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# ENVELOPE SERIES

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*For Talk Material*  
*see*  
*pp. 19, 23 & 41*

How Can Christians Help?

*Our Japanese-American*  
*Number*

AMERICAN BOARD OF COMMISSIONERS  
for FOREIGN MISSIONS 14 Beacon St. Boston

• A QUARTERLY •



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## ENVELOPE SERIES

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Issued by

The Education Department of the American Board  
Ruth Isabel Seabury, Hugh Vernon White, Secretaries

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## AN EDITORIAL LETTER

DEAR READER:

This is a special number of such importance that we are hoping big things from it and from you!! We trust you will find inspiration here for Christian service and concrete missionary action. Therefore, to give a thread of unity for these nine articles and to make clear their missionary connection we offer the following points for consideration.

For nearly a hundred years our American Board and the churches it represents have been sending missionaries to Japan. They have gone as representatives of good will, not from America as a nation but from Christians who believe that God is the Father of all mankind and that the message of Jesus to the world can best be given in terms of personality completely dedicated to Him and the brotherhood of all men.

In 1938 we participated in a World Conference of the Christian Church at Madras, India. Already the clouds of war had spread across land after land. Yet the missionaries who came to that conference expressed again and again their conviction that the fundamental message for which they had given their lives could and must be maintained, war or no war, across all the lines that so easily divide us, nation from nation, man from man.

Even more important, delegates of different races and from nations at war found themselves walking the paths of the campus at Madras arm in arm, shoulder to shoulder, with heart and mind meeting in a fellowship not possible except in the love of Christ. Momentous words came from that conference. "Our nations build instruments of destruction against each other, but we know ourselves brethren in the fellowship of Christ's church."

In the spring of 1941 a delegation of Japanese Christians came to America to meet with the Christian leaders of our land in a



mutual effort at better understanding and renewed dedication to Christian Fellowship whatever might happen between their nations. They came with a hope that churches might be able to make efforts together which governments could not make, in the prevention of war and in the establishment anew of brotherhood. Many who were present at that conference, or who subsequently met with special delegates in little groups here and there, can testify today to the amazing fact that the fellowship experience itself survives war; that there is a spiritual unity, an unbroken confidence in the integrity of Christian friends "on the other side," which flows across oceans and which can be maintained even when war's invisible but terrible barrier is erected between their lands. In the pages of ENVELOPE SERIES some months ago we published a letter from a German Christian written to an English Christian just as war was declared between their countries. "Now we go into the darkness where fellowship will not be possible in visible form but let us not forget that our hands are clasped across the darkness and we work together as Christian men for the kingdom of God on earth."

There are many in America, as no doubt in Japan, who through many years of association in the cause of Christ, pastor and layman, missionary and teacher, have come to feel that same unbreakable tie of a common task, the strong cords of kingdom building. We are grateful that, in these days, there are those in our midst, a few at least, who serve as a constant reminder of that unbroken fellowship, who walk with us during war days, Japanese and Americans walking side by side, lest we should forget that God has his people in every land and that there is a common purpose which unites us, stronger at its highest even than patriotism. For we are World Christians.

We most eagerly therefore asked Dr. Yuasa to write the quite personal statement on page 12, embodying the things he has been carrying in his heart since December of 1941. In a peculiar



sense we need him today and others like him. He will help us to understand the meaning of "love your enemy." He will help us not to forget the many others with whom, when the war is over, we can be reunited in the struggle for a new world tomorrow. But, even more, he will be a reminder that there are those in his country—many—whose hearts join with our hearts in worship of God, the Father, in humility, penitence and adoration of Christ, the Son of God, and in the conviction that only in the spirit of Christ can we heal this broken world. He will be a reminder also of the fact that our foreign missionary task goes on. All that the missionaries have done in helping to establish the Church of Christ in Japan is being carried on by earnest, devoted Japanese Christian leaders into whose faithful hands the task has been given. We believe they will be ready to welcome new co-operation when the war is over.

Our American Board has, from the very beginning of the war, been determined not to allow the fellowship with these Christians in Japan to be broken and so far as possible, to continue or extend the very work itself in service here to Christians of Japanese origin who, we knew, would be in need in America in wartime. We could not, to be sure, foresee the present tragedy enacted on the Pacific coast but the following quotation from the Report of the Prudential Committee represents the clear purpose of the Board.

On January 27, 1942, the American Board reaffirmed its intention of retaining in close connection with itself the members of the Japan Mission unable to return to Japan for the present, making them available for service to Japanese communities in America, with the expectation that ultimately they will be invited to resume their service in Japan. Dr. Clarence S. Gillett of the Japan mission has been appointed the representative of our denomination in facilitating such service in cooperation with other denominations.

Thirteen missionaries formerly in Japan are serving the stricken and suffering Japanese groups in America, especially on the Pacific Coast.



We consider them all missionaries of the Board whether detained in America or working on the field. We know that our work requires their return, at the earliest possible moment, and that, even detained in this country, there is much useful work that can be done at home. Certainly one way of maintaining work in a country like Japan is by acts of love here in America. We need to hear Christ's words, "If thine enemy hunger, feed him, if he thirst, give him drink." "I was in prison and ye came unto me." By hearing and serving through our missionaries we shall be demonstrating that Christian purpose we profess.

At many points their service has been much appreciated and it has brought swift response from grateful people in a time of critical suffering.

**Second:** one of the war tragedies of this difficult year has been enacted on the American front, where democracy may win or lose a strategic battle for its very life. If 70,000 American citizens can without accusation and without trial, be removed from their homes and property and taken into exile in a strange land not of their own choosing, is there security for *any* minority group even in a democratic State? From the moment of the removal of the first group of Japanese, a widespread sense of fear and insecurity has spread across our land. One meets it in Jewish, Negro, Chinese, German, Mexican, Philippine, Italian and in labor groups. "It could happen to us!" they say. "In whom is our trust?"

Now, the only way that we can answer satisfactorily their fear and meet constructively their need is to demonstrate to these Japanese-Americans, uprooted at such heavy cost to them of all that makes life worthwhile, that the Church *is* concerned and that upon the integrity and fellowship of Christian friends is their reliance. Here, as our Council for Social Action has put it, is a "Touchstone" for democracy. Here is a critical point in the preparation of the new World Order, and a test of the genuineness of our Christian brotherhood, as represented by our missionaries.



To many Americans it will come as a surprise that now there is authoritative and reliable evidence (see p. 19) that *there was no sabotage at Pearl Harbor* and that by government authorities the great majority of our American born are regarded as loyal American citizens and worthy of treatment as such.

Dr. Gillett has presented forcefully and clearly in the major article of this number the present situation. We cannot read his words without an eager desire to find some way of helping. Then in his concrete suggestions we will find the very answers for which we are looking. He reminds us that basically every one of us can help in some way in this critical situation.

*All of us can become well-informed* Christians with consciences tender, with minds alert and hearts responsive. Armed with accurate information we can change the minds of people in our own neighborhoods, take our share in constructive action and be ready to vote as citizens, if matters come to an issue in this democracy, about the status and security of Americans of foreign ancestry. We shall be ready always to meet the arguments of the ignorant and the prejudices of the unloving among our fellow citizens.

*Some of us*, as leaders of children and young people in the church, *can prepare the hearts of tomorrow's citizens*. We can meet the terrible bitterness engendered in the minds of youngsters against the enemy peoples. We can help them to see *all* God's children as potential brothers. All honor to the school teacher, who in these last few months, has been leading the school and church school teachers of her town in creating a "Pageant of the World Children" in which not even an enemy child is to be forgotten or unwanted. This is the generation to whose lot it will fall to live in and carry out the peace which we are hoping for and which some of us work and plan to secure. Will that peace be secure in their hands? Not if they are conditioned by the hatreds, fears, ignorance, and prejudices caught from our generation in time of war.



*Some of us can prepare ourselves and our community for the just and durable peace*, in which America must take a leading part. This will mean a prepared citizenship whose minds are intelligent and whose wills determined at whatever cost. Yet it will mean also that there must be many of us ready to pay the price of democracy and the new world order in our own land, to abolish the discrimination, prejudices, class hatreds and bitterness which have been increasing rather than diminishing in the last few years. As one step in this task many of us can help America abolish the unworthy and discriminatory Oriental Exclusion Act. This is one of the immediate needs for the Peace of Tomorrow.

*Some of us will find ways of direct action.* We are told that our government has taken steps in this fall of 1942 to permit the transfer of a thousand families from the evacuation centers to normal community living in farms, villages and towns outside military defense areas. The transfer can only be made under certain conditions. A church or other group must sponsor the transfer. There must be careful preparation of the community to insure a welcome, protection and co-operation for these families accredited by government who can take a good and productive part in the life of the nation. This is a task for Christians and a most worthwhile task.

*Some of us on college campuses can create a fellowship group* which will so constructively and realistically face the situation that it will be possible to receive Japanese-American students and give them necessary backing, the sense of being welcome, and the sustaining help they will need; while at the same time the community or village is made ready to receive them without hostility. Such a college or university group will find the friendship of the student of Japanese ancestry of rich reward. Its own members will profit greatly in the experience. As one American professor from California said in a faculty conference in this September of 1942, "I wish every college campus in Amer-



ica could know the joy of having the finest type of Japanese student in its life. You do not know what a blessing they bring. They have something that we all of us need. I would not have missed the experience for anything."

*Some of us can contribute money*, sacrificing and saving and giving, to make it possible for some of these students to go to college, even though we ourselves are not on campuses nor in communities that could help. Our Congregational-Christian churches have already begun, both those on the Pacific coast and others, through the Committee on War Victims and Services. Every small sum will help, and it will be an expression of responsible democracy at its best, this simple compensation for disrupted living and intense suffering in a war in which these, our friends, are but victims. (See p. 29.)

*Some of us can provide tokens of goodwill*, expressions of sympathy and words of friendship through the work of our hands and the letters into the preparation of which we put ourselves. Our United States government is eager for us to render this kind of help. They will put every facility at our disposal. As one girl, writing from a camp, said recently, "If only we could see an American again, without seeing a machine gun strapped to his back!" Their friendship with other Americans must remain unbroken and one way we can have it so is to penetrate those barbed wire enclosures by gifts of love and words of help and comfort sent out of Christian experience and motives.

Above all, we must *all* carry these friendships into *our prayers and our worship*. Humbly and penitently, we must bring our country and its fears, its dangers and its failures, before God the Father of all mankind, and pray that we ourselves may become worthy of our heritage by taking our share in making real this land our fathers hoped for and dreamed of, but which we never yet have made come true.

Let us of the Education Department help you to build worship services, to find materials, to bring out in story and message



our gratitude to God for the contributions of many races, our understanding of the rich background which our Japanese-Americans can bring to our common life. Two thousand years of history lived in the east blended with the fruit of a so-different history in the west can, in Christian love, give us the beginning of a unique "national" brotherhood in America.

This past summer of 1942 the Pilgrim Fellowship in many camps and conferences has had a real experience of this brotherhood. Three of the very finest of our Pilgrim Fellowship young people, two born in Hawaii and the third in California, all loyal Americans but each with a heritage of two civilizations, have traveled from conference to conference helping in recreation, playing baseball, leading songs, teaching games, counselling young people, leading worship services, discussing democracy, expressing their own personal loyalty to Christ, winning a new allegiance to the Lord of All (see p. 48). Letters come in every day expressing gratitude for the contribution of these three young people and others like them. As one girl wrote: "It was an eye opener to us. Our hearts will always be different. He taught us to see God as most of us had never seen Him before. In his quiet humility perhaps we learned better what the Cross means."

**That is the third value** we hope this number will give you—explicit only in the little filler on p. 48 but implied at several points in these pages. **There is a fourth point** we *wish* you might see here. This concern we have expressed to keep alive fellowship between Christians in America and Christians from whom we are cut off physically, as for example those in Japan, will not be a popular cause, even when what we are suggesting is spiritual unity only. Nor will the effort to make life more decent and the future more bearable, in the spirit of Christ, for our Japanese Americans meet always with the swift service we should like. As for any attempt to bring about justice for these American citizens in our midst, to restore them to normal life in



this land of their loyal love, we know if we are realistic, that it will receive, in many cases, an indifferent or even an abusively critical response. We shall be condemned almost unheard by many who will not see in this cause the fulfillment of our Christian message, the evidence of our mission to mankind.

But Christians have often, if not usually, been on the unpopular side in days of tension and violence. It is part of our call, the reason for our very existence. Our Master is continually summoning us to the cause of the oppressed and the afflicted. We are to be *salt*, taking our savour from God and flavoring, cleansing, preserving, not being flavored *by* the world. Hear His words:

Blessed are ye when men shall revile you and persecute you for my sake.

But *I* say unto you *love* your enemies.

If thine enemy hunger, feed him, if he thirst, give him drink.

If you were of the world the world would love its own; but I have chosen you out of the world, therefore the world hateth you. If they have persecuted me they will also persecute you.

All these things will they do unto you for my name's sake because they know not Him that sent me.

These things have I spoken unto you that in me ye may have peace. In the world ye shall have tribulation but be of good cheer. I have overcome the world.

In the spirit of His words and with His prayer to His Father for us (John 17) in our hearts we shall be commissioned anew to our calling and witness with ever deepening realization and conviction to His redemptive love.

RUTH ISABEL SEABURY.

Grand Forks, North Dakota,\*

October 8, 1942.

\* Editor on the road! Hence the late issue.



## I CHOSE TO STAY IN AMERICA

By HACHIRO YUASA

In the middle of June of this tragic year of 1942, I was offered an opportunity for repatriation on the diplomatic exchange ship *Gripsholm*. I considered it an act of generosity on the part of the authorities concerned. It was a strong temptation. It implied a compelling mandate. My future usefulness, whatever that may be, was at stake. I had to choose at once but the choice was between two possibilities, equally uncertain, definitely unpredictable, unquestionably grave. Fortunately the choice did not involve the question of intrinsic loyalty or basic purpose. On these fundamental matters, I have long since made up my mind. Again the personal elements were not of determinative importance. American authorities have been decent and considerate and my friends are overwhelmingly kind, making me feel absolutely safe and completely at home in spite of the undreamed-of fact that I am now technically an enemy alien.\* My family, however, is over there.

I left my home four years ago at the invitation of the Foreign Missions Conference of North America. The outbreak of war in the Pacific suddenly severed all lines of communication for the duration. My wife, who is a graduate of an American college and our sixteen-year-old son are in Tokio, subject to air raids. Yet I deliberately chose not to return to my beloved Fatherland of birth, Japan, at this juncture but elected to cherish the privilege of remaining in my Motherland of dreams, America.†

\* Through the good office of the International Red Cross, Dr. Yuasa sent the following message to his family in Tokio, conforming strictly to the 25-word limit allowed and the requirement that it should be of a strictly personal nature: "Safe well in Seabury home. Doing research work American Board. Enfolded in loving Christian fellowship world church community. God bless you and keep you all."

† Dr. Yuasa writes in a personal message, "America is my land of dreams. I was 18 when first I came to America intending to make it my



That this was a momentous decision goes without saying. It was undoubtedly one of the most important I have ever made in my life. My citizenship, my natural affinities, my direct responsibilities are all irrevocably bound up with Nippon and her people. I am a one hundred per cent Japanese. But I am a *Christian* Japanese. I belong to the ecumenical fellowship of the Cross. This one fact makes all the difference in the world so far as I am concerned. My decision to go through it all in America in spite of the precarious present and the uncertain future was made primarily on the basis of my Christian convictions. I wanted to chart my course of future usefulness according to my Christian vision of the Brotherhood of Mankind in a truly new world order to be achieved through co-operative efforts of Christians all over the world.

Realizing that the only and last chance to communicate with my family in Japan was to take advantage of the repatriation of some of my Japanese friends, I wrote a letter each to my wife and to my son. Because of the censorship\* on both ends, and of the gravity of the situation, I had to be most cautious and concise and yet conscientiously to the point. I do not know when I have labored so hard on writing letters. In these letters I stated my reasons why I chose to face in America, away from my loved ones, the realities and problems of war and peace, accepting my voluntary exile, so to speak, at least for the duration of the war.

To my son I tried to explain my Christian philosophy of life and expressed my prayers and hopes for his future. I told him

home for life in order to live a Christian life in a 'Christian country.' Except for one year in Europe, I have spent one-third of my life in America and two-thirds of it in Japan." He returned after 14 years in America to teach in Kyoto Imperial University and later to become President of Doshisha University in Japan.

\* Anticipating the fact that the American censor might not permit letter to leave America, Dr. Yuasa asked his friend to remember just one thing as his last message to his son. This was to be his real message. It was Romans, Twelfth Chapter.



that no matter what may happen to me, my fondest wish was for him to be lead to work for the reconciliation of broken humanity and for the creation of a Christian world order of justice and love.

My son's name is Yo, which in the Japanese character means the ocean. We so named him hoping that regardless of any particular profession he might choose to follow he would grow up to be a Christian internationalist, equipped with human understanding as *deep* as the ocean, tempered with Christian faith and love as *abiding* as the ocean, and dedicated to service to God and to humanity as *universal* as the ocean.

To my wife I wrote my reasons for remaining and I have since been called to write them out more fully for friends here, in the same spirit and meaning if not the same words I used to her. My seven reasons are as follows:

**1. To be a Witness for Christian Fellowship.**

For the last four years in America I have endeavored primarily to bear witness to the reality of the Christian fellowship which transcends the barriers of race, creed, nation, history and war. Christian fellowship is the one remaining bond of understanding and unity in the world at war. It is the one solid basis for our hope for the building of the new world order in the spirit of Christ.

**2. To Represent the Church of Christ in Japan.**

The recently united Church of Christ in Japan is one of the greatest achievements in the missionary annals of Protestantism. It is to a large extent the glorious fruit of devotion, consecration, service and sacrifice of American missionaries and their supporters. The Japanese people, non-Christians as well as Christians, owe a lasting debt of gratitude to American Christians for bringing the supreme gift of God to humanity, Christ, permanently to enrich and perpetually to vitalize the spiritual life of the nation. The war does not spell the end of Christian work in



Japan. American churches have permanent concerns in the development and consummation of the Church in Japan, of which I am a humble reminder.

### **3. To be a Symbol of the Ecumenical Church.**

The Church of Christ is in its very genius ecumenical in its constitution, service and message. Regardless of their color, nationality, or ideology, Christians all over the world belong to this ecumenical church. In this ecumenicity of the Church is the potency of Christianity for the salvation of mankind. Insignificant as I am, I, as a Japanese Christian, wish nevertheless to be a symbol of that Church universal, a reminder that the Church is beyond nationalism and even war, and that in the Church we who otherwise would be enemies are brothers. I believe in the vital importance and the urgent necessity of our remembering both the responsibilities and potentialities of the ecumenical church at this critical juncture of human history.

### **4. For the Task of Reconciliation.**

That humanity must once more be reconciled, that nations must sooner or later somehow find ways and means for peaceful living and co-operative progress goes without saying. International reconciliation and co-operation, however, are not possible until nations at war learn to forgive each other. There is no forgiveness so long as nations insist upon their own rights and demand satisfaction for themselves while they deny goodwill toward others. This means penitence for all nations. But only penitent citizens can make the nation penitent. This is why I have been daring to emphasize the most unpopular but spiritually positive virtue of penitence for the last four years. Penitence meant to me of course penitence for Japan. I am still convinced and therefore insist that our adventure in international reconciliation and reconstruction must start from the seat of penitence in the House of God, the God of agapé—"redemptive love."



##### 5. To Work for a Just and Charitable Peace.

Undoubtedly the problems of war and peace are the major unsolved problems confronting mankind today. There are no easy, cheap, ready-made solutions for the common evils of humanity which have precipitated the world into this tragic war. One thing is certain. Although it is common to speak about a just and durable peace, to me there is not much sense in talking and still less in dreaming about durable peace without our first determining to pay the price of a peace which deserves to be lasting. Justice is not enough. Charity is absolutely necessary. It is costly because it means sacrifice. The way to make peace last is to sweeten justice with love. I see no other way. We must all pool our resources of intelligence, of goodwill, and most of all of creative love, in order to expose realistically the practical possibilities of peace for all peoples on earth. It has been and is my consuming desire to contribute my share in this study and in the realization of world peace which I believe is the most urgent and sincere desire of decent peoples, friend and foe alike, everywhere in the world.

##### 6. To Interpret America and American People to Japan, and Japan and Japanese People to America.

In time of war, it is not difficult to see the dire necessity of knowing your enemy, his strengths as well as his weaknesses. We all know by now how costly and disastrous our ignorance, complacency and misinformation about our enemies can be for the cause of victory. How much more important it is for all of us to know more thoroughly and constructively about all of our neighbors *for the cause of peace!* America needs to know and understand Japan realistically and comprehensively. Likewise, Japan needs to know and understand America realistically and comprehensively. Information alone however abundant does not suffice. Discerning interpretation is essential. When the time comes, I hope to function as an interpreter of the American



way of life to the Japanese people and vice versa so as to help restore the highway of mutual understanding, trust and appreciation. Humanity must learn how to live together, every nation with every other nation, in spite of everything or, more truthfully speaking, *because* of everything.

#### 7. To Share in the Suffering.\*

War is a world tragedy. No one is exempted permanently from its devastating effects. People suffer directly or indirectly and suffer appallingly. Individuals as such are practically helpless to prevent sufferings but they can help to alleviate them. One of the most effective ways of alleviation is by sharing directly or vicariously in the suffering with the victims. For this reason, I wish to share vicariously or otherwise in the sufferings of the Japanese in America, both aliens and American citizens, now mostly segregated and exiled in the "centers," almost completely disillusioned about the so-called American democracy and despairingly confused about the so-called American freedom. Personally I believe that they have been ill advised if they were building their American castles in the air under the illusion that democracy and freedom had been actually realized here or anywhere. It is to their permanent good that they are disillusioned now, provided they have come to a real understanding of the what and why of their disillusionment.

Democracy and freedom are the two great, if not the two greatest, social ideals practically inherent in humanity. By the very fact of their being ideals, however, they remain goals yet to be achieved. In America much progress has been made in the gradual realization of these ideals, but no true, patriotic American will claim complete realization, politically, economically,

\* Dr. Yuasa is today associated with the New York City Church Committee for Japanese work, counselling and giving help to the Japanese people in that city. His service is made possible under our own Council for Social Action through its Committee for War Victims and Services.



socially or morally. This is the very reason why I believe that the disillusioned Japanese-Americans have a golden opportunity to express their appreciation of their American citizenship by joining hands and hearts with other loyal Americans who are fighting the real enemies of truly free and democratic America, both within and without the country. While they were floating in a rosy dream of a Golden Age, born of comfortable living and increasingly easy circumstances, they were not equipped to fight the evils or even to see them, for democracy demands to be used, not settled into nor merely accepted. It must be made, built and kept in condition. If the Japanese-Americans in the "centers" and elsewhere come to realize this moral responsibility toward their native land, America, their past and present predicaments may after all turn out to be worthwhile sacrifices they are destined to make for the ultimate realization of the American ideals of democracy and freedom. I would like to help them see this great challenge and thus make their faith and hope in America real and abiding.

### **"I Would Like to Write a Letter"**

Young people, especially of high school age, are already writing to young people in the Evacuation Centers and our Japanese-American friends report enthusiastically that it helps their morale immensely to be in touch with other American youth outside. For names and suggestions send to us (Education Dept., American Board). Our new secretary, Miss Frances Maeda, has just come to us from one of the centers and will help to conduct this correspondence.



## QUOTATIONS WORTH USING AND REMEMBERING

They answer questions asked of us

### 1. Are These Evacuees Loyal to America?

a) "... we have had no sabotage and no fifth column activities in this state (California) since the beginning of the war." (California Attorney General Warren — February 21.)

b) Edward J. Ennis, director of the Alien Enemy Control Unit in Washington on May 2: "The loyalty of the overwhelming majority of the persons affected has not been seriously questioned by informed persons."

c) The Congressional Committee investigating National Defense Migration, chaired by Representative John Tolan and usually referred to as "The Tolan Committee," reports (House Report No. 2124, issued May, 1942) "We cannot doubt, and everyone is agreed, that the majority of Japanese citizens and aliens are loyal to this country."

### 2. What About the Stories of Sabotage at Pearl Harbor?

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

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

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

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



d) John Anthony Burns, now the lieutenant in charge of espionage investigation for the Honolulu Police Department in his affidavit of April 10 gives this summary:

"That in the course of his duties since December 7 he has been called upon to cause the investigation of many reported cases of alleged sabotage and subversive activities reported by military personnel, police officers, and the general public, including citizens and aliens of Japanese ancestry; that these reports have consisted of reports of flares, signals, sniping at United States soldiers, parachute troops, unauthorized short-wave radio sending sets, collection of guns and ammunition and other war materials by persons of Japanese ancestry, plotting of groups of persons of Japanese ancestry residing on Oahu (where Honolulu is) for some action against the United States, and other miscellaneous activities of a subversive nature; that all investigated cases of flares were found to have originated from Army encampments; that investigation of reported signal lights disclosed that they resulted from the carelessness of persons other than those of Japanese ancestry; that every case of sniping investigated failed to substantiate the claim of sniping; investigation of reported parachute troops showed that the reports were unfounded; that to date no unauthorized short-wave sending set has been found; that reports of collections of arms and ammunition in the possession of persons of Japanese ancestry have been investigated and found false except in one instance where a junk dealer of Japanese ancestry was found to have buried some 10,000 rounds of .22 ammunition and investigation of this case disclosed that mercenary reasons and fear prompted the action; that investigation has disclosed no evidence of plans for concerted or group action among persons of Japanese ancestry against the United States."

### 3. What About Economic Loss by the Evacuees?

a) "The evacuation forced sacrifice sales of business stocks, professional equipment, household supplies, nursery and farm products, and selfish interest gained at the expense of the evacuees. The American nation lost millions of dollars worth of vegetables, the efforts of thousands of loyal, skilled citizens."

b) "The Star Produce Company, run by certain Japanese in Los Angeles, did a gross annual business of five million dollars, but its tangible assets aside from good will were small. It was



sold for fifteen thousand dollars. Storekeepers and farmers doing business on a smaller scale suffered proportionately in disposing of lands they leased or owned, of tools, buildings, and personal property."

(From pamphlet "Democracy and Japanese Americans,"  
see Reading List, p. 46.)

**4. What was it the Governor of Colorado said?**

"If we do not extend humanity's kindnesses and understanding to these people, if we deny them the protection of the Bill of Rights, if we say they may be denied the privilege of living in any of the forty-eight states and force them into concentration camps without hearing or charge of misconduct, then we are tearing down the whole American system." (Ralph I. Carr, Governor of Colorado.)

**5. What are Some of the Implications for Civilization in this Unfortunate Business?**

a) *The Common Man?*

"Our publications tell us that after the war there is to be much more equality and greater freedom for the common man. After the sacrifices China has made on our behalf we shall have to reconsider our attitude to Chinese immigrants; we might as well begin to change our fixed ideas about Asiatics in general and our Japanese in particular. People say that Orientals will never assimilate. 'Never' is a long time. The admixture of Asiatics in Europe has been going on for centuries — Huns, Magyars (including the Finns) Turks, Mongols and Bulgars. Racially, our North American Indians are Asiatics. Every port east of Suez is developing an Eurasian group. Greatly accelerated air-communications after the war will cause further color mixture, whether we like it or not. And, as so often before, civilization will still survive." (From a letter written by a Canadian missionary now working among the Evacuees there.)



b) *Citizenship in a Democracy.*

"The Nation must decide and Congress must gravely consider, as a matter of national policy, the extent to which citizenship, in and of itself, is a guaranty of equal rights and privileges during time of war. Unless a clarification is forthcoming, the evacuation of the Japanese population will serve as an incident sufficiently disturbing to lower seriously the morale of vast groups of foreign-born among our people. . . . Emergency measures must not be permitted to alter those fundamental principles upon which this Nation is built. To many citizens of alien parentage in this country it has come as a profound shock that their citizenship no longer stands between them and the treatment accorded to any enemy alien within our borders in time of war. . . . The majority of the evacuees to date are American citizens against whom no charge of individual guilt has been lodged. A constructive performance, therefore, on the part of the War Relocation Authority, will go far toward fashioning the whole pattern of our policy on racial and minority groups now and in the post-war period." (From the Tolan Report.)

c) *Family Life and its Sanctity.*

"Under the best imaginable circumstances the compulsory migration of thousands of people is a pitiful business. Generations of Americans reading Longfellow have mourned the fate of Evangeline and three thousand Acadians. We are discussing the fate of a hundred and ten thousand Japanese, seventy thousand of them American citizens, who had achieved a fairly comfortable standard of living and to whom their own family life was peculiarly dear." (From "Democracy and the Japanese Americans," see Reading List.)

## JAPANESE EVACUEES AND DEMOCRACY IN OUR AMERICA

By CLARENCE S. GILLET

"They are out! After forty years of agitation, discrimination, and legislation finally the war helped us get rid of the 'Japs.' And we don't want them back!" Such words on the Pacific Coast, may express the feelings of small but powerful groups who ever since 1900 would have been glad to be rid of the Japanese and their American educated citizen children. The great majority of people on the west coast, particularly in California, apparently go no farther than the belief that now they've got the 112,000 Japanese where it is easy to watch them and that's that. They are not troubled by the fact that over 70,000 of them are American citizens, before the law, like themselves; they are not concerned that without being accused of any crime these citizens are being held in custody, often their savings gone, their family life including the education and training of their children threatened, and their future brightened only by their faith in Uncle Sam.

This is not in the least a criticism of those who carried out the evacuation. The army and civil authorities have shown great courtesy and every effort was made and is being made to make the procedure as humane as possible under the limitations existing. The personnel of the War Relocation Authority, the civilian agency in charge of the ten semi-permanent relocation projects, is able and forward-looking. In spite of enormous handicaps they are struggling to develop communities that embody the best ideals of American life. As one keen young woman wrote, "The food here is pretty good; all in all Uncle Sam is being pretty fair — as fair as his public allows!"

In Hawaii, with two-fifths of the population Japanese (by some present estimates well over half are Japanese) such mass evacuation has not been adopted. Moreover the Japanese group



has been a functioning part of the patriotic community. Blake Clark in "Remember Pearl Harbor" writes, "The committee of second generation Japanese was just getting under way when Japan attacked. Its first official action was in response to the call for blood donors. Overnight they signed up more donors than had been obtained from all other racial groups in Honolulu combined. . .

"Sixty key men from this group are co-operating with the intelligence bureau of the Honolulu police, which has been trained by the FBI. . . . Police Chief Gabrielson told me, 'There has not been one single act of sabotage committed by a Japanese.' Quite the contrary. They jumped in where all Americans jumped — into the line of blood donors, to the wheels of ambulances, to surgery as doctors, nurses, attendants. Many a soldier seriously wounded at Hickam Field owes his life to the swift work of keen Japanese surgeons."

According to Francis Biddle, Attorney General of the United States,\* "We may well keep the experience of England before us and profit thereby." England began by classifying her 74,200 German and Austrian aliens, mostly Jewish refugees and interned only 568 at the start of the war. In the fall of 1940 panic swept over Britain. "The government yielded to pressure and all aliens were thrown into hastily laid out camps. Conditions were bad. . . . Then the reaction set in. . . . In real danger the British forgot their fears. . . . Pressure again was exerted on public officials. Picking and choosing started all over again. To-day, in Great Britain, Canada, and Australia, the internees total about 15,000."

Many thoughtful American leaders are deeply aroused over the mass and indiscriminate evacuation, because of race, of all those with Japanese or part-Japanese blood. American people are sincere in their declarations of devotion to freedom, fair play, and democracy but they seem blind or unconcerned about the

\* See article in "Free World," August, 1942.



implications and effects of what is being done — effects on the future maintenance of our ideals and the undermining of the other nations' faith in that for which America would like to stand — to say nothing of the effect on our own war effort. Some Chinese-American students, for instance, have protested vigorously against this unfair treatment of fellow Japanese-American students. Neither thought of themselves as Orientals but as Americans and citizens of the United States.

Anti-Japanese feeling and agitation in California — and on the West Coast — has a history. In 1882 the Chinese Exclusion Act was passed. A new source of cheap labor was sought and Japanese were encouraged to come to America. The number of Japanese jumped from 184 in 1880 to 24,000 in 1900. Organized labor was alarmed and farmers were not only benefiting from the cheap labor but meeting new competition as the Japanese reclaimed land and took up farms that others had abandoned. Determined anti-Japanese agitation developed. Again during the First World War — in spite of all the former agitation and the Gentlemen's Agreement Japanese were welcomed to relieve the labor shortage. Again opposition arose and distrust of Japan and her motives, especially of late has been transferred to all those of Japanese race, aliens and citizens alike. Many causes have entered into the final result but of this much we can be sure: in the past, economic, social, and political factors have played the large part in anti-Japanese agitation and discrimination.

After Pearl Harbor feeling did not flare up at once. For instance, according to the testimony of Dr. Eric C. Bellquist of the University of California Department of Political Science, before the Tolan Congressional Committee, "... up to the end of the year there had been no panic and little infringement upon rights and liberties. ... In January the commentators and columnists, professional 'patriots,' witch hunters, alien haters, and varied groups and persons with aims of their own began inflaming



public opinion." All these *plus some recognized need for national security* and fear aroused by alleged sabotage (now denied authoritatively both at Hawaii and on the Pacific Coast) and the Government's desire to protect the Japanese themselves led to the mass evacuation.

Nothing like a complete picture can be given here. Excellent accounts are available in "A Touchstone of Democracy — The Japanese in America," or "Japanese Evacuation from the Pacific Coast," by Galen Fisher in *Far Eastern Survey*, June 29, 1942, or the very excellent booklet, "Democracy and Japanese Americans," by Norman Thomas. (See also book list p. 46.)

The various churches and denominations have done outstanding service in helping the evacuees carry on and in consultation with the government officials. This will be continued, and is under the general direction of the inter-denominational Protestant Church Commission for Japanese Service, with headquarters in San Francisco.

Student Relocation is urgent — that is the finding of funds and securing the entrance of Japanese students into colleges outside the defense area to continue their education, so that their work and potential leadership for the future may be conserved and that their morale may not be destroyed. The administrative details of this work are in the hands of a competent committee, The National Student Relocation Council, of which Joseph Conard, 1830 Sutter St., San Francisco, California, is the executive secretary. Letters regarding possible students or openings should be sent to him. (See p. 44.)

### **The Present and Future**

At the time of the writing of this article (October 5, 1942) the evacuees are being transferred from the Assembly Centers to the semi-permanent Relocation Projects in which the living conditions are all quite similar. Each project unit will have from 8,000 to 20,000 people. In several, if not all, the barracks are arranged in

blocks of 14 to 20 buildings each, 11 to 13 bare barracks 100 feet by 20 feet divided into four or six rooms or compartments. Ordinarily from six to eight people have been assigned to each room, often members of different families, with no furniture except beds and no provisions for privacy. One barrack is a dormitory for single men, one a recreation building, one a community mess hall and kitchen. There are other buildings in addition containing baths, toilets, and laundry rooms all on a community basis. No individual privacy is anywhere obtainable. *Thus family life and parental guidance become almost impossible.*

Although the spirit of the administration of the WRA is well nigh beyond criticism, the physical conditions of life in the relocation projects are in some respects harsher than those in the assembly centers. Several of the projects are located on desert land where the heat and dust are dreadful. They are so remote and isolated that Caucasian friends cannot continue to visit as they have in the assembly centers. The shortage of materials due to war priorities is delaying for many months the erection of essential facilities.

The army authorities originally encouraged the voluntary evacuation and inland dispersal of all Japanese residents from the West Coast. Late in March this policy became impracticable because of widespread hostility in inland states against evacuating settlers. The WRA, however, is eager to resume the policy of wide dispersal as soon as feasible. They in common with many social scientists, hold that wide distribution of the evacuees with opportunity for free enterprise is a sounder social policy than mass segregation with controlled labor, as the former fosters true Americanism and good morale, diminishes the difficulty of reintegration into normal life after the war, and results in increased production.

Evacuees, other than students, may be released as soon as conditions and public opinion in a locality give the Government



confidence that there is no danger of violence. Such voluntary settlement will usually be permitted only in regions east of the Western Defense Area (the Sierras) and west of the Eastern Defense Area (the Alleghenys). Preference will naturally be given to "Nisei" (second generation Americans) regarding whom the FBI and other authorities have no question. Details of a revised and liberal employment and resettlement program will probably be announced soon. Anyone interested should write to the Employment Division of any WRA office or to this writer (see p. 29).

Resettlement is now blockaded by suspicion, widespread apathy, and positive opposition. Here is the great problem — the awakening and building of sound public opinion. Relief of immediate suffering and hardship must not satisfy the conscience nor dull the effort to make a constructive solution possible.

Carey McWilliams, Chief of the Division of Immigration and Housing for California, in his outstanding article, "Moving the West Coast Japanese" in September *Harpers*, concludes with these words:

Great issues are at stake in the evacuation program: the question, for example, of whether a democracy can fight a total war and preserve its freedom. The issue is fraught also with great international significance in terms of our relations with colored peoples generally. There is no reason why the relocation projects cannot be successful, cannot in fact reflect great credit upon us as a nation, provided a majority of the American people will insist upon fair treatment of the Japanese and not succumb to demagogues and race-baiters.

### What to Do

1) Become well informed. Subscribe to the "Pacific Citizen," (See reading list). Read the three suggested booklets, share them with others. Get other literature — keep spreading it. As United States Attorney General Francis Biddle says in connection with his article on "The Problem of Alien Enemies,"

First, in our social and industrial life we can remove any vestiges of blind prejudice and discrimination, against aliens. We can broaden their

job opportunities. We can seek out sources of propaganda which is designed to keep prejudice alive, and give a more active wartime cognizance to the damage which such propaganda is working upon our cause. We can maintain a strong and alert stand in discouraging all forms of vigilantism. . . . We must act wisely as well as firmly.

2) Gather with others interested to *promote intelligent public opinion* and friendly action. Individuals one by one multiply their influence and effectiveness by working and being organized together.

3) *Enlist the interest and help of leaders*: in your church, club, society, lodge and town — the pastor, laymen, young people's fellowship, and officials. Large public meetings can be useful but must be well prepared for and carefully handled. Seek publicity for favorable items and stories.

4) Be on the constant lookout for possible *openings for students* or others and be ready to help. Enlist possible sponsors. Find those ready to help express friendship in practical gifts or money or by writing to young people in centers. (See p. 18.)

5) *Get in touch with your Congregational Christian Committee* for Work with Japanese Evacuees, through the Council for Social Action, or the chairman of the committee, Dr. Truman Douglass, 826 N. Union Blvd., St. Louis, Missouri, or the executive secretary, Clarence Gillett, 521 East Cook St., Santa Maria, California.

6) *Give all you can to help* in this service under your own church auspices. Money gifts should be sent through the Committee for War Victims and Services, designated for Japanese work, or left to the discretion of the Committee. Gifts of games, books and other material things may be sent as suggested elsewhere in this number (see p. 31).



## WHERE HAVE THEY GONE?

EDITOR'S NOTE: Many people have asked this question, especially those wishing to write letters of friendship (see p. 18) or to send boxes as expressions of fellowship (see p. 31). We are therefore glad to give this list of the ten semi-permanent centers outside the Military Defense Areas," to which they have been or are being sent and with the number to be assigned to each. Until now most of the 110,000 have been in temporary and often very uncomfortable quarters such as the Santa Anita Race Track! In their new locations homes can be gradually made more habitable we trust. Schools, recreation, educational projects, churches and occupations of a constructive nature can be provided. But at best the implications of these huge numbers are depressing (see pp. 34-38).

### Relocation Projects

Under the Direction of the War Relocation Authority

Manzanar, Owens Valley, California	10,000 people
Tule Lake, Newell, California	18,000 people
Abraham, Delta, Utah	10,000 people
Granada, Lamar, Colorado	8,000 people
Heart Mountain, Cody, Wyoming	10,000 people
Rohwer, Arkansas	10,000 people
Jerome, Arkansas	10,000 people
Poston Colorado River, Poston, Arizona	20,000 people
Minidoka, Eden, Idaho	10,000 people
Sacaton Gila River, Sacaton, Arizona	15,000 people

## WHAT CAN WE SEND, AND WHERE?

The above question is asked of us every day, and we have been hard put to it to work out the most helpful possible answer. Certainly, many things are needed: the difficulty is to get them to the place where they are needed most at any one time. Dr. Gillett, as our representative, will naturally be our best informant about needs. It is always possible to correspond with him directly, and he will help to insure that your box is sent to meet the greatest need of that moment. The list of Relocation Centers opposite will be another possible guide. In the July 9 issue of ENVELOPE SERIES we included a direct appeal from one of our "China Missionary Daughters," who described the nursery school in the Tule Lake project. She still has plenty of need. Packages may be shipped to her, especially of school supplies and children's books. Books may be sent free, for our United States Government is delighted to pay for them. Secure a bill of lading from her and instructions as to sending (Maryanne Robinson, Tule Lake Project, Newell, California). The detailed list can be secured from the July number of ENVELOPE SERIES.

In recent letters Dr. Gillett gives the answer to our urgent question "what is needed most," moreover in response to a query sent by us for a young women's group, "Is there a need for layettes?" he says: "Mrs. Gillette and I feel sure that layettes will be needed and very much appreciated, especially by the *young* mothers. The government, or more accurately, the War Relocation Administration expects to provide the necessary clothing for the evacuees, but from what I have seen of relief work and the difficulties of meeting special needs, I feel sure that such gifts will be most welcome. These evacuees are going to be living amidst sand and sagebrush, with conditions at least no better than one would experience in camping. *For young children*, there will be need for the usual type of sturdy, serviceable clothes,



and some slacks or skirts for girls. There will be some use for dainty and lovely blouses, for pretty ribbons, and for kerchiefs and scarfs to tie around and protect the hair. About Christmas there will be need for sweaters of almost any size and description, though it is hard to believe it right now."

And in a later letter he says: "If I were to stress the *things* that are most needed that people might give I believe I would emphasize gifts for small children, reading matter for young people, books or magazines of quality for all."

Just as proof was being returned on this number, our new secretary arrived straight from the Idaho center, so we turned to her for fresh advice. "I think the very greatest need," she said, "is for materials which could provide occupations for formerly busy women now tragically idle." Among the specific suggestions she offered were: yarn, embroidery floss, crochet cotton, even odds and ends that seemed too small. Patterns and designs, used and old books of design of any kind. Pieces and designs for quilting. These will suggest countless other things known to doers of hand-work both young and old.

PLEASE NOTE: whereas all centers have need, it will be best procedure to write to us or to Dr. Gillett before sending any boxes for in this way we can distribute the supplies better.

### A Late Appeal from One Camp

*Here is a fine sample need*

"There are now five thousand residents in our community with an estimated fourteen hundred in the school age group from six to eight and a considerable number eighteen to twenty-five. Schools are scheduled to commence in early October; in the meantime there will be the problem of keeping these children and young people occupied. Without equipment this is impossible. At present there are four softball leagues with about four hundred participating; games are played each night in practi-

cally every block. For these games there are exactly thirty balls, twenty-five bats and fifty groups available; with each game the supply decreases as equipment becomes damaged.

"We are compelled to appeal to the youth, church, student service and other humanitarian individuals and groups. Unless we furnish recreational activities juvenile delinquency, moral problems and misdemeanors of an antisocial nature will inevitably result. In time we may need clothing, bedding and other personal items but for the present our most acute need is in recreational equipment. Any discarded and used books, magazines, toys, games and particularly athletic equipment will be welcomed.

(signed) KENN MURASE"

Published in the San Francisco Chronicle for September 18, 1942.



## LETTERS FROM EVACUEES

### A. From a Pastor

DEAR FRIEND:                      Tulare Assembly Center, August 17, 1942

All of us in this center will go to Gila River Relocation Center, Rivers, Arizona. Beginning Aug. 20 the whole center will be moved in ten days. Preparations are in progress as to all details and we are looking forward to establishing new homes. We have no fears; we learned to trust the good intentions of the U. S. government and efficiency of its army.

There is much to be said about our life of three and a half months in this center. I must say it with very brief words. It was an interesting community life. There was least officialism on the side of administrative officers. There was a spirit of co-operation on the side of the people in the center. Friendly spirit was in evidence everywhere.

To my mind what is worthy of commendation is the way people have put up with each other. Six to eight people had to live in a room 20 by 24 with beds and all their belongings in it. In many cases two families with children had to make up the number. The people had to be together all the time. It was a test on nerves sometimes. The management planned and did its best to relieve the situation. The school was kept open until last week. Many things were provided for recreation and entertainment. Athletic and club activities were carried by young people.

But we have learned through experience something which was not foreseen, which constitutes a great problem for us in the future. This community life undermines the very institution of family. When each individual is fed, clothed, and given a little spending money (in the form of coupons), rationed on the basis of the individual, not of family, parental authority is done away with, and children lose the sense of dependence and obedience. Families are not eating together even. Lack of equip-



ment makes it almost prohibitory. We have put up with everything because this center was temporary. In the Relocation Centers we hope things will be very different. We hope that we can do something ourselves, that we can get the help of missionary workers, and that there will be specialists to make a study of these problems and give us advice.

There is one fact among facts which we must admit and remember. It is the fact that Christianity came to Japan and the Japanese through America. America gave us this gift. It is incumbent on us to give it back to her. Please read my meaning in a right sense. To be more specific: one of my earliest memories is a visit of a Methodist missionary, Dr. Draper, to my home. This spring I had a surprise and pleasure of meeting him again after more than fifty years. I remember a long list of missionaries of the Methodist Board, who came to my village in my boyhood days. In May I met also Dr. Paul Lambert Gerhard, of the Japan Mission of the Reformed Church in the U. S. A. It was Dr. Gerhard who gave me the first lesson in the English language. My life is intertwined with the labors of many missionaries of this church, for my higher education was given me in a college founded by its missions. I am simply telling a story which many Japanese Christians would duplicate. I can not begin to enumerate what I owe to the two theological schools I attended in America and the teachers therein. I must omit the stories of my ministry in Riverside, Calif., and Salt Lake City, Utah, and the churches and Christian people who backed my work. Space does not permit to mention the names of the churches in Pasadena and a long list of workers to whom Pasadena Union Church owes its existence and activities for these thirty and five years.

Because of all these — and I am telling the stories of many, many Japanese Christians — I challenge myself and them: Let us be utterly Christian, Christ-like, in our attitude and reactions as we meet everything and anything in our life day by day. This is *Christ's* challenge to us.

K —



## B. From a Christian Business Man

Heart Mountain Relocation Center  
Wyoming, August 24, 1942

DEAR FRIEND:

I hope that you are well and busily engaged in your good work.

We left Pomona Camp, our temporary home for the past three months, at 9 A.M., August 19th—a band of 530 persons. We marched in rows in a company of 50 each about a mile to where the train was standing on the track. We started as we were led, not knowing how or what road we were to take. The evacuee trains seem to follow a different route each time. Our train passed through Arizona, New Mexico, Colorado and finally got into Wyoming taking four days and three nights. We reached our destination, the Relocation Center in Wyoming, on the evening of August 22nd.

This is a desert place with hundreds of barracks built on a wild land where not a single tree is growing except sage brush and cacti. This locality is famous for its dust storms which sweep over the desert for three-four hours once in a week. The day before we reached here, the wind velocity was 35 miles per hour. Today we had it again, lasting for 2 hours. There are mountains, near and far, high and low, and to those of us who love mountains the scenery is good. It is said that here are to be assembled 5500 from Pomona and several thousand from Seattle, Tacoma. At present there seem to be buildings enough to accommodate 15,000 in the future. A rumor suggests that up to 25,000 will be accommodated. At any rate, the land is expansive and we feel that we may be asked to do farming here.

Here the set up is very good, better than at Pomona. But the work of the present American government is completely without religion. There are many recreation halls but not one church building is provided for. This is indeed lamentable. It makes us mighty depressed to think that the Church is helpless to pro-

test against the government even on such a matter. Here we Christians must get a permission to use the recreation hall or the mess hall every time we wish to hold a church meeting. We are treated as if we Christians have no place in the life of the center. The last Sunday was our first Sabbath at this new center. We were allowed to have our service in the mess hall. But since we have no regular place for worship, we feel as if we all are treated as step-children.

At the two meetings yesterday, Caucasian ministers came to help us. At present, preaching in Japanese is prohibited. We are not allowed to have newspapers even in English so we are kept utterly blind to what's happening in the outside world.

We do not know how long we have to stay here but we are going to live a special life isolated from the general society. In the course of time, this center also will be put in a good shape and then it will somehow become better, I think.

This is just to let you know that I'm well.

Sincerely yours,

S——

### C. From a Father to His Son

MY DEAR JOSEPH:

Today is Sunday, so I am thinking of you and Mama in the Sunday School, and you in Christian Endeavor and Mama in worship service in the evening. We are having our Sunday worship service too. Let us be thankful because we believe God Almighty is always with us, looking, guiding and leading us through these troubles and sufferings.

First of all let us be thankful because we are under the protecting and guiding hands of Uncle Sam. We are living in the safest place on earth today. We are living in the country which stands for liberty and justice for all. We are living in a Christian Country of which the majority of people are Christians, followers of Jesus.



Let us be thankful for the circumstance we are in now. It may sound like too much Pollyanna, but it is true that God is leading us through these troubles and sufferings. We lose much of our world possessions, but because of that we will be better prepared to follow Jesus. I believe we need drastic change of our lives, because we had been leading too easy selfish lives up to this time. God is leading us through this drastic change we really needed, giving us an opportunity to escape from easy going lives. You lost my companionship, your tennis opponent and your father's care, but you are given an opportunity to appreciate my friendship. I know sometimes you thought I was too harsh, but I believe you know now that I was doing the best for yourself.

Dear Joseph, I am a little bit worrying that you might get some feeling of resentment because I was taken away from you and Mama and also you too have to move away from our beloved San Pedro. However we must consider this is a time of war, so anything might happen. Instead of resenting, we Christians ought to take things in the spirit of love and forbearance, in the very way our Lord Jesus Christ would do.

Affectionately yours,

FATHER.

## "SAMPLE COPIES" OF JAPANESE-AMERICAN STUDENTS NEEDING HELP

(All but three are from Congregational churches.

See pp. 29 and 44.)

1. **Young man, age 24** — Born in California — Junior — Student in Electrical Engineering at Stanford. An appealing personality who wishes to become a radio *engineer*. Two of his brothers are now in the Army but he has only \$100.00 funds available for himself.
2. **Young man, age 19** — Born in California — Brother of above. Freshman at San Mateo Junior College but hopes later to study for the *ministry*. He was active in track and basketball in High School, and was a leader in the youth group in his church. \$200.00 funds available.
3. **Young man — age 25** — Born in California — Graduate student in *Chemistry* at U. C. L. A. working toward M.A. or Ph.D. He is the son of a Congregational minister and well-liked by all who know him. "An excellent chemist and excellent teacher." He has been advised to apply for Research Assistantship at a university in Mid-West. He has \$130 of his own and possible \$200 help from brother in the army.
4. **Young woman — age 23** — Born in California — "First ten" senior at San Diego County Hospital School of Nursing — She lacks only 10 months more to complete her training — Formerly an exceptional student at San Diego State College in the *Pre-Nursing course*. She has only \$100 funds available. Recommended as a "grand nurse."
5. **Young woman — age 22** — Born in Washington — Graduate Student in Education at U. C. L. A. working for M.A. degree. She assisted in the *kindergarten* and nursery school of the



Japanese Christian Church in Los Angeles and is very highly recommended by her associates. She wants to complete her training to teach. \$80 funds are available.

6. **Young woman — age 17** — Born in California — Graduated second in class of 650 at San Diego High School. "She is frail in appearance — very friendly, thoughtful and courteous — and an excellent student." She wishes to train to be a *teacher*. No funds available.
7. **Young woman — age 21** — Born in California — Associate in Arts — 1941, At Glendale Junior College — "A" average in Commerce Department and leader in student activities. "A most capable, industrious, fine American citizen and one of the most co-operative persons ever known in Glendale High School." She wishes to major in Sociology in order to be of service in the social and spiritual welfare of the Japanese in America. No funds, but she is able to work as a typist, stenographer, switchboard operator and mimeographer.
8. **Young woman — age 19** — Born in California — Freshman at Sacramento Junior College — Member of Scholarship Federation. She hopes to prepare as an economist. "An excellent student with indomitable courage, fine physical health and a cheerful disposition." *Buddhist*. No available funds but could earn as a typist or stenographer.
9. **Young man — age 23** — Born in California — Junior in Chemistry at University of California at Berkeley, with an "A" average. An "outstanding student with an exceptional personality." *Buddhist*. He has no funds of his own, but has always been able to support himself partially through his ability as a chemist.

## SHORTS FROM AMERICAN HISTORY

### Fifty Years' Tragedy in Quotes

By extracts and quotations culled from several expressive sources, arranged in historical sequence we have endeavored to give the background and current facts as graphically and briefly as possible. All references to pamphlets are to items in Reading List, p. 47. — THE EDITOR.

**1890** — "Anti-Chinese agitation made California race-conscious, and an attack upon 15 Japanese cobblers in San Francisco in 1890 marked the beginning of an anti-Japanese prejudice present in the life of the West ever since. (American Refugees)

**1900-1924** — "By 1900, mass meetings were urging their exclusion; the California legislature had 17 anti-Japanese bills in 1909, some of which failed only after Theodore Roosevelt's direct intervention. Although only 185 Japanese a year would have been admitted under the quota system, race-conscious Americans forced passage in 1924 of a clause barring any Japanese immigrants." (American Refugees)

**1930-1938** — "Nor did feeling against the Japanese die after exclusion. Mobs in Oregon and Arizona forced them out of homes and jobs, a 'Committee of 1000' in Southern California worked to boycott all things Japanese; in the middle-thirties the Hearst press blamed the nation's slow recovery on the Orientals; attempts were made to get their lands." (American Refugees)

**1940** — "There were some 112,000 persons of Japanese ancestry living on the Pacific Coast in 1940. Over 70,000 were American citizens. They had an extremely low delinquency rate, very few persons on relief, and a birth rate slightly lower than the average for the population as a whole. Over one-fourth of all Japanese in the United States lived in Los Angeles county — less than one and one-half per cent of that county's population. At no time has the total number of Japanese in this country been more than a fraction of one per cent of the total population." (American Refugees)

**1941** — After Pearl Harbor — "Even after December 7th there was no general outbreak of resentment against the Japanese. Their papers and organizations hastened to express loyalty to the United States. . . . The F.B.I. rounded up a considerable number of Japanese aliens whom they



regarded as suspicious, and they were confined in Missoula, Montana. Otherwise life went on much as usual and a good many complacent editorials on the situation as a credit to our American democracy appeared in the press." (Democracy and Japanese Americans)

**1942** — "By the end of January many influential newspapers were demanding the evacuation of enemy aliens, and especially all Japanese, from the west coast.

"Early in February the west coast Congressman and Senators took up the demand for the evacuation of 'strategic areas.'

"The seeds of fear found fertile soil in the latent racial prejudice of the white population, and the scarcely concealed greed of certain men and interests for the farms and produce businesses made prosperous by the Japanese." (Democracy and Japanese Americans)

### The Legal Process

**1942. February 19th** the President ended whatever internal controversy may have existed, and satisfied the advocates of drastic action. In the name of the "successful prosecution of the war" . . . he asserted the power to turn over to the army such authority as it had never had over American citizens.

"Now, therefore, by virtue of the authority vested in me as President of the United States and Commander in Chief of the Army and Navy, I hereby authorize and direct the Secretary of War and the Military commanders who (sic) he may from time to time designate, whenever he or any designated commander deems such action necessary or desirable, to prescribe military areas, in such places and of such extent as he or the appropriate military commander may determine, from which any or all persons may be excluded, and with respect to which the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate military commander may impose in his discretion." (Democracy and Japanese Americans)

**February 21:** The Select Committee investigating National Defense Migration, House of Representatives (The Tolan Committee), began its hearings on the Pacific Coast, at San Francisco. Similar hearings were held within the next ten days at Los Angeles, Portland and Seattle. The reports of the Committee



form the most comprehensive source on the Japanese Evacuation.

**March 18:** Presidential Executive Order establishing the War Relocation Authority.

**March 19:** Inquiry by Tolan Committee addressed to Governors of 15 Western States as to attitude of respective States on receiving Japanese evacuees, the replies being unfavorable except in case of Colorado.

**June 1:** Evacuation of all Japanese from Military Area No. 1 to Assembly Centers or Relocation Areas practically completed.

(—"Chronology of Events Relating to Japanese Evacuation,"  
by Galen Fisher in Far Eastern Survey.)

### **The Evacuees and the Churches**

"The interval of suspense was greatly relieved by the friendly ministrations of religious and social service agencies.

In several cities, churches offered their plants to the Army as stations for registration and embarking of the evacuees. Groups of women were on hand to provide a creche for the children of mothers while they registered, to taxi registrants from home to station, to talk with those who were waiting, and to serve refreshments.

"Among the 100,000 evacuees in the Centers are some 15,000 Protestant church members, and about 1,500 Roman Catholics. Of the younger generation, it is estimated that more than one-third are Christians. Hence it is not surprising that religious services in the centers are being attended by a large proportion of the evacuees.

"Responsibility for organizing services has been assumed jointly by pastors and lay church officers inside, and by Christian leaders outside who have long been associated in work with the Japanese. The commission for this is the accredited agent of the Federal and Home Missions Councils and of the Foreign Mission Boards. Government authorities recognize this commission as the sole outside Protestant agency for supplying the preachers and other workers whom the Japanese within may desire. Similar privileges are given to the Roman Catholic and Seventh Day Adventist representatives." (Far Eastern Survey)

### **What our Congregational Christian Churches are Doing**

A national "Committee for Work with Japanese Evacuees" has been appointed, with Dr. Truman Douglass of St. Louis



chairman; Rev. Robert Inglis of Oakland vice-chairman; Clarence Gillett, for twenty years an American Board missionary in Japan, full-time executive secretary. This Committee is financed by the Committee for War Victims and Services and is related to the Council for Social Action. It co-operates in our behalf with the Protestant Church Commission (see above). WRA leaders are particularly counting on the churches to help develop public opinion favorable to the resettlement of loyal evacuees in thousands of communities across the country.

Some thing we have been doing:

\$4,000 has been contributed through the Committee on War Victims and Services, for student aid; this will be administered by the National Council for Student Relocation in co-operation with the Congregational Christian Committee. (See p. oo.)

Various state and local church groups are helping in student relocation and resettlement — as in Colorado and in Madison, Wisconsin.

Publicity materials are being provided by articles in *Advance*, the *Missionary Herald*, and ENVELOPE SERIES, as well as in leaflets and pamphlets such as "A Touchstone of Democracy."

Through the American Board the churches are providing the full time services of four families and three women, for work with evacuees — under the direction of the National Committee.

Activities of giving, fellowship, and education are being developed through the Council for Social Action, the Pilgrim Fellowship, our national and state leaders of women and our churches.

### About the College Students

"At the request of the War Relocation Authority, the American Friends Service Committee on May 7 accepted responsibility for coordinating efforts to resettle west coast college students of Japanese ancestry. Already many students had been allowed by General DeWitt to enter inland colleges on two conditions: evidence that the college was ready to receive them, and that they had financial resources sufficient for a year." (Far Eastern Survey)

"About 250 colleges have signified their readiness to enroll American-born students of Japanese descent. Of these 147 have been approved as suitable by the various authorities concerned. More than 2,000 evacuees would like to enter colleges this fall and 'about \$60,000 is in sight for student scholarships.' Some groups have contributed \$10,000 each. A very able and efficient corps of people are cooperating with the Student Relocation Council (under the Friends' Service Committee) in the selecting and placing of student applicants. Just before this number goes to print about 300 students have been released and have entered schools. With full and cordial cooperation by the WRA leaders student relocation continues; here as in other situations, public opinion is of vital importance." (Clarence Gillett.)

"Once the government had given us the 'Go' signal, we have been devoting every moment to secure releases for this semester. The students are more than grateful to those who have directly or indirectly helped them thus far. The challenge to all communities develop mutual understanding. It is very evident however that additional financial assistance will be necessary or a large number will be unable to continue their education." (Joseph Conard.)

### News Note

"You will be interested to hear about Chiura Obata, the distinguished painter and professor at the University of California. When the evacuation loomed, he might have moved east, probably to another university—but he would not leave his students, and he and his distinguished wife and two sons are therefore at Tanforan evacuation *reception* center, from which they are not moved because no permanent center is yet provided! His philosophy is that wherever you are there is a chance to create a life, so he has started an art school with twenty on the faculty and more than four hundred fifty students—and is doing a stunning piece of work."—From a Letter of a Missionary Friend in California.



## A SELECTED READING LIST

A TOUCHSTONE OF DEMOCRACY, THE JAPANESE IN AMERICA. Published by our own Council for Social Action, 289 Fourth Avenue, New York City. A very useful illustrated booklet.

Price 10 cents, or 15 for \$1.00

THE JAPANESE IN OUR MIDST, published by Colorado Council of Churches, Denver. Available from Clarence Gillett, 521 E. Cook Street, Santa Maria, California. An excellent leaflet to use as an introduction.

Price 5 cents

AMERICAN REFUGEES, published by Fellowship of Reconciliation, 2151 Vine Street, Berkeley, California, or 2929 Broadway, New York City. This is challenging and provocative with several pictures. Particularly useful with those already somewhat sympathetic.

Price 5 cents, or 8 for 25 cents

DEMOCRACY AND JAPANESE AMERICANS, by Norman Thomas. August, 1942. Post War World Council, 112 East 19th Street, New York City.

Price 10 cents, or 15 for \$1.00

OUR JAPANESE REFUGEES, by Galen Fisher. The Christian Century, April 1, 1942 — *Reprints* available from Mr. Fisher, 260 California Street, San Francisco, California.

Price 2 cents

JAPANESE EVACUATION FROM THE PACIFIC COAST, by Galen Fisher. Published in *Far Eastern Survey*, June 29, 1942. *Reprints* available as above.

Price 6 cents

REPORTS OF THE SELECT COMMITTEE INVESTIGATING NATIONAL DEFERENCE MIGRATION (known as the Tolan Committee) especially, *The Fourth Interim Report*, Findings and Recommendations (containing Hawaiian documents, pp. 48-58). Government Printing Office, Washington, D. C. Especially useful for testimony against charges of sabotage and disloyalty. Out of print but available through your library.

Three valuable magazine articles by Carey McWilliams, Housing Commissioner for California.

- A. "California and the Japanese," *New Republic*, March, 1942.
- B. "Japanese Evacuation: Policy and Perspectives," *Common Ground*, Summer, 1942. Price 50 cents
- C. "Moving the West Coast Japanese," *Harpers Magazine*, September, 1942. A particularly valuable report.

JAPANESE STUDENT RELOCATION. A brief folder containing the simplest account of the situation including two letters from the War Relocation Authority commending the work and another from the War Department. American Friends Service Committee. Free

EVACUATION OF ENEMY ALIENS FROM WEST COAST AREAS, Parts I and II. From *Interpreter Releases* published by the Common Council for American Unity, 222 Fourth Avenue, New York City, Vol. XIX, Nos. 14, 21. Price 25 cents each

THE PACIFIC CITIZEN, *weekly newspaper*, published by the Japanese-American Citizens League, Beason Bldg., 25 East Second South Street, Salt Lake City, Utah. Has up to the minute information. Price 5 cents for single copies, or \$2.50 a year

To supply these materials as promptly as possible we suggest these clearing houses. Write to the nearest.

The Council for Social Action: 289 Fourth Avenue, New York.

Missions Council: 14 Beacon Street, Boston, Massachusetts.

Pilgrim Press: 19 South La Salle Street, Chicago, Illinois.

Rev. Truman Douglass (chairman of the Committee): 826 Union Boulevard, St. Louis, Missouri.

Rev. Clarence Gillett (secretary of the Committee): 521 East Cook Street, Santa Maria, California.



## YOSHIO'S PRAYER

Yoshio Fukuyama was sent by the National Pilgrim Fellowship of which he is Personal Religious Living chairman, on an official visit to summer conferences in July and August 1942. He visited 14 states, traveling 9,000 miles. His fascinating report will appear in the spring number of the *Pilgrim Highroad* (our young people's magazine). We are giving leaders the quotation and beautiful prayer below.

"The entire day following was spent on a train, traveling some 700 miles to St. Paul, Minnesota. More and more I began to feel self-conscious, and I saw nothing but unfriendly eyes staring at me. It was during moments like these that I found my greatest joy for I learned the power of prayer. Somewhere back in my reading, I recalled to mind what Muriel Lester said about overcoming fear of strangers—pray for them! I tried it—and it works! I prayed there in the coach seat as I gazed across the vast countryside:

O Lord, in the moment of prayer I come to Thee in all humility and awe. It is only through Thine eternal grace that I am able to enjoy this quiet communion with Thee. I find such comfort O Lord to come to Thee in prayer and with each meeting in the sacred sanctuary of my heart I find myself strengthened in Thee. Grant unto me wider vision, greater courage and an unalterable faith. With each new stranger I meet each day, help me to tap those deeper fountains of human worth—of love, patience, understanding and kindness. Whenever I meet one of Thy children, may Thy spirit which is in me reach out and meet Thy spirit in him and may the best in me shine forth even as the best in the stranger shines forth. . . . I thank Thee O Lord for Thy ever abiding care and guidance. Help me to be ever conscious of Thy presence and keep me from pride, self-sufficiency, and conceit. In those moments when I forget Thee and go about my foolish ways, wilt Thou quicken my return to Thy laws and forgive my erring ways. Thou knowest my desire to seek after the fullness of Thy stature and follow the pattern of Jesus, in whose blessed name I pray. Amen."



MINUTES

COMMITTEE ON IMMIGRANT SERVING AGENCIES

FAMILY WELFARE COUNCIL

COMMUNITY CHEST OF SAN FRANCISCO

WEDNESDAY, DECEMBER 17, 1941 -- 10:00 A.M.  
45 Second Street

PRESENT:

Blaisdell, Allen, Chairman

International Institute Board

Baker, Miss Betty  
De Andreis, Frank  
Duveneck, Mrs. Josephine  
Leonard, Mrs. Marjorie  
Miller, Miss Persis  
Picard, Herbert  
Rispoli, Milano  
Tichner, Miss Henrietta  
Treguboff, Sanford  
Watson, Miss Annie Clo

American Friends Service Committee  
State Dept. of Immigration & Housing  
American Friends Service Committee  
Northern Calif. Committee for Foreign Born  
American Committee to Save Refugees  
Hebrew Immigrant Aid Society  
Italian Welfare Agency  
National Council of Jewish Women  
S.F. Committee for Service to Emigres  
International Institute

ABSENT:

Elliott, Robert  
Hastings, Mrs. Russell  
Kahn, Mrs. Sidney  
Kimber, Mrs. Mary  
Shea, Rev. Eugene  
Taylour, Miss Emilie  
Tomas, Mark

American Red Cross, S. F. Chapter  
International Institute Board  
National Council of Jewish Women  
American Friends Service Committee  
Affiliated Catholic Charities  
Travelers Aid Society  
American Red Cross, Pacific Area Office

ALSO PRESENT:

Buewald, Mrs. J. P.  
Domoto, Yiniko  
Fisher, Galen M.  
Fisk, Alfred G.  
Kamata, Rev. R. M.  
Kanai, Lincoln  
Kaneko, Rev. T.

Kelley, Patrick  
Kido, Saburo  
Layman, Dr. Mary H.  
Leffler, John C.  
Mukaye, Miss Kimiko  
Musser, Miss Helen  
Nugent, W. Carl  
Okazaki, Mari  
Petti, Lorene  
Plant, Robert  
Porter, Robert

Pasadena  
Alameda County Charities Commission  
Berkeley  
International Institute  
Buddhist Mission of North America  
Japanese Branch, Y.M.C.A.  
Chairman, Japanese Transfiguration in  
S.F. First Evangelical and Reformed Church  
Community Chest of San Francisco  
Japanese American Citizens League  
International Institute  
Rector, St. Luke's Episcopal Church  
Japanese Center, Y.W.C.A.  
Travelers Aid Society  
First Evangelical and Reformed Church  
International Institute  
Alameda County Charities Commission  
International Institute  
Community Chest of Berkeley



Ruettell, Miss Margaret  
Schmuck, Rev. Francis John  
Scott, Anne  
Sprunger, Ellis  
Stut, Bertha  
Yoakum, Mrs. Wilhelmine

Adjustment Bureau  
S. F. Church Federation  
International Institute  
Y. M. C. A.  
Travelers Aid Society of Oakland  
International Institute of Alameda  
County

PRESIDING  
OFFICER:

Mr. Allen Blaisdell, Chairman, presided.

TRANSPORT-  
ATION:

The Chairman called for reports on assignments given December 11th. Miss Musser of the Travelers Aid Society said that no tickets can be sold to a Japanese person unless he can prove his citizenship. The same regulations apply to Japanese children traveling alone as those which govern any child traveling unaccompanied by an adult.

CHILD  
CARE:

An example was cited of a Japanese who had been ordered from a bus in Bakersfield and it was stated that the Santa Fe Trailways has excluded Japanese from traveling on their lines. Some hardship is being experienced in cases where children have been left alone because parents were visiting in another city when war was declared and cannot return to their homes. However, this problem is partly solved since two Japanese families have opened up their homes for care of children who are separated from their parents.

EDUCATION:

Everyone was unanimous in feeling that the public school system had taken a fine attitude toward Japanese children. Statements have appeared in Berkeley and San Francisco papers urging tolerance. Miss Watson in meeting with representative public school teachers at their request to give them information which will help them to deal with the situation. It was suggested that Mr. Graves be invited to the meetings of this Committee.



EMPLOYMENT: Following is a summary of a conference of Lincoln Kanai and E. H. Sprunger with Sam Lee of the State Employment Department:

Mr. Lee felt that while he could not give employer reaction at this time, a short cooling-off period would be desirable because just at present, prospective employers will be inclined to be conservative and hesitant.

However, it was agreed that there were some areas in which distinct suggestions and recommendations could be made, as follows:

1. In the past, a small percentage of Americans of Japanese extraction have registered for employment with the State Department. It was suggested that the agencies urge more Americans of Japanese extraction to register for employment with the Bureau.
2. It was suggested that all agencies represented in the emergency group take all possible steps through bulletins, etc., to give information regarding jobs and employment.
3. That from time to time the emergency committee clear with the Employment Office to determine whether substantial registrations have been received and, if such is the case, to notify the cooperating agencies so that they may relay this information to their members and constituents.
4. The State Employment Department is willing to notify agencies of this group regarding job openings for unemployed Americans of Japanese extraction.
5. In the case of young women, it was recommended that those now unemployed who had been in office and clerical positions previously, register at the Employment Office and indicate their willingness to serve as domestics. Mr. Lee felt that while this was not the most desirable type of employment, there would be more openings in domestic positions, and that such positions offered a means of earning their livelihood.
6. It was suggested that young people below the age of 24 might apply to N.Y.A. and find some types of employment, even though the compensation might not be high.
7. All unemployed Americans of Japanese extraction should be urged to apply to the State Employment Office for unemployment insurance at once. While that will not relieve their acute situation immediately, it does indicate that possibly in a matter of three or four weeks, they might be in a



position to draw unemployment insurance. (Mr. Lee made it clear that he was not in a position to definitely guarantee that unemployment insurance will be paid, but he feels it is certainly desirable that application should be made, so in case it is recognized, payments can begin as soon as possible.)

RELIEF:

Mr. Born was unable to attend the meeting but sent word that the Public Welfare Department had received 15 applications for relief from Japanese in the last week. They were assisting these families with relief in kind.

The Adjustment Bureau was notified that two Japanese single men were unable to get assistance from the Public Welfare Department. Since the regular Public Welfare Department policy provides only camp care for single, employable men, the Chairman asked the Secretary to follow through on this.

FINANCES:

Mr. Kido made the following statement on finances:

Although Japanese Nationals are allowed under General License No. 11-A to receive up to \$100.00 per month for living and personal expenses for himself and his family, such payments being from either the National's bank account or from his employer in the form of wages, and under General License No. 68-A, certain firms are allowed to resume businesses, the following problems still exist:

1. Families with no reserve in personal accounts.
2. Families whose total funds are frozen in non-general licensed firms, and banks.
3. One hundred dollars cannot cover payments on installment purchases, insurance premiums, automobiles.
4. Families of those detained by the government cannot support themselves - majority with minor children, some without mothers. Neighbors cannot take care of them as would be done usually as they themselves are short of funds.
5. Families without funds very reluctant about reporting, although those fearing they will be without funds in the near future are very anxious to know what will happen if rent payments cannot be kept up, utilities, etc.



6. Telephone charges are arbitrarily raised. Businesses depending on phone calls such as cleaning and dyeing, etc., are greatly penalized when advance cash payments are requested sometimes \$30.00 to \$40.00.
7. Cases of stranded employees of fishing boats, not paid since unable to leave with fleet. Aliens unable to get back to city or town where bank accounts are located, families with minor children .
8. If insurance policy is in force, no relief through Public Welfare Department. Yet if premiums have been paid by National, such premiums are no longer accepted.
9. Medical care for a National who has lost his job and had been undergoing a series of treatments under a private doctor.
10. Social security cannot be paid to Nationals.
11. Pressure being put on employers from neighbors, etc., to discharge household employees, many of them supporting minor children. (Many housewives who have never worked outside of the home, as the husband is unemployed, will try to get outside domestic work. Such inexperienced women may be taken advantage of.) Some employers have discharged employees who have worked nine or ten years in the same family.
12. Civil Service is not accepting applications from Japanese Americans.
13. Cancellation of automobile insurance of Japanese Nationals.
14. Cancellation of liquor licenses of places operated by Japanese Nationals.
15. The Enemy Trading Act provision:
  - 3-a. It shall be unlawful for any person in the United States except with the license of the President, granted to such person, or to the enemy or ally of enemy, as provided in this Act, to trade, or attempt to trade, either directly or indirectly, with, or from, or for, or on account of, or on behalf of, or for the benefit of, any other person, with knowledge or reasonable cause to believe that such other person is an enemy or ally of enemy, or is conducting or taking part in such trade, directly or indirectly, for, or on account of, or on behalf of, or for the benefit of, any enemy or ally of enemy.
16. Closing of hotels operated by Japanese Nationals.
17. Housing. Landlords are asking Japanese to move.
18. Traveling - stranded in San Francisco.



19. Birth certificates which are needed to prove citizenship are often in safes of employers whose places are locked.
20. Stopping credits.
21. Pressing for payments.
22. Persons have represented themselves as F.B.I. agents and taken jewels and money from Japanese. Japanese have been told to ask for credentials from anyone representing himself as a government agent.
23. Japanese are being excluded from attending Red Cross units and are being asked to organize new units. This has been done to protect Japanese from embarrassment. The Committee does not agree with this.

Mr. Kido stated that a National who has been in the United States continuously since June 17, 1940, is permitted to operate his business as a generally licensed National. If he went out of the country since that date to travel abroad he will be required to operate under a special license.

ITALIAN  
SITUATION:

Mr. Rispoli stated that no alien who has been engaged in commercial fishing can carry on this activity since the declaration of war. Since there are approximately 550 Italian fishermen in San Francisco, this is working a hardship on this group. There are 9000 Italian aliens in San Francisco with an average age of 48. Any questions pertaining to the Italian group are to be referred to Mr. Rispoli, Douglas 6423.

GERMAN  
SITUATION:

Mr. Treguboff presented a digest of instructions to aliens from Presidential Proclamation No. 2526, and said that his office at 1600 Scott Street, Fillmore 4513, would be glad to answer any requests for information on the German Nationals. He read the following statement: "No alarm should be felt by peaceful and law abiding aliens residing in the United States. It is felt, however, that some of the vital information contained in the Presidential Proclamation should be known to aliens residing in this community for their guidance and protection. All those who are natives, citizens, denizens or subjects of Germany,



Italy and Japan, 14 years of age and upward, are classified as 'alien enemies'; this, of course, does not include naturalized American citizens but it should be noted that aliens possessing first papers only are still considered as aliens".

(Mimeographed copy of the Presidential Proclamation on file with original minutes.)

Since there are many legal questions pertaining to this whole problem, the question was raised whether or not an attorney should be invited to attend these meetings. Mrs. Marjorie Leonard from the Northern California Committee for Protection of Foreign Born, already a member of this Committee, is an attorney and said that she would be glad to help individual members with any problems they might want to refer to her.

The Chairman said that all possible leads should be followed through in order that the work of this Committee be effective. All problems concerning business should be referred to Mr. Kido of the Japanese American Citizens League. It was further suggested that the Secretary contact Miss Helen Bary of the Social Security Board and that Miss Watson should ask Miss Chickering to intercede with the Governor. The Secretary is to talk over this whole problem with Mr. Lundborg of the Chamber of Commerce before the next meeting.

Mr. de Andreis will get in touch with Mr. McWilliams of the State Immigration and Housing Bureau. Mr. Leffler and Mr. Hastings will contact the Legal Department of the Federal Reserve Bank.

Mr. Fred Non<sup>m</sup>ura, Glencourt 3126, and Mr. Hirao, Sweetwood 3940, are the representatives of the J.A.C.L. in the East Bay. The State Labor Commissioner, Mr. Carrasco, 515 Van Ness Avenue should be notified if Japanese employees are not paid. All problems of insurance should



be referred to Mr. Camanetti, State Insurance Supervisor. Mr. Fisher<sup>?</sup> will take up the question of Civil Service jobs for Japanese with Mr. Benjamin Mallary, head of the State Personnel Board.

ATTITUDES:

A great many problems have arisen because complaints have been registered by neighbors of people employing Japanese. The Chairman thought that employers should retain services of Japanese wherever possible but that this group probably could not be very forceful in publicity of this kind, that it would carry more weight if it could come through women's clubs, service clubs and the Committee for Fair Play to Japanese. Mr. Fisher will take this up with the Committee for Fair Play and discuss it with Chester Rowell and Bishop Parsons who are on this ~~East Bay~~ <sup>Fair Play</sup> Committee.

*Radio, Press, Schools, Pulpit  
P.T.A. Labor Unions (Kirkwood)  
Amer. Legion*

The Chairman appointed Mr. John Leffler Chairman of a Subcommittee to plan the long time program for dealing with the whole problem of counteracting these attitudes. Rev. F. J. Schmuck, Dr. Fisk, Patrick Kelley and others whom Mr. Leffler will appoint will work with him on this.

Mr. Kelley of the Public Relations Department of the Community Chest was asked to write up a release on today's meeting and send copies to Mr. Galen Fisher and Mr. Robert Porter, Berkeley, and to the Community Chest of Oakland. They would like to have this information released at the same time.

ADJOURNMENT: The meeting adjourned to meet Tuesday, December 23rd, at ten o'clock at the Community Chest offices.

rw:arq

Rhea Wendling,  
Secretary.



Benshodo

apt took all cash + gave no receipt  
Flower Shop - #16, Kearney St.

Small Towns - Miss Watson -

Facto - Welfare Bur. of Co.

Fair Play Com.

Farm Bureau

Ms 66 me



# Christianity and Crisis

*A Bi-Weekly Journal of Christian Opinion*

Volume II, No. 6

April 20, 1942

\$1.50 per year; 10 cents per copy

## A Blot on Our Record

SEVERAL years ago it was predicted by certain rather pessimistic observers of American life that before long the spirit of the Nuremberg laws would find expression in American national action. There was strong protest at the time. The pessimistic prophets countered it with the statement that any concessions to Fascism or Nazism would be cloaked in some camouflage which might deceive most Americans.

Recent events prove that the pessimists were right. Lovers of democratic principles must take seriously the progress which the "Nuremberg-law" philosophy has made here of late under emergency conditions. Sixty thousand Americans who legally possess every safeguard to liberty under the Constitution and the Bill of Rights have been informed that they must move from their homes, their professions, their jobs, their lands, or be forcibly ejected by the government. Without that due process of law which is guaranteed to all, the order was published by presidential proclamation on February 20th. It is now being carried out. The fact, universally attested, that it is being done with humane consideration and complied with gracefully does not alter the inner meaning of what is taking place.

No hearings have been held and none are planned. In order to apprehend a few who might be disloyal all citizens of Japanese ancestry are included in the order. In theory the order applied equally to citizens of German and Italian descent. But the political consequences of such high-handed action against these groups appeared too serious; and there is now no disposition to include them in the evacuation. The Japanese, however, are not sufficiently numerous to count politically and race hatred which has largely caused this move sees too good a chance to get them out of the coastal areas to be worried by the modest political risk involved.

What preceded the decision is in part well known and in part obscure. Pearl Harbor naturally provoked an immense emotional reaction on the Pacific

Coast—far more than in the middle west or on the Atlantic Seaboard. Wild rumors as to acts of sabotage on a grand scale in Honolulu by citizens of Japanese descent were circulated. The complete and sweeping denials of these charges by the Police Chief of Honolulu, Mr. Gabrielson, by the chairman of the Honolulu Citizens Council and by the head of the Honolulu Chamber of Commerce were not given wide publicity in this country. They were dated March 14th! The lapse of a quarter of a year before they were given publicity is disturbing. So firmly has the conviction been lodged in millions of American minds that the American citizens of Japanese descent in Hawaii were fifth columnists that no denials will change existing impressions three months after the serious charges first began to be bandied about by press and radio.

This is what aroused the very real danger of mob violence. The fact of that danger was used by the army as an argument for removing American citizens of Japanese ancestry from the defense areas. One might make a good case for the theory that these hapless fellow citizens of ours are being made scapegoats much as were the Jews in Germany under Hitler. There is an uncomfortable parallel at this, as well as at many another point between Nazi and American practice; although in all fairness it must be remembered that this happened in America in time of war, whereas the Nazi promulgation of the Nuremberg laws came in peace time. The fact that no single case of disloyalty has thus far been reported from the west coast Americans of Japanese descent is actually used as a further argument against them! The report of the Tolman Congressional Committee of Investigation perhaps unconsciously bears witness to this—first by stressing the fact that from December 7th up to the end of January no untoward events occurred and the American people remained sane and calm regarding the presence in the west coast areas of groups of aliens as well as citizen descendants of aliens from enemy countries. The FBI during that



period picked up some 4,000 persons who were known to be at least of doubtful loyalty or guilty of actual plotting.

The curious negative argument again appears in a footnote to the official report which states that "the committee heard testimony from Attorney General Earl Warren, of California, and others, urging that whereas there had been no sabotage on the west coast to their knowledge up to the time of their testimony, he believed that this constituted no guarantee against such sabotage in the future." Attorney General Warren drew a curious conclusion concerning the admitted lack of evidence of sabotage: "This is the most ominous sign in our whole situation. It convinced me more than perhaps any other factor that the sabotage that we are to get, the fifth-column activities that we are to get, are timed just like Pearl Harbor was timed. . . ."

From every area to which the ousted aliens and citizens of Japanese ancestry may go there arise loud outcries against them. When they arrive in a new locality it is easy to see that all of them without exception are apt to be adjudged guilty of proven disloyalty. In their old homes they at least had some friends among other groups of citizens who knew them and their records. In their home towns at least the informed persons knew that there have been no cases of sabotage among the citizens of Japanese descent. In the areas to which they go the opposite will be assumed true.

Americans of Japanese descent as well as alien Japanese are subject to the draft and many of them are already serving in this war as they served with distinction in the last. Even as in the case of the Nuremberg laws this makes no difference. No national responsibility of good sportsmanship is apparently recognized. Already some suicides have taken place among Japanese effected by the order. This is hardly surprising.

They have seen the land of their ancestors disgrace itself by treachery and aggression. Now the "one nation indivisible, with liberty and justice for all" to which they have pledged their allegiance subjects them to regulations which set aside all basic American principles. They know that much of the support for the policy of which they find themselves victims was developed by unscrupulous politicians, conspicuously by one man who saw in this agitation a chance to promote his own candidacy for the governorship. They know that the beginning of the move for drastic action was not in the War Department or in Washington but in the office of Hiram Johnson whose record as it concerns Japanese citizens is not exactly ideal.

The Churches have been deeply concerned over this whole matter. Many statements have been issued and certain plans formulated for assistance to the evacuees both in moving and in finding new homes. The government has taken tardy steps to protect their financial interests and Churches have advocated more care at that important point. It is good to know that both locally and nationally the Church is taking an interest. Municipal, State, and Federal, Councils of Churches are all alive to the need so suddenly created. Having observed the manner in which German Churches accepted the discriminatory legislation against a minority group without realizing the total threat to freedom which was involved in it, one wonders how far the American people, in or out of the Churches, realize the enormity of what has taken place.

H. S. L.

### That Guilt Feeling

A DOMINANT element in the response of American churchmen to our involvement in the war has been the feeling of guilt. From hundreds of pulpits has gone up the cry "we have sinned." This has been wholesome. A sincere confession of sin reduces human pride. It inspires men to make what recompense they can for their wrong-doing. It increases their capacity to learn from their fellows and from God.

But the guilt feeling, as the psychiatric clinic testifies, is an extremely subtle state of the soul. It may be a wholesome state. But it may also cover up or include undesirable attitudes of which the individual who confesses to the feeling may not even be aware. There are signs that the present wave of guilt confessions in respect to our participation in the war has some of these less praiseworthy aspects.

For instance, the guilt feeling is so respectable morally and religiously that it may serve to increase pride rather than diminish it. One may say, "I am at least the kind of person who can repent. . . . But think of those terrible Russians and Chinese who don't know any better than to fight with all their bloody might and main and who don't seem to feel guilty. Lord, we thank Thee that we are not as other people are."

Again, the guilt feeling may be played upon for ulterior motives. Think of how the "bad conscience" of Britain concerning the post-war settlement with Germany was used to secure a soft policy toward Hitler. A "bad conscience" in America now can be used to break down morale, civil and military, and to furnish the seed-bed for all sorts of appeasement propaganda, both religious and political.



Most serious of all. It is a notorious fact that people will confess one sin to keep from confessing others more grave. The guilt feeling then becomes a substitute for a sound critical estimate of one's errors, through which one may learn how to do better in the future.

Do we hear any personal confessions of guilt in connection with the ghastly arguments used over the last twenty-three years to prevent the adequate participation of this country in world affairs? We do

not. The generalized guilt feeling seems to furnish absolution for all. If this feeling actually should keep us from identifying the programs, political and religious, which have led us up one blind alley after another in the quest for peace, it will be one more instance of the kind of piety that makes the devils laugh.

All this is far from the godly fear leading to "the broken and contrite heart" that God will "not despise."

JUSTIN WROE NIXON.

## The Local Church and the War

THEODORE C. HUME

THE Church will not bless war!" The theme was heard often and with many variations during the long Armistice from 1918 to 1939. It became a slogan. It was a good slogan, marking a forward step in the moral advance of Christendom. The ruthless character of modern "total war" made the sinfulness of all war stand out in sharper relief against the lighted horizon of the Christian gospel understood in its social implication. Oxford and Madras clarified and refined the issue, but for most Churches and most Christian people it was enough to unite upon the simple slogan, "The Church will not bless war!" It sounded forthright and unequivocal. The churches would not again repeat the scandals of 1914-1918! The slogan brought relief to sensitive consciences.

But the slogan did not go far enough! It was still ambiguous at two vital points. Even this brief formula contained seeds of confusion which have already begun to sprout, and the harvest may prove to be tares and nettles! On the one hand, it obscured the difference between sin and the fruit of sin. War is evil, as all sane men today will agree. Religiously viewed, war is sinful in the extreme. But the sin lies far deeper than that. War is but the deadliest fruit of the apostasy of modern life, the wholesale turning-away of mankind from God. The foremost danger among the churches is that, in withdrawing their moral support from war, they do not see that they are still giving support to things that make for war. In fixing their judgments upon war, they have failed to penetrate to the root causes of war, which are "sins" indeed. They have refused to "bless" war (who, I wonder, has seriously asked or expected them to bless it?) but they have given tacit or open blessing to national pride, to economic privilege, to racial inequality which have brought this war upon the world. They agreed, so to speak, not to "bless" typhoid fever, but went on condoning the poisoned water-supply which made the epidemic inevitable! In

condemning the dreadful symptom, they have failed to recognize the source of the disease afflicting the body of mankind. The second danger in the slogan is that, in resolving not to "bless" war, churches often did not go on to ask what they *would* do if war in fact should come.

When war came the World Church was prepared, at least in principle, to meet the impact with convictions freshly crystallized: "Let the church be the church!" But the local church in America, generally speaking, was unprepared. It did not know precisely how to apply in practice those broad, ecumenical principles to which its best minds had given assent. Perhaps it had taken too much comfort in the chorus: "We will not bless war!"

Pearl Harbor posed the question, bluntly, in a form that brooked no evasion. The local church has become the testing-ground of principle. Honest lay minds want to be shown whether any church has a word to speak (apart from pious repentance for past errors), that is truly relevant and worth hearing. They are impatient with hair-splitting, and scandalized by the internecine war of words once again disfiguring the body of Christ, especially among the Protestant "members of the Body" in America! The local church is the place, too, where social pressure will demand compromise in the name of patriotism, and where it will be hard to draw distinctions between the church and the disintegrating society with which it has become so fatefully involved. Unless a local church is prepared to withdraw into a monastic role, preaching a timeless perfectionism and trying rather half-heartedly to practice it, the slogan "the Church will not bless war" has very little meaning today. That is why it is so rarely used any longer, lest it give forth a hollow sound like a "tinkling cymbal."

Notwithstanding this ambiguous position, be it said that there has been marked advance in the realism and effectiveness of the churches under war-



pressure, as compared with their behavior in 1917. It is to the credit of most American Christians that, on the question of war, they "practice better than they preach." As the war wears on, however, the pitfalls will be wide and deep. The churches of America have a chance to do what the churches of Britain have so magnificently done, namely, to temper the spirit of hatred at the very time that they are striving to sustain morale. In America the opportunity is greater and the need quite evidently more urgent. There is yet time, for the hysteria of hatred and fear has been slow in reaching the danger-point among us. In the measure that a church recognizes both the opportunity and the danger, it may hope to fulfil the one, and avoid the other.

The priestly role and the prophetic role of the church have never been so clearly distinguished as in its war-time mission. Each has its peculiar dangers as well as its values, and where they are being consciously faced may be found the growing-points of Christian insight in our day.

#### *The Local Church as Priestly Ministrant*

As in every moment of catastrophe, the priestly office is primary under the impact of overt conflict. The first concern of the church is with the *inner life* of men. If the choice must be made between light and power, between clear judgment and calm confidence, power is clearly the more needful. That is why, in most cases where ministers and church officers gathered on and after December 7, the answer to the question "What can we do now?" was generally given in two ways: (1) To carry on normal church life without interruption, for the sake of steadying morale. (2) To arrange special services of prayer, attesting both solidarity and faith. Special services of intercession held on that first Monday night were impressive in their representative character and in their restraint. Acts of worship since December 7 have taken a vast variety of forms: church buildings have been kept open night and day, often with special permission and encouragement of the civilian defense authorities, as a silent witness to the resources of faith in time of stress. Communion in the early morning and services of intercession at noon have been welcomed by those who found spoken discourse inadequate or too poignant. Sunday worship has been of greatest value where familiar forms have been maintained, but filled with fresh intensity. The best way to build morale is now recognized to be, not in coining clever catch-phrases for the moment, but in re-affirming and interpreting the assurances of the ages. Wrought out of past days of storm and uncertainty, these carry the ring of authenticity which hearten men today. This is why pronouncements on the issues of this war, however eloquently issued by individual churches and repre-

sentative bodies, have been at a discount. Men and women in public worship crave eternal perspectives more than immediate guidance. Where the national flag is displayed in the sanctuary, and where "America" is played on the organ as the people stand in silence, it is to bring the national cause quietly into the presence of the symbols of God's judgment and mercy and loving power. Prayers of intercession, for men in the armed services and for all who live in special sorrow and danger, have leaped into a new prominence.

The primary task of the Church, in its priestly office, is to help men face the stress of war with the full resources of a vital faith, without sentimentality and without self-deception. The corresponding temptation is for a church to let religion become a form of escape from reality, or, still worse, to make institutional capital out of the war, by exploiting the frayed nerves of unchurched or half-churched people. Ecclesiastical war-profiteers usually wear a pious cloak. It is too much to expect the church-impresario to resist the chance to "use the war to build up the church." The Church Militant is already being summoned to "mobilization," "enlistment" and even "re-armament." The public as a whole, however, is quick to distinguish such exploitation from the authentic desire of most churches to employ their full resources, spiritual and material, for the strengthening of the inner life of the community.

To offer guidance to confused individuals who face war-time choices, and who are eager to link them with Christian standards but are perplexed in the attempt to do so, is a great and growing task. The pastoral office, of counseling and consolation, is by no means confined to ordained clergymen in such days. Religious ministry among men in the armed forces is still inadequate to meet the need, which will grow as the war reaches more tragic dimensions for America. Save for the able work of seasoned chaplains, it is still at the level of neighborly goodwill, rather than of adequate spiritual leadership, concerned rather with secondary issues of marriage, employment and education, rather than with the primary issue of life and death. Of utmost importance for the task ahead is the spiritual counsel that will help men in the fighting forces to keep the link unbroken between Christian ideals and war's grim duties. This same need is increasingly expressed by sensitive men in public office, from the White House to the local police department, who shoulder unaccustomed loads with more of inner tension than they like to admit. A footnote on the need for pastoral ministry is suggested by the growing problems of morale in the Civilian Public Service Camps, where scrupulous pacifists are finding it harder to justify their relative security, now that friends and classmates are being wounded and killed for the sins of society.



Relief to victims of war has always drawn heavily upon the well-springs of Christian compassion, and the churches have taken a major part since 1937 in meeting the emergency needs of civilian sufferers. If the gifts of American Christians seem disappointingly meager, as compared with what the Jewish community has done for its refugee blood-brothers, and with the response of war-burdened Britain to the appeal for winter-relief in Russia, the reason is not far to seek. The relative lack of response of American church people to urgent appeals for help, on a scale commensurate with the need, is due in part to the multiplicity of appeals coming in quick succession. The churches have been confused. It is due in part to dilemmas created by the nature of "total war," which makes it impossible, in certain vast areas, to hold out hands of mercy without lending material aid to our enemies. Most of all, however, it is due to the infection of the isolationist spirit which, up to December 7, was so fearful of arousing righteous indignation which might "drag America into war" that it preferred to seal up (or at least prudently filter) the springs of pity. The quick response to the Red Cross appeal shows how readily the American heart and purse can be opened once such restraints and fears are removed. Whether the church will retain its foremost place as an agent of mercy depends now upon the boldness of its leaders, and the degree to which individual churches make of their war-relief, not a "business of giving," but an act of sympathetic imagination by which Americans may share something of the burden of those who are "wounded for our transgressions."

In its priestly work, whether in worship, in pastoral ministry, or in corporate deeds of mercy, a church is not "blessing" war as such, but blessing, so far as it is used of God, those who must take part in war, or bear its heavy blows. In so doing it daily confronts the danger, on the one hand of lapsing into pious irrelevancy, on the other hand of uncritical absorption in the community's war-effort. To draw the line between proper and improper functions is not easy. To use church buildings for a blood-donor unit of the Red Cross and refuse them for the gathering of scrap-iron, to use the church as a place of instruction for air-raid wardens but not as a place to sell defense bonds, raises an ethical distinction that cannot be neatly defined nor consistently defended. The essential point of principle is *that some line be drawn* "for Christ's sake" lest the growing war-presures obliterate all moral distinction, and that the community recognize the right of the church to draw that line, since it is unlikely that any other group will do so.

#### *The Church in Its Prophetic Role*

More than might have been expected, the prophetic note has been sounded in the churches since America

entered the war. The nature of the Pearl Harbor attack tempted every preacher, and not only the unscrupulous and sensational pulpiter, to oversimplify the moral issue. But there has been more of moderation than of denunciation. The net influence of the churches has been to restrain rather than to arouse hysteria, notably in Pacific Coast areas where violence against an innocent alien minority is still within the range of possibility. The "Father William fallacy," where the minister tries to stand on his head for the sake of keeping a strained consistency in his attitude to war, has not afflicted many churches. Most men who have changed their views have been honest enough to say so, or have appeased their consciences by claiming that the war America is waging is more obviously defensive than anyone believed it could be (a poor excuse, morally considered, but alas all too true!), and that they will therefore reluctantly support the national effort. The residual resistance of the churches to war, carried over from the era of utopian pacifism, will serve at least to check the rising demand for revenge and untempered retaliation.

The chief constructive task of preaching today is to undo the damage of long years of skepticism about the basic issues of this war. This skepticism, often encouraged from pulpits, has proved to be a double-edged sword. In laying bare the truth about totalitarian war, as judged by the Christian standard, it has cut the nerve of moral effort, and severed the arteries of confidence and hope. The result is a mood which can only be described as *impenitent disillusionment*. This mood for the most part is not religious in spirit at all, however often it may quote the words of Christ. Disillusionment concerning the glories and moralities of war is destructive so long as the finger of blame is pointed at some other person or group, at "the propagandists," at "the imperialists," at some fascist military clique. Disillusionment indeed is often only a sophisticated form of moral evasion. Not until a preacher helps to fix responsibility closer to the conscience of his hearers does he prepare them for that repentance, that "change of heart," from which inner integrity and renewal of life alone can spring. To confess the failures of others is a familiar and fruitless exercise; to confess our own shortcoming is always hard, and honest self-searching is obscured by the conventional language of penitence. It may be that a whole new vocabulary will be required before prophetic preaching can hope to bear fruit in "repentance for the remission of sins."

Action bold enough to match prophetic preaching is less common in the churches, partly because the issues are so complex. To define and defend the position of minority groups is one way to affirm the primacy of principle over pressure, even in war-time. The churches have generally given understanding, sympathetic respect, and generous material aid, to



their pacifist members, whether in the Civilian Public Service Camps or in the local community. Churches have had a unique opportunity to serve as bridges of understanding and reconciliation in areas including large numbers of enemy aliens, where the maintaining of personal friendship has helped the morale of innocent persons in suspected groups, and where public demonstration and practical expression of good will have mitigated brutal and needless injustice. Many communities are being poisoned by ugly currents of prejudice, fed by underground streams of malice, and a church wins respect by standing firmly for fair-dealing toward suspected minorities, within the limits prescribed by federal defense authorities.

The prophetic office of public prayer is especially manifest in war-time, exposing the pretensions of self-righteousness, and raising basic questions as to the nature and moral requirements of prayer itself. Prayers of penitence cease to be safe when they begin to be specific. Some congregations are discovering that in war-time they do not feel penitent at all! Prayers "for our enemy as Christ hath taught" are met with the charge of unreality or hypocrisy. If prayer has not yet raised as many perplexing questions in America as in certain other lands, may it not be because so many Americans have ceased to take prayer seriously at all? And does it not follow that a frank facing of the issues of war-time prayer, in the light of our best understanding of the nature of prayer, might release a tide of spiritual energy to match that which accompanied earlier days of crisis, from the time of Amos and Augustine to that of Luther and Lincoln?

Much is being made of the role of the local church in crystallizing opinion concerning war-aims and peace-terms. It is impressive to find men appealing to the churches to withstand proposals, already being brought forward, for a war of vengeance and a peace of retribution. The obvious danger confronting the churches, in any popular study of peace aims, is that matters will fall into the hands of the utopians, who will make of the process a means of escape from reality and responsibility. It would be ironical indeed, after America helped to wreck the peace by two decades of political and economic irresponsibility, if the churches should now tempt her to shirk her primary duty to win the war. Only the Pharisees in America will presume to cast themselves in the role of peace-makers, so long as others are bearing the brunt of the struggle. It remains true, nevertheless, that the duration of the war and the durability of the peace depend more upon consecutive thinking done during the struggle, provided we win it, than upon the mood of ecstatic idealism or of enervated exhaustion at the moment when hostilities cease.

### *Three Crucial Questions*

The church will not "bless" this war. No one has asked them to do so! But the slogan may itself become a blessing or a curse to the churches, depending upon their answer to three crucial questions:

1. Can a church do its duty humbly without pretension to be holier than the warring world? Men will give more heed to its word of hope if it sets an example of humility, by confessing ways in which it has itself helped to cause this war. Craving for power and prestige, institutional rivalry infected with the commercial spirit, material measures of success, divisive loyalties, isolation and withdrawal from world responsibility—these brought the war. They are found in every church, and it is well to confess it. To try to live by an absolute standard will mean cutting the church off from the men and women it is called to serve. But the church can give men an example of how to play a part in the world, and yet hold up a standard higher than the world.

2. Can a church help men and women to see the relevance of religion to the issues of war, without appearing to make institutional capital out of the war? It is hard for people to avoid the extremes of hopeless pessimism or of fatuous optimism. Either of these two forms of sentimentality will seek in the church a pious escape from the path of duty. The church will best meet this condition by helping people to face reality more squarely in the light of God's judgment, mercy, and grace.

3. Can a church help men and women to see the hopeful elements in the present situation without tempting them to utopian dreams? A familiar world is disappearing, and a new world will be born, the shape of which may be molded by men of Christian faith, if the churches offer leadership, inspiration, and channels of practical action.

Even if a church is true to its Gospel, there is no assurance that it will survive, in any recognizable form, the whirlwind which is sweeping so many institutions into the discard. But there is a chance, still more greatly to be prized, that the true "church within the churches" may be used of God as a lens to focus His judgments for men to see, and as a vessel to lift to the lips of a despairing mankind the cup of hope from which men may take refreshing, and find life inwardly renewed.

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*In response to many requests we have been signing our editorials in recent issues with the initials of their authors. Our journal is a cooperative enterprise to which the members of the Editorial Board contribute editorials. This identification of the author of the editorial does not mean that the Board is not in agreement with the sentiments of the editorial.*

*We should be glad to hear from our readers whether they prefer to have the editorials completely anonymous or identified in this fashion.*



# The World Church: News and Notes

## *Excellence* Santa Barbara Ministers Farewell to Japanese

Seventeen Santa Barbara ministers, representing fifteen churches in Santa Barbara, have addressed the following open letter to "our loyal Japanese neighbors and our neighbors of Japanese parentage."

"We wish to express publicly our regret that it has been deemed necessary to have you removed from this neighborhood. This seems to be one of the unfortunate but unavoidable necessities of war. You leave Santa Barbara with our sincere sympathy and best wishes.

"For two generations you have been a valuable influence in our community. By your industry, intelligence, friendliness and sincerity you have won the respect and love of your neighbors. You have added greatly to our resources and to our moral and religious culture. The tragedy of a war between our country and Japan which is not of your making nor of your choosing makes it necessary that we be separated for a time, but we assure you that our friendship has not been disturbed. We share alike the feeling that this war has been brought upon us by forces beyond our control but we mutually resolve that it will not be permitted to shatter our fellowship.

"We are deeply appreciative of the generous and patriotic way in which you are accepting this enforced evacuation. You are a challenge to the rest of us, and we pray that our necessary sacrifices may be made in the same fine spirit.

"As you leave this community you carry with you our best wishes, our prayers, and our continued good will. May God keep you safe and return you to us unharmed in body, mind and spirit."

The letter was signed by ministers of the Baptist, Congregational, Christian, Episcopal, Evangelical Lutheran, Methodist, Presbyterian, Unitarian and other churches of Santa Barbara.

## Italian Fascists Oppose Catholicism

A real propaganda war between the Vatican and the Italian Fascists has broken out over a Vatican broadcast to Spain. This broadcast, critical of Nazism, has prompted Signor Farinacci to give up the attitude of pretended sympathy for Catholicism and to come into the open with his attacks on Catholicism in his *Regime Fascista*. Among other statements, he declares:

"The hostility of the Vatican to the Third Reich is only due to the defensive attitude of the National Socialist regime in forcing the church to remain within her own sphere and to abstain from politics. In the liberal Germany of 1933 the church had great influence which was equally harmful to the State and to the spiritual interests of the Catholic clergy. When the church was obliged to abstain from politics it declared itself persecuted. . . . The Vatican did not hesitate to take up the campaign of international Judaism which is hypocritical enough to maintain that National Socialism hates Christians and Jews alike."

The article concludes by accusing the Vatican of re-

maining silent about persecutions in Russia and of joining with the Soviets just as it once joined unbelievers against Christian princes, and declares that for political purposes the Vatican would be willing to "join the devil himself."

## On Re-Christianizing Germany

Writing in the *Christian Fellowship in War-Time*, organ of the German-British Christian Fellowship, the Reverend W. Karle, one of the refugee pastors in Britain, speaks of the prospects of the "re-Christianization of the German people," and points out that the task is not the same as preaching the gospel to a people who have never heard it. He quotes Hebrews:10: "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice of sins but a certain looking for of judgment and fiery indignation," but he concludes that this judgment belongs to God and "does not remove our responsibility to do the utmost to re-Christianize the German people."

He rejects the project of sending a kind of missionary force to Germany because the "German people will resent missionaries from victorious nations." He thinks that the refugee pastors, though many will undoubtedly return to Germany, will not be the real missionaries either, because most of them left Germany because of the anti-Semitism of the Nazis, and this attitude will not have vanished into thin air when the power of the Nazis is broken. He concludes, therefore, that the re-Christianization of Germany will be primarily the task and duty of the church in Germany, that is, that part of the church "which has not betrayed of Christ to the worldly power."

## The Situation in Norway

The Norwegian legation has obtained information about an interview between Bishop Berggrav and Major Quisling. The Nazi Premier sought to implicate the Bishop in the formation of the Administrative council which assumed control of the nation after the departure of the King. Bishop Berggrav has a letter in his possession from the former German ambassador in Oslo, requesting the formation of such a council. The Nazis are trying to force the Bishop to yield up this letter so that they may interpret the formation of the council as treason against the German state.

The Bishop accused Quisling of falsifying his resignation so that it could be interpreted as a dismissal. Failing in his purpose to come into the possession of the coveted letter, the Premier declared that Bishop Berggrav was a traitor who deserved to be beheaded. The Bishop answered: "Well, here I am."

The Nazis are having difficulty in finding clerics to take the place of the resigned Bishops. Practically all religious organizations of the country have declared their solidarity with the Bishops. The church continues to be the backbone of anti-Nazi sentiment. But the teachers of Norway are standing equally firm.



# Christianity and Crisis

*A Bi-Weekly Journal of Christian Opinion*

## EDITORIAL BOARD

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## Dutch Christianity Draws on the Past

At a commemorative service held in Leyden, in memory of the relief of that town in 1574, a sermon was preached which vividly portrays the way in which the Dutch church draws upon the Christian faith in this hour, and in which it relates past history to the present. It is safe to say that the history of the Dutch fight against Spanish oppression in the sixteenth century is a spring of inspiration for the present task.

The text of the Sermon was significantly II Corinthians 1, 10: "God who delivered us from so great a death and doth deliver us, in whom we trust that he will yet deliver us."

About past history the preacher said: "... Would it not be better to give up at last this arduous fight? Would it not be far better to surrender, or at least to negotiate with the enemy, who indeed reigned supremely? That was the temptation into which so many tried to allure the town. They were, for that matter, the sneaks. They represented only a very small group of the population; only, it was a group that was responsible for an immense uproarious tumult; a handful of mean-spirited traitors, who on the boundary-line of two worlds, did not know their place and who willingly made themselves the ready tools of the enemy. Frequently the sneaks addressed the citizens with grandiloquent words, with cunningly devised letters and writings, just to blind them with their very lies. Well then, so they wrote, is it not true that this Prince of Orange brought about only hunger and misery in this town, continuing as he is, his resistance? Indeed, they wrote, these very Spaniards only came to liberate and to rescue. The sneaks did not understand, that the people could be so unwise, as to let themselves in for so much misery. But indeed, if they did not want to be advised, the big armies would come, and then the sneaks would start a song of praise in honor of the

enormous strength and vehement power of the Spaniards. First they flattered, then they threatened. The Leydeners gave them a patient hearing, but they did not walk into the trap. They had a good memory: they thoroughly knew what it meant when the Spaniards came along just to deliver and to rescue."

This past history is related to present history in the following manner: "... If ever we should gratefully remember this, then it is *now* the time to do so. For, once more our people is a people in distress. Again, we live in the midst of overwhelming and terrible dangers. Once more our people finds itself involved in a decisive crisis of its history, as it seldom encountered before. And again, this above all will be the main point at issue with our people, whether also in future the Church will be permitted to preach the Gospel in liberty and whether the Government will be a righteous Government, servant of God and attached to Him. The one thing, our people needs in the midst of so many dangers, is the undaunted and unrestrained preaching of the Gospel of Christ Jesus in accordance with Scripture. And here, we say enough, if we do pronounce that there is a profound anxiety in our hearts concerning this most glorious treasure: the freedom of the Church; the liberty to live according to the Word of God."

## Conscientious Objectors Want Important Work

The camp paper of the conscientious objectors' camp, maintained by the Quakers at Cooperstown, New York, contains an interesting article in which the writer objects to the type of work which the objectors are doing. He does not regard "playing nursemaid to pine trees" as work of "national importance." He declares, "there is discontent in this camp as well as in other camps," because the work is not regarded as significant. He asks, "Why not have CPS camps in the South building rammed earth homes for some of the thousands of families who have needed new homes since the turn of the century?"

## Aid to Orphaned Missions

The most recent figures received from the International Missionary Council show that since the beginning of the war more than \$1,541,000 has been contributed for missions which are cut off from their home countries. These figures are minimum amounts because it is impossible to place a financial value on much of the assistance which is given by societies and missionaries to distressed neighboring missions. The largest contribution has come from the United States, namely, \$1,360,000. Sweden has given \$45,000, Great Britain \$36,000, Canada \$29,000, South Africa \$18,000, Norway \$8,000, Switzerland \$6,000, Australia \$4,700. It is remarkable to find that a number of countries which are considered as mission fields have also given important contributions. Thus India has given \$11,000, China \$4,400, the Congo \$4,000 and Syria \$2,200.

## Author in This Issue

The Reverend Theodore Hume is pastor of the Claremont Congregational Church, Claremont, California. His article is the first of three on the local church and the war.

Mr. Galen M. Fisher  
El Sueno, Rt. #2  
Orinda, Calif.

1946 2-43



TO THE CITIZENS OF LOS ANGELES COUNTY:

The following statement has been handed to the County Committee for Church and Community Cooperation by the Japanese American Citizens League of Southern California, representing 40,000 American citizens of Japanese ancestry:

"We are all Americans pledged to the defense of the United States. Any disloyal act or word by any Japanese or American citizen of Japanese descent harms the United States. The Military Espionage Act of 1918 provides that any word or act detrimental to the United States is duly punishable. Any act or word, therefore, prejudicial to the United States committed by any Japanese must be reported by us to the F.B.I. or other law enforcement authority. Any menace to the security of this country must be thoroughly and completely wiped out."

Having received this expression of loyalty from the representatives of the American citizens of Japanese ancestry, we urge all the people of our great County to adopt an attitude of friendliness, sympathy and courtesy toward all Japanese.

If there are any subversive individuals in the Japanese community, the F.B.I. and other law enforcement agencies will take care of them. Our people, therefore, should continue their normal relations in schools, in business and in our social groups, with the Japanese residents of our communities.

139 No. Broadway, Los Angeles

December, 1941



## SPIRITUAL UNITY IN THE NATIONAL CRISIS

In this day of national crisis, we of the different religious faiths stand united in behalf of our national and community well-being.

We are agreed that the spritual strength of our citizens is fundamental to national strength.

We are agreed that we should be united in humility for past mistakes, in fidelity to one another, in unity of spirit and purpose, and in supplication to God for guidance.

We are united in our faith as to the outcome of our present ordeal, in the ultimate preservation of the values, and the triumph of the ideals for which we have stood as a nation; and in the good purpose, the justice and the concern for the triumph of right of Almighty God.

We have faith, hope, and courage. We believe we can smile even when things seem to go wrong. We believe in the presence of God. We believe in prayer, in worship, and in devoted service to a great cause.

We unite in calling upon all citizens to be cheerfully confident, and to make a prompt response to all requests for our civilian well-being and defense, and to make use of all spiritual resources. We have asked all our churches to be open daily for prayer and spiritual counsel, and we invite all people to make full use of them.

Our community has a very special responsibility to the worthy Japanese in our midst who are devoted to our country. Let not the fair name of our Christian land be fouled by untoward acts toward these people.

Members of the County Committee for Church and Community Cooperation

Dr. Willsie Martin, Chairman, Wilshire Methodist Church  
Rabbi Morton A. Bauman, Temple Israel of Hollywood  
Dr. Arthur Braden, Wilshire Christian Church  
Dr. Frank Fagerburg, First Baptist Church  
Dr. E. C. Farnham, Secretary, Los Angeles Church Federation  
Dr. James W. Fifield, Jr., First Congregational Church  
Rabbi Edgar F. Magnin, Wilshire Boulevard Temple  
Dr. Glenn W. Moore, Presbytery of Los Angeles, Presbyterian Church  
Rt. Rev. Thomas J. O'Dwyer, General Director of Charities, Archdiocese  
of Los Angeles  
Rev. Clarence H. Parlour, St. Mark's Episcopal Church, Glendale  
Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles  
Dr. George Gleason, Executive Secretary, 139 North Broadway, Los  
Angeles. MU 9211, Extension 3171.

Extra copies are available.



## THE BILL OF RIGHTS IN THE PRESENT EMERGENCY

Los Angeles, California, December 24th., 1941

In a crisis or emergency, such as we now face, democratic institutions are confronted with two basic problems. In the first place there is the tendency toward suppression of free speech, free press, and other freedoms guaranteed by the first ten amendments to the Constitution of the United States, commonly called The Bill of Rights. Such tendencies will increasingly appear. We believe that it is timely to recall to the public mind the extreme value of these rights, and to urge that all loyal citizens join in maintaining them. Let us firmly support the right of any man to express his ideas, provided such expression is not harmful to the public welfare.

Public figures, such as our public officers, ministers of the gospel and school officials, should be free to speak out their views. By the same token, they should join in maintaining every item of the Bill of Rights, even for their opponents. But the use of free speech should always be exercised with courtesy and good taste, and should sedulously avoid raising class, racial, or religious antagonism, because such abuse of one's rights is subversive of good order and democracy, and will aid our enemies.

In the second place, in our democracy, minorities have certain obligations which they sometimes fail to recognize. When the government of the United States has finally determined the policy of this country, as in this time of extreme crisis, the good citizens of the minority should feel obligated to conform to the decision. Freedom of speech during the period of debate and consideration of fateful public questions does carry with it, as a part of the true democratic process, a willingness to abide by the decision of the majority when such a decision has been reached. But after the emergency the door should



be opened to the discussion of change by existing constitutional methods.

The above statement was prepared by the following:

Mayor Fletcher Bowron, Chairman, City Civilian Defense Council  
Dr. Arthur Braden, Wilshire Christian Church  
Paul F. Devine, Assistant to the Superintendent, L. A. City Schools  
Dr. Frank Fagerburg, First Baptist Church  
Dr. James W. Fifield, Jr., First Congregational Church  
Dr. Earle R. Hedrick, Chairman, Commission on Public Opinion  
Karl Holton, Probation Officer, Los Angeles County  
Roger Jessup, Chairman, Board of Supervisors  
Julian Lesser, Samuel Goldwyn Studios  
Rabbi Edgar F. Magnin, Wilshire Boulevard Temple  
Dr. Willsie Martin, Wilshire Methodist Church  
Mrs. William A. Monten, Chairman of Public Relations, Ebell Club of Los Angeles  
Dr. Glenn W. Moore, Vice-Chairman, Commission on Public Opinion  
Rt. Rev. Thomas J. O'Dwyer, General Director of Charities, Archdiocese of Los Angeles  
Rev. Clarence H. Parlour, St. Mark's Episcopal Church, Glendale  
Dr. Leo C. Rosten, Author, Social Scientist  
Benjamin J. Scheinman, Judge of the Superior Court, Los Angeles  
John L. Spicer, George Pepperdine Foundation  
Dr. Robert Gordon Sproul, Honorary Chairman, Commission on Public Opinion  
Heman G. Stark, Director, Los Angeles County Coordinating Councils  
Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles  
Mrs. Lawrence Sutherland, President, First District, California Congress of Parents and Teachers  
D. W. Thornburgh, Vice-President, Columbia Broadcasting System  
Dr. Rufus B. von KleinSmid, University of Southern California  
Mrs. Harry E. Willits, Junior Past President, L. A. County, Calif. Federation of Women's Clubs  
Mrs. Thomas E. Workman, Regional Vice-Pres. Calif. Conference of Social Work

Extra copies of this statement may be secured from Dr. George Gleason, Exec. Sec'y., Committee for Church and Community Cooperation, 139 No. Broadway, Los Angeles, Calif. MUtual 9211, Extension 3171



PATRIOTISM IN 1942

In harmony with recent directions from President and Mrs. Roosevelt and Attorney General Biddle, we suggest that the truest Patriotism will prompt the citizens of Los Angeles County:

1. To be especially friendly to all foreigners and American born citizens of foreign parentage living in our communities.
2. To report to law enforcement agencies suspicious activities of any persons, but otherwise to leave to these authorities the control of subversive elements.
3. To continue the employment of aliens who are loyal to the United States, and their children, excepting where it is contrary to law.
4. To continue the business and social relations with all foreigners, and to increase rather than decrease our study of their history, language and culture.

Such conduct on our part will, we believe, tend to undermine the leadership of our enemy dictators, to shorten the conflict, to prevent reprisals against our nationals, and to win a just and lasting peace.

The statement on the reverse side is signed by:

Mrs. Curtis S. Albro  
Fletcher Bowron  
Mrs. Rollin Brown  
Very Rev. John J. Cantwell  
Harry Chandler  
A. R. Clifton  
Mrs. J. Franklin Cook  
Phillip M. Connelly  
Dr. E. C. Farnham  
O. J. Haggerty  
Dr. Earle R. Hedrick  
Roger Jessup  
Dr. Vierling Kersey  
Sol Lesser

Rabbi Magnin  
James McCandless  
Dr. Willsie Martin  
Dr. Robert A. Milliken  
Rt. Rev. W. Bertrand Stevens  
Mrs. L. E. Sutherland  
Donald W. Thornburg  
Carlton B. Tibbetts, or  
Joseph A. Hartley  
Dr. Rufus B. von KleinSmid  
Mrs. Harry E. Willits  
Mrs. Thomas E. Workman  
Ranking General  
Ranking Admiral

*These people have  
not yet been asked  
& sign the above.  
This will be submitted  
& the committee  
on Jan. 2nd.  
'42*

Copies for general distribution may be secured from the Committee for Church and Community Cooperation, 139 N. Broadway, Los Angeles.



# SPECIAL BULLETIN

Dear Friend:

We are enclosing a copy of the Stewart Bill S-2293, a bill which would provide for the internment of all Japanese residents in the United States, regardless of whether they are citizens or non-citizens, loyal or disloyal. This bill will be on the Senate floor now any day for consideration.

This bill not only misinterprets, but actually distorts the status of the Japanese-Americans and Japanese residents of America. Without any reservation, we anti-Axis Japanese-Americans and Japanese residents are completely loyal to the United States of America. We do not owe or recognize any debt of allegiance to the Japanese militarist government, and the only reason why the alien Japanese have not become citizens of the United States is because they are not permitted to do so, with other Orientals, under the existing Naturalization Law.

The Stewart Bill statement "there is no such thing as a Japanese not being a subject of the Emperor of Japan" is not true. Legally speaking, by an act adopted in Japan in 1924, any child born abroad subsequent to that date and not registered within fourteen days at a Japanese consulate is formally released from Japanese citizenship.

The nature of the internment provided for in this bill is entirely different from the evacuation of Japanese from the West Coast military area. Our Committee wholeheartedly supported that measure, realizing that it was a definite contribution to the victory war effort.

The Stewart Bill, however is presented in an entirely different spirit. Coming from anti-labor, anti-alien discriminatory quarters, such a bill is definitely reactionary, and, furthermore, we believe that if it becomes lawful to intern American citizens because of their Japanese origin, it will also become lawful to intern any American citizen and consider him suspect, not because of his actions or convictions, but because of his parents' or grandparents' nationality.

Such an act, if passed, would undoubtedly disrupt national unity, weaken morale, and hamper the all out war effort for the victory for which we are all working. Furthermore, it would accomplish exactly what the Axis desires, an opportunity to utilize the race issue in order to create confusion and bring about a favorable condition for defeatist propaganda within our country.

Therefore we urge you, as an individual and through your organization, to act immediately to defeat this un-American Stewart Bill S-2293 by:

1. Sending resolutions, telegrams, letters to your Senators urging him to defeat Bill S-2293.
2. Publicizing the reactionary Stewart Bill in your organization publications, showing how such legislation is disruptive to national unity and the victory war effort.
3. Bringing this question up for discussion on the floor at your meetings and urging your membership to go on record in opposition to such un-American acts.

Sincerely yours,  
JAPANESE AMERICAN COMMITTEE FOR DEMOCRACY  
1133 Broadway, New York City



THIS BILL HAS BEEN FAVORABLY  
REPORTED BY THE SENATE IMMIGRATION COMMITTEE !

Senate

Calendar No. 1541

Report No. 1496

CUSTODY OF JAPANESE RESIDING IN THE UNITED STATES

Introduced by Senator Stewart, Tennessee

Whereas all Japanese born in the United States are considered, under the laws of Japan, to be citizens or subject of and owe allegiance to Japan; and

Whereas Japanese are of a race or nationality ineligible to become naturalized citizens of the United States: therefore

BE IT ENACTED BY THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA IN CONGRESS ASSEMBLED, That during the continuation of the existing war between the United States and Japan, the Secretary of War is authorized to and directed to take into custody and restrain, to the extent deemed by him to be necessary, any and all Japanese persons residing in or found in the United States, regardless of whether or not said Japanese were born in the United States.

Sec. 2 (a) Any person taken into custody, under the authority of this Act, may be released from custody whenever the Secretary of War believes that such release will not be inimical to the interests of national defense or to the welfare of the United States.

(b) The Secretary of War may require, as a condition to any such release, that such person report personally at such times and places, to such military authorities, as the Secretary of War shall designate.

(c) The Secretary of War is authorized to utilize the services of the armed forces of the United States to enforce the provisions of this Act.

Reprinted by  
Japanese American Committee for Democracy  
1133 Broadway, New York City telephone Watkins 9-2520



MEMORANDUM  
on  
AFFECT OF THE WAR ON  
THE STATUS OF NON-CITIZENS

Prepared by:  
American Committee for Protection of Foreign Born  
79 Fifth Avenue  
New York City

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The President of the United States is authorized to issue proclamations necessary for the protection of the national security whenever the United States is invaded or is threatened with invasion. These proclamations have the full force of law.

During the second week of December, 1941, after Japan, Italy and Germany declared war on the United States, President Roosevelt issued three proclamations, all substantially with the same wording, containing orders regulating the conduct of non-citizens in the United States who were born in Germany, Italy, and Japan.

The President's proclamations directed "natives, citizens, denizens or subjects" of Germany, Italy and Japan to pursue the following conduct:

"All alien enemies are enjoined to preserve the peace towards the United States and to refrain from crime against the public safety, and from violating the laws of the United States and of the States and Territories thereof; and to refrain from actual hostility or giving information, aid or comfort to the enemies of the United States, or interfering by word or deed with the defense of the United States or the political processes or public opinions thereof; and to comply strictly with the regulations which are hereby or which may from time to time be promulgated by the President."

The term, "enemy alien," is used to describe all non-citizens, 14 years of age or older, who are "natives, citizens, denizens or subjects" of Germany, Italy and Japan. SUCH DESIGNATION DOES NOT MEAN THESE NON-CITIZENS ARE -- NOR ARE THEY CONSIDERED TO BE BY THE PUBLIC OR BY GOVERNMENT OFFICIALS -- ENEMIES OF AMERICA. Those regarded as dangerous to our war effort have been detained or will be detained. (See "Detention") Almost all of those non-citizens designated as "enemy aliens" are loyal to America and are supporting our program for victory in the war against Hitlerism, as they are displaying by their contributions to and participation in the various phases of our war effort.

At the same time, all regulations or orders issued for "enemy aliens" must be observed strictly by all non-citizens in this category. Observance is obligatory on the part of all enemy aliens, including those who have applied for naturalization.

Naturalization

There is no provision in our laws which deny non-citizens the right to become naturalized citizens when the country is at war only because of the existence of a war situation. (Information concerning naturalization and citizenship can be obtained by sending ten cents, in stamps or coin, for the pamphlet, "United States Citizenship and Naturalization Procedure -- How To Become An American Citizen," to the Amer-



ican Committee for Protection of Foreign Born, 79 Fifth Avenue, New York City.) The following statement was issued by Attorney General Francis Biddle on December 14th concerning the naturalization of enemy aliens:

"The joint resolution of Congress declaring that a state of war exists between the United States and Germany and Italy have brought into operation provisions of the Nationality Act of 1940 (Sec. 326) which govern conditions under which enemy aliens may become naturalized American citizens. There appears to be some misunderstanding as to the effect of these provisions, particularly a mistaken impression that a non-citizen who is technically an enemy alien cannot become a citizen of the United States for the duration of the war.

"That is definitely not true. While some restrictions must now, under the law, be placed upon the naturalization of German and Italian aliens, their sole purpose is to enable the Government to weed out the relatively few enemy aliens of the subversive classes.

"A German or Italian alien may still be naturalized if, on Dec. 8, 1941, he:

- (1) Had made a declaration of intention (first papers) at least 2 years but not more than 7 years before that date; or
- (2) Was entitled to apply for citizenship without making a declaration of intention (for example: the husband or wife of an American citizen); or
- (3) Had his petition for naturalization pending in court.

"The law provides, however, that all applications of such aliens be thoroughly investigated by the Immigration and Naturalization Service in view of our war conditions. The Immigration and Naturalization Service is therefore given 90 days in which to conduct an investigation and to submit an objection to the court if he feels that the individual case warrants it. If objection is entered by the Service, naturalization cannot take place until the objection is withdrawn.

"It was in accordance with these provisions that all naturalization petitions pending on December 8, 1941, for German and Italian aliens were postponed for 90 days. This does not mean that the aliens affected may not be naturalized; it means that final action on their petitions has been delayed for 90 days to enable the Immigration and Naturalization Service to make the investigation required by law.

"If German or Italian aliens do not fall within one of the three above-mentioned classes, they cannot be naturalized unless the President of the United States has exempted them from the enemy alien classification. In such instances, of course, the Department of Justice is required to make an investigation and submit a report to the President. Until this is done and their loyalty established without question, such aliens cannot be naturalized."

#### Detention

Section 21 of Title 50 of the United States Code provides that, in the event of a declaration of war:

"...all natives, citizens, denizens or subjects of the hostile nation or government, being of the age of 14 years and upward, who shall be within the United States and not actually naturalized, shall be liable to be apprehended, restrained, secured and removed as alien enemies."



In his proclamations of December 8th and 9th, President Roosevelt authorized the Attorney General to apprehend and detain "alien enemies deemed dangerous to the public peace or safety of the United States by the Attorney General or the Secretary of War, as the case may be."

Attorney General Biddle, on December 9th, authorized the Federal Bureau of Investigation to carry out the arrests of enemy aliens ordered detained and appealed to all state and local bodies "not to take any direct action in making the apprehensions" but to furnish the FBI with any information which they may have "in order to avoid disturbance and confusion." Individuals who have information or proof concerning anyone - whether they be citizens or non-citizens - they suspect of being Axis agents should forward such information or proof immediately to the Attorney General of the United States, Washington, D. C.

On December 11th, the Attorney General sent instructions to all United States Attorneys notifying them that enemy aliens detained might confer at the place of confinement with their attorneys or with members of their families or friends, under proper safeguards. The instructions provided also that enemy aliens in confinement might send and receive letters, subject to censorship by supervisory officials, and might conduct telephone conversations under close supervision. Visits by the press, photographers, or the general public were specifically prohibited.

Enemy aliens apprehended by the FBI were placed in the temporary custody of the Immigration and Naturalization Service. Whereabouts of individuals could be ascertained by members of the family or friends upon inquiry at the office of the U. S. Attorney, or the local office of the FBI, or the nearest office of the Immigration and Naturalization Service.

The Attorney General has appointed special civilian boards of three in each district to hear the case of each enemy alien detained. The boards function under the supervision of the United States Attorney. The board submits its recommendation on each individual case (whether the alien be released unconditionally, or paroled, or interned) to the Attorney General, with whom final discretion as to the disposition of each case rests.

Present at each hearing are representatives of the United States Attorney, the Immigration and Naturalization Service, and the FBI. Each board is authorized to question the enemy alien and to permit him to submit affidavits in his own behalf from persons who know the alien and who are prepared to testify as to his character and loyalty to America.

The alien may be accompanied at the board hearings by a relative, friend, or advisor, but he is not permitted legal counsel. As a general rule, the alien himself is present at each hearing, though occasional exceptions may be made, especially where confidential information of possible value to the enemy is involved.

Enemy aliens classified as dangerous to the national security by the hearing boards and by the Attorney General are turned over to the Army for internment for the duration of the war; those placed on parole may be released with or without bond but with the obligation to report to designated parole officers and to adhere to other conditions which may be specified. Enemy aliens not considered dangerous to the national security will be released unconditionally.

As of January 8, 1942, the FBI had arrested 3,234 enemy aliens, including 1,680 Japanese, 1,313 Germans, and 241 Italians.



### Travel

Enemy aliens are specifically prohibited from undertaking any flight or ascending into the air in any airplane, aircraft, or balloon of any sort, whether owned governmentally, commercially or privately.

Before changing residence, enemy aliens must notify the U. S. Attorney and the Immigration and Naturalization Service. (Notice must be sent as well to the Alien Registration Division of the Justice Department on special forms available at all post-offices.) Enemy aliens desiring to travel must give one week advance notice of such intention to the U. S. Attorney and secure the necessary permission.

Under terms of regulations issued by the Attorney General on December 19, 1941, enemy aliens may, until further notice:

"1. Travel within the limits or boundaries of the municipality, town, village, locality or community in which they reside and to go from place to place and in such manner as would enable them to engage in activities usual in their communities;

"2. Commute from their homes to their places of business;

"3. Travel between their homes and places of religious worship, schools, colleges, or institutions of learning at which they are in regular attendance, or to any Federal, state or local government agency with which they are required to transact business."

Under terms of regulations issued on January 1, 1942, all other travel by enemy aliens in the United States is prohibited unless the enemy alien files with the U.S. Attorney for his district, one week in advance of the projected trip, a statement containing the following specific information: (a) His name; (b) His nationality; (c) His alien registration number; (d) The purpose of his trip; (e) His destination; (f) The date of departure and return; (g) The route to be followed; and (h) The carrier (railroad, bus, automobile, etc.) used.

If the projected trip is to more than one point, the regulations require the enemy alien to provide in his statement similar details as to the intermediate points to be visited. Under instructions sent by the Attorney General to all U. S. Attorneys, travel by enemy aliens even under these conditions may be prohibited if, in the opinion of the U. S. Attorney, such travel is potentially dangerous to public safety.

### Right to Work

On January 2, 1942, President Roosevelt issued the following statement:

"I am deeply concerned over the increasing number of reports of employers discharging workers who happen to be aliens or even foreign-born citizens. This is a very serious matter. It is one thing to safeguard American industry, and particularly defense industry, against sabotage; but it is very much another to throw out of work honest and loyal people who, except for the accident of birth, are sincerely patriotic. Such a policy is as stupid as it is unjust, and on both counts it plays into the hands of the enemies of American democracy. By discharging loyal, efficient workers simply because they were born abroad or because they have 'foreign-sounding names' or by refusing to employ such men and women, employers are engendering the very distrust and disunity on which our enemies are counting to defeat us.

"I urge all private employers to adopt a sane policy regarding aliens and foreign-



born citizens, and to remember that the sons of the 'foreigners' they discharged may be among those who fought so valiantly at Pearl Harbor or in the Philippines."

Under the laws at present on the statute books of the United States, non-citizens may not work only on "secret, confidential, or restricted Government contracts." Section 11a of Public Act No. 671 (76th Congress, 3d Session) reads:

"No alien employed by a contractor in the performance of secret, confidential, or restricted Government contracts shall be permitted to have access to the plans or specifications, or the work under such contracts, or to participate in the contract trials, unless the written consent of the head of the Government department concerned has first been obtained..."

This is the only provision in our laws affecting the right of non-citizens to work. At the same time, this law does not order the firing of non-citizens. Even if an employer should secure "secret, confidential, or restricted Government contracts," the law says only that non-citizens cannot work on these contracts unless special permission is obtained from the head of the department concerned. An employer may attempt to secure such permission, or else transfer non-citizens to work in some other section of the plant doing some other kind of work.

In a statement on December 28th, Attorney General Biddle pointed out that "the percentage of cases in which permission has not been granted to employ aliens even on such confidential work is negligible." Mr. Biddle emphasized also that:

"No more short-sighted, wasteful or un-American policy could possibly be adopted at this time than that of barring non-citizens from legitimate private employment. ... Our country needs the skills and services of every able-bodied and loyal person, citizen or alien, and to deprive it of such services is an economic waste and a stupid error.

"There is no reason in the world why loyal persons, either aliens or Americans of foreign birth, should not be employed by American industry; and there is no possible justification for discharging such employees. The Federal government condemns such discrimination and urges all employers not to adopt such a policy."

#### Possessions

The President's proclamations of December 8th and 9th declared:

"(5) No alien enemy shall have in his possession, custody or control at any time or place or use or operate any of the following enumerated articles: a. Firearms; b. Weapons or implements of war or component parts thereof; c. Ammunition; d. Bombs; e. Explosives or the material used in the manufacture of explosives; f. Short-wave receiving sets; g. Transmitting sets; h. Signal devices; i. Codes or ciphers; j. Cameras; k. Papers, documents or books in which there may be invisible writing; photograph, sketch, picture, drawing, map or graphical representation of any military or naval installations or equipment or of any arms, ammunition, implements of war, device or thing used or intended to be used in the combat equipment of the land or naval forces of the United States or of any military or naval post, camp, or station. All such property found in the possession of any alien enemy in violation of the foregoing regulations shall be forfeit to seizure and forfeiture."

Enemy aliens were ordered by the Attorney General to surrender to local police authorities all radio transmitters, short-wave radio receivers, all firearms of any description and cameras in their possession before January 5th. Local police authorities issued receipts for all possessions surrendered.



Enemy aliens found in possession of property ordered surrendered face confiscation of their property, immediate detention, and possible internment for the duration of the war.

The U. S. Attorney was authorized to issue letters permitting specified enemy aliens to possess and use specified photographic equipment in specified ways. Such permission was to be granted however only where a "compelling reason" was shown after careful investigation by the Federal authorities. Pending issuance of such permission, enemy aliens may not have in their possession or make use of any prohibited camera or photographic equipment.

"Short-wave radio receivers" were defined as any apparatus capable of receiving signals, messages or communications of any nature whatsoever which are transmitted by means of a frequency of 1750 kilocycles or greater, or of a frequency of 540 kilocycles or less. The regulations likewise prohibited possession by enemy aliens of long-wave (standard) radio receiving sets with a short wave "band" unless the sets had been so modified or altered as to prevent reception of short-wave radio communications.

Items included in points b, c, d, e, h, i, and k of the President's proclamations were ordered surrendered by enemy aliens before January 8th.

#### Service in the Armed Forces

Under the new law of December 20, 1941, amending the Selective Training and Service Act of 1940, all non-citizens are required to register in the draft and are permitted to serve in the armed forces of the United States as draftees. (Previously, only those non-citizens who had made declarations of intention to become American citizens could serve as draftees.)

Non-citizens should watch newspaper announcements of dates set for registration for selective service.

The law provides also that:

"... any citizen or subject of a neutral country shall be relieved from liability for training and service under this act by making application prior to becoming a member of the land or naval forces, in accordance with such rules or regulations as the President may prescribe, to be relieved from liability for training and service under this act, and such person shall be thereafter forever ~~debarred~~ from becoming a citizen of the United States.

"Provided further, that any citizen or subject of any other country whom the President has or hereafter may proclaim to be an alien enemy of the United States shall not be inducted for training and service under this act unless he is acceptable to land and naval forces."

\*\*\*\*\*

Additional information on any specific problem affecting non-citizens in the United States may be obtained by writing to the American Committee for Protection of Foreign Born, 79 Fifth Avenue, New York, N. Y.



# THE CHURCHES

## AND THE

### JAPANESE IN AMERICA

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

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

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

LUTHER A. WEIGLE, *President*

Federal Council of the Churches of Christ in America

SUE E. WEDDELL, *President*

Foreign Missions Conference of North America

G. PITT BEERS, *President*

Home Missions Council of North America

*December 10, 1941*

COMMISSION ON ALIENS AND PRISONERS OF WAR

297 Fourth Avenue

New York, N. Y.

10 cents each; \$5.00 per hundred

March 30, 1942



PROCEDURES prescribed by federal authorities for the evacuation of Japanese from certain defined territories on the Pacific Coast have not been finally formulated and completed. However, it is important that a report should be given to the church people of the country concerning developments to date, especially in connection with the services of the churches, in order to assist them in facing the situation more intelligently and in fulfilling their responsibilities.

The date of publication of this pamphlet should be noted so that due consideration may be given to developments subsequent to that date.

The *Commission on Aliens and Prisoners of War* was constituted jointly by the Federal Council of the Churches of Christ in America and the Home Missions Council of North America, with the Foreign Missions Conference of North America cooperating. Canon Almon R. Pepper is Chairman and Dr. Roswell P. Barnes, Acting Secretary.

This pamphlet is published by the Commission for the information of the churches.



## I. JAPANESE AMERICANS AND THE PRESENT CRISIS\*

by

FLOYD W. SCHMOE

TRANSPLANT a hundred thousand men and women onto a strange shore, set them down amidst millions of people of another color, another language, and another religion, deny them the rights and privileges of citizenship and of economic and social equality, brand them by law as "undesirables" and discriminate against them; then let them discover that they will never again be able to return to their homeland because old ties have been broken and new ties have been formed; have them discover that their own children speak a foreign language, are of another nationality, and live by another standard of morality and ethics, let all this dawn slowly upon them and, even though they accept it as their fate, you have a situation pregnant with human drama. Now plunge the country of their ancestors and the country of their domicile into sudden, bitter, total war and you have more than drama—you have tragedy.

There are some three hundred thousand Americans of Japanese ancestry living in Hawaii and on the West Coast of the United States who now face this situation. More than sixty per cent of these are young Japanese Americans—citizens by virtue of birth and education. This second generation is now called upon to bear with their elders the burdens that inevitably fall upon the innocent bystanders of war. Vast as was the gulf between parents and children, family ties are so precious and filial loyalty so great that all the Japanese Americans, old and young, citizen and alien, stand together in this crisis a homogeneous group—stand like a clump of exotic trees whose interlocking branches are lashed by the storms of a hostile shore.

These American-born Japanese, these *nisei*, are in a strange category. They are American citizens; they are American reared, American trained, and American educated. America is their own, their native land; they have known no other; most of them will never know another. They sing American songs,

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\*Excerpts from an article appearing in the Spring, 1942, issue of *Christendom*.



dance American dances, eat American food, live in American homes, wear American clothes, read American papers, enjoy American movies, speak the English language with the American idiom and the American accent.

\* \* \* \*

The parent generation, the Japan-born or *issei*, are in a still more difficult position. Never accepted by the American community, denied citizenship and certain property rights, given little chance to learn the American language and American ways, they were forced in self-defense to withdraw within their own circles, to remain Japanese in culture and therefore in sympathy. Is it not quite natural and entirely proper that they should retain a warm feeling in their hearts for the beautiful "Eight Islands" of their birth, even though they had found living so hard there and the prospects for the future so questionable that they had been willing to break the home ties and migrate to a far and a strange land? In view of the conditions under which for the past twenty, thirty, or for some of them, forty years, they have lived in this "land of promise," this "free America," a great loyalty to our flag is hardly to be expected of them. Yet there is no doubt but that the majority are, even in this peculiar situation, entirely loyal, and that they are teaching their children to be true Americans. Of those who are not, most are willing to maintain a strict neutrality throughout the war, have already returned to Japan, or are now in the custody of the Department of Justice.

Although a very few had come to the Hawaiian Islands and the West Coast as early as the 1870s, large numbers did not arrive until later when after the discovery of gold in Alaska the western states experienced a boom unprecedented even in the days of "forty-nine." Wages were high in the saw-mills and canneries of the Northwest, in the construction camps along the railroads, with the fishing fleets, orchards and farms of the Southwest, and on the cane and pineapple plantations of Hawaii; and help was hard to find. Chinese and Japanese were imported in large numbers as contract laborers by the railroads and plantations, and they wrote home to their friends and relatives in the Orient. Thousands of ambitious young men sailed for America and the Hawaiian Islands.



Many of them found fulfillment of promise and, resolving to stay and grow up with the country, sent for their wives and fiancées; but the majority still hoped to work a few years, save a few thousand dollars and return to Japan to establish families and live as comparatively wealthy men. Each passing year saw some return and many come. After ten or even twenty years of hard labor thousands of the men realized that, although wages were high by any Oriental standard, living was also high and wealth did not accumulate at the hoped-for rate. The return to the homeland was therefore indefinitely postponed. But the men were growing older, and marriage, if there were to be ancestors for their children, could not be indefinitely postponed.

Since the Japanese are accustomed to "arranged marriages," it was not difficult to procure brides from the homeland, even by mail. Thus began the interesting "picture bride" arrangement, by which until as late as 1920 some thousands of Nipponese girls came to the West Coast as brides of the Japanese men already settled there. Girls marry young in Japan, so only young girls were available. Many were of teen age, their prospective husbands fifteen or twenty years their senior. To-day, the *issei* men are above sixty years of age on the average, while the mothers of the second generation only about forty-five.

The homes that were established in America are often more Japanese than Japan itself, for Japan changed rapidly during the years of migration and the Japanese Americans, isolated in their own communities and camps, changed little at all. Not knowing the language and the strange ways of their American neighbors, and given little encouragement to mingle with them, they were inclined to keep close to the local community which was often barren of all cultural, educational, and recreational opportunity.

Although America denied them much, we were unable to deny them children. Very quickly and in typical Japanese profusion the *nisei* arrived to bridge the gap between the old and the new, the East and the West.

\* \* \* \*

Fortunately the children were American citizens because of their place of birth, and schools had to be provided for them. In the American school the young Japanese are happy. They



are not brilliant students as a group, but they are accustomed to hard work and they are conscientious. Because they work hard and are serious they make good grades. Year in and year out a much larger percentage of the valedictorians and salutatorians of West Coast high schools are *nisei* students than the total percentage of such students would ever indicate. Many also are leaders in student affairs, athletics, and other extra-curricular activities. Since December 7th a *nisei* student was elected president of the student body of an Oregon high school. Last year in a Seattle high school a *nisei* girl held elective offices in seven different school organizations.

At institutions of higher learning Japanese American students are equally quick to take advantage of the opportunities offered them. Although they come from an economic level appreciably lower than that of the white American students, a much higher percentage of them attend the universities and colleges. At the University of Washington in Seattle, where some eight thousand students are enrolled from a community of approximately half a million people, there are nearly four hundred *nisei* students from a Japanese community of about ten thousand—a ratio of three to one. That the fraternities and sororities do not accept them causes them little worry; they are not ambitious socially; the democracy of the classroom and laboratory, the campus and the playing field, is sufficient. They are happy for the opportunity of preparing themselves for work which promises them a higher standard of living than that which their fathers found from truck gardens and fishing fleets.

Not until they have graduated from school and have plunged into the keen competition of the commercial world, do they realize that although they had been given equal opportunities of education and have made the best possible use of the opportunity, there is not in actual fact equal opportunity for them. The flag which they had so often and so proudly saluted does not in their case offer "freedom and justice to all."

But because of real ability and because of demonstrable characteristics of efficiency and dependability, thousands of *nisei* have made places for themselves in business and in the professions. Until recently more than one thousand held state civil service appointments. Capable Japanese lawyers, doctors,



dentists and optometrists are practicing in some twenty-five cities of the Pacific area. Every large educational institution on the West Coast and in Hawaii had Japanese professors and scientists on its staff. A few were employed by the Federal Government, and many were trusted executives of banks, transportation companies, and commercial firms. In Hawaii five members of the Territorial Legislature were Hawaiian Japanese.

Still they had not all deserted the farms and fishing fleets. Seventy-five per cent of the vegetables produced on the Pacific Coast still came from Japanese farms and gardens, and roughly three thousand Japanese were employed in, or supported by, the fishing industry of the San Pedro area alone.

As with all pictures, there were highlights and there were shadows. The United States had denied citizenship to the foreign-born Japanese, and certain states had imposed sharp restrictions upon property rights. The scattered Japanese American communities were poor in physical equipment and in cultural resources; their neighbors had denied them not only equal opportunity, but in many instances refused them the quota of ordinary human understanding and friendship due any decent, thrifty, law-abiding American neighbor.

We were suspicious of the language schools where their children went for an hour each evening after returning from the regular public school, to be taught filial piety, Japanese language, and the best of the old culture and customs, yet we did not offer them the recreational and cultural opportunities which our own children enjoyed. We criticized their tendency to stick together and to form Japanese communities, but we protested every attempt to "invade" our community in search of jobs, living quarters, or recreation. We feared they would lower our standard of living because they lived frugally and simply, but we gave them little chance even to witness the abundant life of the American home. I have had scores of Japanese American students in my home, college-age men and women, who were born in my own city and went to school with my own children, who have told me that this was the first time in their lives that they had ever been inside an American home. We deplored the fact that they sent savings back to Japan while we denied them opportunities to invest in American enterprise.



Still, as Dr. Romanzo Adams of the University of Hawaii has said, they were part of us. They were determined to remain with us. Their children were our children. They were ambitious, alert, intelligent. They were securing an American education. America meant opportunity to them and they were preparing to make full use of that opportunity. No mean success satisfied them. Their faces were definitely set toward the winning of a superior economic status. Many were ambitious for recognition in the fields of art, science and scholarship. They wanted to enter fully into the spiritual heritage of America and enrich it from their Oriental sources.

Would we allow them to do so? Would we meet them half way? Their problem was our problem, America's problem. They would become largely what we allowed them to become. Like the various other cultural groups already absorbed into our American scene, they could contribute much; or they could remain an unassimilated remnant, an irritant and a perpetual problem.

Then the worst happened. Fanned by fear and suspicion on both sides Mars' smouldering fires leaped into flame. Out of the peaceful Sabbath calm of December 7th the Japanese navy struck at Pearl Harbor. American forces struck back.

\* \* \* \*

All Japanese immediately became "Japs" to the scare-heads of the War Extras, and to nearly every American. All foreign-born Japanese became, along with those of Germany and Italy, "enemy aliens." Agents of the Department of Justice, with lists prepared in advance, struck quickly. Business and professional men did not return at night to their families. Children came home from school on Monday to find father or brother missing. . . .

Japanese were ordered off the streets, businesses were closed, credits were blocked, bank accounts were "frozen," fishing boats were tied-up, insurance on boats, cars and trucks, was cancelled; some cities called in all licenses issued to alien Japanese and refused to issue new ones. Thousands of office and market workers were thrown out of work. Japanese American students away at school were called back by their parents, but railways, buses, and boats refused to sell them tickets with-



out evidence of citizenship. A hurry-up call for birth certificates allowed most of them to return to their homes for Christmas vacation. Many did not return to school however. Rumors of worse things to come were flying fast, fear and uncertainty were ruling forces.

Since the closing of produce markets endangered the food supply of the entire West Coast adjustments were quickly made and many firms were allowed, under certain restrictions, to open their doors. Some of these found that business had already fallen off fifty, seventy-five, or one hundred per cent and so they closed again. Many have never opened at all.

There was another, more helpful, side to the picture. The attitude of Government officials almost without exception was courteous and considerate. Governors, university presidents, high church officials, and labor leaders broadcast appeals for calmness, consideration and fair play, and expressed confidence in the loyalty of the American Japanese.

The Japanese community tightened its collective belt. Welfare and relief agencies stood by in case of actual physical need, though few cases have so far been reported. Most of the Japanese understood the situation and said in so many words or in effect, "we can take it."

\* \* \* \*

Their past civil record has been admirable. The Japanese community is always among the first to subscribe their quotas for the Community Chest, the Red Cross, or war loans. No group has a more enviable police record. Delinquency is almost unknown. They are co-operating actively and generously in home defense and relief work. They are aiding the Government in every possible way. Some four thousand *nisei* boys are serving in the armed forces. . . .

But what of their future? Just now that is largely up to us. Even the Japanese who is an American citizen is in no position at the moment to take the initiative in his own behalf.

We must see that there is no actual physical suffering because of want, although that will be difficult, not because we are unwilling to help out, but because the typical Japanese will smilingly refuse charity to the very verge of starvation. We must see that they receive justice and fair play. If America is



not big enough in wartime to grant justice to the stranger within her gate, what, I ask, is she fighting this war for?

As soon as possible we must see that they again find a useful place in society. At the moment the agriculturalists of the coastal valleys are the most favorably situated. They are not in defense areas and they are producing vital food stuffs needed by the entire nation. So one of the solutions of the problem will no doubt be a "back to the soil movement" on the part of many Japanese. This should be encouraged. At the very best it is going to be painful, but the adjustments incident to a gradual and voluntary movement would be far less severe than those incident to an enforced mass exodus.

The Japanese Christians who make up a large percentage of the *nisei* group but a small percentage of the older group are faring best. In the first place the Christians are better adjusted to American life and in the second place they have a strong and sympathetic church group standing by them. Most important of all, they have an inner strength which comforts and sustains them. The Buddhist group which comprises the majority of the *issei* and a small percentage of the *nisei*, are on the whole less well integrated. They speak little English and are a more conservative group.

But Christian, Buddhist, or neither, they are still our fellow men, and just now they are *the* "certain man"; not fallen among robbers, but illy used and left lying by the Jericho road.

## II. FACTS ABOUT THE PROBLEM\*

### A. HOW MANY JAPANESE ARE INVOLVED?

IN THE United States—not including Hawaii—there are approximately 127,000 Japanese. Of these 80,000 are citizens, having been born in this country, and 47,000 are "enemy aliens," having been born in Japan and therefore not eligible, under our laws, to naturalization. Many of these latter would

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\*The principal reference for facts in this section is the "Preliminary Report and Recommendations on Problems of Evacuation of Citizens and Aliens From Military Areas" by the Select Committee Investigating National Defense Migration, House Report No. 1911, 77th Congress, 2d session, dated March 19, 1942. It will be called "Tolan Committee Report" in citing page references.



have become citizens if the law had permitted. Several thousands of their sons are in the armed forces of our country.

Most of the Japanese are on the west coast. In California, Oregon and Washington there are 112,000. Of these, 71,000 are American citizens and 41,000 are aliens. Approximately 15,000 are scattered throughout the rest of the country, about 2,000 being in New York City.

According to the estimates of Dr. Frank Herron Smith, Superintendent of the Pacific Japanese Provisional Conference of the Methodist Church, most of the women in the group of 47,000 aliens, are over 50 years of age. He estimates the average age of the men to be about 62. (Immigration was stopped by the Oriental Exclusion Act of 1924.)

Of Japanese gainfully occupied in California, about 20,000 or 50 per cent, are engaged in agriculture. During the past year, according to the report of the Tolan Committee, 42 per cent of all truck crops grown in the state were produced by Japanese.

#### B. REGULATIONS CONCERNING "ENEMY ALIENS"

Japanese aliens, along with "enemy aliens" of other nationalities, have been required to turn in firearms, cameras, and shortwave radio sets, and to apply for alien identification certificates. (*Regulations Controlling Travel and Other Conduct of Aliens of Enemy Nationalities*, as issued by the Attorney General on February 5, 1942, may be obtained from the U.S. Government Printing Office, Washington, D. C.) Their bank accounts have been "frozen" except that \$100 per month may be drawn for living expenses. Markets, restaurants, art shops and other businesses may be operated if a government license is granted; the incomes are deposited in special accounts from which operating expenses may be withdrawn. Many businesses thus re-opened have closed again because of lack of trade.

Hearing boards for those detained by the Federal Bureau of Investigation have been operation. Each Japanese may designate a friend to attend his hearing as a character witness, and character statements may be submitted to the board.

As precaution against possible espionage and sabotage Jap-



anese were evacuated from several designated areas of strategic importance. A few hundred were removed along with "enemy aliens" of other nationalities from especially vulnerable areas by February 15. By order of Attorney General Biddle, certain limited military areas in the three coast states were cleared of "enemy aliens" by February 24. These early evacuations affected less than 10,000 persons along the entire coast, most of them moving only short distances and finding refuge among relatives and friends. An assistance fund of \$500,000 was earmarked by the Federal Security Agency for relief of cases of hardship, but very few calls came for financial help.

The Tolan Committee emphasizes the pressure of "a considerable press demand . . . for evacuation of aliens, and especially of the Japanese from the west coast." The Committee reports, "One of the factors making for public antagonism toward persons of Japanese origin in the continental United States was the widespread reports in magazines and newspapers of instances of sabotage for which Japanese residents of Hawaii<sup>1</sup> were allegedly responsible on December 7."

On February 13th the Pacific coast Congressional delegation sent a letter<sup>2</sup> to President Roosevelt attaching certain recommendations. The following paragraph is taken from that letter:

"Eliminating the question of citizenship and basing our procedure upon the question of loyalty alone, we feel that an effective means of reaching our potential enemies can be attained. By utilizing the military authority of the Army to effect the partial or complete evacuation of strategic areas, to be de-

1. In this connection the following telegram from the Chief of Police of Honolulu, sent at the request of the Honorable Samuel W. King, Delegate representing the Territory of Hawaii in Congress is instructive:

"Hon. John Tolan

Chairman, Committee Investigating National Defense Migration  
House of Representatives, Washington, D. C.

Pursuant request Delegate King advise you that there were no acts of sabotage committed in city and county of Honolulu December 7 nor have there been any acts of sabotage reported to police department since that date. Police department had charge of traffic on Pearl Harbor Road from Pearl Harbor to Honolulu shortly after bombing started with several officers on duty there. There was no deliberate blocking of the traffic during December 7 or following that date by unauthorized persons.

W. A. Gabrielson  
Chief of Police, Honolulu"

2. Tolan Committee Report, p. 3.



terminated in size, scope, and location by the military authority, we feel that the Army or the Department of Justice may rightfully remove any or all persons whom they may select from such areas and prohibit their return. This might require the principles of martial law, it might inconvenience to greater or lesser extent many loyal and patriotic citizens, but we feel the critical nature of the situation and its patent subversive potentialities are so compelling as to justify the taking of extreme and drastic measures."

The recommendations accompanying the above letter were as follows:

"We recommend the immediate evacuation of all persons of Japanese lineage and all others, aliens and citizens alike, whose presence shall be deemed dangerous or inimical to the defense of the United States, from all strategic areas.

"In defining said strategic areas we recommend that such areas include all military installations, war industries, water and power-plant installations, oil fields and refineries, transportation and other essential facilities, as well as adequate protective areas adjacent thereto.

"We further recommend that such areas be enlarged as expeditiously as possible until they shall encompass the entire strategic area of the States of California, Oregon, and Washington, and the Territory of Alaska.

"We make these recommendations in order that no citizen, located in a strategic area, may cloak his disloyal or subversive activity under the mantle of his citizenship alone and further to guarantee protection to all loyal persons, alien and citizen alike, whose safety may be endangered by some wanton act of sabotage."<sup>1</sup>

According to the Report of the Tolan Committee, "These recommendations eventuated in the President's Executive order of February 19." That order was in part as follows:

"I hereby authorize and direct the Secretary of War, and the military commanders whom he may from time to time designate, whenever he or any designated commander deems such action necessary or desirable, to prescribe military areas in such

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1. Tolan Committee Report, pp. 3-4.



places and of such extent as he or the appropriate military commander may determine, from which any or all persons may be excluded, and with respect to which the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate military commander may impose in his discretion."

Under this Order the Secretary of War assigned responsibility for directing the more extensive evacuation to Lieutenant General John L. De Witt, Western Defense Commander. General De Witt on March 2nd designated an area embracing roughly the western half of California, Oregon and Washington as the territory from which persons of Japanese ancestry, whether aliens or citizens, should be moved. Presumably German and Italian aliens are also involved, but Japanese are being given first attention.

Voluntary evacuation was permitted through March 29th, at which time an order of General De Witt went into effect "freezing" Japanese residents in the Military Area, pending further evacuation under military direction.

In order to protect the Japanese against exploitation by unscrupulous persons the Federal Reserve Bank was designated to act as custodian of their assets and to aid in the arranging of their affairs. The Bank, along with other agencies operating under the Wartime Civil Control Administration, established 64 offices in the Military Area to assist the evacuees. The announcement of this service was issued on March 11.

The War Relocation Authority, headed by Milton Eisenhower, has been created to supervise the settlement of large groups of evacuees. Some of these will be reception centers for those who may later be located elsewhere; others will probably be more permanent, at least for the duration of the war. The Owens Valley development is described on page 22.

As of March 30, it is reported that temporary living quarters for 37,000 evacuees have been set up at such places as fair grounds and race tracks by the Wartime Civil Control Administration. Such places will serve only as temporary reception centers.



### III. ASSISTANCE RENDERED BY CHURCHES

#### A. PUBLIC STATEMENTS

IN addition to the statement appearing on the cover of this pamphlet, which was carried widely by the press and broadcast over a national radio network, many appeals for fairness were issued promptly by local church groups, notably on the Pacific Coast. The following statements are characteristic in spirit and content:

1. From the Seattle Council of Churches and Christian Education, December 8, 1942: . . . "Particularly now with the tension rising between the two nations, the United States of America and Japan, we urge our people to remain calm and not be carried away in a wave of hysteria. Sane thinking and a sober, prayerful attitude now will save us from making regrettable mistakes and creating undue tension and misunderstanding.

"It would be most unfortunate if our Christian people would, by their attitude and actions, add to the difficulties and trials of the Japanese-Americans who now become victims of unfortunate circumstances because of the present situation. Most of the Japanese in this country have in time past demonstrated their loyalty to our country and to the American way of life, and before we carelessly class all Japanese as enemies we should remember that many of them were born here; have gone to our schools; assumed the responsibilities of American citizens, and are no less a part of these United States than are the rest of us.

"We urge that as long as the Japanese people within our borders remain loyal to our country, we shall not be guilty of discriminating against them in our community life, and particularly in holding of jobs, and in enjoying the privileges of this country.

"In this crisis we would remind all that this is no hour to forget the traditions and principles of our great nation, to remain Christian in all of our attitudes and actions and not yield to hatred, and finally to seek Divine guidance for ourselves and our nation in this dark world."



2. From the Santa Maria, California, Ministers, February 4, 1942:

"With the expressed determination of Attorney General Biddle to use the facilities of his department to protect America against espionage, sabotage, and fifth column activities every good American will find himself in complete accord. We, ministers of the gospel in Santa Maria, California, believe that particular attention should be given to his warning against persecution, 'economic and social', of citizens stemming from present enemy races or nationalities. The Attorney General has well pointed out that attitudes and conduct characteristic of persecution are 'a two edged sword . . . which can easily drive people now loyal to us into fifth column activities,'

"Therefore, as Christian citizens, concerned with building a social and political order based on justice and righteousness, we would call attention to considerations which we believe will make for the highest patriotism of a democracy, rather than tending to destroy that in which we profess to believe by using the very totalitarian methods which we have decried.

"1. Alien residents should be given every consideration possible within the limits of public safety as defined by the Department of Justice, rather than by local or unofficial groups. . . .

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

"3. All suggestions looking toward indiscriminate herding of aliens or alien descendents into concentration camps should be rejected by good Americans, concerned with the future of their country. Such Nazi methods will be destructive of love of country in those directly and indirectly affected and will involve a dislocation of our agricultural life that seriously and needlessly injures all of us. . . .

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



"5. We again affirm our conviction that Christian attitudes are at once the highest patriotism and the surest and quickest steps toward rebuilding our torn world. We call upon our fellow citizens to avoid hysteria, persecution, and denunciation. The Department of Justice is quite capable of determining policies based on facts, and of executing them. For our part, this hour calls for patience, humility, tolerance, spiritual poise, prayer, silence, and obedience to the rule, 'Do unto others as ye would that they should do unto you'."

#### B. IMMEDIATE PRACTICAL AID

Beginning on the evening of December 7 the leaders of the Caucasian churches began to call upon their Japanese fellow-Christians, especially the pastors of the Churches, and to offer them practical assistance. In some instances pastors visited all the Japanese churches before going to bed that Sunday evening. Families of men detained by federal agents were befriended. In cases where the Japanese themselves could not promptly obtain funds for the purchase of food, money was loaned or food provided. Employers of Japanese were urged to continue the employment of those whose loyalty was not questioned.

The kind of practical service which was provided by the Churches is indicated by the following excerpts from letters:

"One practical step we are taking is to look for employment for those who are being evacuated. . . . The housing problem for those who have to move will be difficult and we may be able to help in finding them homes."

"All the Christians in and around Los Angeles have been trying to help their friends who had to move out by midnight tonight, and places have been found for most of them."

"Rev.——, the Japan-born pastor of the church at——, is already on his way to North Dakota. He has two motherless daughters who must be cared for in some way."

"Tomorrow our West Los Angeles church will give a supper to some 15 Japanese-American soldiers who are guarding the Old Soldiers' Home at Sawtelle. In that group are two Chinese-Americans who have also accepted their invitation to the supper."



"The Church has risen to the situation at Terminal Island. Many from the Japanese Church and others gave the use of their trucks and themselves to help families get out. They had but 48 hours' notice and it had to be done in a hurry."

#### C. ASSISTANCE TO JAPANESE CHURCHES

In most cases where the alien pastors of churches were apprehended by federal agents, Caucasian pastors conducted services of worship for their people. In some instances Japanese congregations were invited to worship in other churches. At a few points where it was feared that disorder might result from the appearance of many Japanese on the streets in the evening, worship services were conducted for them in homes in the Japanese neighborhood.

Foreign mission boards of several denominations assigned missionaries returned from Japan to assist the Japanese churches in the conduct of their regular work and in the provision of practical relief.

#### D. TOLAN COMMITTEE HEARINGS

In compliance with the request of the Commission on Aliens and Prisoners of War, Dr. Frank Herron Smith arranged to have representatives of the churches appear before the hearings conducted on the Coast by the Tolán Congressional Committee. In San Francisco, Dr. Paul Reagor, President of the California Council of Churches, Rev. Gordon Chapman, representing the Board of National Missions of the Presbyterian Church, U.S.A., Galen Fisher, of the Institute of Pacific Relations, and Will James, of the American Friends Service Committee, appeared and were given ample time to make their statements before the Committee. They declared that it was their belief that 90% of the first generation Christian Japanese were loyal to America and practically 100% of the Christian second generation Japanese young people. They suggested that, so far as our national security permits, the Japanese communities should not be disrupted in whatever removals of Japanese residing in or near vital military areas might take place. At the Los Angeles hearings Dr. Heckelman made the principal statement in behalf of the committee. He was supported by Bishop



James C. Baker of the Methodist Church and Dr. E. C. Farnham of the Los Angeles Church Federation, who answered questions. At Seattle Dr. Harold Jensen appeared as the representative of the Council of Churches. The representatives of the churches report a courteous hearing in each case.

#### E. RELATIONS WITH THE FEDERAL GOVERNMENT

Representatives of the Commission on Aliens and Prisoners of War conferred with officials of the government in Washington, including the Attorney General and the Director of the Federal Security Agency and with others in the latter office. In addition to these conferences the Commission corresponded with the headquarters of the agencies involved and its representatives on the Pacific Coast were in frequent conference with General De Witt and his assistants, with Mr. Richard H. Neustadt, the Regional Director of the Federal Security Agency, and with Thomas C. Clark, Coordinator of Enemy Alien Control.

Through such conferences and correspondence the churches encouraged the government agents in their policy of sympathy and consideration and offered the resources of the churches during the process of evacuation and in resettlement areas urging especially the use of the personnel of the churches who had had long experience in work among the Japanese.

#### F. VISITATION TO INTERNEES.

Representatives of the churches have visited aliens who have been interned at Fort Missoula in Montana, Fort Lincoln in North Dakota and Ellis Island, New York. Services of worship have been conducted, materials for the sacrament supplied for use by interned pastors and hymn books and Bibles provided. Packages of books were sent from a number of cities including Spokane, Seattle, and Portland. Dr. Smith reports that he preached at a Sunday service at Fort Missoula to 350-400 men. "Never have I had closer attention nor a more appreciative congregation," writes Dr. Smith.

The Commission on Aliens and Prisoners of War has filed with the War Department a request for permission to provide a regular chaplaincy service for those interned aliens who



are under the jurisdiction of the War Department, such service to be under the supervision of the Ecumenical Commission for Chaplaincy Service to Prisoners of War with headquarters in Geneva, Switzerland.

#### G. STUDENTS.

Various groups interested in providing assistance to worthy Japanese students are coordinating their efforts. A conference of representative leaders on the Pacific Coast, drawn from Churches and Christian Associations and other agencies, held a two-day conference at Berkeley, March 21-22, 1942. Relief funds and other aid will be provided under reliable direction. Correspondence should be directed to the Pacific Coast Emergency Committee on Japanese Student Resettlement, 715 South Hope Street, Los Angeles, Calif., or to the Committee on Friendly Relations among Foreign Students, 347 Madison Avenue, New York, N. Y.

#### H. RESETTLEMENT OF FAMILIES OR SMALL GROUPS

The Executive Committee on Service to Evacuees, which includes executives of denominational Home Missions boards responsible for the supervision of aided Japanese churches, and which represents the Commission on Aliens and Prisoners of War on the west coast, requested the assistance of Churches in placing Japanese evacuees east of the Sierras. In explanation of this request, the Committee reported as follows:

"There are only a few areas where somewhat self-sufficient colonies can be established. To keep so large a number of skilled and industrious people in camps doing work of no vital importance is a serious waste at a time when every ounce of man-power should be harnessed. Furthermore it would have a demoralizing effect on the Japanese themselves, and undermine the loyalty of the citizens, who, almost without exception, are eager to demonstrate their devotion to democratic ideals and the defeat of Japan.

"The government strongly approves the voluntary resettling of Japanese in comparatively small groups, and would warmly welcome the systematic aid of all kinds of private organizations in making this possible. Here arises a unique opportunity



for the leadership of the National Protestant bodies and for the cooperation of local churches, Christian associations and individuals."

The Committee called upon local churches to do two things:

"1. Find openings for a few Japanese individuals or families to work as farmers, dairymen, horticulturalists, poultry raisers, chauffeurs, gardeners, domestic servants, cleaners, launderers, clerks, stenographers, nurserymen, or shop-keepers. Many are competent to be principals or assistants in optometry, dentistry, medicine, nursing, teaching or laboratory work.

"2. Secure the appointment of local committees who would assume a friendly attitude toward the incoming Japanese and help to integrate them into church and community life. Since all the newcomers would be Christians or friendly to Christianity, this task would not be difficult."

The Executive Committee of the Federal Council of Churches adopted the following resolution on March 13, 1942:

*"Resolved:* That the Executive Committee authorize an appeal to the pastors of Protestant churches throughout those areas in the West not affected by the present evacuation order, to discover through their congregations whether employment can be provided on farms and in homes and in other occupations for American citizens of Japanese ancestry who by government order are being removed from designated areas along the Pacific coast; it being understood that the churches in areas now being evacuated will undertake to interview and recommend suitable persons for such positions as may be opened."

The selection of Japanese to fill the openings offered by the above process will be undertaken by the committees already set up on the Pacific Coast to act on behalf of the Commission on Aliens and Prisoners of War. The central coordinating committee includes representatives of all denominations having work among Japanese. Notice of available employment should be sent to Rev. Frank Herron Smith, 2816 Hillegass Avenue, Berkeley, California, along with the following information: precise description of the work to be done; probable duration



of employment; wages and other compensation; name and address of employer, his occupation and religious affiliation; size of family in case of domestic service; and name and address of the chairman of the local sponsoring committee.

One of the most important duties of the sponsoring committee will be to make certain that the coming of a small number of Japanese into the community will not be strongly opposed by any considerable body of citizens.

#### IV. A VISIT TO OWENS VALLEY\*

TWO hundred and twenty miles northeast from Los Angeles lies Owens Valley. The road runs straight as a die across the Mojave Desert, then through a narrow, rocky entrance into the Valley, which at its lower end is little different from the desert. The upper valley is from five to fifteen miles wide. To the west is a range of mountains 14,000 feet high and covered with snow, Mount Whitney towering above the other lordly peaks. To the east is another range 11,000 feet high. As late as the 1880's this valley was the scene of Indian massacres. Some 10 years ago Los Angeles completed the purchase of the greater share of the land on either side of the Owens River as a source of her water supply, and a great aqueduct runs from the valley over and through the mountains, carrying the water of life to the great metropolis. In the upper valley are three small and neat cities, Lone Pine, Independence, and Bishop. In Independence Pastor Howard Preston tells me that practically every working citizen is a salaried employee of the City of Los Angeles.

On March 23rd the inhabitants of this sequestered valley witnessed a sight the like of which they had never dreamed about. Toward five in the afternoon came a great cavalcade of cars and trucks, few of them very good or new, herded by a covey of "jeeps" in and around and among them like shepherd dogs, all led and directed by Army officers. The passengers in the cars and the drivers were little brown men, with a sprinkling of girls, voluntary Japanese evacuees from Los Angeles metropolitan area. Eight hundred of them had started

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\*Condensed from a report from Dr. Frank Herron Smith dated March 25, 1942.



in the early morning from the famous Rose Bowl of Pasadena. The inhabitants of Lone Pine, the first of the Valley cities, looked on wonderingly and many were surprised to find themselves smiling back at friendly faces and replying to friendly hand-waves from the unexpected and unwelcome visitors. At dusk a long train of coaches came in with another 500 who had no cars. All were carrying bundles of bedding and clothing. A big Major was looking on and occasionally lending a hand to a little fellow who seemed to have too heavy a load. A fleet of buses soon transferred this second group the 10 miles from Lone Pine to the "Reception Center." California has witnessed the entrance of many types of immigrants, the coming of the Mexicans and "Okies," but this was the strangest hegira of all.

Gen. DeWitt has ordered the removal of all aliens from proximity to the coast. Since the greatest danger is from Japan, the Japanese are the first who have to go. To lessen the hardships involved in such a great movement the Army is allowing just now voluntary evacuation.<sup>1</sup> Because of the war situation Terminal Island was ordered completely evacuated three weeks ago. As many of these people could not resettle in Southern California they are glad to go at once to a government camp. Other Japanese have lost their employment or business and are ready to go. We are advising our church people who have lost their means of livelihood to close up their affairs and accept the hospitality of the government. This first group is supposed to be composed only of people who can work. They are to be paid from \$50 to \$95 a month for their services, from which \$15 will be subtracted for food. The work will comprise truck-gardening, clearing land, cleaning, cooking, laundry, stenography, nursing, doctoring, etc., all that has to do with the maintenance and care of 10,000 people. "Sensitive spots" like Bainbridge Island<sup>2</sup> have already received orders to evacuate, and such groups will soon be transported to this or other "Reception Centers." Santa Anita Race Track is now being fitted out as such a place.

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1. Editorial note: Voluntary Evacuation ceased on March 29 under an order "freezing" the residence of Japanese in the designated military area pending evacuation. See page 14.

2. Editorial note: The Japanese from Bainbridge Island were evacuated on March 30th.



Mr. Trigg and Mr. Pulliam in charge of Owens Valley have had long experience in W.P.A. projects and are trained engineers.

Yesterday morning as we drove back from Independence to the Center we could see from a mile away the cloud of dust over the place such as you often see over a flock of sheep in the desert. The buildings were begun only on March 16th, ten days ago. Already fifty are completed. In all, this Center will comprise 490 buildings, including a 150-bed hospital, administration building, mess halls and recreation center. It resembles a glorified C.C.C. Camp. The barracks are 100 feet long and 20 feet wide. A barrack building can be divided into four family flats. A post-office, school and canteen will be provided. No liquor will be sold nor will inmates be allowed to leave the grounds, which are guarded by soldiers. The general plan is that from these Reception Centers the Japanese will be sent as individuals or groups to resettlement projects farther east or to places where they can make a living during the war period.

The Protestant forces are compactly organized in their effort to serve the evacuees. We have offered the services of our 80 well-trained Japanese pastors and the evacuated missionaries available for religious leadership, education, recreation, social and athletic activities. On Palm Sunday Dr. F. H. Smith and Rev. H. Hashimoto will have charge of the services at Owens Valley. On Easter, Rev. Gordon Chapman and Dr. J. Kawamorita, President of the Japanese Church Federation of Northern California, will preach. On April 12th Rev. Joseph Hunter and a Los Angeles Japanese pastor will take charge. Mr. Kidwell in charge of the Social Service is very cooperative. Of course we shall soon have Japanese workers resident in the Camp.

Rev. Harold Preston, pastor at Lone Pine and Independence, is actively serving the great influx of white builders, contractors, managers and soldier guards who have transformed the erstwhile quiet valley into a veritable beehive of activity.

FRANK HERRON SMITH, March 25, 1942



THE  
JAPANESE  
ON THE  
PACIFIC COAST

A Factual Study of Events  
December 7, 1941 to September 1, 1942  
with

SUGGESTIONS FOR THE FUTURE

Statement for the Los Angeles County Committee for  
Church and Community Cooperation

*Prepared by the Executive Secretary,*

DR. GEORGE GLEASON

SEPTEMBER, 1942



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## I. INTRODUCTION

The sudden removal from their homes and places of business on the Pacific Coast of 109,000 Japanese, two-thirds of whom are American citizens, is an event of major importance in American history. Not only does this enforced migration have a direct bearing upon the winning of the War, but our treatment of these evacuees, the relations between them and their American friends and Government officials, and the plans made for their future, will affect the more distant project of bringing Japan into the post-war family of the United Nations. A review of events of the past nine months is needed because opinions of people have become prejudiced both regarding the loyalty of the Japanese and concerning the attitude of the American public toward the Japanese.

The following statement is intended to set forth impartially some of the important facts which should be known by all who are interested in the future of this large body of American residents. The material will be presented from the point of view of the situation in Los Angeles County, where there has been the greatest concentration of Japanese—36,866 out of a total of 126,947 in continental United States, according to the 1940 census.

At the outset of such a study as this tribute should be paid to the splendid loyalty of the great majority of the Japanese, both alien and American born. Their patriotic services to the American nation are numerous and well-known. Their acceptance, also, of the Government's program for evacuation has been not only prompt, but marked by a genuine spirit of cooperation.



## II. FALSE RUMORS

Shortly after the attack on Pearl Harbor, on December 7, 1941, the wildest rumors were circulated. Here are a few samples: On that Sunday morning Japanese in Honolulu were said to have disabled automobiles of army and navy officers and committed other acts of sabotage. Japanese aviators who were shot down were reported to be wearing rings and emblems of Hawaiian and American schools. These rumors have been categorically denied by the Honolulu Chief of-Police, in the Tolan Report of March 19, 1942 (p. 31), by communications from private citizens, and in *Time* of March 30th.

A negro in Los Angeles asked the writer: "Is it true that ten truck loads of ammunition were taken from the Japanese church on Normandie Avenue?" Chief C. B. Horrall of the Los Angeles Police replied to an inquiry: "We have checked all investigative agencies in Southern California and they have no knowledge of any ammunition being taken from any Church."

In the *Christian Century* of May 27, 1942 (p. 700), is this report: "Possibly 70 to 100 Japanese in California have been murdered by Filipinos, or seriously hurt, since December 7th." Replies received from inquiries addressed to the Chiefs of Police of Bakersfield, El Centro, Fresno, Los Angeles, Oakland, Sacramento, Salinas, San Diego, San Francisco, and Stockton, and from the California State Division of Criminal Identification and Investigation point out only seven assassinations and eight other possible cases of assault on Japanese in California since December 7th. One of the assassins was a Chinese who later committed suicide.

Notwithstanding many rumors of sabotage, Attorney General Biddle announced on July 4th that although "the F.B.I. arrested a total of 9,504 alleged disloyal aliens, including 4,746 Japanese . . . there has not been perpetrated to date a single large-scale act of sabotage." (*L. A. Times*, July 5, 1942.)



### III. MOTIVES FOR ORDERING THE EVACUATION

In *National Defense Migration*, a report of the Tolan Committee, dated March 19, 1942, on Page 14, is the following disturbing paragraph:

"The most outstanding factor in the present situation is that two-thirds of the Japanese ordered to evacuate from designated military areas are citizens of the United States by virtue of their birth in this land. The Executive order of the President empowering the military to designate strategic areas and to prohibit or limit the presence of persons in such areas does not declare that a state of martial law exists in these areas. It is silent on the constitutional rights of citizens. It was frankly an expedient impelled by the critical situation on the west coast. Under our form of government, any questions raised as to the constitutional status of persons affected must ultimately be resolved by the courts.

Fearing that constitutional rights have been violated, many people have been inclined to "deplore" and to "regret" the government's decision in February and March to assemble as rapidly as possible all persons of Japanese ancestry in the Pacific Coast area into Assembly Centers. One writer thinks that "the army actually yielded to the clamor of the extremists . . . led by irresponsible radio commentators and by politicians bent on catering to mass prejudices, and by business interests eager to crowd out Japanese rivals." Another writer thinks that "there is an uncomfortable parallel between Nazi and American practices." Still another believes that "had the wave of hysteria on the West Coast not forced the Government's hand, more humane and less drastic methods would have been found to deal with the peril of this treason." Another writes of "this mass injustice which we in our delirium have imposed upon fellow human beings."

These opinions have influenced the Japanese, themselves, as indicated by a letter appearing in the *Christian Century* of June 24th. From Camp Harmony, at Puyallup, Wash., a Japanese writes: "We feel definitely that the whole movement has been caused by minority pressure groups."

It is true that long smoldering anti-Japanese feelings came to the surface, and that selfish and political interests became vocal. The following data, however, will make it evident that



the decision arrived at was based upon conscientious opinions of diverse groups, and after the authorities concerned had made careful investigations.

1. Fear Caused by the Pearl Harbor Attack.

The December 7th attack on Pearl Harbor was more effective than any American had ever imagined possible. For weeks after that date the West Coast was daily fearing a similar air and naval attack, and the pre-war preparations to meet such a possible disaster were woefully inadequate. People on the Coast were therefore ready to believe any tales of Japanese sabotage in Honolulu. Furthermore, a study by law-enforcement authorities in Southern California found Japanese located near war industries, public utilities, and other vulnerable spots. Genuine fear prompted the question: What might enemy aliens, loyal to their home country, do if enemy forces attempted an attack? Secretary of the Navy Knox, who flew to Hawaii immediately after the Pearl Harbor attack, found "a considerable amount of evidence of subversive activity on the part of the Japanese prior to the attack." (Tolan Report, May, 1942, pp. 48-49.)

2. The Dies Committee Report.

On February 28, 1942, the Special Committee on Un-American Activities of the House of Representatives released a *Report on Japanese Activities*. Representative Martin Dies of Texas is Chairman of this Committee. In a bulky volume containing many maps, photos, and exhibits, this Committee published several translated documents revealing Japan's purported plans for the establishment of an Asiatic Empire, for the destruction of the Panama Canal and the invasion of the West Coast of the United States. This report of a Congressional Committee contains a complete translation of the so-called Tanaka Memorial of July 27, 1927, in which is the phrase, "we must first crush the United States." Excerpts are also given from a book by Lt. Gen. K. Sato, in which he advocated the policy later carried out at Pearl Harbor, Midway, and in Southeast Asia. The report concluded that "Japanese residents of California, Hawaii, the Philippine Islands, and the Panama Canal zone form a menacing fifth column in the Territories of the United States." The material in this report, which surely was in the hands of the President and members of Congress weeks before its public release



must have had large influence in causing the decision to evacuate all persons of Japanese ancestry from all danger zones on the Pacific Coast.

3. Recommendation of Members of Congress from the Pacific Coast States of California, Oregon, and Washington.

On February 13, 1942, after holding several meetings, the Senators and Members of the House of Representatives from the three Pacific Coast States *unanimously* recommended to President Roosevelt "the immediate evacuation of all persons of Japanese lineage and all others, aliens and citizens alike, whose presence shall be deemed dangerous or inimical to the defense of the United States, from all strategic areas." (Tolan Report, March 19, 1942, p. 3.)

4. The Mayor of Los Angeles.

On February 5th, and on subsequent days, Mayor Fletcher Bowron of Los Angeles, Chairman of the City Defense Council, in radio broadcasts, strongly advocated the removal of the entire Japanese population - alien and American born - inland for several hundred miles, not only for the protection of the American population, but *in the interest of the Japanese themselves*. He proposed "the securing of land by the Federal government several hundred miles from the coast, the transportation of the Japanese population to such locations where they may be put to work raising food or other products of the soil." Mayor Bowron pointed out that the greatest concentration of Japanese anywhere in America is in Los Angeles County, where in 1940 there were 13,391 Japanese aliens and 23,475 American citizens of Japanese extraction.

5. Los Angeles County Defense Council.

On December 12, 1941, the County Defense Council, in response to a delegation from the Japanese American Citizens League, appointed Karl Holton, Chairman of the Committee on Health, Welfare and Consumer Interest, to be "the channel for communication and cooperation" with the Japanese.

On January 27, 1942, the Board of Supervisors, by formal action, requested the Federal Government to transfer Japanese aliens from coastal areas to inland points, because of their po-



tential source of danger to our security, and because 80 per cent were reported to have retained their Buddhist and Shinto religious affiliations.

The executive committee of the County Civilian Defense Council appointed a sub-committee on the Japanese situation, with power to act. Supervisor Gordon L. McDonough was named as Chairman. On February 11th, after several conferences, this committee recommended to Washington that "all male citizens of enemy countries be placed under government control immediately, they subsequently to be located on working internment areas, and later their families be allowed to join them." A similar plan was advocated for "the native born citizens of Japanese descent."

#### 6. Law Enforcement Officials.

It should be remembered that the Tolan Committee found that "Law Enforcement officials were particularly concerned lest enraged public sentiment and possibly mob action, occasioned by reverses in the Pacific War theater, would work injury to innocent and guilty alike. Protection for Japanese residents as well as for the whole Nation was said to require the immediate evacuation of all Japanese." (Tolan Report, March 19, 1942, p. 14.)

It is interesting to note that the action of the President of the United States, as reported in the following paragraph, closely followed the recommendations of members of Congress, and of representatives of the Los Angeles City and County Civilian Defense Councils.

#### 7. The President's Order.

On February 19, 1942, the President issued an executive order authorizing the Secretary of War and his designated military commanders "to prescribe military areas . . . from which any or all persons may be excluded." This order instructed other Federal agencies to cooperate, "including the furnishing of medical aid, hospitalization, food, clothing, transportation, use of land, shelter, and other supplies, equipment, utilities, facilities and services."



Even after the President's order was issued, agitation for complete evacuation continued. On February 26th the Chamber of Commerce in Whittier, the Quaker city of Los Angeles County, sent to the President, the Governor of California, and to the War and Navy departments a typical resolution asking for the immediate removal of all Japanese, whether aliens or American citizens, to points outside California. "Their presence is extremely dangerous to military installations, war production and the defense of the Coast," the resolution declared. (L. A. Times, Feb. 27, 1942.)

A letter from an official source in Washington, dated July 21, 1942, reports that "4809 Japanese *aliens* have been taken into custody in the United States and Possessions. Of this number, 1,020 were paroled, 1,696 were interned and a total of 1,540 cases are awaiting prosecution. The remaining 553, with the exception of five who died while in custody, were released prior to the initial hearing or by the Attorney General after hearings were held. In Hawaii, 153 *citizens of Japanese descent* were taken into custody and 40 of these have been interned."

It is interesting to recall that action regarding the 23,428 Japanese in British Columbia almost paralleled that of our own Pacific Coast. On February 18th "the City Council of Vancouver passed a resolution to remove all Japanese from the city." On February 27th the Government at Ottawa announced complete evacuation. Japanese women and children, men over sixty and ineffectives were removed to four abandoned "ghost" mining towns. Able-bodied adult males were sent to 26 road construction work camps, at least one hundred miles from the coast. The Japanese complained over the separation of the families. "This the Government is rectifying by bringing the families together as soon as living quarters can be secured." (*Far Eastern Survey*, July 27, 1942, and a personal letter from Canada of the same date.)

In Hawaii, however, the situation is being handled in a different manner. Martial law has been declared and a "Morale Section," to work with Japanese, has been established under the Military Governor. On account of transportation and labor problems complete evacuation would have been extremely difficult.



## IV. TREATMENT OF THE EVACUEES

## 1. The Evacuation

Lt. Gen. John L. DeWitt, head of the Western Defense Command and Fourth Army, was designated by the Secretary of War to take charge of the situation on the whole Pacific Coast. He immediately established the Wartime Civil Control Administration with offices in the Hotel Whitcomb, 1231 Market St., San Francisco. Mr. Tom C. Clark, special representative of the Attorney General, was made the head of this civilian staff. At the present time, the representative of the W.C.C.A. in charge of the Assembly Centers is Mr. Emil Sandquist. He works under the direction of Col. Karl R. Bendetsen, Asst. Chief-of-staff, Civil Affairs Division, and also chief of the Wartime Civil Control Administration, Western Defense Command and Fourth Army.

From March 2, 1942, when Lt. Gen. DeWitt issued Public Proclamation No. 1, to July 22nd., when he issued his 108th order the Army evacuated a total of 109,100 Japanese, of whom about two-thirds were American citizens. These were assembled from the three Pacific Coast States and from Arizona, Idaho, Montana, Utah, and Nevada. Included in these orders were all persons of Japanese extraction with the exception of those in the hospitals, those who were seriously ill, inmates of orphanages, and the totally deaf, dumb, or blind.

In the evacuation the Army enlisted the aid of Federal civil agencies, such as the Farm Security Administration, the Social Security Board, the Federal Reserve Bank, the U.S. Employment Service, and the Works Progress Administration. Locally, City and County public and private agencies, including churches, the International Institute, the Friends Service Committee, and other social agencies all combined to help relieve the suffering and inconvenience of the evacuees. But the hasty removal of over one hundred thousand people to temporary quarters prepared in the brief space of four weeks (Tolan Report, May, 1942 p. 5) could not be accomplished without many cases of inadequate accommodations and severe hardships. All observers, however, seem to agree that both army and civilian officials were courteous, hard-working, patient, and ingenious in utilizing available facilities.



In the process of evacuation Army men issued the orders, assembled the evacuees and conducted them to the reception centers, where they were immediately taken in charge by the War-time Civil Control Administration. This Administration, under the direction of the Army, has operated the following centers:

### WARTIME CIVIL CONTROL ADMINISTRATION

<i>Assembly Centers</i>	<i>Number Accomodated</i>
Manzanar, Owens Valley, Calif.*	10,000
Santa Anita Race Track, Arcadia, Calif.	18,500
Marysville Fair Grounds, Marysville, Calif.	2,900
Walerga, Sacramento, Calif.	4,900
Stockton Fair Grounds, Stockton, Calif.	4,400
Turlock Fair Grounds, Turlock, Calif.	3,900
Merced Fair Grounds, Merced, Calif.	4,750
Fresno Fair Grounds, Fresno, Calif.	5,200
Pinedale Assembly Center, Pinedale, Calif.	5,100
Tulare Fair Grounds, Tulare, Calif.	4,900
Pomona Fair Grounds, Pomona, Calif.	5,421
Tanforan Race Track, San Bruno, Calif.	7,900
Salinas Rodeo Grounds, Salinas, Calif.	3,640
Pacific International Livestock Exposition Pavilion, Portland, Oregon	3,800
Puyallup Fair Grounds, Puyallup, Washington	7,350
Cave Creek, Arizona	
Mayer, Arizona	
	<hr/> Total - 92,661

### 2. The Reception Centers in Los Angeles County.

At the Santa Anita Race Track, and at the Pomona Fair Grounds, are two well-managed temporary Assembly Centers, occupied respectively by 18,500 and 5,421 Japanese. These centers are controlled by the Wartime Civil Control Administration, 1231 Market St., San Francisco. As far as possible, the administration of the centers is in the hands of the Japanese.

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\*Manzanar was opened under the WCCA, and later was transferred to the War Relocation Authority.



At Santa Anita, which the writer has visited five times, 6,900 are employed; 5,200 in maintenance, and 1,700 on defense work. The Caucasian staff numbers 79. Within two weeks after the first lumber arrived there was a city of 4,000 people. Families were assembled in barracks prepared as if for male soldiers only. There was much discomfort in the early days, especially from lack of privacy. But Japanese and Caucasians alike set to work to make adjustments. The Center is divided into seven districts.

Among the 5,200 employed in maintenance are doctors, pastors, dentists, nurses, teachers, recreation leaders, secretarial helpers, guards on the grounds, firemen, cooks, dishwashers, caretakers of the grounds, office clerks, canteen clerks, and newspaper editors. All of the 6,900 workers receive a monthly wage, varying from \$8.00 to \$16.00. Each individual, whether employed or not, may make application for a \$2.50 per month coupon book for use at the canteen stores. The limit per family is \$7.50. Clothing is issued to those who need it.

A Japanese at one of the Assembly Centers wrote on July 28th: "The administration officials are all kindly disposed to the internees, and we have had not one instance of harsh treatment."

The management encourages the formation of athletic teams, Scout groups, recreation and study clubs, and religious activities. Buddhist, Catholic and Protestant services are held, mostly in English, but sometimes in Japanese. The various religious denominations are thoroughly organized to serve the material, educational, and spiritual needs of the evacuees. Already the problem of final resettlement is being studied by the churches. At the two Centers 385 school diplomas were given out in appropriate ceremonies by the school boards of Los Angeles County.

At Santa Anita eighty patients were in the hospital, and an average of two babies a day were being delivered. It was the ambition of the management to make this one of the healthiest spots in Los Angeles County



A person who passes along the boundary of one of the Centers is impressed by the barbed wire, and the army guards and searchlights in the towers. This is not only to keep the Japanese in, but also to keep intruders out.

*Visitors whom the Japanese request to see are welcome.* Passes for visitors are issued to the Japanese for a definite day and hour. These passes are then mailed, five days in advance, to the outside friends. The callers may bring gifts of all kinds. These are inspected by officials and handed to the Japanese after the visitors depart. These friendly contacts at the "Visiting Compound" at Pomona, and at the "Visitors' House" at Santa Anita should not be neglected by anyone who has friends in one of the Centers. (Since the above was written, it has been announced that Japanese at the Pomona Center have been removed to Cody, Wyoming. The evacuation of Santa Anita began on August 26th, when the first contingent left for Poston Arizona.)

## V. THE PRESENT SITUATION

Of the seventeen original Reception Centers, the following six have been closed: Sacramento, Marysville, Salinas, Pinedale (near Fresno), Pomona, and Turlock. Manzanar has already been transferred to the War Relocation Authority.

### 1. War Relocation Authority.

On March 18, 1942, President Roosevelt issued an executive order establishing "in the Office for Emergency Management in the Executive Office of the President, the *War Relocation Authority*. Milton S Eisenhower was appointed Director. This Authority received evacuees from the Assembly or temporary Centers which are controlled by the Army through the Wartime Civil Control Administration.

The War Relocation Authority is a *civil organization* responsible directly to the President. Mr. Eisenhower has resigned and taken a position with Elmer Davis, Director of the Office of War Information. The present director is Dillon Myer, with offices in the Barr Building, Washington D.C. The Pacific Coast office is in charge of E. R. Fryer, and located at 1231 Market St. San Francisco.



All of the permanent Centers are managed by this War Relocation Authority. The plans for their location, and the estimated population of each are as follows:

<i>Relocation Centers</i>	<i>Number to be Accomodated</i>
Manzanar, Owens Valley, Calif.	10,000
Tule Lake, Newell, Calif. (Near the Oregon border.)	15,000
Abraham, Delta, Utah	10,000
Granada, Lamar, Colorado	8,000
Heart Mountain, Cody, Wyoming	10,000
Rohwer, Arkansas	10,000
Jerome, Arkansas	10,000
Wilson School, Arkansas	
Colorado River, Poston, Arizona	20,000
Minidoka, Eden, Idaho	10,000
Gila, Sacaton, Arizona	15,000
<hr/>	
Total - 118,000	

The Poston project is under the Bureau of Indian Affairs.

On August 18, 1942, the Secretary of War issued Public Proclamation, No. WD1. By this the War Department announced "that it would furnish protection for the Japanese within Relocation Centers in the form of an exterior guard of Military Police; and that the same military guard would also serve as protection for the districts in which the Centers are located. The War Department exercises no part in the administration and operation of War Relocation Authority Centers, but under the provisions of the proclamation will provide external guard to prevent entry or departure on the part of evacuees or others not authorized by the War Relocation Authority."

In these permanent Centers it is planned to develop, as far as possible, self-sustaining communities with agricultural, and other war industries, cooperatives, social, educational and religious work, and the greatest possible amount of self government. By the end of August nearly 60,000 had been settled in these Relocation Centers.

## 2. National Student Relocation Council.

While college and university students were being evacuated to the reception centers, a committee of the Western College Association, under the chairmanship of Dr. Earle R. Hedrick, at-



tempted to form a plan by which the estimated 2,000 students among the evacuees might continue their education. In reply to a questionnaire, 71 institutions were found ready to receive such students, under varying conditions. The War Relocation Authority announced the policy that "university students in the prohibited zone to be permitted to transfer to midwestern colleges and universities where they may continue their education." The arrangements for the students are now being made by the National Student Relocation Council under the War Relocation Authority, with national headquarters at the American Friends Service Committee, 20 S. 12th St., Philadelphia, Pa. Dr. Robbins W. Barstow, President of the Hartford Seminary Foundation, is the full-time director. A census of students in the reception centres has been taken, further contacts have been made with the midwest institutions, a fund for expenses has been started. The Government proposes to pay the transportation costs, but other expenses must be provided by the students themselves, by the universities, or from private contributions. The Pacific Coast Headquarters are at 2538 Channing Way, Berkeley, with Dr. Robert Gordon Sproul, Chairman, and Joseph Conard, Executive Secretary.

### 3. Voluntary Evacuation to Inland Communities.

On December 7, 1941, and immediately thereafter, President Roosevelt issued proclamations, establishing prohibited zones for enemy aliens. This was followed late in January by the demarkation on the Pacific Coast of many zones from which Japanese were required to move. In the Tolan Report for May, 1942, 86 such "Prohibited Areas" are listed. At first, residents of Japanese extraction were allowed and encouraged to move to other districts. A large voluntary evacuation was anticipated. It is estimated that between 6,000 and 9,000 moved from the prohibited areas before the freezing order of March 29th. This order was propted by strong opposition in inland communities to the influx of any persons of Japanese ancestry from coastal areas. In some cases incoming Japanese were put in jail to protect them from enraged citizens. (Far Eastern Survey, June 29, 1942.)

The difficulty of future voluntary evacuation of Japanese from any of the centers to other inland communities is made clear by the telegrams sent to the Tolan Committee strongly opposing



any such move. The governors of the following states were unanimous in opposing the liberation of the Pacific Coast evacuees in their states: Arkansas, Idaho, Kansas, Montana, Nebraska, Nevada, New Mexico, North and South Dakota, Oklahoma, and Wyoming. (Tolan Committee, House Report No. 1911, March 19, 1942, pp. 27-30.) However, east of the Rockies the "Nisei" resident Japanese are free to move about without restrictions, but alien Japanese are required to obey the curfew law.

## VI. LEGAL ASPECTS OF THE EVACUATION

It will be recognized that the foregoing material does not deal with the question of the rights of citizenship, so dear to the American people, and the freedoms which inhere in such rights. We must recognize that the mass concentration of citizens, either for their own or the community's protection, must be defended on grounds of military or other necessities that do not prevail under normal conditions. The writer, therefore asked Caryl Warner, well known Los Angeles lawyer, to set forth a summary of the law envolved in the exclusion order. His interpretation is that "the propositions raised by the Japanese evacuation are of a military nature, rather than a legal problem. It remains to be seen to what extent the courts will review the program., His complete statement, with citations, will be found in the Appendix.

## VII. SUGGESTIONS FOR THE FUTURE

When the war is over there will remain in continental United States, according to the 1940 Federal census, 126,947 people of Japanese ancestry. Friends of this large group should at once begin to study and plan for a solution of the problems of:

1. Dual Citizenship. All American born Japanese should be required to give up citizenship relations with Japan.
2. Abolishment of all organizations in America directed from Japan.
3. Continued support by the denominations of their Japanese churches, and a greater absorption of Japanese Christians into American churches.



4. Oriental Exclusion and Oriental Naturalization. Some study and revision of the present immigration and naturalization laws must be made.

5. The rapid Americanization of the Japanese aliens now living in the Conters, through classes in English and a study of American social and economic institutions.

6. The immediate study of the question of the formation of Examination Boards prepared at the end of the war to counsel Japanese families and individuals regarding their adjustment to American life.

7. The integration of the Japanese, themselves, into the American communities. Should not the American citizens among the Japanese in the future make more aggressive efforts to join in community enterprises such as the PTA, the Coordinating Councils, Chambers of Commerce, cooperatives, and all sorts of clubs and societies where there is open membership?

8. Training of intelligent leadership for the post-war period. In his address on July 23rd, Secretary of State Cordell Hull emphasized the tremendous difficulties of the post-war tasks. Friends of the Japanese and the older "Nisei", through hard study, conference groups and judicious conduct in the remainder of the war period, should be preparing themselves for special service here and in Japan during the extremely difficult transition years before the permanent peace is made.



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2. The Tolan Committee Report. *National Defense Migration House Report No. 1911, March 19, 1942*.
3. The Tolan Committee Report. *House Report No. 2124, May, 1942*.
4. The Tolan Committee Report. *Part 31, Los Angeles and San Francisco Hearings, March 6, 7, and 12, 1942*.  
The above can be obtained from the United States Government Printing Office, Washington, D. C.
5. Carey McWilliams: "Moving the West-Coast Japanese." *Harpers Magazine*, September, 1942.
6. Paul S. Taylor: "Our Stakes in the Japanese Exodus." *Survey Graphic*, September, 1942.
7. Galen M. Fisher: "Japanese Evacuation from the Pacific Coast." Reprint from *Far Eastern Survey*, June 29, 1942.
8. Prof Roy Malcolm: "The Japanese Problem in California." Reprint from *The World Affairs Interpreter*, April, 1942. A concise statement of the historical background.  
Copies of Number 7 and 8, and copies of this bulletin can be obtained, without charge, from Dr. George Gleason, Room 309, 139 No. Broadway, Los Angeles, California.



## IX. APPENDIX

Statement by Caryl Warner on the Legal Aspects of the Evacuation:

By Executive Order No. 9066, February 21, 1942 (2 U.S. Cong. Serv. 157), President Roosevelt as Commander in Chief of the Army and Navy authorized the designation of military areas. The order superceded the proclamation invoking provisions of the Enemy Alien Act of December 7 and 8, 1941 (United States Court Congressional Service, 1941, pp 885, 889, 891.), and relieved the Attorney General of responsibility and authority therein. (50 U.S.C.A. 9.) The order also empowered military commanders to take necessary measures to enforce all area restrictions, including use of Federal agencies, and to accept assistance of state and local agencies to carry out any orders relating to the military areas. Thereafter, various military areas were designated, including the coastal areas of the States of California, Oregon and Washington. (For discussion of basic principles involved, see *Ex Parte Milligan*, 1866, 18L. Ed. 281.)

On March 21, 1942, the 77th Congress enacted Public Law No. 503 (H. R. 6758, United States Congressional Service, 1942, Page 240), which provides as follows:

"Whoever shall enter, remain in, leave, or commit any act in any military area or military zone prescribed under the authority of an Executive order of the President, by the Secretary of War, or by any military commander designated by the Secretary of War, contrary to the restrictions applicable to any such area or zone or contrary to the order of the Secretary of War or any such military commander, shall, if it appears that he knew or should have known of the existence and extent of the restrictions or order and that his act was in violation thereof, be guilty of a misdemeanor and upon conviction shall be liable to a fine of not to exceed \$5,000 or to imprisonment for not more than one year, or both, for each offense."

Under the foregoing authority the Japanese exclusion orders were executed. The legality of the procedure under consideration is now pending before Federal District Judge Roach at San Francisco, on the petition of Mitsuyo Endo, an interned Japanese girl born in the United States. (See *Los Angeles Daily Journal*, August 8, 1942, for discussion of case.)



The United States Supreme Court by its decision in the Saboteur Cases (United States Ex Rel Ernest Peter Burger, et al, Nos. 1 to 7—Special Term 1942), has upheld the military necessity principle forming the foundation of the evacuation program. For memorandum opinion rendered in the case, see Los Angeles Daily Journal, August 10, 1942, upholding jurisdiction of Military Commission in the Saboteur Cases, and limiting decision of ex Parte Milligan. In view of the nature of modern warfare, the entire nation could be held a theater of operations, (U.S. vs. Wessels, 1920, 265 U.S. 754)

For complete discussion of cases, and statement of theory that Japanese could have been summarily evacuated under the Enemy Alien Act (50 U.S.C.A. 21) by reason of their dual citizenship regardless of the martial law theory or Public Law 503, see Federal Cases by Caryl Warner, Los Angeles Daily Journal, February 5, 1942. Japanese may use California Court. (Matsuda vs. Luond. 126 P 2d, 359 and see address, deputy Attorney General Walter Bowers, Los Angeles Journal, January 19, 1942. Also see March 1942 issue Georgetown Law Review, The Right of Resident Alien Enemies to Sue, by Franck C. Sterck and Carl J. Schuck.)

Regarding Martial Law, read exhaustive review and timely suggestions by Attorney General Earl Warren, "Martial Rule in Time of War". (The Practising Law Series, Stanford Law Society, June 4, 1942; and see Cal. Law. Law Rev. 371, May 1942, regarding military powers of the President in Hawaii, reprinted in the July issue of the Los Angeles Bar Association Bulletin.)

Compare June, 1942, Harvard Law Review at page 854 which in part states:

*"As the methods of warfare change and its instrumentalities become more devastating, new legal machinery must be devised to combat them."*

The propositions raised by the Japanese evacuation are of a military nature, rather than a legal problem. The validity of the evacuation must be measured by the exigencies of the time, and it remains to be seen to what extent the Courts will attempt to review the program. (United States vs. Curtis Wright, Arms Embargo Case, 57 S. Ct. 216.)



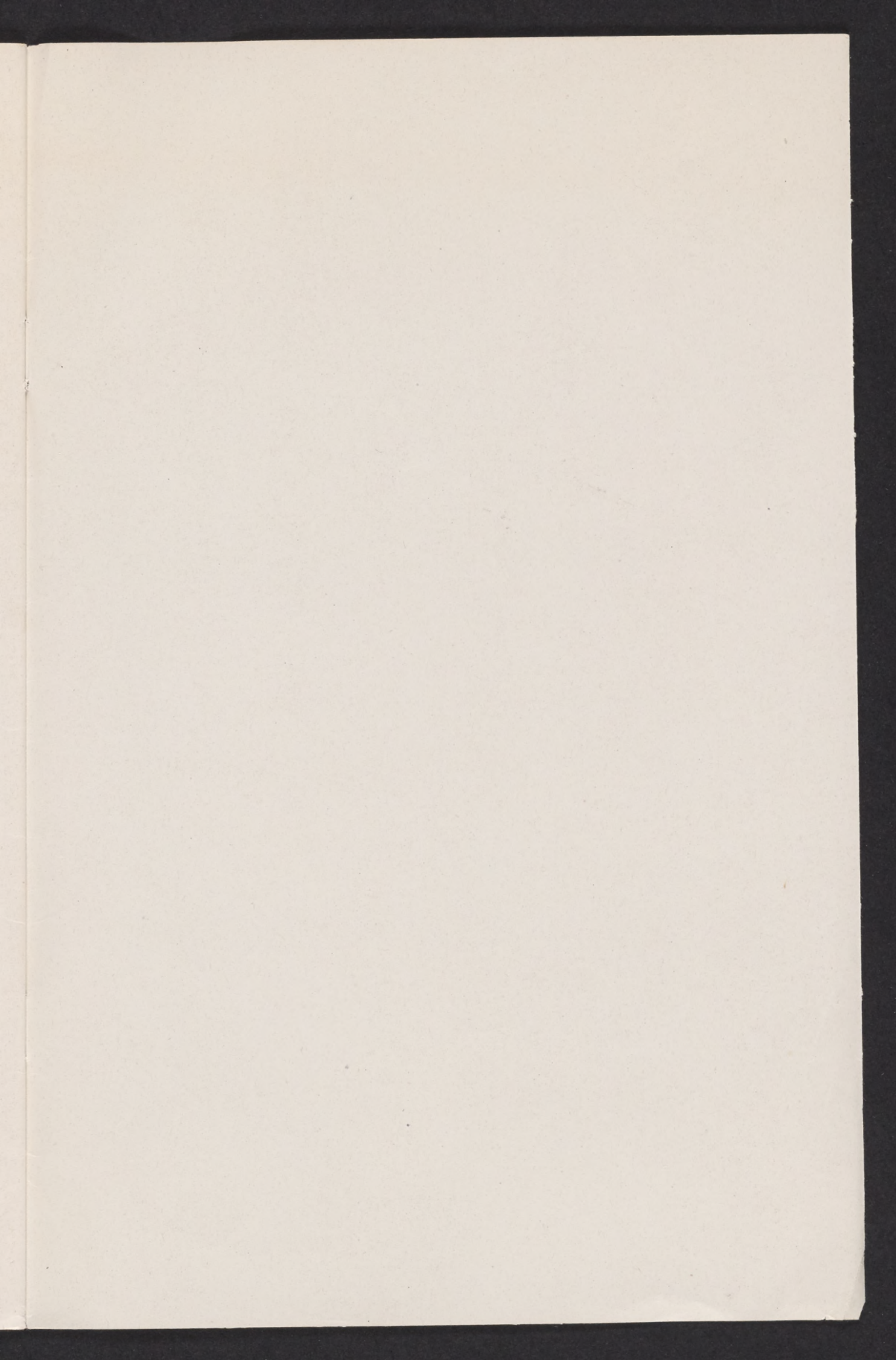
The Los Angeles County Committee for Church and  
Community Cooperation was appointed  
by the Board of Supervisors in January, 1937.

DR. WILLSIE MARTIN, *Chairman*

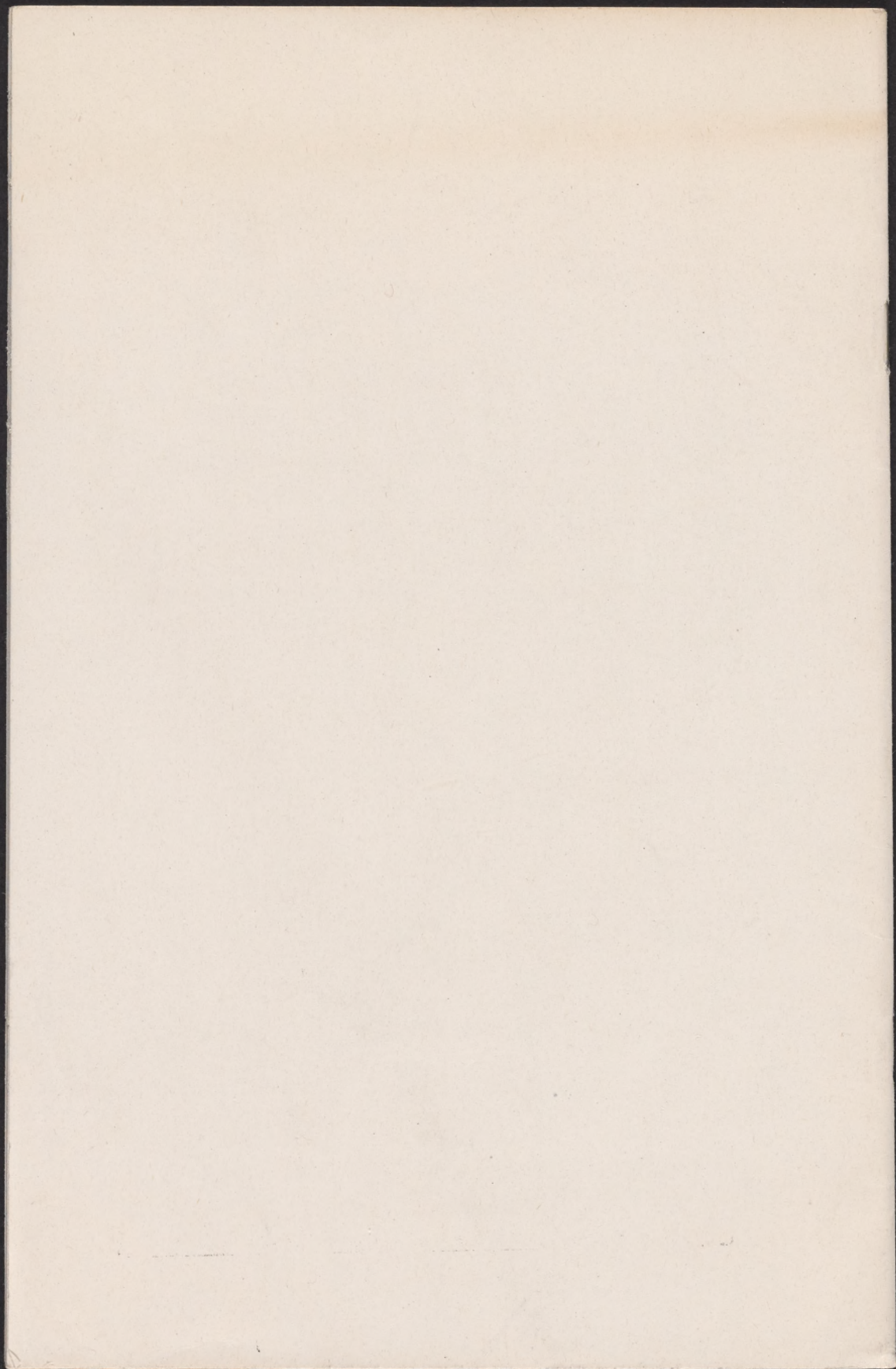
DR. EARLE R. HEDRICK, *Chairman of Committee on Public Opinion*

Copies of this statement may be obtained without charge at  
the Office of the Committee, Room 309, 139 North Broadway,  
Los Angeles, California.











meaning of the Great Pyramid, that miraculous "gospel in stone," which is that "Jesus Christ was the Head-of-the-Corner."

*War, Babies and the Future.* By William Fielding Ogburn. Public Affairs Committee, 10 cents. A pamphlet presenting a study of population tendencies and their relation to reconstruction, by an eminent sociologist.

*Sweet of Colorado.* By Wayne C. Williams. Revell, \$2.00. (To be reviewed.)

*The Soul of a Nation, The Founding of Virginia and the Projection of New England.* By Matthew Page Andrews. Scribners, \$3.50. (To be reviewed.)

*Successful Church Publicity, A Guidebook for Christian Publicists.* By Carl F. H. Henry. Zondervan, \$2.00.

*Putting Your Church School Across, Blueprints for Growing Sunday Schools.* By Basil Miller. Zondervan, \$1.00.

*Anchored Till Morning.* By Millard A. Jenkins. Zondervan, \$1.25. Sermons dealing with "end times and things to come."

*God's Unspeakable Gift, The Jesus Paul Preached.* By Perry F. Haines. Zondervan, \$1.00.

*How to Reach the Jew for Christ, Jewish Mission Correspondence Course, A Manual of Study for Christians Who Love the Jews.* By Daniel Fuchs. Zondervan, \$1.00.

## CORRESPONDENCE

### The Green Revolution

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to tell you that I think Ralph Borsodi's article in the July 28 issue, "Green Revolution," was the outstanding article of the year for your magazine. It seems to me that he got at the fundamental problems of our civilization in a way that you and Hornell Hart are not touching at all. I must admit I find your recent discussions grossly uninteresting. Borsodi pounds the nail home with telling blows that could be struck only by a man of prophetic spirit.

Methodist Church,  
North Bloomfield, Ohio.

WILLIAM C. STEWART.

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent article by Ralph Borsodi attempts to blame mass production for the economic problems of the present day. It is very simple to prove his contention, he says, by simply figuring the cost of a loaf of bread. The joker here is that he has failed to put any value on the housewife's labor. It is certainly worth 2½ cents an hour to my wife to have the bakery do the baking while she is taking care of the children. If in addition you told her that she must give up her electric stove and cook with a pile of sticks on a fire started by rubbing two sticks together in a pan made by digging some iron ore out of the ground with her bare hands—but why go on! The whole thing is absurd. Of all the blind alleys up which theologians, social scientists and politicians have gone in search of the solution of poverty in the midst of potential plenty, this alley of Mr. Borsodi's is the blindest.

Jackson, Tenn.

RAYMOND HAMMOND.

### Japanese Not Wanted on Coast

EDITOR THE CHRISTIAN CENTURY:

SIR: I have followed with keen interest your comments and contributed articles on the Japanese problem. Mr. Kirby Page, who demanded in a recent number the return of the Japanese who are American citizens to their former homes, evidently did not think of the necessity of protecting these persons. The liberal immigration policy of this nation has brought to our shores and into our midst many persons who entertain bitter racial animosities, as illustrated by the Beaumont, Tex., and the Detroit, Mich., riots of recent date. It would be hazardous in the extreme, obviously, to return any Japanese, no matter what their legal rights may be, to the Pacific coast at this time.

Still further, the "zoot suit" disturbances in Los Angeles have been greatly exaggerated in the press, and the facts indicate beyond a peradventure that their fundamental cause is not prejudice against the Mexicans in our midst on account of race. This is doubtless one factor, but the chief element is the general disposition to exploit the workers regardless of race. Besides this, there is a sad lack of means of reasonable recreation and correction of crowded tenement conditions. In other words, it is sociological rather than racial.

Municipal Court,  
Los Angeles, Calif.

FRANK G. TYRRELL,  
Judge.

### Is God Our Errand Boy?

EDITOR THE CHRISTIAN CENTURY:

SIR: Since the publication of Lieut. James C. Whittaker's book, *We Thought We Heard the Angels Sing*, much has been heard of remarkable religious experiences in desperate war situations. There has been approval, apparently, from all quarters within the church. But I should like to raise questions concerning three implications of the emphasis these stories give Christianity.

The first implication is that God is something on a par with an Oriental houseboy who fetches your slippers or brings you a glass of lemonade. God is identified as the one who sends fish and rain at the proper moments and after proper supplication. Is that our highest concept of the Omnipotent?

The importance of self is a second implication. The men on Whittaker's raft prayed—and I presume many others have done the same in similar circumstances—for the preservation of their lives. Their lives were spared, and that fact was interpreted as God's answer. But can a prayer for self be the foundation of a faith in the Christ who admonished his followers to forget themselves and give first concern to others?

The experiences also imply that it is up to God to get us out of whatever predicaments we may embroil ourselves in. Does God encourage the upward course of man by tampering with the wind and the fish, or does he inspire man to set out for himself to right the wrongs which keep him "short of the glory of God"?

It is a shallow religion indeed which depends upon God to run errands in the personal interest of each believer. Thousands who were once "church people" have seen their homes washed away upon that very sand when the wind failed to change and the fish failed to arrive on schedule. We are inviting similar torture for thousands more and raising up a crop of disillusioned cynics if we continue to hold out these modern miracles as the epitome of religious experience.

Elkton, Ore.

EDWIN H. MAYNARD.

### We're Still Hunting for the Culprit!

EDITOR THE CHRISTIAN CENTURY:

SIR: In the Christian Century of July 21 your correspondent, George Montgomery Read, writes that the "interpretation of history" that "makes Protestantism the scapegoat for every evil in modern life . . . is simply a matter of eisegesis." I agree with the sentiment but wonder at the word. Exegesis I know—the *bringing out* of all the meaning. Eisegesis I have heard of—the *bringing in* of alien matter. But eisegesis, who are you?

Could it be the compositor who twice made a slip, in the letter and in the title?

Dorset, Vt.

CHARLES L. CARHART.

### The Navy and the Seminaries

EDITOR THE CHRISTIAN CENTURY:

SIR: Please accept a belated word of gratitude for your championship of the freedom of the Christian churches in connection with the navy's proposed chaplain-training program. You have had enough commendations, perhaps, for this stand, but I have not seen one from a theological seminary teacher or representative. I do not speak for my school, not at present knowing its decision in this matter, but only for myself.

Andover Newton Theological School,  
Newton Center, Mass.

JOHN W. BRUSH.



# NEWS of the CHRISTIAN WORLD

## Britons Hail Fall Of Italian Foe

Radio Flashes News of Mussolini's End  
—Political Parties Discuss Conclu-  
sion of Their Wartime Truce

(Correspondence from England)

LONDON, July 27.—“Mussolini has resigned.” These were the first words spoken on the radio yesterday morning. They marked the end of an age in Italy. Since 1922 Mussolini has been Italy. Now he is gone, “and none so poor as to do him reverence.” Of such men Christopher Dawson says they are not the sources of the evil we see; “they are its creatures, not its creators. They are only men who have been carried to power on the crest of the wave of destruction.” But there can be no recovery until these men are conquered. One is gone but the other remains.

\* \* \*

### Dawson Discusses the Judgment of Nations

If it fell to my lot at this time to name one book which should be read by all in church and state, I should name *The Judgment of the Nations*, by Christopher Dawson. It is a grave, wise and timely book, written without fear and without anger. Here we can learn what is the nature of that darkness which rests on the face of the earth. What we see, Dawson says, is an attempt to energize and unify human society from its lower depths—“to bring Jerusalem . . . into servitude to Babylon, the spirit of man degraded into the blind instrument of a demonic will to power. . . . This is the greatness and misery of modern civilization, that it has conquered the world by losing its own soul and that when its soul is lost, it must lose the world as well.” One of the most valuable theses of this Catholic thinker is that the divisions of Christendom had their main source in social conflicts and it may be possible to reverse the process and to find in common social action a way of return to Christian unity.

\* \* \*

### Intrepid Nobleman Ends His Battle

The death of Lord Josiah Wedgwood takes from our political arena a man whose character is summed up, as was said on the radio, in the title of his autobiography: *Memoirs of a Fighting Life*. He was the grandson of the Wedgwood who founded the famous pottery. There was no war or controversy in his time in which Lord Wedgwood did not take part. Although at different times he belonged to the Liberal party, to the I.L.P., to the Labor party, he was never disposed to vote at his party's call unless he himself approved. He fought for Zionism, for divorce reform, for the taxation of land values; for to approve of a cause was for him a call to fight for it. He gave much of his time to the history

of Parliament, of which he was one of the most popular members, none the less so because there was a touch of the knight errant about him. He visited America in 1941 to speak for the British cause.

\* \* \*

### Honors Bestowed On Churchill

Twice this week the prime minister received honors of which he must be proud. He was made an honorary fellow of the Royal College of Surgeons, a distinction rarely given to those who are not practicing surgeons. At the National Liberal Club a portrait of him, which had been damaged by a bomb but was now restored, was unveiled in his presence.

\* \* \*

### Campbell Morgan Resigns

Last Sunday morning a letter was read in Westminster Chapel from Dr. Campbell Morgan, in which he declared his purpose to close his ministry there at the end of August. He had spent two periods of service in that chapel, one of 13 years and the other of nearly 11. “Today,” he said, “I am compelled to decide that I am not able to go on, conscious as I am of increasing weakness. The preaching has become a burden in anticipation and in exercise and so I must lay that burden down.”

\* \* \*

### Parties Look to End Of Political Truce

When the last shot is fired and the contention of affairs which led to the political truce is ended, what will be the future of the political parties? This question has been put at the annual assemblies of the parties which have recently been held. The very fact that so much has been said concerning postwar policies has made it an urgent question. Stephen King-Hall says: “The new wine of postwar policies is making the corks pop out of the old political bottles.” What is then to be offered to the customer? he asks. “Will it be a glass of new Tory bottled by Hinchinbroke and Hogg, or a bottle of Liberal milk from the Sinclair farm, or a mug of the near-beer of Attlee socialism, guaranteed not to intoxicate anyone, or a nip of communism neat?”

EDWARD SHILLITO.

### Missionary Expenditure Totals Large Sum

The national totals of giving to missions as reported to the International Missionary Council averaged \$31,915,852 for each of the three years 1939, 1940 and 1941, according to a report of that body which appears in the current *International Review of Missions*. The figure does not include amounts from Germany, Norway and certain other countries which formerly gave substantial amounts. The sums given are reported as follows: Australia, \$1,152,231; Finland, \$107,803; France, \$156,931; Great Britain, \$10,246,080; Latin America, \$2,941,924; New Zealand, \$341,058; North America, \$15,601,250; Sweden, \$1,084,178; Switzerland, \$284,397. The most notable increase came from Latin America.

## Give Welcome to Nisei in Indiana

Disciples Mission Board Sponsors Tour  
of Churches—Many Hear for First  
Time of Relocation Need

(Correspondence from Indiana)

INDIANAPOLIS, Aug. 14.—The United Christian Missionary Society, Disciples national board of missions and education with headquarters in Indianapolis, recently carried out in the state a project of unusual significance. In cooperation with the War Relocation Authority, the society directed a 30-day visitation of rural areas of the state, seeking to discover the need for farm labor and the feeling of various communities with regard to the employment of Japanese-Americans. A study had shown that almost 50 per cent of the people in the relocation centers of Rowher and Jerome, Ark., were rural and that a pressing need was for relocation in family groups. Accordingly, the visitation team, made up of Paul Sato from Rowher Center and Mr. and Mrs. Tsukamoto from Jerome Center and headed by Miss Jessie M. Trout, former missionary to Japan and literary secretary to Kagawa, took up its work.

\* \* \*

### People are Friendly Toward Nisei

In July this group spoke to more than 1,700 church people and other persons. Some were seen individually, some in groups. Included were mayors, chiefs of police, farm bureau leaders, ministers and church groups, students and professors at Purdue University. Almost without exception, the visitors were received with cordial good will. In the few instances of initial suspicion or aloofness the remarkable Christian grace and evident high character of Mr. Sato and the Tsukamotos soon gained them a hearing and won converts to their cause. This was true among young and old alike and among people of all manner of social outlook.

\* \* \*

### Relocation Issue Comes Alive

Many of the Indiana folk visited seemed never before to have sensed the fact that 70,000 citizens of this country, who never saw Japan and are as American as coca cola, are detained in these centers. The group's report at the close of the visitation, as they met with WRA representatives and people from the church federations, the chambers of commerce and other bodies, was enthusiastic. It expressed pathetic appreciation for the friendliness shown by people of the state. The project demonstrates the basic good will which characterizes most people when once they have the facts straight. In this connection it may be mentioned that WRA reports from Japanese-American citizens who leave the centers for work indicate that on trains, in buses, waiting rooms and elsewhere they



# INFORMATION SERVICE

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Entered as second-class matter January 4, 1924, at the Post office at New York, under the act of March 3, 1879.

**The two main articles in this issue not only describe urgent needs confronting the Christian community in America but show how grievously slow the population as a whole has been in facing a patent responsibility incident to the prosecution of the war.**

## Wanted—Homes for War Workers

In many of the war-industry communities the housing of the workers brings increasing difficulties. New houses are, to be sure, still being constructed but the shortage of both materials and skilled workmen makes it obvious that the complete solution cannot be found in that way. Again the shortage in gasoline and tires limits—and will do so increasingly—the extent to which workers can be drawn from nearby towns to which they return at night.

One way to meet at least a part of the difficulty is to make use of the rooms in houses where people have not ordinarily taken lodgers but who might well do so if they really appreciated the need. In the little "mushroom" communities this might not help much at this late date—the number of houses is small and the pressure has already been so great that probably most of those who could rent rooms have already done so. Walter B. Heyler commented that "Almost everyone in Ypsilanti [near Willow Run] is taking roomers."<sup>1</sup> But in the larger cities there are many dwellings with rooms that are not occupied. In the places where critical housing shortages exist the National Housing Agency is urging property owners to make available all vacant houses, apartments, or rooms that might be used without alterations. In some cities, it has been reported, empty houses are being held for sale by property owners who refuse to rent since there are no limits on sale prices, while rents cannot be raised. Many other buildings might house additional persons if alterations were made.

The latter step should be taken only in the areas of greatest need. If property owners in "super-critical" communities cannot, or will not, arrange to pay for the alterations themselves, then the National Housing Agency will rent the buildings in the name of the government and convert them to provide additional units. In that case the Home Owners Loan Corporation manages and maintains the property and the owner is paid a net rental. One unit is rented to the property owner and his family, if necessary. All others go only to war workers. If the owner converts his property using his own funds or those of private financing institutions then he retains the management of his property, but all the new units provided must be rented to war workers.

Many cities are beginning to react against the feeling so common earlier in the defense program, "The government brought them in; let it take care of them." They

are coming to realize that they have a responsibility to make every effort to meet community needs themselves and to ask for government help only after that has been done.

Many people in the war-industry communities could render valuable service if they would rent rooms which are but little used, or if they would arrange their households to get along with one or two fewer rooms. This does, of course, have its disadvantages. It is not particularly pleasant to share one's home with strangers, to say nothing of the more crowded living conditions which it involves. For that matter, the newcomers, too, would prefer more adequate accommodations. Often there is discrimination against women and families with children. If women are accepted as roomers the restrictions enforced may be such that it is difficult for them to manage at all. A USO-Travelers' Aid worker says that sometimes there is even objection if the girls take a bath every day—to say nothing of the necessary personal laundering. The U. S. Woman's Bureau has a leaflet, Special Bulletin No. 11, *Boarding Homes for Women Workers*, which lists the services that should be provided by the hostess and makes practical suggestions (Free on request from the Bureau, Washington, D. C.). Many of the women, it must be remembered, are young. In one large city it was found that more than a fourth of those consulting the room registry of the Y.W.C.A. were under 21 years of age and that more than three fourths were under 29. More than half of them came from communities of fewer than 10,000 inhabitants. Reports have come from different cities in recent months that families with children could secure only the least desirable accommodations.

The Board of Home Missions of the Evangelical and Reformed Church urged its churches in St. Louis, Mo., after a survey of the city had been made, to make a city-wide canvass of all their church members to find rooms for women workers. "These women," the Board said, "are needed by the community to fill necessary jobs, and it is obviously the duty of Christian people to see that they are offered adequate living accommodations."<sup>2</sup>

In some cities a room registry is conducted by the council of churches or by some other interdenominational group. The women of the Dayton, O., Church Federation maintain such a service. The list of rooms for rent is furnished by the local Housing Agency. But the rooms are inspected to see if they are adequate and if the prospective

<sup>1</sup> *Michigan Christian Advocate*, October 29, 1942.

<sup>2</sup> *Messenger* (St. Louis), October 15, 1942.



landlord will take an interest in the lodgers. In other cities where the rooms were not inspected those to which prospective lodgers were sent were sometimes far from satisfactory. The registry is open certain evening hours, as well as during the day, for those who are seeking rooms.

The Washington, D. C., Federation of Churches has helped the campaign there to open up unused rooms in private homes in a number of ways. Letters have been sent to the pastors asking their cooperation in securing and listing desirable rooms. Lectures on Washington housing and housing tours, planned and led by members of the Federation's Social Welfare Department, have dramatized the need. A room registry has been set up to provide "a more personalized approach" than is possible at the city registry. As much information as possible is secured about the homes but it has not been possible to inspect them adequately. Certain specialized services are also provided. An effort is made to secure foster homes for children, care for elderly persons and housing for Japanese Americans who have left the relocation centers.

Some months ago a Negro woman was sent to organize volunteer work among the Negro churches of all denominations in a large war-industry city. Although there was a local council of churches the Negro churches had but little share in its activities and there was little cooperative activity among them. Within a few weeks a Negro inter-denominational committee was formed. Soon many types of work were being done. Defense workers were being located and invited to the churches. They were helped to get whatever information they needed. A young bride said: "I was so frightened to come to a strange place after travelling a thousand miles, and I could find nowhere to stay. When the ladies of the committee found me a room I was so happy I cried."<sup>3</sup>

Sometimes the work has been done by church people under community auspices. A little Midwestern village suddenly found itself swamped by a defense plant that was built at its edge. The Presbyterian minister did a large share of the social work carried on there, from helping people get jobs to organizing recreation for everyone. A committee in which he participated made a canvass of the town to locate all the rooms that might be rented—including those in the parsonage.

In a Western city a group of church women became the Housing Committee of the USO, according to Evangeline Wilcox of the Y.W.C.A.-USO division. Soon they became so aware of the serious needs of the young newcomers that they prepared a statement to use in interpreting these needs to the community. They said in part: "The young women who come here need our help. Their first great need is to find a place to live where they will pay a fair rental. . . . It is more difficult for them to find rooms because of the fact that they are in their rooms more than are men roomers, that they usually require more privileges and that they do not wish to be crowded into too close quarters.

"You and I appreciate these things. We realize the need of having newcomers here even if it is changing the complexion of our city. We realize that we are in war and that we will have to do things which we've never done before. This may be our sacrifice; to take into our spare room those who need it and to persuade others who have extra room to do the same. Let's make this a personal service and start these young women off on the right foot by finding for them not just a roof over their heads, but a place where you would like your own daughter and her

<sup>3</sup> *How Church Volunteers Meet Today's Challenge in Defense Areas.* New York, Inter-Church Committee for Volunteer Service in Defense Areas of the Christian Commission for Camp and Defense Communities (297 Fourth Ave.), 1943, p. 16.

friend to live if they were away from home doing war work."<sup>4</sup>

But the churches have still another task to perform, that of making the strangers feel that they are really wanted. Often the community did not want the new plant or the expansion of the old one for fear that they would become "ghost towns" after the war. Even where that was not true a big adjustment has to be made on both sides. The newcomers have perhaps come from tiny communities with very different customs. They have more money now but they miss the familiar ways and the old friends. If they are living in bad housing they may expect to be snubbed for that reason. As Dr. H. Paul Douglass has pointed out in several of his surveys of war-industry areas, the business relations between the old residents and the newcomers are likely to follow "the psychology of stranger dealing with stranger." On the other hand, the old residents are only too well aware of the strain on all their institutions that is caused by the influx of new workers. In addition, they may take a proprietary attitude toward their churches. One minister who has devoted much time to visiting the people in the new housing projects of his city has told of the resentment among them when the local newspaper printed a statement that, "These new industrial workers are just as bad as those who came in the last war."

When the new workers are scattered through the community it is, of course, difficult to find them. But whether they are located in trailer camps, in housing projects, or in single rooms or apartments throughout the town, there is an opportunity for the churches to show that they are really welcome in church or community activities. Church workers who have spent much time among the new defense workers often report their loneliness and the desire for someone to show them a little friendliness. Sometimes they are told, "You are the first friendly person I have met in all the time I have been here." A Presbyterian pastor in a war-industry area reports that a construction worker said to him: "I've lived in a trailer for four years, going from job to job, but you're the first minister to call on me."

Sometimes the church people have not really awakened to the fact that the new people are there and that they might welcome someone who would take an interest in them. When the church women in the area around Fort Monmouth, N. J., realized how many young women had come to work in the vicinity and how lonely they were, they soon organized activities for them.

In a New England city, writes Mabel Garrett Wagner in *World Outlook* for January, the church people felt much more friendly to the newcomers after they had entertained them at a church supper. In another little town the erection of the new plant had been bitterly resented by the people of the community. Naturally, then, they were not friendly to the strangers who jammed their streets. When the suggestion was made that the new people be invited to a simple social gathering the reply was: "Tell those folks to come to church. We can meet them there." But those who had tried it told Mrs. Wagner that "they had already been to various churches and were never noticed." Gradually, as she made friends among the "trailer folk," she took some of the town church women with her to meet them. Then a few were persuaded to come to Sunday school, church and Red Cross meetings. "She's quite like the rest of us!" exclaimed a Sunday school teacher after a trailer woman had come to her class. Soon the women of the churches decided to give a tea for the

<sup>4</sup> "Church Women and the U.S.O." *The Church Woman*, May, 1943, p. 28.

newcomers, "using their best silver service." Later a city-wide church calling committee was organized and other activities followed. The town as a whole began to realize the importance of making new industrial workers feel that they were part of the community.

The need of the newcomers for friendly relations with church people are well summarized by Ellsworth M. Smith, emergency war chaplain of the Detroit Council of Churches. The new defense workers—whether they live in trailers, housing projects or in single rooms—know "they are needed for work in the war industries, but they are not sure they are wanted. Church groups, by extending their fellowship, can break down that barrier of isolation." The newcomers need "the kind of friends they had 'back home.' These, the normal church in the permanent community can provide. 'Friendly visitors' to call on them, . . . these can provide release for the women in the trailers and bring a much-needed emotional refreshment. Trailer people need opportunities to meet and talk with people about the normal way of living they enjoyed before and will return to again."<sup>5</sup>

### The Problem of Japanese Resettlement

The Senate Military Affairs Committee has recommended very recently abolishing the ten relocation centers in which most of the Japanese evacuated from the West Coast are housed.<sup>1</sup> This brings to the fore the problem of their resettlement. Even before the action was taken the War Relocation Authority had announced that all evacuees who were qualified and wanted to leave the centers would be given permission to take jobs outside. First, however, their records must be carefully checked to be sure that they are loyal to the United States. The War Relocation Authority will now assist them to meet the costs of transportation and the initial costs of maintenance where this is necessary to enable them to accept employment. They are not yet allowed to move to the West Coast areas from which they were evacuated. A review board, which includes representatives of the FBI, the Office of Naval Intelligence, the Provost Marshal's office and the War Relocation Authority, has been set up in Washington to consider applications for clearance to work away from the centers.

In all, approximately 110,000 Japanese are, or were, in these centers. About two thirds are American-born, therefore citizens. The great majority of the latter are under 25 years of age while the aliens average about 59 years old. Before the evacuation was carried out the crime rate among Japanese on the Pacific Coast was exceptionally low.

Conditions within the relocation centers have been such as to lower morale and break up family life. Most of the buildings in which they are housed are "tar-paper-covered barracks divided into rooms." A family of five usually has a single room, about 20 by 25 feet. There is no privacy for bath or toilet. All of them eat at a common mess hall. Under these conditions, Dillon S. Myer, director of the War Relocation Authority, pointed out in his testimony before the subcommittee of the Senate Military Affairs Committee, "family controls that would normally be adequate do not function well."<sup>2</sup>

Wages paid at the centers are \$12 a month for apprentices, \$16 for most workers and \$19 for professional or

<sup>5</sup> "So They Call Us Trailer Trash!" New York, *The Church Woman*, May, 1943, p. 20.

<sup>1</sup> New York *Herald Tribune*, May 12, 1943.

<sup>2</sup> *War Relocation Centers.* Hearings before a Subcommittee of the United States Senate Military Affairs Committee on S. 444. Washington, 1943, p. 18.

supervisory jobs. Food and a small clothing allowance are also provided. It is evident that the low wage scale does not provide any great incentive, especially to those who were well off before the war. At the largest center, recently visited by a group of newspaper men, however, they found fewer than 100 persons who were able to work for whom there were no jobs.<sup>3</sup>

The War Relocation Authority set up a system of self-government within the camps, giving the responsibility to the American citizens who are still very young. An advisory council of the older people was also created. This arrangement not only puts a heavy burden on a group who are hardly ready for it but tends to upset the normal relations of the family still more. There are schools for the children but it has not been possible to make them equal to those which they attended previously. At one of the centers, for instance, school opened last October with only 80 trained teachers for almost 5,000 children, with no furniture, no books, no libraries, and with no partition between classes in the same building. Some of the needs have now been met. But the vocational classes still have almost no equipment and no place to put it after it is secured.

Under these conditions it is not surprising that the mood of the evacuees is said to be very like that of people who were on relief for long periods during the depression. One observer has characterized the relocation centers as "concentrated WPA" camps that are "breeding the old WPA attitudes" toward work and government. Uncertainty about the future adds to the difficulties.

Another serious aspect of the problem is the public attitude toward the Japanese, whether aliens or citizens. There have been demands for their immediate repatriation to Japan regardless of citizenship, attempts to cancel the citizenship of the American-born, bills introduced into several Western state legislatures to prevent Japanese from settling there, and one such bill actually passed in Arkansas. The American Legion in southwestern Wyoming adopted resolutions asking the Senate Military Affairs Committee to investigate conditions at Heart Mountain Relocation Center. This followed charges by a former assistant steward at the center that the Japanese were "coddled," left idle and permitted "free rein without supervision by the military police." A Denver reporter declared that "great stores of foodstuffs were . . . hidden in mess-hall attics." As a result of these charges the towns nearest the center petitioned the director to forbid the Japanese to visit them unless they were under military escort.<sup>4</sup>

The Commission on Resettlement of Japanese Americans of the Denver and Colorado Councils of Churches, "after careful investigation," reported that food at the camps is rationed "on the SAME basis" as for civilians throughout the country, that the requisitioning of food is handled by a Caucasian federal employee, that food sent to the centers is approved by the Army Quartermaster Corps, and that the Japanese have "no administrative power and practically no control over such situations."<sup>5</sup> Food may have been stored in the mess-hall attics for lack of warehouses. D. S. Myer testified before the Senate Committee that the evacuees were being fed for 40 cents a day. Similar charges made about the property still held by the Japanese were proved untrue on investigation, according to Mr. Myer.

It is then hardly surprising if the mood of the Japanese in the centers is tending to become like that of persons who spent long periods during the depression on relief or on WPA. Uncertainty as to their future after the war, living

<sup>3</sup> New York *Times*, May 25, 1943.

<sup>4</sup> New York *Times*, May 12, 1943.

<sup>5</sup> *Hate Is Moral Poison! The Church Answers Propaganda.*



conditions that are very difficult at best, a realization—perhaps a magnifying—of the hostility of Americans toward them if they should leave the centers: these conditions do not make for independent vigorous thinking. In his testimony before the Senate Committee on Military Affairs, already referred to, Mr. Myer pointed out that in the relocation centers we have “put large groups of people together who had been frustrated, who are afraid of what is going to happen to them,” and who are afraid they will be sent back to Japan after the war. In that case they fear retaliation if they or their children should take part in the American war effort.<sup>6</sup>

There are still other difficulties which should not be overlooked. Sometimes the Japanese are fearful because of the misinformation they have received about the high cost of living outside the centers. Sometimes they are looking for the best offer for their services—even as white workers do. Parents of daughters of marriageable age do not want them to leave the camps for fear they will have less opportunity to find proper mates. Many of them fear that there is no adequate assurance of protection to those relocated if there should be a sudden flare-up of anti-Japanese sentiment. They fear that if individuals are resettled families might be so widely separated that they would never get together again.

It is, then, not surprising that the process of resettlement has been slow. By May 15, 5,494 persons had left the centers for permanent jobs.<sup>7</sup> Now there are plenty of jobs and employers are far more ready to hire the Japanese than they would have been a few months ago. There are two important aspects of the problem. One is that the Japanese must not become a source of cheap labor, paid wages below the normal level for the work they are doing. This is essential to protect labor standards in the communities to which they go and to protect the Japanese from attacks by those who fear loss of their own jobs if the Japanese are employed. Most of the requests for workers are for domestics or farm labor. Yet there are many well-trained Japanese who are ready to go into other types of work. The other is that decent housing must be found for them. In the war-industry communities the problem of housing is very difficult for white workers. For a minority group, particularly one against whom there is likely to be bitter personal feeling it is far worse. Some evacuees who have gone out to take permanent jobs have found “restaurants . . . closed to them and housing problems . . . almost insurmountable,” according to a feature writer in the *New York Times* of May 25. Therefore the Committee on Resettlement of Japanese Americans (297 Fourth Ave., New York, N. Y.) is urging Christian people to help find places for the evacuees to live, both temporarily and permanently. To take them into a home where there is a vacant room is under present conditions a real Christian service.

Hostels, the Committee on Resettlement feels, are feasible only in large cities where there is a cosmopolitan and tolerant population. “Dispersed housing,” ten or a dozen homes where people might go while they are looking for work or where single people might live permanently, is a better arrangement, the Committee believes. The home owners would soon understand far better the problems of the evacuees and be able to inform their friends. The former, on the other hand, would find adjustment to the new community easier if they knew some of the residents

personally. The evacuees would presumably be able to pay a reasonable rental for their rooms. It should be a matter of business relations, plus a Christian concern.

### Work for Japanese Women in Honolulu

Immediately after the raid on Pearl Harbor the FBI and the Honolulu police arrested the Japanese aliens considered to be dangerous or openly pro-Japan. But their wives and children were left in their homes. The work that is being done for the alien women by Japanese morale groups and the Y.W.C.A. is described by Charles S. Bouslog in *Asia* for June.

For a time the families of those who had been arrested were in dire straits. Miss Yuki Kimura, an alien now on the staff of the Y.W.C.A., and other social workers began to visit the women in February and March, 1942. Soon she brought a timid group together to sew. Others joined it and new groups were started in other Japanese neighborhoods. They sew for the Red Cross, as well as for themselves. Health talks in Japanese are given and first-aid courses are popular. Classes in elementary conversational English are held at several centers.

Mr. Bouslog points out that the majority of these women were in the late fifties and sixties. Many of them had lived in Hawaii for more than thirty years. “Yet for many this is the first time that America has reached out with earnestness and kindly assistance.”

### Federal Funds for Child Care

Senator Thomas of Utah has introduced S. 1130 into the Senate “to provide for care of children of mothers employed in war areas in the United States.” It has been referred to the Senate Committee on Education and Labor. Under this bill, \$20,000,000 yearly would be appropriated to provide funds on a grants-in-aid basis. Payments would be made to states (or under special circumstances to local public authorities) for expenditure in accordance with state plans for day care or after-school supervision of school children. State public welfare agencies would submit a plan for day-care which might include foster homes, day-care centers, health services for children and “community-wide information and advisory services for mothers.” They might be carried on by public or private agencies other than school systems. The state educational agency would submit a plan for “extended school services,” which might include care for pre-school age children and auxiliary services as well as after-school supervision for school children. These may be rendered by public or nonprofit private school systems.

But these plans must be developed jointly by the state department of education and welfare after consultation with the state child care committee, and will be approved only for states in which there are one or more “war areas.” In order to participate, the state must make available all the state funds and personnel which can be so used and show that federal funds are necessary. At least half the funds must come from state and local sources (including the fees paid by parents). The Chief of the Children's Bureau will be authorized to approve plans for day care services and the Commissioner of Education those for extended school services.

Among the proponents of the bill are the federal Commission on Children in Wartime, the federal Office of Community War Services and private agencies working in the child welfare field.

<sup>6</sup> *War Relocation Centers*, op. cit., p. 157.

<sup>7</sup> *New York Times*, May 25, 1943.



# Counting On You

By Charlotte Douglas Susu-Mago

*John  
Hall  
Library*

MRS. POWERS (*at the front door*): Why, Helen Scattergood, how grand! Come in, come in!

MRS. SCATTERGOOD: Good afternoon. I was going by and thought I'd drop in and tell you what we decided at the missionary meeting yesterday. Do—

MRS. POWERS: Now, Helen, I've already heard about that and you know it's impossible! Why, John would fight it to the last ditch, and I'm sure the rest of the Chamber of Commerce would back him up.

MRS. SCATTERGOOD (*wagging a playful finger*): Not if you talked him around, my dear! Everybody knows who runs the Chamber of Commerce, and everybody also knows who runs the president of it!

MRS. POWERS (*smiling reluctantly*): Well, I will have to admit that I'm not convinced myself. Really, the project is utterly mad! Why, here we are at war with Japan and you want to bring—

MRS. SCATTERGOOD: We aren't at war with peaceful, law-abiding residents and citizens of America, are we? Seventy per cent of the evacuees are citizens and ninety-five per cent would have been if we hadn't barred them forty years ago.

MRS. POWERS: But to bring Japanese right into our community! You can call them citizens, but how do we know they are loyal?

MRS. SCATTERGOOD: How long did it take your ancestors to become Americanized?

MRS. POWERS: My grandfather came from England and his wife from Germany, but we are Americans now, even my parents were! (*somewhat defiantly*).

MRS. SCATTERGOOD: Yes, you are third generation and no one suspects *you* of sabotage! A great many of the evacuees are third-generation Americans, too, and some have fourth-generation children. But because they look so different, people are afraid of them. Do you realize there are over five thousand Americans of Japanese parentage in our Army and that in every relocation center you will find veterans of the last war—American Legion men?

MRS. POWERS: Well, even if they are loyal, why bring them here? They are well cared for in the camps, aren't they? And they get good wages.

MRS. SCATTERGOOD: Good wages! Do you call \$16 a month for a waitress job, a typist, good wages? Or \$19 a month for a doctor? Even when you throw in three meals a day and a canvas army cot in a room with four or five other people, \$19 is hardly up to our American standard of fair wages, do you think?

MRS. POWERS: Do you mean to say doctors get only \$19 a month? (*Shocked*).

MRS. SCATTERGOOD: Doctors, dentists, social workers, accountants—\$19 a month is the top wage. Accredited school teachers get \$19 a month if they have Japanese faces! Accredited Caucasian teachers in the grammar schools of the camps get \$150.

MRS. POWERS (*slowly*): I am beginning to see why you are all so excited over these camps. But I know John will put his foot down. After all, we don't want to bring a lot of foreigners into our community.

MRS. SCATTERGOOD: Most of them aren't foreigners! (*Emphatically*) Anyway, I seem to remember when you raised \$100 to train a kindergarten teacher in Yokohama! We were mighty proud of you.

MRS. POWERS: But, Helen, this is different. You want to bring those Japanese right into our own neighborhood, let their children go to our school.

MRS. SCATTERGOOD: Ten thousand miles away we can minister to them—is that it? How about the missionaries we sent out there to *live* right with the Japanese? They sent their children to Japanese schools, and from what I've seen of the missionary families, the children turned out mighty well!

MRS. POWERS: Helen, I'm ashamed of myself. You give me the details and I'll see what I can do with John.

MRS. SCATTERGOOD: Oh, Mary, that is wonderful! But you must promise more than that, for you know as well as the rest of the town that if you want a thing bad enough you always get it! (*laughing*).

MRS. POWERS: Now, Helen—

MRS. SCATTERGOOD: Seriously, here's the idea. We have about \$100 in the treasury not earmarked for other projects and we plan to double it. You know that florist over on State Street? He's been drafted and wants to sell out. We are going to write to a Methodist minister in one of the relocation centers and ask him to find us a family who used to have a florist business. If they can afford to pay their own fare here and buy the business, well and good. If not, we will lend them enough to get started.

MRS. POWERS: Why not make it a gift? After all, if this is a missionary project.

MRS. SCATTERGOOD: Well, from what I hear, they wouldn't like that. And don't you think they would have a better start in the community if they felt obligated to no one?

MRS. POWERS: You are right again. But I'm still worried about fifth columnists!

MRS. SCATTERGOOD: But every individual released from a relocation center is thoroughly investigated by the FBI, and asked to give several references of friends on the Pacific Coast. Anyhow, the FBI put all the really dangerous Japanese in regular detention camps long ago, entirely separate from the relocation centers. Now, when we know how many there are in our florist's family, we'll start looking for a house. I understand it takes several weeks for the FBI investigation, but when they do arrive, we'll have a welcome ready—a real welcome—meet them at the train, take them home to a house all lit up, have hot water ready for baths and maybe even have dinner on the table. Oh, I get excited just thinking how they'll feel to have a home again, and a bathtub after eight or ten months of taking showers and a kitchen and a table with linen on it and the proper number of knives and forks! Life in those camps isn't pleasant when three hundred have to eat in one big room, three times a day, with no backs to the benches, no tablecloths, and the clatter of dishes going on every minute!

MRS. POWERS: Well, this does certainly sound like a good missionary project. I suppose you'll ask for a *Methodist* family.\*

MRS. SCATTERGOOD: Well, we started out with that idea. And then someone piped up, "We don't send our missionaries out to preach to the Methodists, do we?" We just seemed to agree that bringing any family, even Buddhists, into the community and giving them a practical demonstration of Christianity was more in line with our missionary policy, than handpicking Methodists.

MRS. POWERS (*nodding thoughtfully*): Yes, I see that. Helen, do you suppose there are gardeners in those camps?

MRS. SCATTERGOOD: Gardeners and farmers, carpenters, merchants, grocers and photographers, mechanics and chauffeurs, beauticians and dressmakers. They have everything! But why are you curious about gardeners?

MRS. POWERS: The old fellow who has been taking care of our garden and one or two others in the neighborhood is going to Chicago to live. I was just wondering—

MRS. SCATTERGOOD: Helen, you've caught it! Now you'll win over the president of the Chamber of Commerce and from then on it is clear sailing. Maybe we can adopt a gardener's family, too. All we need is a bit of favorable publicity for the benefit of some folks who've had too much of the other kind, much of it false!

MRS. POWERS: Don't count too much on it. I haven't started on John yet.

MRS. SCATTERGOOD: Just the same, I'm counting on you, one hundred per cent! You'll convince him all right. And I know you will be one of the first to call on our family when they get here. Maybe the mother can show us how to arrange flowers artistically.

\*Insert the name of your own denomination.





IS MORAL POISON!

## THE CHURCH ANSWERS PROPAGANDA

AGAINST AMERICANS OF JAPANESE ANCESTRY

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

The following facts should also be known:

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

#### Possible Results of Hate-Propaganda

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

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

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

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

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

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

THE DENVER AND COLORADO COUNCILS OF CHURCHES

"Commission on Resettlement of Japanese-Americans"

Chairman - Rev. Willard Spence



## AMERICAN COMMITTEE FOR PROTECTION OF FOREIGN BORN

512 Fifth Avenue • New York, N. Y.

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### AIMS

To facilitate the complete mobilization of foreign born Americans for the victory program by:

1. Encouraging fair employment practices to enable the foreign born to contribute to the full measure of their skill to our war production program.
2. To aid the foreign born in eliminating Axis agents and fifth-column elements from their ranks.
3. To encourage and to help non-citizens become naturalized in order to enable them to assume greater responsibilities as citizens.
4. To bolster the status and rights of naturalized citizens by preventing the establishment of two kinds of American citizenship.
5. To maintain national unity by preventing the enactment of "anti-alien" legislation by Congress

American Committee for  
Protection of Foreign Born  
512 Fifth Avenue, New York, N. Y.

I enclose \$ ..... for:

- ☐ Contribution to help make possible the work of your Committee.
- ☐ Annual Contribution. (Annual Contributors receive material regularly. Supporting: \$3; Contributing: \$5; Sustaining: \$10; Honorary: \$25 or more.)

Name .....

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City .....

## END RACE DISCRIMINATION IN OUR NATURALIZATION LAWS

Oriental aliens who are legal residents of the United States are denied the right to become naturalized citizens because of their race. The racial provisions in our naturalization laws bar from citizenship natives of China, India, the Philippine Islands, Arabia, Japan, Korea, and other countries of the Orient.

More than 260,000 residents of the United States are barred from becoming citizens by this American version of the Nazi Nuremberg laws. Racial discrimination in the United States helps the enemies of our country. It is being used daily by Axis propagandists among Orientals—millions upon millions of people throughout the world—to reflect on the democracy and sincerity of the American people in this war.

Racial discrimination in the United States helps the reactionary forces in the nation divide the American people. It deprives one group—only because of their race—of their right to life, liberty, and the pursuit of happiness, and thereby weakens the structure of our democracy.

H. R. 2011, introduced in the United States Congress by Rep. Vito Marcantonio, of New York, amends the naturalization laws to provide that all persons in the country shall be eligible for naturalization, regardless of their race, color, creed, or national origin.

The passage of H. R. 2011 will help strengthen the right of every American by bolstering democracy in the United States. It will promote unity of the American people and the peoples of the United Nations and thereby help insure victory of our country and our allies over the Axis powers.

78TH CONGRESS  
1st Session

# H. R. 2011

IN THE HOUSE OF REPRESENTATIVES  
FEBRUARY 26, 1943

Mr. MARCANTONIO introduced the following bill; which was referred to the Committee on Immigration and Naturalization

## A BILL

To amend the Nationality Act of 1940.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,  
That section 303 of the Nationality Act of 1940, approved October 14, 1940 (54 Stat. 1142, 8 U. S. C. 703), be, and hereby is, amended by striking out the said section and enacting a new section replacing it to read as follows: "The right of a person to become a naturalized citizen of the United States shall not be denied or abridged because of race, color, creed, or national origin."

Take Action Today



## ELEANOR ROOSEVELT . . .

"I doubt very much if, after this war is over, we can differentiate among the peoples of Europe, the Near East and the Far East. Perhaps the simplest way of facing the problem in the future is to say that we are fighting for freedom, and that one of the freedoms we must establish is freedom from discrimination among the peoples of the world, either because of race, or of color, or of religion. The people of the world have suddenly begun to stir and they seem to feel that in the future we should look upon each other as fellow human beings, judged by our acts, by our abilities, by our development, and not by any less fundamental differences."

—In an article in  
*The New Republic*  
May 11, 1942

## THE SURVEY GRAPHIC. . .

"The whole war enterprise rests upon the hypothesis—which has now become a demonstrated fact—that the nations of the world are bound together by such ties of common interest and common humanity that national isolation is impossible."

—May, 1942

## THE CHRISTIAN ADVOCATE . . .

"Much of the merit of Congressman Marcantonio's proposal (H. R. 2011) lies in the fact that it proposes to put an applicant's eligibility for citizenship where it belongs—on personal character, rather than on race or color. If any are to be admitted to the high privilege of American citizenship, certainly that is the one test that is to be desired."

"The profound and true declaration of our American democracy concerning the rights of men to life, liberty, and the pursuit of happiness, never draw the color line."

"The bill does one thing—it removes color, race, creed or national origin as a bar to citizenship, and thereby extends the hand of good will to considerably more than half of the world's population who are unable to qualify under the present laws."

"To enact this bill into law will be to wrest from Japan her most effective propaganda weapon in the Far East."

—April 8, 1943

## HUGH DeLACY . . .

"The enactment of H. R. 2011 would eliminate one of the most flagrant violations of our basic principles of equality and democracy. The provisions in our naturalization laws barring certain people from becoming naturalized American citizens solely because of their race reflect fascist principles of race superiority, against which this war is being waged. This discrimination against Oriental groups weakens the structure of our democracy and affects the rights of all Americans."

"This country was founded and built by the labor and sacrifices of peoples of all races, all colors, all creeds, all nationalities. The Chinese immigrant helped build our railroads and towns; the immigrants from India and Japan plowed the fields; the Filipino has fought and died in noble battle against our enemies. Barring these Oriental groups from naturalization promotes discrimination not only against them and all other Americans but especially against their children, who are usually American-born citizens."

—March 6, 1943

## You Can Help

1. Write to the member of the House of Representatives from your District and to the two United States Senators from your State urging that they support H. R. 2011.

2. Write to Hon. Samuel Dickstein, Chairman, House Committee on Immigration and Naturalization, Washington, D. C., urging that his Committee take favorable action on H. R. 2011.

3. Have your organization go on record supporting this bill and to write to your Congressmen and to Rep. Dickstein. (Notify the American Committee for Protection of Foreign Born of any action taken in support of H. R. 2011.)

4. Circulate the Petition to the Congress of the United States on H. R. 2011 among your friends and associates. Get them to sign the Petition and to contribute to the financing of this campaign. (Copies of the Petition may be obtained by writing to the American Committee for Protection of Foreign Born.)

5. Order a quantity of these Folders on H. R. 2011 for distribution among your friends and associates. (100 for \$2.50; 500 for \$10; 1,000 for \$17.50.)

6. This campaign for the enactment of H. R. 2011 is made possible solely by public voluntary contributions. Contribute, and get your organization to contribute, to the financing of this campaign.

American Committee for  
Protection of Foreign Born  
512 Fifth Avenue, New York, N. Y.

☐ I have written my Congressman in support of H. R. 2011.

☐ Please send ..... copies of your Petition on H. R. 2011.

Enclosed find \$..... for:

☐ Copies of your Folder H. R. 2011.

☐ Contribution to help finance your campaign for the enactment of H. R. 2011.

Name .....

Address .....

City .....