all others and proclaimed their own verdict as the German people have done in these last years. But it is precisely this obvious character of this situation which must cause us Christians to reflect. For it is precisely in their struggle against God that the German people have also placed themselves in the wrong on the human plane, and have failed so terribly. And it is precisely in their impotence before Him that they have to suffer, and will have to suffer still more. These people must now have the bitter experience that the God who forgives sins does not allow Himself to be mocked, and that human insolence is not able to shake the throne of mercy. They must learn that this is the meaning of their present experience: to meet the gracious God whom they wished to reject, but who does not allow Himself to be rejected."

An Army Theological Seminary

Writing to the Bureau of Men in Service of the Evangelical and Reformed Church, Chaplain Bert Helm reports one of the most interesting developments of a chaplain's work which has come to our attention. Chaplain Helm has gathered thirty pre-theological students in his unit and also university teachers and theologically trained men and thus assembled a little theological seminary, designed to help men prepare for their postwar vocation. Chaplain Helm writes that other chaplains who may be in spots where "they could comb together pre-theological students and competent scholarship" might find the idea worth repeating. It is a splendid idea which we would like to pass on to the thousand chaplains on our subscription list.

French Catholic Authorities Seek Marriage Control

Roman Catholic authorities here have instructed priests that applications by French women to marry members of the Allied forces must be submitted to the archdiocesan office before marriage ceremonies are performed.

Le Semaine Religious, official Catholic publication, stated that the ecclesiastical court has been informed that "the military authorities view with regret their soldiers marrying in continental countries."

"On our side we cannot forget that many hastily contracted marriages in 1918 and 1919 between French-women and soldiers of Allied armies had an unhappy fate. This is why we ask priests to explain, when possible, to future couples and parents the numerous inconveniences such marriages entail.

"The British government is presently preparing a law annuling marriages contracted by soldiers outside the country. It is possible that other states will take similar measures. Thus, each time a marriage is proposed to a British or American subject, priests will kindly submit the case to the marriage bureau of the archbishopric." (RNS)

Text of Russian Orthodox Message to Christians of the World

"Brother Christians the world over! You are addressed by the general council (sobor) of the Russian Orthodox Church which is assembled in Moscow, our historical capital, hallowed by the spirit of our historical sanctities and strengthened by the exploits of great Russian churchmen and statesmen, to elect a Patriarch of Moscow and all Russia, the successor of the late Most Holy Patriarch Sergei.

"Brothers and sisters in God! The present general council of the Russian Orthodox Church has gathered at a time when our country has been liberated from the enemy by the exploits of our valorous army, but throughout the world the war is not yet over. There will still be heavy battles and sanguinary struggles, but the outcome of the war has been resolved and nobody and nothing can change it. Now it is evident to all on earth whose arms have been blessed by our Lord Jesus Christ and those whose arms have not received such blessing; to those whose prayers reached the Lord as did Abel's sacrifice, and to those whose sacrilegious invocations darken the earth as smoke out of the fire of fratricidal Cain.

"Our valiant Red Army is bringing, yea has already brought, liberation from ruthless enslavers to many peoples near to us. German troops have been expelled from nearly all countries they captured and the territory of Germany itself has now become a battlefield. Former dreams of world domination by the "master race" have become a thing of the shameful past.

The World Outside News and Notes

Christianity and Crisis

A Bi-Weekly Journal of Christian Opinion

601 West 120th St., New York 27, N. Y.

"Peace, craved by a martyred humanity, plunged by Germany—not for the first time—into the conflagration of war, would be unstable and not of long duration. Yet, nevertheless, voices from time to time are raised urging in the name of forgiveness that infanticides and traitors be pardoned! And this comes from people who dare call themselves Christians. These people, by communicating themselves unto other people's sins, expose themselves, to cite the apostle, to the same condemnation that is the lot of the Fascists, now wallowing in the blood of their victims." (RNS)

The disquieting aspect of this message of the newly emancipated Russian Church is that it does not rise at any point beyond nationalistic perspectives and seems in the final paragraph to challenge both the Catholic and Protestant statements on the Christian attitude toward a fallen enemy.

British Religious Leaders Deplore 'Ruthlessness' of War

Protestant and Roman Catholic leaders have issued an appeal here "to all Christians" against continued acceptance of the "ever-increasing ruthlessness" of the war. Referring particularly to Allied obliteration bombing, the statement declared that "a gesture of compassion and mercy" might help to break down the feeling among Germans that they must fight to the last, and thus spare the lives of many thousands of soldiers and civilians on both sides.

The statement was signed unofficially by the Anglican Bishop of Birmingham, the Rt. Rev. Ernest W. Barnes; Count Michael de la Bedoyere, editor of the Catholic Herald; the Rev. Henry Carter, C. B. E. (Methodist); Dr. A. D. Belden (Congregationalist); and a number of clergymen of the Unitarian, Baptist Presbyterian and Quaker denominations.

"While we are all revolted by the crime of our enemies, we are also dismayed by the appalling results of the bombing of whole cities and towns by the United Nations. It is grievous that those responsible for this policy should be the peoples that profess the highest humanitarian and even Christian principles.

"The dropping of a thousand tons of high explosives and half a million incendiary bombs on one city in a single attack destroys all possibility of discrimination, while the press now openly speaks of Allied terror bombing. The arrival of the pilotless plane and the development of rocket bombing are pointers to the still deeper moral abyss, on the brink of which civilization stands.

"Might not a gesture of compassion and mercy help to break down the fear in German hearts that unless they fight to the last, there is no hope for the future? This is a better way to avoid the needless prolongation of the war than the ever-increasing ruthlessness which is a surrender to our real enemy, the Nazi spirit. The lives of many thousands of soldiers and civilians on both sides could thus be spared." (RNS)

V-Bomb Kills British Church Officials

The Rev. William T. Elmslie, general secretary of the Presbyterian Church in England, and secretary of the British Council of Churches' Committee on Reconstruction of Christian Institutions in Europe, was among those killed when a V-bomb damaged a church hall in Southern England.

Other Presbyterian officials killed were W. H. Wright, financial secretary; the Rev. T. W. Douglas, foreign missions secretary; and W. T. Stubbs, assistant general secretary, and others. (RNS)

Vatican-Soviet Negotiations Rumored in Rome

Recent Soviet attacks on the Holy See and the vigorous reply by the Vatican newspaper *Osservatore Romano* appear to seasoned observers to resemble the irritations that frequently precede diplomatic bargaining and compromises.

Persistent rumors that negotiations are under way to explore the possibilities of an arrangement between Marshall Stalin and the Pope support this interpretation. Soviet outbursts against the Pope are seen as an attempt to put the Vatican on the defensive and thus get the best possible terms during preparatory negotiations.

The current situation, Rome observers feel, presents an urgent need for some kind of agreement between the Vatican and the Soviet Government. The Russian military occupation of large Catholic territories obliges the Soviet regime to define its attitude toward Catholicism. The Russian government must either adopt a policy of control or repression of religious activity, or extend religious freedom in the territories she hopes permanently to annex to the rest of the Soviet Union. If, as Russian officials assert, the policy is to be one of freedom, it is argued, an agreement with the Vatican is inevitable. (RNS)

Author in this Issue

Galen M. Fisher, as one of the founders and the Secretary of the Committee on American Principles and Fair Play on the Pacific Coast, has been at the center of all the efforts to secure just treatment of Japanese-Americans.

AMERICAN UNITY

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A MONTHLY EDUCATIONAL GUIDE

Fifth Act of the Japanese Evacuation Drama

By GALEN M. FISCHER

How Overcome Hitlerite Ideas in America?

By WILLARD JOHNSON

Great American Artists of Minority Groups

Where Are Your Blind Spots?

By HENRY SMITH LEIPER

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By MEYER TERKEL

Vol. III–7 April, 1945

ISSUED BY THE COUNCIL AGAINST INTOLERANCE IN AMERICA

AMERICAN UNITY

A MONTHLY CONSTRUCTIVE GUIDE

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Forty-one Sets of "The Negro in American Life" Exhibit Now Circulating

The first anniversary of the photographic exhibit, THE NEGRO IN AMERICAN LIFE, finds that forty-one sets are now available for circulation and thirty more sets have been set aside for purchase. This does not include the thirty-seven sets which have been purchased so far and are circulating under private ownership.

THE NEGRO IN AMERICAN LIFE comprises twenty-four placards size 20" x 30", which graphically present the activities and achievements of the Negro and his contribution to American culture.

Thus far, the exhibit has had three hundred thirty-five showings in churches, colleges, libraries, schools and other community organizations in the north, south, east and west.

The display has been purchased by school boards, interracial committees, colleges, civic and church groups and educational organizations. There is no charge for loan of the exhibit but we do request that borrowers pay the express charges both ways. It may be ordered from the Council Against Intolerance.

EDUCATIONAL ADVISORY COMMITTEE

AMERICAN UNITY

A MONTHLY EDUCATIONAL GUIDE

ISSUED BY THE COUNCIL AGAINST INTOLERANCE IN AMERICA
17 East 42nd Street, New York 17, N. Y.

Editors: ANNETTE SMITH LAWRENCE · JAMES WATERMAN WISE

VOL. III—NO. 7 APRIL, 1945

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Fifth Act of the Japanese Evacuation Drama

By GALEN M. FISHER
Secretary of the Committee on American Principles and Fair Play

The denouement of the three year old drama came with the Army's proclamation of last December 17th, that all persons of Japanese ancestry cleared by the Army would be free to return to the West Coast after January 2, 1945. The day after this proclamation, the Committee on American Principles and Fair Play decided to call a strategy-consultation by all parties concerned with following up the proclamation.

The result was the assembling of the Conference on Interracial Cooperation, at the Palace Hotel, San Francisco, January 10 and 11. Its purposes were to tackle the problems connected with the return of evacuees, and to bring about closer coordination of West Coast agencies dealing with interracial and intercultural relations. Nine Government agencies, five Federal and four Californian, sent spokesmen, and some thirty voluntary organizations were represented by 150 persons, a dozen of them coming from Southern California and neighboring states. It must suffice to give extracts from the two addresses, then highlights from the Government agency statements and the five round tables, and to forecast the outlook.

Dillon S. Myer, Director of the War Relocation Authority insisted that all Relocation Centers must be closed by December 31, and their schools by summer, a policy to which a number of his hearers objected. Dependency would be cared for by local welfare agencies where the people settle, and "if these agencies can not meet the need, we will ask the Social Security Board to do it, which is better and cheaper than to open centers especially for such dependents." W.R.A. will not dictate where evacuees should settle, but will advise them to scatter and to go eastward, unless they have pressing reason to return to the Coast. Of the 35,000 already relocated, 85% are Nisei, and of them 70% have settled in Middle and Eastern states. This may make it hard for the older

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folks, and not a few families may never be reunited. Mr. Myer opined "that there would be little violence against returnees, because people are not going to attack those whose sons, fathers and brothers are fighting beside other American boys. Already, 316 Nisei from California have been war casualties, 70 of them killed. Those who return to the Coast are urged to get jobs in advance, but we can't insist on it: they are free agents like the rest of us. Resettlers must get loans from federal or private sources. Several bankers have told me they would be glad to do business again with them."

Professor Paul Taylor, close student of farm labor, exploded fallacies about the Japanese residents with facts, among which were these. Between 1930 and 1940, the number of persons of Japanese descent decreased by nearly 9%. In the same period, their number in ten large cities of the Coast declined in nine of them. The total Japanese population is bound to drop substantially, as the Tolan Congressional Committee declared. In 1940, there were only 8,307 wage workers of Japanese ancestry on farms, most of them so old that they cannot long "displace" any other group. The acreage of farms operated by Japanese declined between 1920 and 1940 from 7/10ths of 1% to 4/10ths of 1%, of the total farm acreage. Unpaid members of Japanese families cannot constitute a serious competitive threat.

The Apples of Hood River

Dr. Taylor made this cutting reference to Hood River: "In truck farming, farmers of Japanese ancestry have competed with the most highly industrialized agricultural operators in the West. People are acutely conscious of this competition in areas where industrialized grower-shippers predominate. But to those of us whose interest lies in the welfare of western agriculture, the warning of Hood River is clear. There, heedless citizens took measures to oppose persons of Japanese ancestry (veterans) whose loyalty to this country is beyond question. All the money and effort of years to advertise apples never carried the name of Hood River over the nation and across the seas like those measures. We do not want our lettuce and melons and fruits advertised . . . as the apples of Hood River were advertised."

No discrimination on account of race, was the keynote of the Government agency statements. It was admitted, however, that there is discrimination by some local housing authorities, Land Bank committees and county Farm Security commitees, which are swayed by local sentiment and perchance, by the personal interest of the members. The cure is to develop stronger community support for constitutional rights.. As to housing, the acute shortage will remain a formidable obstacle for returnees, unless they own houses, or take domestic or farm jobs. WRA has been unable to mitigate the housing difficulty, but temporary hostels are being operated by religious and social service bodies.

Local Unions Might Discriminate

The Round Table findings bristled with points, a few of which will be noted. State and municipal governments should be urged to reinstate former employees of Japanese descent. Already some Nisei have been reinstated, but in one hospital, fellow-employees objected to working with a Nisei nurse, and she left. It was recommended that WRA extend the period during which it would transport the belongings of relocatees beyond 60 days; that WRA represent evacuees in court actions arising because of detention; that naturalization be opened to parents of men in the armed forces.

Returnees were urged to take jobs in war-industries, and never to accept employment at less than prevailing wages. Although the national AFL and CIO oppose racial discrimination, local unions may practice it unless called to public account.

The formation of Councils for Civic Unity or Fair Play committees in cities was strongly recommended. It has been found that when rightly approached the mayor and other prominent citizens will take the lead in forming such a council. They knew that vigilante groups are already working under cover, and that it would take only a few acts of violence or arson to do great harm to persons, property and the good name of the city. On such practical grounds, they usually see the importance of mobilizing business, professional and government leaders to maintain order and equal rights. The Conference agreed that such councils should include all minorities within their purview, and

not be limited to protection of one group. In recent weeks, the American Council on Race Relations, the Committee on American Principles and Fair Play and other agencies have intensified efforts to aid pivotal cities to form councils or to coordinate existing organizations of similar nature.

It was most gratifying to hear Filipino, Negro, and Korean representatives place themselves on record in support of justice for the evacuees, as much as for their own respective groups.

The proposal to create a Coastwide Coordinating Council to serve all agencies dealing with interracial and intercultural affairs met with general approval. It would serve as a clearing-house; make studies of general value; stimulate new projects; and evaluate the work of member organizations when requested. Further exploration of the proposal was referred to the Committee on American Principles and Fair Play.

THE OUTLOOK

Tragedy will predominate. It can be measurably relieved, but the nemesis of the acts and attitudes affecting the evacuees during the last three years cannot be entirely escaped. This is the sad but true conclusion from the facts, I believe. Consider some of the facts.

Much of the best blood has already been drained from the Centers by the 35,000 who have resettled or entered the armed forces. The 75,000 still in the Centers are mainly elderly aliens, young children, or youths who are either hobbled to a family, or lack enterprise, or feel frustrated and resentful. Many in both the older and the middle age group have become institutionalized. They have lost the nerve to plunge into an unfriendly world.

Some of the elderly are no longer capable of hard work. Their savings depleted, their children not yet able to support them, what more natural than to cling to the Centers, rather than to go out and be doomed to accept the public aid from which well-nigh every Japanese shrinks? Others among the elders can still do hard work, and except for the hostility in many rural areas of the Coast, and the difficulty of getting credit and farm machinery, they would probably go back gladly. The Coast needs their manpower, especially in agriculture, and the chances of getting work during the war are far better than after it, when colored workers are likely to be the last hired.

The WRA is unable to give as much detailed service to returnees as it ought and would like to give, due chiefly to the inadequate budget allowed by Congress, and to the proper desire of WRA to lay the responsibility upon the permanent Federal and State agencies; possibly due, also, to WRA's shrinking from the limelight, lest it revive the animus of the enemies that its democratic policies have made.

It is unfortunate that the Army hesitates to tell the Coast public that continued opposition to restoration of evacuees' rights is hurting the war effort. Nothing could have been finer than the Western Defense Command's appeal to the people, on December 17, to cooperate with the Government in giving protection and fair treatment to all returnees. But thereupon, the Army naturally turned the problem over to the civil authorities. They, under the lead of Governor Warren, have taken a firm stand for law enforcement; but notwithstanding, there have been several sneak attacks on the property of returnees and pistol shots at them that went wild. A firm reminder from Western Defense Command would go far to end such attacks and strengthen sound public opinion. .

There is a Credit Side

On the credit side of the ledger are such favorable factors as the conclusive proofs of loyalty given by the 13,000 Nisei in the armed forces; the vigorous support of constitutional principles lent by many national magazines; the change of front shown by most Coast papers, as well as by the American Legion in California; the boomerang of the action by Hood River Legion Post in removing Nisei names from the local war memorial tablet; the consistent stand taken by both national and Coast church leaders and journals; and the satisfying experiences of the evacuees who have resettled eastward.

The foreignness of the alien Japanese residents has been a social and economic irritant, for which our laws debarring them from naturalization are partly to blame. But the rapid dying off of that generation will shortly end that irritant. In a few years, there will be only Americans, a generation or two removed

from Japan. This will mollify racial feeling on the Coast. Already the long dominance of anti-Oriental bias has begun to give way, as witness the astonishing rush of California politicians in 1943 to push through the rescinding of the Chinese exclusion laws.

The various factors just mentioned should go far to save the situation from being sheer tragedy, but enough of the tragic will remain to sober every conscientious American. Yet my last word is a twofold call for action: let the white majority atone for past injustice to the evacuees by giving them a full and fair opportunity to make their contribution to our polyglot life; and let the evacuees who still hesitate to resettle, magnify their blessings, magnanimously forget their grievances, conquer their fears, and go out and make good.

How Overcome Hitlerite Ideas in America?

By WILLARD JOHNSON
Assistant to President, National Conference of Christians and Jews

Hitlerism especially in its anti-Semitic form, is alive in America despite the disrepute in which Hitler is held and will live long after Herr Hitler is gone. The churches and the public schools can determine the length of time that Hitlerism will survive after the Nazi party is gone.

But condemnation of anti-Semitism is not enough; in fact, the mere condemnation of anti-Semitism or any other form of intolerance may actually spread the disease since people who have the sickness in mild form are irritated by being told over and over again that they are ill.

I recenty taught a church school class of fifteen year old boys in a liberal New York church which has had a tradition of the social gospel. There have been frequent condemnations of bigotry from the pulpit and the church school has completed the usual number of projects and observance of special occasions. Yet those boys said, in a discussion of the early church which raised the question of Jewish-Christian relationships.

> "Jews are too smart . . . Jews are prosperous . . . Jews talk too much".

When asked whether these comments applied to all Jews, the boys replied that they did not. Each of them knew "good Jews"; their prejudices were about the mass of Jews not known to the boys.

There was no word there of the crucifixion or the Jewish rejection of Christ. Obviously the boys were repeating, in their own words, the attitudes of their parents.

What Can the Churches Do?

What, then, can the churches do to overcome this aspect of Hitlerism? This writer has recently given considerable attention to public education and intergroup relations and, perhaps, experiences there might help churches.

1. Ministers must continue to condemn bigotry as anti-Christian. The prophetic tradition will allow nothing less. But many who sit in the pews do not know what is meant by "anti-Semitism" and never recognize the disease in themselves. Intolerance must be so interpreted that those who listen will know what is meant in terms of their own day-to-day living.

But there can be no stopping there. That is a small beginning only.

2. The whole range of church activities and functions must be pervaded with items relevant to the building of attitudes of mutual respect and good will, not only about Jews but about all peoples. Every occasion when opportunity affords shoud be used to build these attitudes.

Must Be Placed in Proper Setting

This is one of the most difficult lessons to be learned. Public education is just now going through this period of discovering that attitudes essential to wholesome human relations are not achieved by special projects, programs now and then and a course in propaganda analysis or anthropology. Any or all of these may be important but they are only parts of a complete program and special projects, presented independently, are ineffective and may actually cause damage, since they call special

Most Convincing Wikipedia Hoax in Journal[illegible]

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attention to a particuar situation without placing it in its proper setting in relation to conduct as a whole.

Race Relations Sunday, Brotherhood Week —these and others are important only as symbols of that which should be happening every day in the year. If the churches are actually to mould attitudes, there must be continual influence. Every teacher and minister must take —and make, occasions to say a few words here —a few words there—to do the proper things at the right time—to build attitudes of respect and good will toward Jews, Negroes, Catholics, other Protestants, Orientals and those of all cultural backgrounds.

Thus every textbook, every teaching manual, every teacher, every minister is involved all the time. If the attitudes of the ministers and teachers are not right, then the children may be bigots.

3. Parents, too, must do their part. But many parents are both well-intentioned and intolerant. It is the duty of the church, then, to (1) challenge parents to good will and (2) help them to develop those techniques and skills for use in the home to make their children Christian toward those of other cultural backgrounds.

No Easy Task

This is no easy task. Parents who have faced the problem ask many questions: "How soon should the question of differences be raised?", "Should we anticipate the issues or wait until they arise?", "How can we build good will in our children when the whole world seems to be set toward hatred?". Despite these difficulties a few simple facts stand out.

If the attitudes of parents are right, they will be transferred to their children without too much worry about techniques and devices. Continual reference to a few simple truths is the key to the problem: "Judge every man on his own record", "There is no superior or inferior group of people," "God is the Father of all of us; He is a just God and would not create whole groups of people with handicaps", "Every person must have the same rights and chances".

The church, however, must take leadership in insisting that parents assume these responsibilities and help Christian homes realize them.

One word of warning is necessary here. Hitler and the Nazis used every propaganda device to make people believe that Jews are a special "problem", that they are different. Those of us who fight anti-Semitism must not play into the Nazis' hands by setting the Jews apart for special consideration as so many people with good intentions do. For this reason, special committees and projects exclusively designed to oppose anti-Semitism are essentially wrong. The Jews are not a "problem". Christian-Jewish or Gentile-Jewish relationships is the problem and that essential fact must be in the background of all that is done.

The National Conference of Christians and Jews is not sufficient and has never pretended to be so. Its method is that of giving stimulation, inspiration and leadership to churches, schools, professional and civic groups of all kinds to do the work of building good will and mutual respect in their own ways and by their own methods.

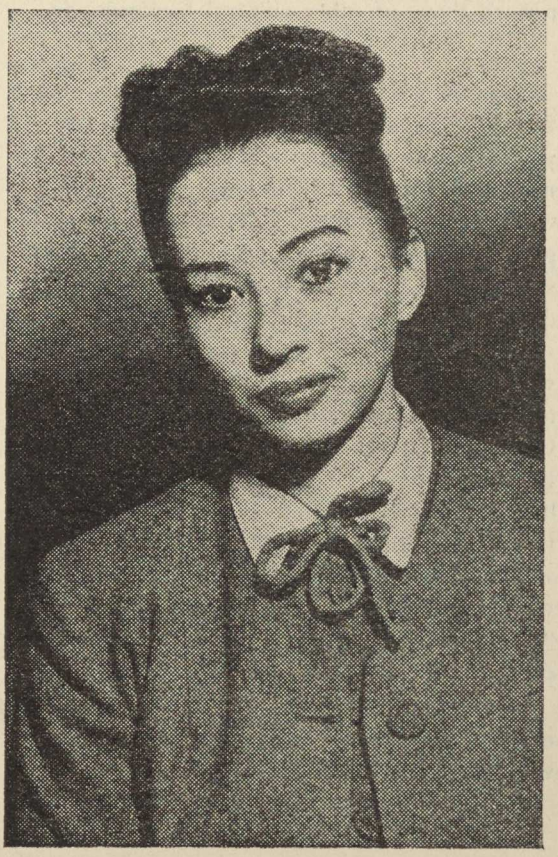
Anyone who sees the tremendous strides taken toward more effective intercultural education in the nation's public and parochial schools, through civic agencies of all kinds and who sees the remarkable changes in the content of religious education in this area within the past five years, cannot be discouraged about the directions we are taking. Our task now is to speed up the process and to make it so comprehensive that we shall have educated the present generation of children before doom overtakes us!

Nor is this type of education enough. Without a minimum of political stability and economic strength, our society may easily dissolve into internal revolution and chaos through intolerance overnight. But given this foundation of political integrity and economic assurance, American democracy can survive.

"Ignorance is the school of race prejudice, and provincialism is its tutor. Its memory is stuffed with lies, and its mind is warped by emotionalism. Pride is its book and snobbery is its pen. All the hatreds and fears, all the cruelties and prejudices of childhood are perpetuated by it. It blinds the intellect and it hardens the heart. Its wisdom is wonderful and fearful; for it never learns what is true, and it never forgets what is false." *Father Claude H. Heithaus, St. Louis University.*

Reading left to right: Dean Dixon, Negro Orchestra leader; Marion Palfi, the creator of the exhibit; Chaim Gross, Jewish sculptor; Leon Helguera, Mexican poster artist; Langston Hughes, Negro poet. Sono Osato, Japanese-Irish dancer is at the right.

- Five great American artists are portrayed in this exhibit.
- They are shown at work, in their homes and in their educational activities. For all of them contribute their time and talents to training others.
- They are typically American in that they are of differing nationality backgrounds and racial and religious strains.
- For want of a better word they are said to belong to "minority" groups.
- They certainly belong to that universal group which has brought its gifts of song and dance and story to enrich the culture of this nation.



Great American Artists of Minority Groups

Marion Palfi, a young Hungarian-born photographer, feeling that she wants to contribute something to America of which she has recently become a citizen, has created an exhibit "Great American Artists of Minority Groups," which was shown under the sponsorship of the Council Against Intolerance in America at the Norlyst Gallery in New York from March 19 through March 31.

The five artists Miss Palfi chose to illustrate the contributions of minority groups to American life are: Dean Dixon, Negro orchestra conductor; Chaim Gross, Jewish sculptor; Leon Helguera, Mexican poster artist; Sono Osato, Japanese-Irish dancer, and Langston Hughes, Negro poet. She has taken 120 pictures of them in many informal poses at work and in their homes, and showing their educational work.

Miss Palfi has had extensive European photographic experience, spending the immediate pre-war years in Holland. She said, "I knew vaguely about discrimination in America but I was shocked to know how deeply rooted it is and I want to use my photographic ability to fight it."

Also included in the exhibition is a section Miss Palfi calls "Democracy at Work" which shows Girl Scout troops composed of all races and creeds, scenes at Sydenham Hospital where there is no segregation and at Henry Street Settlement.

Cultural Opportunities in Inter-American Relationships

By E. E. MIRELES
Corpus Christi, Texas Schools

We are interested in a social problem that today has assumed national and international importance. This is the problem of relationships with Latin America and its people.

New trends in Latin-America relations have made local problems of much greater importance than they were before. We are now more conscious of the twenty countries to the south of us. We are realizing that, after all, we live in a small world.

The proper relationships with Latin America have never been established. This has been due to the many unfortunate historical incidents of the past and to ignorance on both sides of the frontier.

There are many people on both sides who are misinformed or not well informed about the historical factors involved. There are many who will not take the trouble to find out for themselves. There are many who do not care. There are those who would evade responsibilities. Naturally, this is all wrong, for sooner or later all of us will have to bear the catastrophic consequences of social and economic maladjustments.

There are many people with us today who are thinking in terms of a century or more ago. They need to be informed about relationships that are of such importance that they can be measured only in terms of lives lost and suffering that they cause.

Mutual Trust and Respect

We need to have mutual trust and respect among the twenty-one American republics and their people. The problem narrows itself down to achieving "good will" and "kind feelings" between the two great peoples of the Americas, the English speaking and the Latin speaking, the Anglo-American and the Latin American. We need to understand that for all these people of America there is but one common destiny and that the future of the Latin American countries and our own are inseparable.

Our work to establish better feelings must be based on justice and fair play. We have to bring about full cooperation and co-ordination of action among all the people of the American continents. There are over seven million Spanish-speaking Americans, mostly in the south-

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western United States. Herein lies the potential service that every community can render to the rest of the nation and to the Americas as a whole, for here the two peoples are actually living together, here the two frontiers meet, and here we can do, firsthand, and in a most realistic manner, what our diplomats are talking about; here we can prove or disprove the theory that we are right-thinking Christian people, rationalistic human beings, and real democratic libebrty-loving Americans.

Information Will Help

The first step is to inform ourselves. We must know that in the great state of Texas and in our community there are Latin Americans who are true and loyal American citizens and that there are Latin Americans who are citizens of other American republics, mainly Mexico, and that their loyalty is somewhere else. There is a great deal of difference in the feelings of one and the other. The American citizen wants to be considered as such. He only wants a chance to prove his loyalty and to be given an opportunity to live and work like any other American. The other dislikes the idea of becoming an American citizen. Proudly, he tends to be separate and apart from the other residents of the community. The bonds between them are not great. It is mostly necessary to distinguish between the two and to be able to tell when we have exceptions.

Prejudice Must Disappear

There has been much prejudice and hostility against U. S. Americans in Latin America just as there has been prejudice against Latin Americans in Texas, and such subversive feelings will only disappear on one side of the border in the exact proportion as they disappear on the other. Hence our great interest in furthering the educational work that will bring about understanding and preparation for the future.

The second step is to assume our individual responsibility and actually play a part in bringing about the desired happy state where everyone will have his just dues, will be treated on an individual basis, and will take his place in the world that is to come. We must act on principles of justice and equality of opportunity and fairness to all.

A third step, and if I may say, the crowning one, is to undertake a project of Pan-American character, either individually or collectively; so that the work of establishing the proper relationships may be accelerated and a happier and more peaceful life may be lived by all of us, of all classes, of all creeds, and of all beliefs!

We in Corpus Christi schools have a laboratory for Pan Americanism. We have played our part and more and more our work on Pan Americanism and our method for teaching Spanish in the elementary schools is gaining recognition not only throughout the state where we have over a quarter of a million Mexican children studying Spanish but throughout the nation as a whole.

MORE ON CALIFORNIA PLAN

Continued from March issue

18. Collecting and listening to selections of outstanding music that were composed as a result of the search for freedom and peace to express the love of mankind in order to see how music has been influenced by political and spiritual emotions of people.
19. Making a frieze showing the major mileposts in developing an active feeling for a permanent world peace.
20. Making a table of the most important mechanical inventions and discoveries that have helped in the development of ideas of experimentalism, peace, and world closeness and attempting to assess the relative importance of each.
21. Investigating the shift from an agrarian to a highly industrialized way of living to determine its effect on war and peace and world unity.
22. Listing some of the new scientific developments and exploring their effects on peace and world unity.
23. Dramatizing the meeting at which the United Nations of the world will be formed to show how such a union could come about.
24. Designing a flag for the United Nations to symbolize the world union for peace and brotherhood of man. .
25. Constructing a flag of the United Nations which has been designed by individuals or as a class project to symbolize world unity.

Senior High School

Senior high school teachers have a rare opportunity to work with students who are nearing adulthood in thought and action and who have the inspiration, earnestness, and enthusiasm to meet the challenge of uniting mankind. These students are capable of reading and comprehending materials prepared for adults. They are seriously considering their life work and consequently are concerned with new opportunities to live democratically.

Suggested Activities

1. Investigating and reporting on the major attempts of the countries of the world to form federations, leagues, or alliances to preserve peace in order to discover their underlying motives and to assess their degree of success.
2. Making a time-line showing the various attempts of leagues or alliances to prevent war in order to secure an understanding of their frequency and location in historical periods.
3. Conducting a panel discussion on developing a world organization to guarantee world peace in order to understand that such an end cannot be achieved without careful planning.
4. Writing biographical sketches of some of the outstanding leaders in the world peace movements, such as Czar Alexander I (Holy Alliance), and Woodrow Wilson (League of Nations), to try to estimate their contribution to the growth and extension of the idea.
5. Studying Napoleon and his remaking of the map of Europe to find out what effect he had on the development of the mechanical organization of a league of nations.
6. Investigating the work of some of the physical scientists, such as Galileo, Roger Bacon, Leonardo da Vinci, Copernicus, Sir Isaac Newton, to find out how they contributed to the development of the idea of democracy.
7. Investigating the life and works of the Indian poet Rabindranath Tagore to get an understanding of the Oriental outlook on life.
8. Investigating the increase in the development of critical thinking to determine its effect on improving the free way of life.
9. Investigating the work of some of the philosophers and political scientists, such as William Penn, Abbe de Saint Pierre, Rousseau, Voltaire, John Locke, Thomas Jefferson, and others, to find out what they contributed toward the idea of individual freedom, peace and world brotherhood.
10. Investigating and reporting to the class on the attitudes of Voltaire to find what he believed war to be.
11. Investigating the new ideas, types, media and techniques in art to determine how the kind of life they help produce affects the development of democracy, peace, and world brotherhood.
12. Tracing the historical development of the idea that man has the right to freedom and peace in order to find its genesis and how it grew.
13. Making a survey of the current suggestions and plans for a world organization at the close of this war to determine the basis on which most of the plans are being built.
14. Investigating the growth and development of the idea that the common good of all is the highest aim.
15. Surveying and listing the economic causes that have in the past driven peoples apart and which will have to be changed before world unity can exist to any great degree.
16. Designing a flag for the United Nations to symbolize the world union for peace and brotherhood of man.
17. Constructing a flag for the United Nations which has been designed by individuals or as a class project to symbolize world unity.

COMING SOON!

"Melindy's Medal" by Georgene Faulkner and John Becker is a delightful book about a little Negro girl. It tells of "the wonderful year" in Melindy's life—the year she was eight. It's published by Julian Messner and will be published late this month. More later.

Where Are Your Blind Spots?

By HENRY SMITH LEIPER,
Treasurer, Council Against Intolerance in America and
Executive Secretary, World Council of Churches*

The story is told of a little Negro lad who one day went into a grocery store and asked if he could use the telephone. The grocer knew him and said, "Why, yes, James, certainly."

Then he heard this one-sided conversation:

"Hello, is that you, Mrs. Jones?"—"I understand that you like to have a boy working for you around your place, to cut the grass and tend to the chickens and the fires?"—"Oh, you have a boy working for you now?"—"Is he perfectly satisfactory?"—"Oh, he's very satisfactory. I see. Thank you, Mrs. Jones. Good-by."

As he started out of the store the grocer said, "If you are looking for a job, James, perhaps I can give you one."

"Oh, no, thank you, I'm working for Mrs. Jones. I was just checking up on myself."

Checking up on yourself is not always so easy as it proved for James. But it is always worth while. Since we are to think now about what might be called mental blind spots, and to try to see what blind spots we may have in our own inner vision, we may begin checking up on our outer vision. The result may provide us with some useful information and illustrate how blind spots may exist without our knowing it.

If a person has never been told that he has a blind spot in each eye, he is not likely to believe it until he has "checked up on himself" to find out. I have just stopped writing this long enough to try out my own eyes once more.

Sure enough! The unbelievable happens. I put a dot on a page, and holding it about eight inches away from one eye I close the other. Looking with fixed gaze straight ahead at the page in general—not moving my eye to follow the dot—I shift the page slowly around until suddenly the dot disappears.

Why? My oculist tells me that it is because there is a blind spot in each eye.

*Reprinted from *Blind Spots,* published by Friendship Press, New York.

You Have One Too

You have one in each of your eyes, though you may not believe it until you prove it to yourself. Even when you try to find your blind spot your eye may try to fool you. It will want to follow the dot and help you prove to your satisfaction that there is no blind spot. See if it is not so!

We cannot see certain things that have to do with races unlike our own. And like the physical blind spots, these mental blind spots are not always easy to detect. Our temptation is almost unconsciously to shift our vision—or our arguments—and thus to fool ourselves into the comfortable belief that we have no blind spots.

Some of us, we might say, are color-blind. Color blindness is not actual blindness. It varies a good deal. But it always results in failure properly to evaluate certain colors, or to detect their real meaning.

Four out of every hundred men, on the average, have this defect of physical vision. If only that many had it in the figurative sense in which we are dealing with it here, there would be no reason for writing this book or any like it. Unfortunately it is very common. I could guess that about four in a hundred average Americans *don't* have it! And the people who have it for the post part don't know it.

Color blindness of the physical sort is at present incurable. But mental color blindness has only to be recognized to make the beginning of a cure possible, provided, of course, the patient wants to be cured.

Blind spots do not trouble you because your two eyes supplement each other. Two views are better than one! What one misses the other supplies. There is a parable here as applied to our subject. More will be said about its application from time to time as we proceed.

When anyone asks you the question, "Are you race prejudiced?" what do you say? Perhaps you say "Yes" because you know you are,

or because you feel certain that you cannot pose as being free from something which you are told is very widespread, even though you may not be sure just how your particular case of prejudice manifests itself. Perhaps you say "no," and yet do not look within your own personality carefully enough to be sure whether you are really as free as you think.

It's Dangerous to Say "No"

The very fact that so much prejudice is unconscious makes it dangerous for any of us to assert too boldly that we have none. I for one have been consciously fighting against it for more than a third of a century, trying to get rid of it by processes and experiments, which I shall pass along as suggestions to you. Sometimes I think I have, and then an unexpected situation arises involving a member of some race different from my own and the old trouble comes back!

This is to confess that the process of curing race prejudice has to be continuous, and can never be considered as complete for all time. You are constantly in the presence of "infection"; the social environment of your life is saturated with the germs of it. Every newspaper you read displays it. Most of them print the name of every race *except* the Negro with a capital letter—Caucasian, Mongolian, Slav, Chinese, and so on. They almost never mention the race or racial ancestry of an Anglo-Saxon thief or murderer. They almost always do mention it if the criminal happens to be a Negro. The movies almost never present a Negro save as an entertainer, a criminal, a Pullman porter, a "mammy" or other domestic servant. Have you ever seen a Negro shown on the screen as a doctor, lawyer, writer, actor, or banker? Why not?

It's Good to Test Yourself

A good plan, then, would be to test yourself frequently to see whether there are blind spots in your vision as you look upon other people.

The citizens of Portsmouth, New Hampshire, had a fine chance to do just that several years ago. I sent a young Indian postgraduate student from the American College, Madura, while he was studying at Columbia, to speak at Star Island, which is off the coast a few miles. His name is James Anukoolam, and he is now head of a great government school in India. He arrived by train after the last boat for the day had left. He asked the taxi man to take him to a hotel. Every hotel in town decided it was "full" when his dark brown skin caught the eye of the room clerk. He tried the Young Men's Christian Association with similar results. Then he asked to be taken to the jail and allowed to have a cell for the night. There he was put into a cell with a drunken bum. He found this so disgusting that he asked to be released and said that he would walk the streets for the rest of the night. The taxi driver had, however, become interested in him and returned to the jail just as Jimmy was going out. "Its a shame that you can't find a room in this town," he said. Then he made a surprising offer. "Come and sleep in my room for the rest of the night. I have to be on the job all night."

The next morning on the way to the wharf the taxi man looked puzzled when Jimmy said: "You have certainly been a Good Samaritan to me." "What do you mean—a Good Samaritan?" asked his American benefactor. Jimmy told him, and asked, "Would you like the book in which that story appears?' The taxi man said he would, and received the first New Testament he had ever possessed.

The following Sunday, in one of the largest churches in Portsmouth, the pastor told this story. Then he introduced Mr. Anukoolam with the dry remark, "That happened in this city to our honored guest preacher of this morning!"

Does Race Affect Your Courtesy?

Do you take it as a matter of course that certain races are the subjects of discrimination in the customs of your town? Do you let the race of a person determine what little acts of courtesy you will perform for him or her? For example, do you—if you are a man—take off your hat in an elevator when a white woman steps in and keep it on if a colored woman gets in? Do you give up your seat in a car for a Nordic and let a Polish woman stand? Do you say, when a crime is reported by some Italian, Turk, Mexican, or Negro: "Oh, you've got to expect that! They're all that way"? Do you think that people of races different from your own would all like to be members of your race? Are you surprised when one

of them does something fine in art or in science or in business? Does the color of a person's skin determine whether you will or will not eat with that person?

If the answer to those questions and others like them is "Yes," then yours is a pretty clear case of race prejudice.

Test yourself to find out just what your particular kinds of prejudice are. Knowing just what to try to cure is a good step toward cure, if that's what you are seeking. Facing the facts as to what prejudice is helps some people both to understand themselves and to re-educate themselves in unprejudiced attitudes.

Prejudice, one must admit, is hard to define. Strictly speaking, it includes the idea of making up one's mind in advance, judgment before experience rather than after it. A person who has race prejudice, then, would be one who judged individuals or groups of another race not on the basis of experience but in advance of any direct expereince.

Experience Causes Prejudice

That is part of the story, but it is not all; for some, race prejudice is not so much prejudice as antipathy, developing out of certain kinds of unpleasant experience. The natives of the Hawaiian Islands who received the first white explorers as gods and worshiped them were favorably prejudiced on account of the race of the unknown strangers. Later, when these strangers proved to be not gods but cruel and heartless villains ready to take advantage of the trusting natives, there came a new attitude—one of antipathy based on experience. Whereas they had been prejudiced in favor of the white men, they became for a time prejudiced against them. This was changed, as a matter of history, not by chance but by more experience of a different kind, with friendly white people who came as missionaries. Prejudice either for or against passed into understanding and discriminating judgment. Some white men were bad; some were good.

If your kind of prejudice is strictly prejudice—judgment before experience—the cure of it is to be found, if anywhere, in experience. If your prejudice is really antipathy—a feeling of dislike based on unpleasant experience—then the only cure must likewise come not from "kidding" yourself into a new attitude but by seeking fuller experience. It was fuller experience which changed the prejudice of the Hawaiians against all white people into a discriminating understanding. They found out that just because a man was white he was not therefore necessarily godlike or necessarily cruel and heartless.

Very rewarding as a method of detecting race prejudice is the practice of watching ourselves to see how we tend to act toward classmates, business associates, or fellow-travelers on cars and trains who happen to be *plainly* of a race different from our own.

Emphasis is put on that word *plainly* because if you can't see the racial differences you are quite likely to be unconscious of them.

You Can't Tell By His Looks

If a person does not differ visibly from your own race, your liking or disliking him does not spread to a whole race. It remains, as it should, a matter of individual judgment and only that.

The experience of one of my ministerial friends when preaching for the first time in a Jewish synagogue emphasizes this curious trait of human nature. He told me afterwards that he had been greatly embarrassed and disgusted with himself. Why? Because he had said to the Rabbi: "I'm glad to preach to such a fine congregation, but I had hoped to preach to Jews and there are hardly any here." "Who do you think these people are?" exclaimed the surprised Rabbi. "They are all Jews."

My friend had just assumed that all Jews look a certain way. So you probably do yourself, and don't know it. All the quiet modesty, the generosity, the courtesy, and the consideration of Jews who do not "look like Jews" help not at all to modify feelings of resentment against certain unethical or uncouth Jews who do!

It is because of this fact that the Nazi invaders in Holland and elsewhere compelled the Jews to wear special arm bands as otherwise many of them would be mistaken for non-Jews.

When I was in college I remember seeing a great deal of the Polish people who lived on the New England farms around the town in which my own English and Scottish ancestors had settled before the middle of the seventeenth

century. The Polish immigrants worked in the fields barefooted—men, women, and children. They had few advantages of education or money. As they rode on the street cars along with our college crowd, I knew that we felt ourselves to be superior. Many of them were Catholics; we were Protestants. They were dressed in what we considered poor taste; we were fairly well satisfied with our own clothes when we looked into the mirrors. We got a lot of fun out of seeing the young couples out for trolley rides, particularly on Sundays. The girls apparently took the men home. We thought that was "crazy." Other customs of theirs struck us as being "un-American." The situation being what it was, we had no personal friends among them. As I look back I cannot recall having known any of them well enough to do more than pass the time of day with them in a wholly casual way.

Now I know that I was prejudiced against them. I am sure I was not conscious of it then. Nobody told me, and naturally they did not give any sign that they felt the discriminations constantly made against them. Since then, however, I have learned to know some Polish people—not only farmers, but artists, writers, business people, and one wonderful physician.

Customs Aren't Important

I wish now that someone had suggested that I watch my reactions to them in college days. If I had forced myself to give a reason for some of the things I felt, there would have been many modifications in the prejudice which governed my thinking of them. For one thing, I realize that had any members of that nationality lost the customs which made them conspicuously different, or had they dressed as the rest of us did—as of course many of them did without my knowing it—I would not have known that they were Polish. Of course, much of my prejudice would have disappeared automatically, as it has since for other reasons.

The reason for mentioning my early experience with Polish people here is simply to illustrate how unconscious much of our prejudice is and how it can be affected by deliberately calling it before our critical faculties for examination.

A certain student went to a conference where he met a fellow delegate who seemed to him interesting and attractive. They got along splendidly. Then one day after they had become better acquainted, the student said to his friend: "You got a fine coat of tan this summer!" "That isn't tan," came the reply. "That is my regular color. I am a Negro."

It is gratifying to be able to say, for this is a true story, that the white student did not let this fact make any difference outwardly in his companionship, although he said later that it did make a sort of difference inwardly of which he felt ashamed. Another case of color blindness? It seems safe enough to call it that, for once more the color did not mean what the man seeing it thought it did.

This is again illustrated by the notice given to all employees in a certain department store in an American city when the sun-tan season was at its height. It said: "For the present it is required that all dark-skinned customers be treated with courtesy as they may be some of our regular customers." What a reflection of local prejudice!

Whites Not in Majority

Perhaps, if you are white, one of the false assumptions that underlies whatever color prejudice you may have is that the white race is the major part of the human family—and all other races represent a sort of "mistake" of evolution. If most of the people you see are white and the folk of other colors are in the minority, it is perhaps natural to make such an assumption. "Out of sight out of mind" is an old and psychologically correct statement.

As Abraham Lincoln said about the common people, "God must have loved them, he made so many of them," so we must say about the non-white peoples of the earth.

You can't be forever carrying around consciously in your mind a lot of statistics about the numbers of different races. It would not help if you did. But the point is that a plain facing of the facts helps to correct a false assumption which you may have been making unconsciously and which may have led to certain kinds of prejudice.

One in Three is White

Despite the fact that the white man does not know it, on a global basis he is in a decided

minority. Why do I say he does not know it? Because the figures confirming this fact are difficult to find. In 1943 I looked for them unsuccessfully in several standard works of reference; then I sought them in three private institutional libraries; then I tried a great public library. None knew what the facts were and none knew where the facts could be found. I am told on the authority of *Survey Graphic,* New York, that of the world's population *one in three is white.* Because in America the corresponding figure is eight out of ten, we think that proportion holds everywhere!

A clerk in a drug store serving all mankind, if asked for "flesh colored" talcum powder, would have to ask: black, red, brown, yellow, or white? It would not be a joke but a necessary and scientifically accurate sort of question.

"What difference does this make to my own prejudice?" you ask. It may make none. But, if you think it over and let it work upon your attitudes, it will make a good deal. At least it has made a good deal of difference to the writer and some of his friends who have tried the experiment of getting the world view of color instead of the provincial view.

Here is still a further consideration connected with the existence of numerous shades of "skin color.." There is a subtle support given your own feeling of racial superiority by the thought that most other races—certainly the dark ones—envy you your color and would like to exchange colors with you. Haven't you sometimes thought that? Here and there a dark-skinned person living among whites, smarting under the rank injustice done him, the disadvantages caused, solely on account of his color, may wish he could be rid of it. But note that what even he essentially wants is not a different color but a different chance in life. The average self-respecting person of any race is proud of his racial characteristics and wants to exchange with no one.

Again, let each one of us ask himself: "Does my prejudice express itself in an indulgent, condescending manner toward people of races I feel to be less favored than my own? Do I carry around a comfortable superiority complex and look upon these other peoples with a patronizing air?"

It Stings and Burns

This is important to know, because of the fact that this kind of prejudice often can produce the bitterest feeling, particularly among the finer spirits of the races subject to it. It stings and burns. It is more and more resented. I think of the Oriental who wrote of his resentment that anybody who did not genuinely like him should "love him for Jesus' sake." "Take back some of your love and give us a little justice" is the way I heard another Chinese friend of mine, later his country's ambassador in Washington, voice this same feeling at a great gathering of Americans. I have talked with other Orientals who feel only bitter scorn because some, even among the missionaries, say that they "love" these Orientals but will not eat with them. A remarkably brilliant young American Indian, while a graduate student in Chicago, told me of his suffering under the patronizing attitude of certain of the very people who had been his friends. Said he, "They tell me, 'All Indians are lazy and dishonest. We expect you to be like a white man.' Evidently they think that I have not seen hundreds of lazy, dishonest white men!"

One who studies the matter suspects that part of the occasional bitterness toward missionaries, which is so hard for good Christians in America to understand, arises because here and there among them are found people who have never realized that race prejudice lies beneath a certain condescending attitude which they unconsciously adopt. Some years ago I saw a letter from a lady in Africa who stated that the sending of Negro Americans as missionaries to Africa under her mission board made difficulty. "We have to receive them as our colleagues at our homes. If we do that, it makes it awkward not to receive our African people, too, and of course we can't do that!"

When I run across such things—and they are, let me remind you, exceptional among missionaries, who, for the most part, are the greatest advocates of brotherliness alive—I am forced to think of the answer the late Dr. S. Parkes Cadman gave in a forum to a question. "What am I to do," said a man present, "when I get to Heaven and find there a lot of Chinks and Niggers and Dagoes whom I detest?" "Don't worry, friend," said Dr. Cadman. "If

that's the way you feel, you probably will never get there!"

Recognize it for a Delusion

Now it would seem in the light of these facts that one trouble with many of our efforts to deal with race prejudice is due to our failure to recognize its universal character. If you look down on another simply because of his race, subconsciously assuming that he envies you your racial distinction, only to discover later on that he feels the same way about you, it may irritate you, but it will tend to break the fetters of race prejudice—for then it may dawn on you that you are both victims of a common delusion. Recognize it for a delusion and it will lose its power over you.

Perhaps what is meant by this universality of race prejudice needs some illustration. Once when I was talking with a Japenese friend in Japan about the relations between China and his country, he said to me: "One trouble in having better relations between us is that we Japanese always see down on the Chinese." What he meant was, of course, that they "look down" on them. He was surprised when I assured him that the same difficulty existed across the China Sea where about a quarter of the human race is "looking down" on the Japanese. Here is another illustration: a Negro pastor in New Orleans told me that on one occasion when he was away for a Sunday he invited an Italian to preach for him. When he returned he was confronted with the angry protest of some influential members of his congregation. They said, "Do you mean to say that this church has fallen so low that we've got to have a Dago in our pulpit?" Again, you would realize something of the universality of race prejudice if you were to go to some Oriental land where white people are looked upon as inferior because of their race.

Ask yourself therefore: If I feel that the prejudice of other groups toward each other or toward me on account of race is unreasonable, may it not be that any prejudices I may have toward them on the same ground are equally unreasonable?

Finally, for we must not drag out to too great lengths this process of examining the nature of our prejudices, it may be helpful to find out, if we can, how many of them rest upon things that we can see. Professor Park, who has written much on this subject, says, "Race prejudice is a function of the high visibility of difference." By that he means, of course, that differences in color, slanting eyes, thick lips, kinky hair, and certain kinds of noses are the principal signs that commonly excite the response of antipathy or hostility. If you were blindfolded, all of these things would be indistinguishable.

Did you ever think of the curious fact that, if you were blind, you would have to get someone to tell you the race of most individuals you might meet? But the fact is that a great many of the ordinary prejudices that divide the human family would disappear if the gift of sight were to be suddenly taken from us.

Strange, isn't it? And doesn't it seem rather weak and childish—not to say unreasonable and unchristian—for us to let differences that are primarily visible and superficial raise such violent emotions within us? Do we want to let the gift of sight cheat us of the gift of brotherhood?

Even sight isn't worth such a price.

Improving Racial Understanding and Respect for Religious Differences Through Education

Report of the Conference of Superintendents of Schools, Bridgewater, Massachusetts

EDITOR'S NOTE: Under the supervision of Julius E. Warren, Commissioner of Education for the State of Massachusetts, the superintendents of the schools in that state have recently printed a report of their recommendations in the field of racial and religious understanding. We herewith print the specific suggestions as it applies to the schools. Other sections of the report deal with the relationship of the community.

Teacher Training

There are two major phases to the problem of preparing the teacher for her share in this campaign:

1. The removal of such tensions and prejudices as a particular prospective teacher may have.
2. The inculcation in the prospective teacher of the ability to understand the tensions within the community and to carry on her part of the program in the classroom to reduce or remove such tensions.

It was suggested, therefore, that prospective teachers should acquire an appreciation of different cultural strains in two ways. First by formal instruction in such courses as sociology, anthropology, history, etc. In the second place, it was suggested that during her preparation for teaching, the student should have opportunity to become more thoroughly acquainted with the homes from which children come to school. Such home visitation under proper guidance and supervision would have as its purpose the development in each individual teacher of an understanding of the varied backgrounds of her pupils.

Such general appreciation of differing cultures will go far toward purging the prospective teachers of tension and prejudice, but the group felt that since so many of the biases are passive and subconscious, a deliberate self-analysis of every prospective teacher to locate such prejudices should be a part of teacher preparation. It was more or less agreed that existing courses in psychology could be adapted to this end, provided instructors in such courses made a systematic effort to do so.

Although some apprehension was felt that emphasizing intercultural friction might lead a new teacher to look for bogey men where none existed and might conceivably create the very bogies we are trying to exercise, it was felt that over-sophistication in such matters was a lesser evil than over-naïveté. In general, it was agreed that the prospective teachers should have a thorough understanding of the causes of intercultural tensions and their dynamics within the community. This understanding should be achieved formally through proper emphasis in such courses as psychology, sociology and through the study of the current materials on propaganda analysis and the organized groups which are promoting intercultural friction.

The group did not go very far into the question of the methods to be used by the teacher in her efforts to make her teaching a force for mutual understanding. Nevertheless it was recognized that the key device is to be found in the fact that nothing binds diverse human beings together so well as a common enterprise which cannot succeed unless diverse individuals contribute diverse elements in cooperation. It was felt that skill in finding such common tasks and carrying them through was the key skill not only for the teacher in the classroom, but also for the leaders in the community."

Pre-Service Training at the Teachers Colleges in dealing with the racial and religious differences was held inadequate. It was suggested that courses in: Human Relations, Appreciation of Social and Cultural Heritage, and Materials and Methods for the Development of Intercultural Heritage, be developed.

Suggestions as to Content of Instruction and Method

By building up positive attitudes and understandings about the culture, the way of life, the moral codes, the habits, and the aspirations of peoples, we can develop an attitude against prejudice among pupils.

Prove the fallacy of making generalizations or of condemning whole peoples because of a reprehensible individual in the group. This can frequently be done by the use of biography and current events in presenting the excellence of individuals of every race, color, and creed.

The use of motion pictures as a tool in rendering facts and establishing a background for work was mentioned. A bibliography of such pictures should be compiled and distributed.

The proper approach is with children. In regular school work, geography, particularly the study of a foreign land, should be a wide social study opening the door of opportunity to pupils to volunteer offerings of what their ancestral groups may have brought or may have to offer to this land. Teachers being constantly

alertly tactful, should steer pupils into mixed groups, counteract tendency to clannishness in all group, class and school effort.

The group was convinced that the social studies program in the elementary school should be recognized for the specific purpose of developing appreciations and attitudes. There should be a constant emphasis on attitudes. One of the results of such revision should be to condition children emotionally regarding members of the various racial groups. Although facts must necessarily be taught in social studies courses, the success of the training should be measured largely in terms of appreciations gained rather than in terms of knowledge acquired.

The Junior High School pupil of ninth grade age should be capable of grasping the distinction between the validity of opinions based on prejudice and those based on actual fact. Education to this end begins not later than at this level.

Groups of school people should begin immediately on the study of racial and religious differences, believing that our secondary schools offer a golden opportunity for better intercultural relationships.

Attention should be given to the historical contributions of minorities so that these minorities may be dignified and recognized as valuable contributors. The theme underlying such activities should be that the existence of racial and religious groups is a characteristic of American life, in which unity is built out of diversity. The recognition of the contributions of minorities should be a step toward learning that these contributions are synthesized into a higher unity. The common aspects of minorities should stand out as far outweighing the differences, so as to avoid the possibility that minority differences may be accentuated in an effort to dignify racial and religious groups.

At appropriate grade levels, instruction should be given in the true nature of prejudice and propaganda. Pupils should learn how to look beneath the surface and detect the scapegoat motive, or the identification of the group with the misconduct of an individual, or the use of appeals to fear, envy, or ignorance. The fallacy of racism should be recognized, and the influence of environment or racial characteristics evaluated. Correlation of such learning activities with social studies and science will prove effective.

There was general agreement that greater emphasis in the schools on the development in all pupils of desirable character traits and acceptable social conduct would go far in rendering pupils immune to racial and religious prejudices. The discussion brought out that carelessly used phrases, figures of speech, epithets, and nicknames are often offensive to the newer racial stocks. Misunderstandings that may arise in this way can be largely eliminated through frank discussions by pupils and teachers of the causes of prejudices. The suggestion was made that it might be quite desirable to introduce into the curriculum of junior and senior high schools a unit course in 'Whence come prejudices?'

The school curriculum should provide training in socially desirable kinds of conduct in a wide variety of situations—on the street, in church, at the movies, at college, in one's place of business, etc. Guidance teachers in our junior and senior high schools have both a challenge and an opportunity at this point.

Vocational competency for members of all groups may well serve to reduce the effect of competition and economic insecurity, on which prejudice and discrimination are often built. Vocational adjustment by members of minority groups may remove the tensions and dissatisfactions which cause exaggerated reactions and prevent integration. In developing its program of guidance and vocational education on the principles of good will, the school can do much to remove many of the factors that provide material for misunderstandings and consequent dislikes.

More Massachusetts Recommendations in May Issue.

"The preservation of the holy fire of liberty is confided to us by the world and the sparks which will emulate from it will ever serve to rekindle it in other quarters of the globe". *Thomas Jefferson,* whose birthday is April 13.

Two Accounts of

Children Ask Parents to Learn Tolerance

A little shaver in the rear of the auditorium jumped to his feet and said in a firm, convincing voice: "Heck, we should devote an hour every week to teaching the kids that all people are the same and cut out some of this spelling and arithmetic."

The auditorium, jammed with 500 youngsters, filled with shouts and approving applause.

Then Sandra Glickman, 13, a trim little figure in a white blouse and blue smock, asked to be heard.

"The children are told to tolerate other races and religions," she said, her forehead furrowed with seriousness. The auditorium grew silent, and those in the back strained to hear.

Calls for Understanding

"I do not think this is a good idea," she went on. "We should get together and UNDERSTAND each other.

"To tolerate means—well, the other fellow is not so good, but I'll stand for him. I think that is wrong. We should get together and work it out so that we will understand each other and not just tolerate."

This was the small fry tackling the problem of racial and religious prejudice, tackling it with a wisdom and gusto that would flatter their elders.

They were gathered in the auditorium of Herman Ridder Junior High School, 173rd St. and Boston Rd., the Bronx, for open forum on a question that has plagued and confounded the conglomerate population of this country from the beginning.

Like Town Meeting

The program was in connection with Brotherhood Week and followed the pattern of a town meeting. On the platform were four 13-year-olds—Marion Bascomb, Lisellotte Roberts, Robert Gilroy and Harvey Peskin. Prodded by Meyer Terkel, faculty adviser, who presided as moderator, they launched a discussion of this knotty problem and then let their 500 classmates take over in free-for-all, say-what-you-want fashion.

The youngsters were all 13 and 14 years old, but they had fixed ideas—and the most fixed was that parents are responsible in large measure for prejudice.

"I think we should start telling children about the difference in races and religion when they're young—between the ages of 3 and 7," said a winsome lass in a green skirt.

The girl seated next to her disagreed.

Would Educate Parents

"I don't think that's so good," she argued, "because even if the organizations do a good job, the kids will still have their parents prejudices to contend with. I think the education should start with the parents."

A little fellow with slick black hair and a bright tie summarized the point of view. "Why are we talking about uniting the children?" he demanded. "We should talk about uniting the parents. We should give them some lectures."

That one made the adults in the assemblage blush—and admit that out of the mouth of a comparative babe had come words that all grownups might well hear. The forum was attended by representatives of the Conference of Christians and Jews, the Council Against Intolerance in America, the Bronx Interstate Council, the Anti-Defamation League, the Public Affairs Committee and the Bureau for Intercultural Education. They applauded vigorously at the conclusion.

—*The New York World-Telegram*

"I would rather be exposed to the inconveniences attending too much liberty than to those attending too small a degree of it . . . The disease of liberty is catching". *Thomas Jefferson.*

Two Accounts of

Pythias and Damon in Legend, Tradition

the Same Program

The Audience Talks in This Discussion Program

By MEYER TERKEL
Teacher, Herman Ridder Junior High School, New York City

Introduction

The Current Events Club of the Herman Ridder Junior High School aims through discussion techniques to stimulate an interest in world affairs and community problems. It is felt that through the method of research, careful analysis, and a thorough discussion by the entire club, a valid conclusion can then be reached. This matter is then presented before the entire student body in the auditorium programs of the school.

We try to prepare our students to live in a democracy where the final choice is made by its citizens. We believe it never is too early to train students to think intelligently and to have respect for the rights and opinions of their fellowmen. Fair play is emphasized throughout our discussion. This builds character in actual situations.

In our discussions before the entire school, it is the audience reaction that we emphasize; the student panel leaders merely present the problem. Most of the discussion takes place with the students assembled.

With the cooperation of our principal, Dr. Maxwell F. Littwin, this program was planned for Brotherhood Week to be one of a series to make our students conscious of the problems that face young Americans.

Material

Since we stress *informed* opinion in our school, every student leader who took part in the discussion was given reading material secured from these organizations:

1. Council Against Intolerance in America
2. Conference of Christians and Jews
3. Bronx Inter-Faith Council
4. Anti-Defamation League
5. Bureau of Intercultural Education
6. Public Affairs Committee

Students

Obviously, the discussion leaders for this program were chosen on the basis of religion and color. Each panel in the six grades (7A, 7B, 8A, 8B, 9A, 9B) of our junior high school was composed of a colored student and one from the three religious groups. These were also the brighter students of the school.

Procedure

After two weeks of reading and discussion we were ready. But now the student body had to be prepared. A few days before the presentation the teacher in charge of this program suggested in each of the six auditorium periods these topics for home room period discussion:

1. What is Prejudice?
   a) What is the dictionary meaning? (Emphasis on pre-judging before complete evidence presented)
   b) State a few causes.
   c) What remedies can be suggested by the students?
2. What is Tolerance?
   a) What is the dictionary meaning?
   b) Does it imply equality or condescension?
   c) Is that the answer?
3. What is the American Way of Life?
   a) What is your definition of democracy?
   b) Is it confined merely to political phases?
   c) Has it a social connotation?
   d) What is the meaning of majority and minority?
   e) What role should each play?
4. What is the Bill of Rights?
   a) How was it included in the Constitution?
   b) Enumerate some of the rights.
   c) How does it affect each one of us?

the Scene Program

the Academic Table & the Emergency Program

d) What can each of us do to extend it in our own every day relationships with our colleagues and neighbors?
e) Is there a need of an International Bill of Rights?
f) How can that be brought forth?

The student leaders decided that they would adhere to an outline for their fifteen minutes of discussion. After this the audience would be invited to participate in open discussion.

This was the student leaders' outline:

1) Why do we observe Brotherhood Week?
2) What is the relationship between democracy and Brotherhood Week?
3) Can there be a Brotherhood Week in a Dictatorship? Give Reasons.
4) What is prejudice?
5) Can we briefly trace the history of the scapegoat from ancient times to the present?
6) How do we get our prejudices?
7) What does it do to the victims?
8) What does it do to us?
9) What can we do to eliminate prejudice?

It is interesting to note that although the six grades had the same outline, yet the discussion in each program was different. The student leaders were permitted to emphasize any phase of these questions they wished. There were no set speeches, for the round table discussion technique was used. This made for informality and flexibility of treatment. The teacher acted as moderator.

Students' Opinions and Comments

While it is not possible in this short article to give a full account of the six programs, it may be said that the students agreed that:

1) democracy should be interpreted to mean wider opportunities for all people regardless of race, color, or creed
2) prejudice was a danger to our American Way of Life
3) all religious and cultural groups at one time or other in history suffered from discrimination and were treated as scapegoats
4) those who were prejudiced lost much in the development of their personalities for they became mean and narrow
5) parents must learn not to hand down their prejudices to their children
6) more time should be spent in practicing not merely preaching good will.

One thirteen year old girl deplored the use of the word "tolerance". She preferred "understanding." She said, "To tolerate means—well, the other fellow is not so good, but I'll stand for him. I think that is wrong. We should get together and work it out so that we will understand each other and not just tolerate."

Applause greeted the suggestion that some spelling and arithmetic be eliminated so that an hour each week be devoted to teach "that people are the same". Instead of uniting the students, efforts should be made to unite the parents was suggested by one of the students.

Evaluation

This type of program had these advantages among others:

1) The entire school participated.
2) It was a students' auditorium program both on the platform and in the audience.
3) These boys and girls tried to solve their own problems by cooperation.
4) They learned to respect the opinions of others.
5) There were definite educational results: the wide reading and discussion were motivating influences in their work in English and Social Studies.

Of course one series of programs will not eliminate prejudice. The cooperation of the school, the parents and the various community agencies in a long range program is essential. It is felt, however, that discussion presentation in schools under proper supervision have a definite appeal to the students.

Ives to Speak at City-Wide Harlem Meeting

Irving M. Ives, who introduced the Bill for New York State's F.E.P.C. will speak at Town Hall, May 28, launching City-Wide Harlem Week.

This meeting is part of a week's program by the Committee to call attention to the needs of the Harlem community and to offer consructive suggestions. Dr. Channing Tobias of the Y.M.C.A. will be chairman.

We Can Use Pupils' Knowledge of Conditions

Often Adolescents are Closer to the Facts and Needs Underlying Tensions and Uncertainties than Their Elders*

IF THE CLASSROOM is a place where children live, the school should become a center through which we can begin to correct existing situations of tension. Let the children become articulate, so that the problems in their own groups may be stated and measures can be taken to alleviate them. (Caution: Careful handling is necessary; otherwise giving expression to feeling may become dangerous.) Information children bring may be of various kinds; e.g., it may refer to misunderstandings, specific problems, or group tensions. Such information should be verified and its significance should be evaluated; then the school should help pupils plan to remedy difficulties. The information pupils bring should be used by the school personnel, not only to deal with the problem in the school, but also to secure the assistance of outside agencies.

There seems to be some hesitancy about permitting free expression of feeling or too wide dissemination of information regarding tensions in the elementary school. Since many habits resulting in tensions are not disclosed until later, some would confine the above recommendations to the junior and senior high school level.

Some favor giving the students an outlet for expression that will carry directly to the administrative heads of the school.

The guidance program is suggested as means of adjusting, absorbing, dissipating, or diverting some minority problems. However, the heavy pupil-teacher ratio interferes materially with the adequacy of such work.

Information that students have might be spread throughout the student body by means of a unified guidance program involving all members of the faculty. Assembly programs, school forums, school councils, committees of pupils, committees composed of faculty members, counselors, and representatives from parent-teacher associations, might disseminate student information regarding tensions and use this information constructively in relieving specific situations. Outside agencies—social, religious, recreational—should be consulted. "Key" people and organizations can be helpful.

When conditions exist creating a problem for all the schools in the neighborhood, a survey of the neighborhood should be made. There should be a total approach involving civic and religious agencies as well as the school. The use of some sort of coordinating agency is recommended.

It is agreed, though apparently with reluctance, that there might be occasions when it would be well for a small group of selected students to discuss intercultural tensions without faculty supervision and then report their conclusions to the principal or the faculty. "Poll" techniques were suggested as a method of learning student attitudes. Pupils might interview other pupils, but interviewers would have to be carefully trained for their work.

Handling of all publicity problems should be under the control of the central administration, according to the recommendation made by one of the discussion groups.

It is inherent in the philosophy of a democratic school system that improvement in feeling and understanding among all groups is a major school objective. On this there is agreement. While there may be times when the "hush hush" method may be necessary, frankness regarding tensions is generally recommended. The principal should let the students know that he is opposed to discrimination of any kind, that he will deal with individuals as individuals and not as members of racial and religious groups. If the administrator sponsors such a philosophy, the teachers will follow. All good teachers develop this spirit. The pupils can be used to attain this objective of resolving tensions, but the use of information and the educational program must be carefully planned.

*From Living Together With Mutual Respect, Philadelphia Public Schools.

The Editors Recommend . . . .

U.S.A. by Faulkner . Kepner . Pitkin, published by Harper & Brothers, $2.12.

An American History for the Upper Grades: This book emphasizes the intercultural aspects of American history in a way unusual for the average 7th or 8th grade text. For example it has an excellent chapter entitled "Understanding of Peoples and Different Ways of Living in the Americas" where Americans of various backgrounds are discussed—their reason for immigrating, their occupations after they got here and so on. In the days when all textbooks are not above reproach in their treatment of certain Americans it is refreshing to find an historically accurate and a perfectly fair account of the Negroes' part in American life. Units of work are suggested and thought-provoking questions. In short, we think it is a good job.

UP AT CITY HIGH, by Joseph Gollomb, published by Harcourt, Brace & Company, $2.00.

A novel about a Wisconsin boy who enters a "skyscraper school", the High School of the City of New York. The action centers around football games, a student council election and other typical high school activities which are used as springboards to bring in racial and religious conflicts within the school. It's exciting and would, we think, appeal to junior and senior high school boys and girls. It's a little too good to be true but maybe an idealistic set-up is good. However these problems need to be presented with enough drama to interest young people and for this reason we recommend the book.

SOME PAMPHLETS

THE CORE OF AMERICA'S RACE PROBLEM, Public Affairs News Service, The Womans Press, 600 Lexington Avenue, New York, 19c.

This is a completely documented, careful job on all phases of Negro life in this country. It has statistics, history, opinion on what should be done and a full discussion of the problem's implications to the nation's welfare. Such subjects as housing, employment, unions, education, transportation and the armed forces are considered. Highly recommended for background material.

PREJUDICE—HOW DO WE RECOGNIZE IT? WHAT CAN WE DO ABOUT IT?, by Willard Johnson, a Personal Growth Leaflet of the National Education Association, Washington, D. C.

A small booklet that treats of a complicated subject in very simple language. Brief and to the point it could be used with good effect with both children and adults. Just to show its simplicity we quote one full page which simply says: *"We are prejudiced* if we believe members of some groups should stay out of certain jobs and schools *or* if we keep our children or friends from associating with members of other races and creeds". The next page says *"But we are people of goodwill* if we judge every person by his own record *and* if we believe that all groups are born with the same ability and can make good if they have equal chances". One cent each in lots of 25.

THE NEGRO, A Selected Reading List, New York Public Library.

AMERICAN UNITY printed in the October and November issues a bibliography, compiled by the New York Public Library, which listed books about the Negro for children. This is an adult list although, of course, many of the books are appropriate for young people too. It is very comprehensive and is helpfully annotated. Ten cents from the New York Public Library.

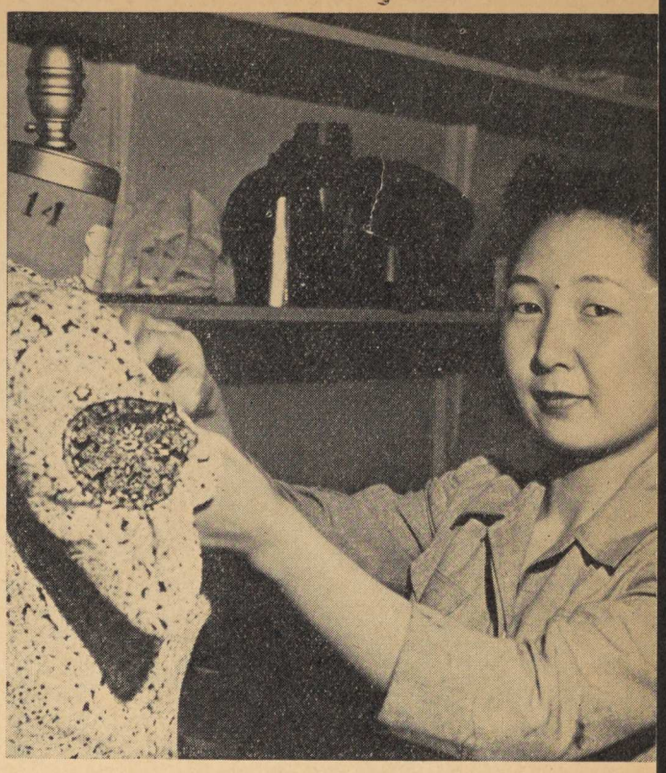
WHAT WE'RE FIGHTING FOR: Statements by U. S. service men about Americans of Japanese descent.

A heartwarming array of letters from soldiers who had just read news accounts of certain "incidents" on the West Coast. One writes: ". . . I think I have a right to expect that the fundamental human rights which are held up as a banner for us now are still in existence when I get back . . ." Another says: ". . . Every Marauder nows these boys (the soldiers of Japanese parentage) by name even if they don't know ours—this is due to the courage and bravery shown by them. Department of the Interior, War Relocation Authority, Washington, D. C. 21 pages. Free.

Galen Fisher

Evacuee Forecast:

STORMY BUT CLEARING



A West Coast Japanese American uses her skill in a New York custom dress shop. A graduate of a school of fashion design, this resourceful young woman taught sewing and drafting during months spent in Relocation Centers.

THE EVACUATION of residents of Japanese stock from our West Coast four years ago ravaged democratic standards as a Formosan cyclone topples giant trees.

Has the storm passed? If one calls the hooligan attacks on resettling evacuees the worst, then the worst is over. But if you hold, with Professor Rostow of Yale Law School, that the breach in the dike of constitutional liberties was "our worst wartime mistake", then the worst is by no means over. Even so, there is no cause to despair. American democracy has nine lives. Some precious rights are still being denied the evacuees, as they are denied other colored citizens; and certain property rights are under litigious attack; but the cheering fact is that other rights have been gradually restored.

The fight for constitutional rights has been tough, and will continue to be, for race prejudice on the West Coast is still strong, partly because of the mass influx of Negroes and Mexicans, partly because of propaganda against the Japanese evacuees. What is happening to these 110,000 individuals of Japanese stock, two-thirds of whom are full-fledged Americans?

THE BAROMETER RISES

In December 1944, the Supreme Court ruled that none of the law-abiding evacuees could be longer lawfully detained, any more than could other orderly citizens and aliens. Then the Army rescinded the Exclusion Order, so that the evacuees were free to return to the West Coast if they wished. "Patriotic" leagues fumed, and threatened to run out any "Japs" that might return. Boycotts were attempted, but most of them fizzled out. Night-riders disgraced the state by firing shots at resettlers and setting fire to their homes, despite appeals of Governors and Attorneys General for order and fair play. Culprits seized in rural towns were exonerated by weak-kneed juries and justices of the peace. But, by December 1945, the physical attacks had almost ceased. What accounts for this marked change?

The most potent melter of opposition has been the heroic record of the Nisei on all battle fronts, 20,000 of them in Europe and about 3,000 in the Pacific Theater. Belatedly, in 1943, the Army took a hand in reducing public prejudice. The Nisei were allowed to enlist, and they did so, it is reliably said, in larger ratio than any other ethnic group. Two years later, in 1945, the Army assigned white officers, who had commanded Nisei at the front, to tour the hottest centers of opposition on the West Coast and tell the truth about the superb loyalty and heroism of the Nisei everywhere. *Stars and Stripes* and other service papers sang their praises. *Army Air Forces Magazine* of June 12, 1945 wrote: "The professional Jap-haters have overlooked the fact that it is perfectly possible to hate the man you are fighting, without hating and discriminating against Americans of the same ancestry. They overlook the fact that Americans have been fighting, not a racial war, but a war against the powers that advocated the 'superior race' myth. . . . To the Japanese Exclusion League and its fellows, then, this message: Keep the American soldier out of your plans for an economically adjusted 'pure' America."

The climax of the Army's fair play campaign featured General "Vinegar Joe" Stilwell. On December 8, 1945 he flew from Washington to Talbert, California, in order to present a DSC medal to the sister of Kazuo Masuda, who was killed in the Italian campaign. Ordinarily, such a

Jérôme Bastien

Exercices Fantômes

[illegible]

[illegible]

medal is presented perfunctorily by an area commander, but Stilwell and the High Command wanted to help scotch the bias against the families of the Nisei, as well as against the Nisei themselves. He gave the medal to the sister, instead of to the parents, because of her courage in defying a group of local hoodlums who had tried to browbeat her into leaving Talbert.

Long before the Army took a hand in defending the civil rights of the evacuees, a host of private agencies had done so, even when the anti-Japanese hysteria was at its height. The forerunner of the Committee on American Principles and Fair Play, in fact, had begun work two months before Pearl Harbor and, when the Committee issued its final report a few weeks ago, the San Francisco *News* editorially called it "a record of constructive citizenship that warrants utmost pride by those who participated in its program and commendation by the people of the entire Pacific Coast". The Regional Office of the American Council on Race Relations has shown characteristic wisdom in its conuselling service with social agencies and public officials. Valuable services were rendered by scores of church committees, by the Civil Liberties Union, the American Friends Service Committee, the International Institute and by some of the labor unions and Christian Associations. Until a year ago, the American Legion was second only to the Native Sons, among the patriotic organizations, in opposing the evacuees, the most notorious Post being that at Hood River. The American Veterans Committee, on the contrary, stood squarely for constitutional rights for all. The influence of the jingo press has been counteracted by *Time, Harper's,* the *Washington Post,* and not a few western papers. Special credit should go to the spicy *Pacific Citizen,* the weekly organ of the Japanese American Citizens League.

The race-baiters and professional propagandists have taken to cover, but the opposition has resorted to subtler methods, as will be set forth when we consider, in detail, how far the evacuees have recovered their specific constitutional rights.

ALL CLEAR?

Freedom of movement is one right that has been restored to practically all evacuees, after three years of being unlawfully confined to relocation centers. This "protectective custody" was managed by the War Relocation Authority as benevolently as popular opposition and Congress would permit. Long before the Supreme Court had made it mandatory that the evacuees be set free, the WRA had resettled over 25,000 in the Middle West and East. The exclusion from the West Coast, without "due process", was arbitrary and tragic, but it brought one compensation, dispersion and accelerated assimilation. As Dillon Myer, the wise Director of the WRA, wrote in *Pacific Citizen*: "Dispersal means that the Nisei engineering graduate moved from the produce bench in California to a relocation center in Arkansas, to a drafting table in Boston. . . . I want to take off my hat to those first Nisei pioneers who ventured from the security of a relocation center into the 'wilderness' of Chicago, or Dayton, or rural Kansas, to hack out a home for themselves and their young families. . . . In the process of dispersing, the Nisei discovered America. But, what is much more important, America discovered the Nisei." Today, instead of the population of Japanese ancestry being concentrated only on the Pacific Coast, more than half of them are scattered over forty states.

Freedom of residence is still partially denied the resettlers, for two chief reasons. The first is the general housing shortage, which always hits the darker-skinned groups the hardest. The most pathetic cases among the resettlers are perhaps those whom the WRA has dumped into wartime barrack-shelters, where many of the disabled and aged may long remain for lack of earning power and available houses. The second reason is the prevalence of restrictive convenanting against darker-skinned tenants, which often means that Jews also are excluded from renting or buying homes in a district. Such convenants are a modern device to accomplish, in northern states, the segregation that has made many Northerners scoff at the South.

Freedom of education has been maintained. The relocation center schools were surprisingly good, due partly to the democratic policies followed by WRA, partly to the devotion of the teachers and, not least, to the eager cooperation of the evacuees themselves. Throughout the war, the National Student Relocation Council, initiated by the Student Christian Associations but administered by the Friends Service Committee, worked hard and well to aid Nisei to continue or begin their college education. Church boards and foundations contributed generously to make this possible. Upon returning to the West Coast, the evacuees have found the public schools and the colleges less discriminatory than any other institution. The well-nigh universal friendliness shown by white pupils to the brown newcomers has been a salutary rebuke to biased parents. An instance in point occurred at Burbank, California. When WRA announced that evacuee families would be housed in a public housing project in Burbank, the city officials protested. But when the first group of evacuee children appeared at the local elementary school, the white children coveted the privilege of sitting next to them.

Freedom of worship, also, was scrupulously protected by WRA for Buddhists no less than for Christians.* It was denied only to ultra-nationalist Shinto sects. The Christian churches and Sunday schools of the country rose above partisanship by supplying Christmas presents each year for all children in the Centers, regardless of religious affiliation. Christian worship, education and social activities were maintained on an interdenominational basis in all the Centers, with marked success, thanks to the harmonious cooperation of Japanese ministers and lay leaders, and the backing of the national church boards, function-

* Thirty per cent of all evacuees had Christian affiliations, and 55 per cent, Buddhist.

ing through the Protestant Church Commission for Japanese Service.

JAPANESE SERVICE

This demonstration of unity aroused high hopes that, after the war, two long steps toward permanent Christian unity could be taken; namely, interdenominational churches for the Issei, the Japanese-speaking generation, and the dissolution of racially segregated churches by incorporating the Nisei into the regular "Caucasian" churches. During the war, resolutions endorsing this policy were adopted by national, state and local church bodies and by the majority of the Japanese ministers. But unfortunately, during recent months, denominational zeal and the refusal of many local Caucasian churches to play the game, plus Issei group loyalty and Nisei diffidence, have combined to "throw a monkey-wrench into the works". Midwest cities have achieved some success in the integration process, but, even there, the pull-back to segregated churches has appeared. If the younger generation of white Christians dislikes the denominational bias of some officials, and the racial prejudice of local church big-wigs, they must make their sentiments forcefully known.

AFTERMATH OF STORM

As intimated at the beginning, rights that are hardest to regain are those that involve expensive litigation. Space permits mention of only four.

1. *Indemnification for property losses suffered through Government action.* Such indemnification has been granted to industries. It is common knowledge that the evacuees lost tens of millions through no fault of their own. But, even if Congress surmounts prejudice and enacts the necessary legislation, it will still be difficult for many evacuees to prove their losses to a court, not to mention the time and expense required.

2. *Defense of titles to land in California that was bought by Issei parents, but registered in the names of Nisei children, in compliance with the Anti-alien Land Law.* The State contends that such registration was a subterfuge and that, therefore, the property should be escheated to the State. It goes without saying that the law should be obeyed; but is it just to penalize the children for the offences of their parents? To fight each of the many escheat cases singly up to the higher courts would be excessively costly, so the Nisei JACL is proposing to raise a common fund for legal talent. The main motive behind these cases seems to be, not concern for the sanctity of the law, but desire of white men to "break" a competing minority whose land and business are coveted.

3. *Deportation.* There are two groups who should certainly be deported, namely, (a) the disloyal, and (b) those who have deliberately and voluntarily petitioned to be sent to Japan. But two other groups should as certainly not be deported, namely, (c) the 3,000 Nisei at Tule Lake who swear that they renounced their American citizenship under duress, provided that their contention is sustained by the hearing boards recently set up by the Department of Justice; and (d) those law-abiding aliens who have lived long in America, but who lost their legal right to live here when the United States terminated the commercial treaty with Japan in 1940 in order to check the warlike policies then being pursued by her military masters. It should be noted, with reference to (c) "renunciants", that the Department of Justice has power only to allow them to remain in this country, instead of being deported. Their American citizenship can be restored only by act of Congress. Accordingly, they will all be state-less, whether they stay here or are deported, with the exception of the small minority who possess "dual citizenship" by virtue of having been registered at a Japanese consulate before they were fourteen days old.

The Federal Government has, on the whole, followed a just policy toward the evacuees, but it has sometimes required "needling" by private organizations like the Civil Liberties Union. This was the case in regard to the tardy setting up of hearing boards for "renunciants" at Tule Lake, and the same is likely to be true for the (d) group. It may be added that among the "renunciants" are some 500 boys, and the question arises, "Should our Government accept a boy's renunciation of a citizenship which he is not old enough to exercise, and deport him for so doing?"

4. *Reaffirmation of constitutional safeguards.* Professor Rostow thus points up the safeguards impaired by the procedure followed in the evacuation: "People not charged with crime are imprisoned without even a military trial, on the ground that they have the taint of Japanese blood. In time of war or emergency the military—perhaps without even the concurrence of the legislature—can decide what political opinions require imprisonment, and which groups are infected with them. The decision of the military can be carried out without . . . any of the safeguards of the Bill of Rights. . . . In the Korematsu Case, the Supreme Court . . . weakened society's control over military power—one of the controls on which the whole organization of our society depends. It failed to uphold the most ordinary rights of citizenship, making Japanese-Americans into second-class citizens. . . . It gave the prestige of its support to dangerous racial myths about a minority group, in arguments which can easily be applied to any other minority in our society."

It is no wonder that Professor Rostow calls the evacuation "our worst wartime mistake", and urges that "the basic issues should be presented to the Supreme Court again, in an effort to obtain a prompt reversal of these wartime cases."†

The stakes in this evacuation issue are international, as well as national. Already, our treatment of colored races at home has made the colored peoples of Asia and Africa sceptical as to our profession of standing for "liberty and justice for all" and the "Four freedoms for all men, everywhere."

† *Harper's* Magazine, Sept. 1945.

AIRLINES PROVIDE INTERESTING NEW OCCUPATIONS FOR WOMEN

Vocational Citizenship

Leetha Troxel

and Miette B. Cummings

"IT'S ONE of those days," said Mary to herself, "when definitely I should be twins!" With notebook already full of dictation, there were minutes to be taken at a meeting tomorrow and a monthly report to get out.

"Personally," remarked Elsa at the next desk, "I'd manage to be sick tomorrow, if I were in your place!" Mary smiled, and quietly began to plan her time, to sort out the more urgent work and to postpone a movie date so that she could nip her slight cold in the bud.

Jane is having "one of those days" too. The baby is fretful, the refrigerator out of order, and there is a long outline she must study for the League of Women Voters. Jane was a trained social caseworker when Bill whirled her out of her job. Some day, when the baby and small Bill are older and help is obtainable, she'll go back to the work she enjoyed. Meanwhile, this is her chance to give herself to the family she loves, and she does so wholeheartedly.

Ingrid is one of the day's bright spots for Jane—Ingrid, who can scarcely write her name, but who never fails to arrive early on Fridays, and leaves the house so clean and sparkling. Ingrid's invalid son is her whole life; she admires each household in which she works, but she values, more than luxury, the independence and privacy of her own tiny domain.

WHAT MAKES THE DIFFERENCE?

Mary, Jane, and Ingrid—three workers—very different, and yet rising each to her own situation in parallel fashion. What is it, that these three have, and which Elsa lacks? What is the common denominator necessary to the maturity and stature of a woman in the working world?

Certainly it is no single factor, but rather a group of attitudes and skills which must fit together to form a pattern of adult performance. Is a woman born with these traits? Will education necessarily give them to her? How can she achieve them?

Very likely, all growth has its start with a small child's exposure to responsibility. School, group activities and home chores begin the foundation for vocational life. Then, sooner or later, the time arrives for the girl to take the initiative in the process which, thus far, has carried her along. The wise teacher and parent, the helpful counselor, the opportunity to learn to face the results of her actions were Jane's good fortune. Perhaps Mary, with the same capabilities, was handicapped by mother's apron strings or a cultural background where women have little share in family decisions. The effects of limited educational opportunity, inflexible curriculum and discipline in schools sometimes have to be overcome and conquered. For girls, as for boys, a first step to independence consists of facing the responsibility of earning a livelihood. Girls may decide to contribute their labor and time to a new family, in which two or more persons form an economic unit. They do this as homemakers and mothers, alone or in combination with an outside job.

CHOOSING WISELY

Some girls consciously choose an occupation by first appraising their special interests, abilities and temperament, and then comparing themselves with the requirements of various fields of work. The field in which the required skills are in their power to acquire, in which the duties and fellow workers are congenial, and in which the satisfactions in terms of money, amount of competition, and feeling of accomplishment are suited to their needs—that is the one which they select on a rational basis. This happy result may sometimes occur without conscious choice. There is the girl whose every action and desire flow in one direction from childhood on; who knows by ability, inclination and emotion that she must

Vocational Citizenship

Amelia Wood

[illegible] Brent B. [illegible]

Japanese in Northern California since the War Began

Like every one else, the Japanese in California were taken by surprise when the bombs fell on Pearl Harbor. By way of evidence, the manager of the Nippon Yusen Kaisha in San Francisco had left all his personal funds in the Specie Bank, which was, of course, frozen by our Government. Both the U.S.Treasury and the F.B.I. acted with exemplary speed. Orders to close Japanese businesses, to deny them transportation on public conveyances, and to place some 150 leading Japanese of the first generation under arrest were carried out within twenty-four hours.

The Government regulations were so sweeping at first as to cause much inconvenience to the Japanese, including those holding American citizenship. ~~But~~ The stoppage of movement was said to be necessary in order to prevent the escape of persons marked for detention by the F.B.I., - a reasonable contention -, but it caused a near-panic among students and others away from home, especially as it was at the beginning of the term recess. The International House at Berkeley promptly jumped into the breach, and helped secure a relaxation of the regulations, so that citizen Japanese-Americans could travel upon showing a birth certificate. Cash was also loaned to those who found their funds blocked in the banks.

Yokohama Specie
Remittance

For two or three days all Japanese financial transactions were stopped, but then the Federal Reserve Bank announced that each Japanese family could draw up to $100. a month for living expenses. A week later, this allowance was increased to $1000. a month for families and businesses, provided that the person had resided continuously in the United States since June 17,1940. This naturally eased the situation for those who had fundsin bank, but since practically all businesses had been closed, and many white employers had dismissed Japanese alien employees, many of ~~them~~ those without bank accounts suffered severely.

The tax-collectors added to the hardship by refusing to accept checks presented by Japanese in payment of taxes, a proper precaution while the limit of Japanese funds was $100. a month, This situation was relieved after the limit had been raised to $1000. a month. Some branch bank officials were slow to learn of the liberalization of the Federal Reserve Bank regulations, and in one case, a Japanese depositor was denied funds in a savings account until the head office had intervened.

Insurance companies have cancelled all policies on automobiles owned by alien Japanese. This has caused considerable inconvenience, but some of the aliens are continuing to drive as usual, and others are having some citizen drive for them, or accompany them when they drive.

From the first, the Japanese produce and grocery stores were allowed to continue in operation as being essential to the public, and farmers were encouraged to continue work as usual. The enforcement of the order to close other businesses seems to have been carried out in different degrees in the chief Bay cities, having beenmost lenient in Oakland. In San Francisco, some 200 of the cleaning shops were allowed to reopen on December 18th, and it is expected that this order will be extended to other cities shortly.

On the whole, the public attitude toward the Japanese has been excellent. This has been due in no small part to the utterances of the press, the pulpit, and the radio commentators, as well as to the proclamations of Governor Olson, and national leaders, and to the activities of the many organizations devoted to fostering inter-racial goodwill, such as the International Institute, the Christian Associations, the public schools, and the churches. Helpful stimulus in this direction was given also by the Northern California Committee on Fair Play for Citizens and Aliens of Japanese Ancestry, which was headed by General David P. Barrows, and supported by the Governor and a hundred well-known persons in this region.

There were, however, a number of shocking cases of abuse of the persons and property of Japanese. The worst was the robbery in San Francisco of Japanese by crooks masquerading as Government officials. Several thousand dollars were seized by them before the F.B.I. and local police put a stop to it. Another instance of barbarous feeling was the issuance printing and offering for sale of placards saying: "Jap Hunting Licenses. Open Season. No Limit." These were confiscated by the police before many had been sold.

The social and religious agencies of the Bay Region were mobilized to meet the situation within a few days. The first and most aggressive action was taken by a group of the agencies connected with the San Francisco Community Chest, and by the Japanese-American Citizens League, whose headquarters are in San Francisco. In Berkeley, the Council of Social Agencies appointed a special committee composed of nine well-known men and women. In Oakland, the Chest appointed the International Institute to meet the

need. The Committee on Fair Play for Japanese asked its members living in various outlying centers where there are Japanese communities to form similar Committees of Consultation and Aid.

There have been many cases of need for immediate relief. Some of these have been cared for by public relief agencies, but probably still more of them have been met by Japanese neighbors and community organizations themselves, for they are very self-reliant and responsive. ~~If,xxhxxxxxxx~~ The ability of the Japanese communities to act, however, has been greatly handicapped by the fact that many of their leaders were among those detained by the F.B.I., and by the further fact that most of the income of the community had been stopped by the closing of the businesses. If Japanese resources prove to be inadequate to prevent hardship among the children and women whose husbands have been interned, a number of white Americans stand ready to lend or give the necessary funds. If and when the frozen Japanese banks are allowed to release their funds,under Government control, the situation will be considerably relieved.

From the first, the Government officials - F.B.I., Federal Reserve Bank, and Immigration,- have shown a marked degree of consideration and eagerness to mitigate the inevitable hardships for the Japanese residents. It has at times seemed to outsiders as though regulations could have been relaxed mors quickly, and that better means should have been devised for informing both the Japanese and the white population of Government orders and their meaning. But all in all, the authorities have demeaned themselves very creditably. One point at which it would seem as though a tactical error had been made is that no Japanese language paper has been allowed to appear in Northern California. In Los Angeles and Seattle, at least one paper has continued to appear from the first day of the war. The lack of these media of information for the non-English reading Japanese, especially in the outlying cities, has left them in bewilderment. This gap has been partially filled by the efficient Japanese-American Citizens League, which has issued frequent mimeographed bulletins in both languages, but these have been circulated almost exclusively in the larger centers where their members live, and have not reached the

thousands of scattered Japanese farmers, many of whom the Japanese newspapers do reach.

The 150 Japanese detained for examination in this region have been temporarily housed in the Immigration Service building in San Francisco, where excellent food and living quarters have been given. The Government has appointed three eminent San Francisco citizens to act as a Board of Hearing, and detained persons may have one friend, not an attorney, with them at the hearing. The findings and recommendations of this Board are forwarded to the Federal authorities for final decision as to whether or not each person shall be detained or not. Already 80 of the 150 persons detained have been sent to the Immigration Camp at Missoula, Montana, where the hearings will be held for those not already disposed of.