



The Principle
of the
Extra Measure

A SERMON

BY

Rev. Harold E. Nicely, D.D.

BRICK PRESBYTERIAN CHURCH

ROCHESTER, NEW YORK

FEBRUARY 13, 1944

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"What do ye more than others?" Matthew 5:47

TODAY we turn to our Lord's question which appears in the Sermon on the Mount, "What do ye more than others?" The question is in the context of certain words about human relationships. It was an old and accepted saying that men should love their friends and hate their enemies. But Jesus declared that good will was to be like the rain that God sent on both the just and the unjust. If you love those who love you, you are only doing what the publicans do, and the question is, "What do ye more than others?" You must not only move off the level of the publicans, who are recognized as an unprincipled lot, but you must even rise above the level of the Pharisees, who have quite a reputation for righteousness. For, as he declared in an earlier statement, except your righteousness exceed by far the righteousness of the scribes and the Pharisees, you shall not enter the Kingdom.

The ordinary standards of men and women, even of those of good reputation, are not sufficient for the Christian. "What do ye more than others?" What is there in your life that is over and above the average, that is more than necessary, for by this extra measure, beyond the conventional margin, you demonstrate your perception of God's truth.

There are many areas of life where these words have application, for the gospel is always calling us to move out beyond our present condition. It calls for more than average courage. What do ye more than others in the hour of peril? It calls for more faith. What do ye more than others in the day when the burden is hard to bear? It calls for more loyalty. What do ye more than others for the causes that promote the welfare of mankind? It was by this extra measure of courage and faith and loyalty that Christianity made its earliest impressions on the world. The gospel made headway, it was once said, because the early Christians outlived, outloved, and outdied their contemporaries. They did something more than others.

These were the signs of the Christian spirit not only in the early years but in more recent

times. We see the extra measure when Grant at Appomatox Courthouse handed back to Lee his sword, and gave to the southern cavalrymen their horses for the spring plowing; when the great words were spoken by Lincoln, "with malice toward none; with charity for all;" when John Hay returned the Boxer Indemnity money to China; when Edith Cavell, whose granite memorial stands in Trafalgar Square, declared, "I see that patriotism is not enough. I must die without hatred or bitterness toward anyone." These great words and deeds were the signs of a spirit that moved out beyond the margin of the conventional. They did more than others.

Today, on this Sunday nearest Lincoln's birthday, designated for many years as Race Relations Sunday, we are to turn this question in the direction of human relationships, for it was here that Jesus was very explicit, and it is here that many are confused.

And first, consider what is for America an internal problem, the condition of approximately thirteen million negroes. These are the people who have a third-class ticket for their journey through life. They are the steerage passengers, and their opportunities and accommodations are not good. They are

barred from most hotels, restaurants, and desirable living quarters. They do not have the same opportunities for education, for the per capita expenditure for negro children is almost always far inferior to the expenditure for white children, and often they must use the castoff equipment and books which are too shabby or obsolete for use in the white schools. They are barred from many institutions of higher learning. They do not have the same opportunities for employment. There are some manufacturers and some labor unions where they are given equal status with white employees, where their progress rests on merit alone, but on the whole, their improved condition is due to the fact that manpower shortages have compelled industry to scrape the bottom of the barrel, and the negroes were at the bottom. No less than twenty national and international labor unions have color clauses or other provisions barring negro workers. In several states they cannot vote. Because of bad housing, inferior food, and lack of proper incentives in employment, their health is not good and their home life is not wholesome, and when they need medical or dental care, they get what they can pay for which is not much. They

are segregated in the armed forces where it is said that the battle was provoked and will be fought to a finish, to settle the issue of the philosophy of a master race. Their blood for transfusions was refused at the outset of the war by the American Red Cross, despite the assertion of scientists that their blood is no different from the white man's blood. It is now accepted, but segregated for negro casualties only. Certainly their mothers' milk is no different, for many a white child has been nourished by a negro nurse. Nor is their touch contaminating, for many a white child has been rocked to sleep in the arms of a colored mammy, and much food has been eaten and enjoyed which was prepared by colored hands. But their blood is not acceptable for transfusions for white soldiers, although they are willing to shed their life blood on the battlefield. In civilian life they wear the cheapest clothes and drive old second-hand cars. They are the vagabonds of our society, hitch-hiking their way through life, saved from complete despair only because they have a sense of humor and a gift of song, and, like most downtrodden people, a hope of heaven in the life to come. The white people are the master race in this coun-

try, and the colored people are what Hitler calls "untermenschen," the underlings.

What is the reason for this? In the average mind there is a fixed mental image, a racial stereotype of the negro. He is happy-go-lucky, lazy, shiftless, dirty, inclined to petty theft, full of laughter, and contented with his lowly condition, unless stirred up by white agitators. He is all right when he is kept in his place. But otherwise he is in trouble, for he is mentally and morally inferior.

We say that, but I do not think we have any right to say it, or to make that the basis of our dealings with the negro. It demonstrates our ignorance of what biologists and anthropologists have been teaching for over thirty years. The late Franz Boas of Columbia University, the dean of American anthropologists, wrote this: "If we were to select the most intelligent, the most imaginative, energetic, and emotionally stable third of mankind, all races would be represented." And of course, if we were to select the lowest third, we would have all races including the whites.

George Washington Carver, one of the greatest botanists of the century, recipient of

many awards and honors in this country and abroad, is striking evidence of the potential abilities of his race. He was born in Missouri of slave parents. He lost his father in infancy. He was stolen with his mother and carried into Arkansas, and he never heard of his mother again. He was a promising lad, sound in health and he was traded for a race horse and taken back to Missouri. Subsequently set free, he worked his way through high school and was then denied admission to a church-supported college, where the president told him bluntly, "Niggers are not allowed here." But he went on, studying at the Iowa State College of Agriculture, and pressed forward step by step in his fruitful and illustrious career. Only God knows how many George Washington Carvers with similar talents have been cut short somewhere by those words "Niggers are not allowed here," and their broken, stunted lives are God's sorrows and the white man's sins.

You may say he was the exception, but what we think of the typical negro is still true. If it is, I would like to ask, just what, in the light of all that we know of the psychological effects of unemployment, malnutrition, bad housing, poor schooling, and un-

guided recreation—just what would you expect? Read the book of Judges. You can find stories of murder, theft, rape—a crime on every page. These people had been slaves, underlings in Egypt for generations. Yet in a new environment, with adequate incentives and some new sense of security, and freedom and self-respect, they went on to become the pioneers in morality, culture, and religion.

But, you say, this negro type is not due to environment. This is inborn. If that be true, it is not true of all colored people. If it be true of some, or of many, a free democratic society provides for that. The man who has ability will rise according to his merit. And what the colored man asks is not preference or partiality, but what he has read in the Declaration of Independence and the Bill of Rights, and the words of Lincoln, and the gospel of Jesus Christ. All that he asks is an opportunity to rise out of the poverty and cruel exploitation of his past.

This morning we heard a lovely composition by a great American artist, a man who has brought fame to Rochester, Nathaniel Dett. He received his Master's Degree from the Eastman School of Music. He was the holder of many awards and honors for his

artistic ability—author, composer, compiler of a four-volume collection of Negro Spirituals. He resided for a time on Plymouth Avenue in this city. However, he couldn't go into a restaurant on Main Street because he was colored. Is that the social system that you believe in? That is the ordinary standard. But, what do ye more than others?

What can you do? You can change your own thinking first. You can carry in your heart a new and Christian respect for the colored man. You can be glad and not offended when a colored person sits next to you on the bus. You can call out of line the white man who offends a negro employee at your plant, and talk with him. You can take to heart the words of Robert E. Lee, "In this enlightened age, there are few, I believe, but will acknowledge that slavery is a moral and political evil in any country . . . Their emancipation will sooner result from the influence of Christianity than the storms and tempests of fiery controversy." You can continue the unfinished task of emancipation by letting the Christian gospel emancipate your own mind from prejudice. You can progressively reduce, by your influence the number of places, where someone says, "Niggers are

not wanted here." You can study the problem. I suggest you read "No Day of Triumph" by Saunders Redding. You can help the negroes to secure their civil rights as free men. Above all, you can clear your own mind and settle the question of where you stand.

I spent a year in Cambridge, and there were men there from Ethiopia as black as any cornfield darky, and from India, and they could be found in any restaurant or public hall or social gathering. Whatever place they had as scholars or friends was based on merit. There was no trouble, no controversy, no social uproar, no yammering about keeping them in their place. They were treated with respect. I am for that kind of treatment here.

Ah, but you don't really know them, people will say. Not as well as I'd like to. But I went to the public schools of Chicago, and they were in my class rooms for twelve years, and in recess I played with them, and we played basketball and baseball together and swam in the same pool. And in the University of Chicago they were in my classes. The greatest quarter-miler in the middle west, and one of the cleanest men in body and mind was a colored man. I have had colored guests in my home at the

dinner table, and overnight in my home. I have buried their dead, in a poor little cemetery where the stones were small and cheap, and the weeds grew high. I have eaten dinner at their table. And the colored man is my brother in Jesus Christ, far closer to me in the things of the spirit than the white man who shuts him out. And this question still searches my soul as it must search yours, "What do ye more than others?"

Just as serious as this internal racial question is the external racial question of our attitude toward the Oriental, particularly, in this day of mounting passion, toward the Japanese. For some time we have been hearing that the only good Jap is a dead Jap. And the quite understandable rage of our people is the inevitable result of the cruel treatment of American prisoners in Bataan. Since that story of unspeakable cruelties has been released it is quite natural to give way to anger and hatred and to say, the only good Jap is a dead Jap. That is the ordinary, the average, the natural slogan at the moment. But, what do ye more than others?

Well, what should we do? Should we condone these atrocities? Should we forget them, brush them aside, give thanks that our poor

dead soldiers have found deliverance from their torment at last? I do not know how anyone, who cares for the great laws of humanity and justice and common decency can condone such wrongs. We do not condone much lesser crimes in our own society, and we believe that our homes are safer, our standards of humanity and decency are more secure, our community cleaner, when laws are enforced, and penalties imposed on those who break them.

I do not see how anyone can question seriously the evidence. I have read every word that has been published by the men who escaped, and the testimony of several witnesses, carefully recorded is enough for me. I believe that men have suffered torture as intense and shameful, as they have ever suffered in the whole tragic story of mankind, and I do not think such crimes should be condoned.

Shall we then forgive? Forgiveness is different. It is a costly experience. It is reserved for those who suffer, if they have in themselves the resources to forgive. It was not the bystander who stood idly in the crowd and watched the crucifixion who could pray for those who crucified our Lord, "Forgive

them for they know not what they do." The only one who could do that was the man whose hands and feet were pierced with nails, whose side was bleeding, whose life was ebbing away. He could pray, "Forgive them for they know not what they do."

The only one who can forgive these crimes is the soldier who walked the eighty miles under a glaring sun, whose back was beaten with clubs, whose face was cut with the broken edges of tin cans, who drank the dirty water from the swamp where the cattle wallowed, who stood up through the night half asleep on his feet, ankle deep in maggot infested filth, who wasted away without food or medicine, until his body had shrunk and hope died out in his eyes. He is the only one who can forgive, he and his parents who are now suffering and dying in spirit with their boy in Bataan—only these, and our Lord still hanging from his cross. Penalties? Yes, for the guilty, not the innocent—in the name of the moral order, and for the sake of humanity in days to come.

But hatred? Not if we can help it. Retaliation? That would hurt us more than anyone else. We say that they are not human. Well, if they are not, we cannot hate them.

We do not hate animals. And if they are human, and we know they are, our task is to understand and help and guide, remembering that they too have suffered by the white man's dominance, that the white man also has been cruel. You have read of the Inquisition. You knew that Cranmer and Latimer and Ridley were burned at the stake when Englishmen were not as soft-spoken as they are today. You may have seen the picture in a current magazine of Wounded Knee, South Dakota, where an American poet wanted his heart to be buried. It was here, in 1890, that hundreds of Indians were brutally massacred by United States soldiers. Surely we hope that after long years our iniquity is pardoned. There is no punishment for this that falls on our little children.

And the Japanese who know beauty and friendship and love, can surely hope that some day they shall hear the voice that says, "Comfort ye, comfort ye, my people, saith your God. Cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."

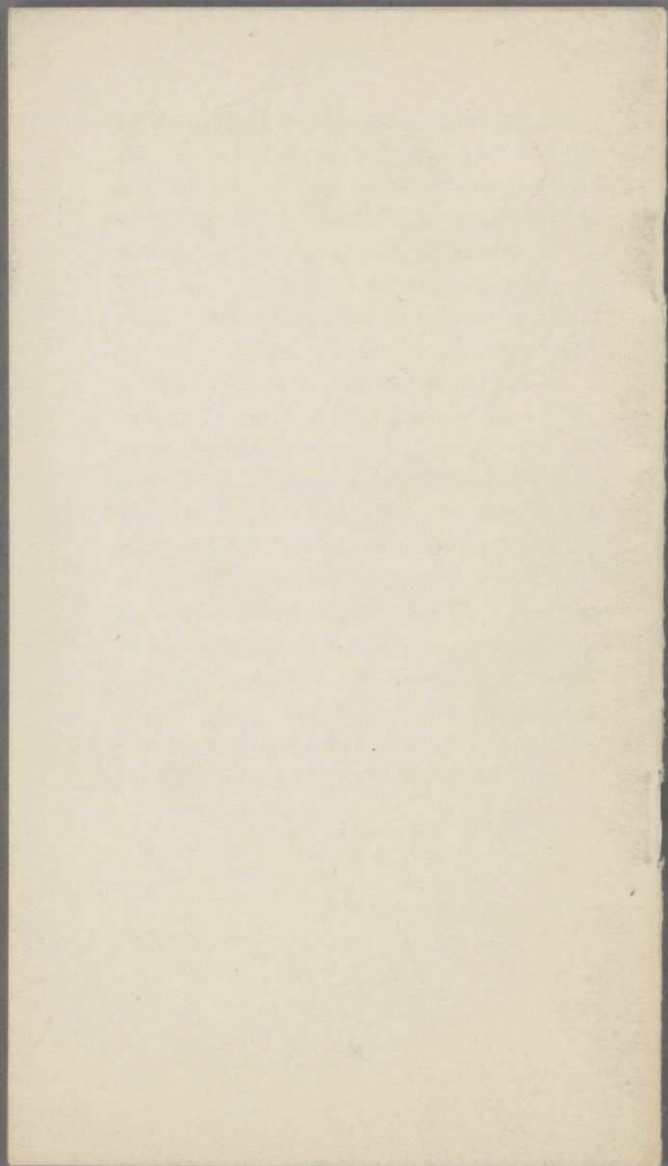
As for the allegation that all Japanese are treacherous, it is false. Let me read from the

last edition of the Encyclopedia Britannica: "The Japanese are essentially a kindly-hearted, laughter-loving people, taking life easily, and not allowing its petty ills to disturb their equanimity. The average Japanese is a buoyant individual. He is imperturbable in the face of provocation or trouble. This faculty of self-control is in a sense hereditary, the result of long centuries of rigid training and example. It has also been driven into him that personal cowardice is the most despicable of vices, and loyalty, particularly to the throne and to his country, the supreme virtue. The finished product of these teachings is a person imbued with a pride of race and a patriotism so intense that it not infrequently verges on fanaticism. There is a limit too, to imperturbability, and when that limit is reached, the reaction is correspondingly violent . . . But no nation is free from failings, and when due account has been taken of those of the Japanese, there still remains a people of remarkable energy and intelligence, of marvelous achievement, and of great attractiveness."

There are Japanese Americans born in this country, citizens of this nation, of high patriotism, assisting in the intelligence division

of the United States Army. The Japanese-American doctors and surgeons at Pearl Harbor worked day and night to save the lives of the wounded. Not one case of sabotage in Hawaii or California has been charged to Japanese Americans. Among the cities of the west coast, the Japanese were law abiding, far more so than others of foreign extraction, almost never in difficulty with the police.

A good Jap is a dead Jap? Think of Noguchi, the great bacteriologist, who contributed to the studies of tuberculosis and paralysis. He isolated the germ of yellow fever, and prepared a curative serum. In the course of his experiments he contracted yellow fever in British West Africa, and died there in 1928. Remember Kagawa, a great lover of truth and humanity, like St. Francis, a brother of the poor. You know what the average person says and does about the Japanese. But, What do ye more than others?



The Church Call

"Voicing The Higher Viewpoint"

"Nor are your ways my ways . . .
But as the heavens are higher than
the earth,
So are my ways higher than your
ways,
And my thoughts than your thoughts."
—Isaiah 55:9



"To All Who Care for the Peace

and health of mankind we issue a
call to lend their aid to the Church
which stands undaunted amidst the
shattered fragments of humanity and
works tirelessly for the healing of
the nations."—Madras Conference.

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THE FIRST METHODIST CHURCH
Santa Maria, California

February 26, 1945

'Stars and Stripes' Rebukes Home 'Patriots'

GIs Resent Hood River Legion Action; Know Courage First Hand

"LEGION POST AROUSES IRE OF 7th GIs" is the heading given by the servicemen's newspaper, STARS AND STRIPES, of January 5th to a report from its staff correspondent, Ralph G. Martin. We reproduce the following:

All along the 7th Army front today, angry American combat troops (particularly in the 36th Division) were griping long and loud about the recent announcement by the Hood River American Legion Post telling all Americans of Japanese ancestry that they're not wanted in Hood River County, Oregon, that they better quickly sell any property they have there, that all Nisei soldiers in the American Army have already been scratched off the Legion post honor roll.

Saved Our Lives

This is what the boys of Co. C of the 1st Battalion of the 36th Division had to say about these things, after being in combat for 133 consecutive days:

"People back home ought to know that if it wasn't for the Nisei, a lot of their sons would be dead now. They saved our lives.

(Nisei soldiers of the 442nd Combat team punched through a thick ring of Nazis to relieve the 1st "Lost" Battalion which had been cut off for seven days without food or water. In doing so the Nisei suffered casualties, inflicted even heavier casualties on the Germans.)

"We've been fighting alongside them all through Italy and France. Our boys don't say these Nisei are as good as we are. We

(Turn to Column 2, Page 2)

Respect Court Decision Plea of Coast Editors

Boycotts and Other Forms Of Discrimination Raise Suspicion of Disloyalty

When the Supreme Court has spoken and the War Department has acted in accord with its decision, good citizens will lay aside their personal judgments and cooperate. That is the substance of editorials in the best newspapers from the Canadian line to Mexico. Here are a few samples:

THE FRESNO BEE spoke out as all good Americans should: "The army and the Supreme Court have spoken . . . and now it becomes the duty of the people no matter what may be their personal feelings, to respect the judgment of the military and the court and to accord to the Japanese—aliens and citizen alike—the protection and treatment which democracy contemplates."

Disloyalty in Santa Maria

THE SAN FRANCISCO NEWS gave its own forceful interpretation of any failure of citizens to so respect "the judgment of the military and the court":

"There is no reason whatever for apprehension or distrust. Persons and groups, if there are any, who undertake to prevent or interfere with execution of the army order and the Supreme Court's decision will themselves be the subject of suspicion of disloyalty."

Prejudices Imperil Democracy

To THE MERCURY HERALD of San Jose belongs the credit for leading the parade of newspaper Americanism. In its issue of November 15th it carried a front page account of the early return of James K. Yamamoto, native son, graduate of

San Jose high school. Alongside the "story" was an editorial that deserved wide reprinting. We can quote only the following:

Loyal American citizens must be treated with justice, regardless of their color, their race or their creed. The loyal American citizen of Japanese ancestry must be defended in the rights inherent in his American citizenship. If we tolerate the persecution of this minority group we may expect other minority groups to be the next victims.

"In the stormy weeks following the attack on Pearl Harbor many stories circulated of American Japanese treachery in the Hawaiian Islands. Many of us believed these stories because we wanted to. Since then the F.B.I., and other agencies, have declared not a single act of sabotage chargeable to the American Japanese could be proved. They were never interned and removed from Hawaii as they were in the coast states of the mainland."

Hate Breeders Aid Enemy

In THE LOS ANGELES TIMES Ed Ainsworth declared, "The one great thing we must avoid in connection with the impending return . . . is the internal disruption which our enemies want."

Hits Boycott Plans

THE PORTLAND OREGONIAN, one of the coast's most powerful papers, held that the "return of Japanese Americans to their homes should alarm no one." Striking directly at the un-American boycotts planned all along the coast the editorial stated, "the great law abiding majority of Oregon citizens will not tolerate persecution of the Japanese or any other minority."

The OREGONIAN advised its readers before taking part in any anti-Japanese movement "to examine his deepest beliefs in democracy; to balance his immediate economic desires and his social prejudices against the fundamental concepts of liberty and fair play which have made this nation great . . ."

THE SAN FRANCISCO PROGRESS opined editorially that "there is very little, if anything, that might be said in opposition" to the declaration of the National Maritime Union that "The common people are ready to welcome them back. Color, creed, race, national extraction—none of these are bars to patriotism. We roundly condemn such nearsighted individuals who for personal gain, or from a distorted conception of what this war is all about, are dreaming of nonexistent race riots."

Are We Worthy of Citizenship?

"It is the responsibility of every American worthy of citizenship in this great nation to do everything that he can to make easier the return to normal life of these people who have been cleared by the Army authorities. By our conduct towards them we will be judged by all the people of the world."—Secretary Ickes on the occasion of the rescinding of army evacuation orders.

Long Term Care for Evacuees

"The W.R.A. is not planning to offer security to returning evacuees for a mere few weeks so that they can get their feet on the ground, but through a planned program will help to establish them on a permanently sound and secure basis."—Project Director Guy Robertson.

That Dual Citizenship Canard

Prejudice and hatred cannot be fed on truth. That is why the Hearst press and Larry Smith kept on writing and talking about Pearl Harbor sabotage, and the danger from coast Americans of Japanese ancestry, long after every intelligent citizen knew there was not a glimmer of truth in their stories. And how long would the Lechners and American (Sic) Leaguers get their money if they did not dish out what their constitution-disregarding audiences want to hear instead of FACTS? The canard about dual citizenship of Americans of Japanese ancestry is reported to have been resurrected recently for the benefit of a Santa Maria audience.

In these days of free public libraries, not to mention other mediums of public information, only the malicious or intellectually lazy need be ignorant of the fact that as far back as November 15, 1924, by Imperial Ordinance (No. 262) the Japanese government decreed that American born Japanese "have acquired the nationality of the United States and have lost Japanese nationality retroactively from birth unless they formally elect to retain Japanese nationality after they become of age."—See Flournay and Hudson, Nationality Laws (1929) pp. 381-388. Such action is more than Hitler or Mussolini ever took yet, dual citizenship laws of other countries are never mentioned by our hate mongers. Why?

"We don't think alike" is such a cheap excuse when used by one who was not able to have his way.

(Continued from Column 1, Page 1)

say they are a lot better, that they've got more guts. And we ought to know.

"Those Legion people ought to sell their property and give it to these Nisei. They deserve it more. If these Japanese Americans are good enough to die for their country, they ought to be good enough to live in it."

Legion Disappoints Him

"Why do they keep calling them Japanese-Americans? I'm of German descent and nobody calls me a German-American. Why don't we just call them Americans? Why are some people back home so narrow minded?"

"We expected more than that from the American Legion. If that keeps up, we don't want anything to do with the Legion. I'm just wondering if the Legion Headquarters feels the same way that their Hood River post does.

"I'm ashamed to be fighting for the freedom and liberties of people who say things like that."

The Church Call

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IS THIS IS YOUR TRAGEDY?



"THERE IS NO GREATER TRAGEDY than to have no religious faith and not to miss it."

Something of peculiar significance transpires in the life of the individual when he joins himself with others in a congregation to worship and commune with God. . . . The experience of men and women throughout the ages has proven conclusively that communion with God in a church and as a congregation has been much more conducive to a satisfactory religious experience than any other approach.—G. L. Morelock.

Worth while sermons are not "easy to take" until we feel the exhilaration of their contributing to our growth.

"REAL CHRISTIANITY is a revolutionary idealism which estranges conservatives because it is revolutionary and estranges the revolutionary because it is idealistic."—Dean William R. Inge.

CHARACTER BUILDING AGENCIES are never better than the character of their leaders. Clean boys and young men are not produced by association with men noted for unclean stories.

IF YOU WENT HOME but once a week—and then only if you couldn't think of anywhere else to go—and you never accepted any responsibility for "making" the home, WOULD IT BE HOME TO YOU? The same laws operate in your relationship to your church.

"TO HAVE A GREAT FAITH we must have a great God."

"FAR GREATER THAN DEATH IN WAR and battle for one's native country, is LIFE for one's native land . . ."—Rudolf Kittel, Great Men and Movements in Israel.

"Peace"—and After
Youth brave enough to die must be matched by youth and age brave enough to live so that

*"These things shall be, — a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes."*

*They shall be gentle, brave and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire and sea and air.*


*Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.*

—No. 512, Methodist Hymnal.

But such a dream of God, and God inspired men and women, will not be realized by simple declarations of "NEVER AGAIN!" or even through high sounding Kellogg-Briand Pacts renouncing war as an instrument of international policy, while economic rivalry and exploitation, racial discrimination, and international injustice go unchecked. And, the more determined the effort to "enforce" peace by military might the more certain is another war. REAL STATESMEN will give themselves to eradicating the social, political and economic causes of war—and privates in the civilian ranks must build public opinion to back them and evidence their sincerity by a willingness to "give up" some things for the common good.

President Robert Maynard Hutchins of the University of Chicago in a little volume, "Education for Freedom," says, "VICTORY CANNOT SAVE CIVILIZATION. . . . Since civilization was well on its way to destruction before the war began, success in war will not automatically preserve it. . . . At the root of the present troubles of the world we must find a pervasive materialism, a devastating desire for material goods. . . . Our faith that technology will take the place of justice has been naive. . . . Every act of every man is a moral act to be tested by moral, and not by economic criteria. . . . The . . . reformation for which the world waits depends, then, upon true and deeply held convictions about the nature of man, the ends of life, the purposes of the state and the order of goods. . . . This means that we must reconstruct education, directing it to virtue and intelligence."

Progressive churches are "on the job" building such convictions. Are you backing them by your attendance and active support?



Episcopalians Welcome Evacuees

The fiftieth anniversary convention of the Los Angeles Episcopal Diocese held recently adopted a resolution welcoming back evacuees to their Pacific Coast homes.

* * *

Met Only Good Americans

A JAPANESE ANCESTRY, former resident of the Santa Maria Valley, recently spent ten days here and returned to his eastern home. With a gleam of humor he writes, "I did not encounter any trouble anywhere on the trip. Indeed, I was sort of disappointed when I wasn't even called a 'Jap.'"

* * *

Sleepy Lagoon

Miscarriage of justice in California became an international scandal in the case of Tom Mooney. The famous ship murder case detracts more and more from the luster of the name of the then prosecuting attorney and present governor of our state. But even more sinister because of newspaper and police attitudes toward a racial minority was the "Sleepy Lagoon Case" with its wholesale imprisonment of 22 innocent Mexican American boys. Read the enclosed story.

* * *

Strange?

"It has always seemed strange to me to see a man give the major portion of his time, energies and enthusiasm to a lodge or service club and then wonder why church activity seems so unreal to him. . . . We cannot give God the leftovers of our time, energies, money, interest and endeavors and have a vital religion, which depends upon putting our whole heart into the Kingdom enterprise."—From a bulletin distributed by the Arroyo Grande Methodist Church Membership Committee.

* * *

Civil Authorities Act Promptly

The speed with which Governor Warren, Attorney General Kenney and local authorities acted in the case of the attempt to dynamite a shed on the property of a returned evacuee at Auburn, California, should assure army authorities that their aid will not be needed in resettlement in California. Two participants are out on \$10,000 bonds while two AWOL soldiers remained in jail. The State Attorney General's office will assist in the prosecution. The Governor and the Attorney General mean business!

Santa Maria, California
The First Methodist Church
Return Postage Guaranteed
SEC. 562, P.L.&R.

Such Are Our Inspiration

A SERVICEMAN'S WIFE WRITES: "THE CALL helps me to have faith in tomorrow."

FROM A SERVICEMAN IN THE PACIFIC: "I think of and pray for your great work and your fine church very often."

ANOTHER SERVICEMAN'S WIFE sends us a \$10 "green" and a list of five addresses of friends from Santa Maria to France. So spreads the influence of THE CALL and of our church.

ENCLOSING A GENEROUS CHECK a Utah friend writes, "Your outspoken editorials are showing what Christianity and Americanism really mean."

A LOS ANGELES COUNTY SUPERVISOR—"I see that you are still carrying on in the name of Christian liberty and truth. Such a crusade deserves support, for it is rendering a valuable service."

ONE OF OUR SANTA MARIA BOYS, "somewhere in Southern France," sends us a copy of STARS AND STRIPES to "give some idea of what G.I.'s think of our Jap--American citizens. They're good soldiers and citizens and deserve, nay have a right to equal treatment with all Americans."

ONE OF OUR BOYS IN THE SERVICE recently sent us a dollar bill and a promise of \$1.00 per month for 12 months. Are there 49 others willing to do as much or more to insure the future of THE CALL? Incidentally this soldier knows that democracy will not be "saved" on the battlefield but on the home front.

LOS ANGELES URBAN LEAGUE'S Executive Secretary writes, "Thanks for enclosing copies of your CHURCH CALL. They are certainly pointing the way to what can be done by churches which dare to be Christian. It is possible in a world like this, but until we speak out boldly as you are inclined to do, I do not believe we will gain the respect that we can or should."

* * *

"Let's Have Better Education!"

"Tests . . . given quarterly"—It's as simple as that! Far less involved than sugar company land deals! But this, too, requires intermediaries. First, "information is gained chiefly from ex-teachers," and, second, a front to educate the public and probably run for office. Now wouldn't it be SOMETHING to have the lifetime work of Professor John Dewey and hundreds of his pupils and revisionists knocked into a cocked hat in Santa Maria! "Weighed in the balance and found wanting"—just to drag the Bible into the mire of selfish political meddling in our public school affairs!

Dr. Galen M. Fisher,
11 El Sueno,
Orinda, Calif.





Photo by War Relocation Authority

Americans Too

Japanese Americans

An Armful of Oranges

MITSURU and his friends stood in line at the mess hall of the Relocation Center in Topaz, Utah. They were waiting to hear the dinner bell. Soon one of the cooks came with a hammer. He hit an old automobile wheel hanging near the door. The noise sounded good to the boys. This was the dinner bell.

The boys marched past the long rows of narrow tables. Near the end of the row they stopped to pick up knives and forks and spoons. Back of the counter where the dinner was being served they could see the cooks in their stiff white caps. They were dishing out the food from huge kettles. Soon the boys' plates were filled. They each had big spoonfuls of rice, a slice of fried egg-plant, a couple of fried carrots and lettuce salad.

Mitsuru and his friends took their plates to one of the long narrow tables. There were no chairs. They had to sit on benches. The boys liked the benches. They could climb over them quickly. Their grandfathers and grandmothers didn't like the benches so well. It was difficult for them to sit comfortably.

The boys laughed and talked while they ate their rice. They talked about school. They talked about their teachers. They talked about the games after



Photo by War Relocation Authority

There are no trees in this Relocation Center

school. But they had to eat fast and talk fast. The cooks wanted everyone out of the dining room quickly. It was hard for the grandmothers to eat so fast. And the mothers and fathers wished the boys had more time to eat politely.

Soon the boys were through eating. One of them asked, "What's dessert?" The boys had forgotten all about dessert. "Oh boy! Oranges!" cried another as he spied what the people had at the next table.

The table was suddenly emptied as the boys scampered to the counter to collect their favorite dessert. But they were back in their places in less time than it takes to tell it.



Photo by War Relocation Authority

Yoshi does not need to look so sad. The nurse wants to help him to stay well

"Let's eat 'em right here," said Noboru, Mitsuru's next-door neighbor. "No," said Mitsuru. He had suddenly remembered the sad look on his mother's face when he left home. "I want to take mine home," he said, and he began to slide out of his seat.

"What for?" asked Noboru. "Come on, let's eat our oranges together."

"I can't," Mitsuru said quietly. "Daddy's sick and I've got to give him this orange. The nurse says the vitamins will help him."

"Oh!" said Noboru. He reached out his hand with the orange. "Here, give him mine too," he said.

"Mine too! Mine too!" said two more of the boys who heard Mitsuru and Noboru talking.

"What are you doing?" called Saburo from the other end of the table. So Mitsuru told them about his sick father. The boys liked Mitsuru's father. He often helped them make kites and build airplanes and sometimes he helped them to fly them too.

"Let me give my orange!" said Saburo, holding out his orange toward Mitsuru.

"Mine too! Mine too!" cried all the rest of them.

Mitsuru's hands were full, but he stood at the end of the table and made a basket out of his arms. The boys who were near him piled the oranges against his chest. He looked like a fruitstand ready for business. Then he carried the oranges home and rolled them on the table. Was his mother surprised!

"Mitsuru!" she cried, "Where did you get those oranges?"

And the proudest little boy in the world explained to his mother how it all happened. "Ah, they're fine boys! Good boys! They are all in your Sunday school class, aren't they, Mitsuru?" said his mother.

"Yes," said Mitsuru, "every one of them."



MITSURU and Noboru and Saburo used to live with their fathers and mothers in California. They had nice homes, with lovely yards and gardens with lots of vegetables. When war with Japan came they had to move. Their grandfathers and grandmothers had been born in

Japan. Some people thought it would not be safe for them to keep on living in their own homes.

The government moved them to a camp far away. The children were very sad when they had to leave their homes and their schools and their churches, and move to a strange place. It was very hard to say goodbye to their playmates and their pets. They couldn't understand why they had to leave the places they loved so much.

"We are Americans," they said. "We were born in America."

The camp in which they are now living is called a Relocation Center. The Relocation Center has barbed wires around it. Guards stand at the four corners night and day. The houses are all the same. They do not have dining rooms or kitchens. Sometimes the whole family sleeps in one room. Everybody eats in a big building called a mess hall.

The school is not as pleasant as the schools the children used to go to. The seats are not very comfortable. There are no grassy playgrounds. The children miss their own church and Sunday school. Now they have their Sunday school classes in their school rooms.

It is a very unhappy time for the many Japanese Americans who are good and loyal citizens of our country.

Our government wants the loyal Japanese Americans to have their own homes again. The government wants them to live with you and me in our towns. Mitsuru and Noboru and Saburo would make good playmates, don't you think? When their fathers are sure they can find jobs, then they will all move out of the Relocation Center.

We are all Americans. We all want to be free.



Photo by War Relocation Authority

The dining room in the Center is so big and noisy that the children often long for their dining rooms back home

Boys and girls all over our Church are choosing other boys and girls to be their special friends. They call them World Neighbors. They think about these special friends; they talk about them; they ask our Heavenly Father to take care of them. They also give their offering so that these special friends can have Sunday schools and churches, too.

Wouldn't you like to choose a group of American Japanese to be your special friends? Write to the address below to learn how you can do this.

COOPERATIVE COUNCIL OF MISSIONARY EDUCATION
1720 Chouteau Avenue, St. Louis 3, Missouri



Photo by War Relocation Authority

All dressed up for a parade in the Relocation Center

BOARD OF NATIONAL MISSIONS

1720 Chouteau Avenue
St. Louis 3, Missouri

1505 Race Street
Philadelphia 2, Pennsylvania

ers fear a sharp increase in the number of repatriates; for those who declare for returning to Japan will be secure at least for the duration. They fear increasing Japanese influence over those left in the centers, for in many centers the closing of schools will result in the establishment of Japanese-run education.

Not Too Late

It is not too late to change our course. We must recognize that it is going to take much more time and money than previously planned to "liquidate" the problem. As a first step, lifting the deadline is a psychological and physical necessity. The centers cannot be emptied this year, and if it were announced that at least one center would be kept open as long as needed, that would eliminate the chief coercive element and stop much of the current speculation. This would permit attention to be focused on a positive program of education and inducement. Such a program would fall into several parts.

First, increased financial aid is essential. At present outgoing evacuees who are "in need" receive \$25.00 each—much too small a sum with which to start life over again. They are further required to pay the cost of moving their goods out of storage where distances involved are less than 25 miles. While additional aid is available, it comes from Federal money administered through county welfare. No one knows how long the Federal money will last; when it is gone these people will be at the mercy of county boards of supervisors who have shown themselves thoroughly prejudiced in the past.

Nor is it fair to make these grants a matter of "welfare." Japanese-Americans have a justifiable pride in not wishing to accept relief. They have lost heavily in evacuation (perhaps as much as \$75,000,000); they have been unjustly detained, paid slave wages for their labor, and their rights as American citizens have been swept aside. They have a *right* to far more generous treatment, and any compensation for the wrongs done them should be neither subject to local political will nor made a matter of charity or welfare. Funds should be Federally administered on the basis of righting a wrong and paying for a war casualty. Congress should also be urged to set up a claims commission to hear individual cases and rectify losses directly attributable to the evacuation.

Second, it must be recognized that housing shortages will hold up West Coast relocation for a long time to come. The hostels springing up along the coast will clog up unless there is permanent housing available. Even those evacuees who own their own homes are faced with an eviction problem because their tenants (usually Negro) quite literally have no other place to which to move.

Part of the answer is persistent efforts to persuade the people to move East, but additional housing must also be

secured for the West Coast. In San Francisco much of the difficulty lies with real estate interests which dominate much of the city government, and which fear that additional Federal housing will hurt rental values on slum properties. Only strong political pressure in West Coast communities, supported by national pressure on Congress and the National Housing Authority, can break this block.

Third, WRA needs to continue its already excellent work in employment and public relations. Pressure must be placed upon the War Department to co-operate with other agencies in correcting public prejudice, for the Army so far has been negligent in this. WRA is now trying to break employment discriminations, and the wider problem of employment lies beyond its control. Only if there are jobs for everybody will minority peoples be able to find permanent employment.

Fourth, it is going to take time to do the essential education and individual case work in the centers. Given the time and staff, it will be possible to work out agreeable terms of relocation with the great majority. Ultimately the centers can be emptied this way, for subsistence communities (see below) can be developed for those who would otherwise be unrelatable.

Fifth, we need to investigate the possibilities of subsistence or co-operative communities, which would be especially desirable for the many thousand single older men, who are now or soon will be unable to work. The desire of these men for the security of living among their friends is understandable, as is their justified fear of being thrown on relief at the mercy of county politics.

Some will insist that a program such as the above is politically impossible and would subject WRA to charges of "coddling." There is some danger of this, but there is nothing to lose in trying. Dillon Myer's courage and optimism have weathered such earlier storms as the Tule Lake "riots," charges of "coddling" in the centers, and the smear "investigations." With his leadership, Ickes' support, and the backing of the FOR and other sympathetic groups, there would be a good chance of carrying such changed policies into action.

But the basic responsibility falls upon us—the liberal people of the country. We must urge Secretary Ickes and Dillon Myer to reconsider the deadline policy. We must build the political support to guarantee WRA's continued Congressional appropriations. We must challenge every discriminatory act, refute every lie, and gain a political solution that is moral and just. Our real opposition is a tiny minority whose noise and effort must be matched and broken by our tireless efforts for truth and justice.

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Is America's luckless minority of
Japanese-Americans, already twice
uprooted by our government,
now headed for

The Third Evacuation?

By CALEB FOOTE

BUFFETED BY SUCCESSIVE WAVES OF PUBLIC PASSION, America's luckless minority of Japanese ancestry seem headed for another tragic dilemma as the months of 1945 tick past. Down one road lies a third wartime evacuation, for if the government means what it said in setting the end of the year as the deadline for closing all Relocation Centers, it will force these people out and lock the doors behind them. The only alternative is that a considerable group may live on in the centers, like Indians on a reservation.

Either road would be evil fruit from the evil tree of discrimination. Continuation of the government's present coercive measures would force another evacuation on people who were first moved from their homes to Assembly Centers and then on to exile in the desert, and it would serve only to cap the whole tragic business with incredible hardship, bitterness, and injustice. Yet long-continued existence of the relocation centers offers prospects little if any brighter, for the Indian reservation has been a dismal failure as a "solution" of a racial problem. Housing shortages, employment insecurity, public antagonism, the bleak prospects for continued congressional appropriations, and the psychological results of evacuation and internment, all create formidable barriers to any just solution. It has become apparent that many a bitter harvest sown in the evacuation of 1942 is yet to be reaped.

This tragic dilemma is being forged by three converging forces: attitudes inside the centers, California environment, and government policy.

Attitudes in the Centers

Slightly over 70,000 persons are still in relocation centers, and, excluding repatriates and those not cleared for relocation, this leaves about 60,000 whom the War Relocation Authority wishes to move out by December 31. Some

20,000 of these are children under 18, while a majority of the others are older *issei*, many with severe language handicaps. Thus many of the remainder are either too old or too young to earn a living, and the great majority have no property and little or no money.

While most of these 60,000 want to get out of the centers, there is some strong resistance to relocation. For three years these Japanese-Americans have been subjected to an institutional routine which has deprived them of the responsibilities of daily living and paid them for their labor at pauper's wages (maximum \$19 a month). Such life has sapped individual initiative, fostered dependence on a government handout, and made them think only in terms of what they could get for themselves. They have seen government promise after government promise suddenly made and as suddenly broken, until many no longer trust anyone or anything. What they salvaged from the stupendous losses incurred in evacuation has been eaten away in meeting the necessities of the center life. The majority today stand penniless, homeless, broken in spirit, utterly dependent upon the government. Viewed in this light, "resistance to relocation," especially among the older people, is not hard to understand. All that many of them want now, feeling themselves too old or unwilling to "start all over again," is to be left alone, to live as decently as possible among their friends until they die.

California Environment

On top of these inevitable influences of internment camp life, a would-be relocater faces tremendous difficulties in outside living, which in turn are further magnified by relocation center "rumor factories." Following closely the reactions of several who have returned, I have seen the same pattern develop. Dave, for example, who used to run a clothing store in San Francisco, found a warm welcome. The wholesalers who had supplied his store greeted him, he had a steady stream of social engagements, and the manager of a near-by store remembered him with presents and offers of help. But when he tried to buy a house in a better neighborhood a bank stepped in to block the sale. When he wanted a job, the prospective employer told him that he had had Japanese friends whom he liked, that personally he would like to hire him, BUT . . . "Gosh," said Dave, I sat there like I was listening to a phonograph record; I've heard that so often before." Yet Dave is an exception, for he has money, a home, and speaks English well. What of the many who have none of these?

Especially for those going to rural areas there is real fear of public antagonism. In Auburn three men who virtually admitted trying to fire and dynamite a *nisei*-owned packing shed were freed by a jury after their attorney's plea to "keep this a white man's country." Shots have been fired through homes in Merced, San Jose, Orose, and Lancaster. "Protective" or "anti-Jap" societies or leagues have been formed in Vacaville, Winter, Orsi, Auburn,

Sacramento, Salinas, Oregon City, Gresham, and Forest Grove. There have been anonymous phone calls at 2:30 a.m., a tightening of alien land laws, escheat proceedings, and the molesting of graves by Fresno vandals. Returnees have been boycotted, they find banks "unco-operative" about loans, and they cannot obtain insurance on cars and machinery.

But the worst bottleneck in West Coast relocation is neither the center psychology nor the fear of violence, but rather the housing shortage. In the San Francisco bay area the Housing Authority estimates that there are 50,000 more families than dwelling units of any sort, while the San Francisco vacancy ratio, normally five per cent, is now one-tenth of that. Los Angeles predicts a shortage of 58,000 units by next year. The state of California has had inadequate rural housing for at least ten years.

Close behind this housing maze is the fact that fields of employment for *niseis* on the Pacific Coast appear severely limited in comparison with opportunities in the East. Job security around San Francisco is at a minimum, for over 250,000 are employed in war industries, reconversion prospects are slim, and layoffs in shipyards have started in earnest.

Thus the basic problem of getting a roof over one's head, food for one's stomach, a job for one's hands, and security for one's family is so uncertain that it is little wonder that many an evacuee prefers the dreary certainty of existence in the relocation center to the fears of the unknown that would accompany a return to California.

Government Policy

The War Relocation Authority is now in process of liquidation. Its appropriation has been cut, and it is said that one reason it is so anxious to close the centers is that there will be no money left for their operation after December 31. Yet even so brief an analysis as the foregoing indicates the tremendous obstacles to any speedy liquidation of the centers, and with the exception of WRA Director Dillon Myer and a few top officials, WRA men and evacuees alike say that it cannot be accomplished this year. At this writing, two months after Mr. Myer predicted the migration would enter its peak period, the relocation rate is only 700 persons a week, most of whom are still heading East. An additional factor is that those who have relocated so far have been the easiest cases to handle. Figures on 3,493 resettlers in Chicago show that 70 per cent are between the ages of 17 and 30. The remaining *issei* and dependent women and children in centers will move more slowly. Present plans for WRA liquidation are therefore premature. Nor does the government's responsibility end when these people are pushed out of centers into any sort of domestic or farm labor job and temporary housing.

Apparently WRA expects one-half to two-thirds of those in centers to return to the Pacific Coast, the rest going East. I cannot speak for the East, but it will be impossible

to relocate 30,000 to 40,000 evacuees on the Pacific Coast this year. It will be surprising if even half that number successfully weather the housing shortages, antagonisms, and growing unemployment.

WRA's objective of trying to get the people out of the centers as rapidly as possible is commendable, for it is clear that relocation is easier now than it will be after the war, and that center life is deteriorating to individuals and especially bad for children. But the means now being used toward this end are open to serious question. Planned migrations of large groups of people fall into three general categories:

(1) Those accomplished by physical force, as was the original evacuation.

(2) Those in which a people are virtually forced to move, as a result of psychological pressures to which they are subjected. (The present environment is being made so unpleasant, or even impossible, that people will move into almost any alternative.)

(3) Those in which people are encouraged to move because the alternatives offered are more attractive. In these cases efforts are concentrated on obtaining inducements such as better housing, schooling, and employment opportunities.

While the WRA has not ignored inducements, it is unfortunate that emphasis has fallen on methods of psychological coercion. Its reasoning sounds logical: that if you set a definite closing date, deprive the people of schools, and make center life less pleasant, then the people will move. But such coercive measures, while they often achieve the immediate objective, are dangerous because they sacrifice the slow but educational democratic processes in favor of an efficiency obtainable only through dictatorial means. Mr. Myer objects to having his policies termed "forced relocation," yet how else can one characterize a program which ultimately denies schooling, recreation, and, after the first of the year, even food and shelter, to those who may want to stay?

A policy of forced migration is particularly unfortunate when now applied to Japanese-Americans, because it tries to short-cut the real problems facing these people, problems caused by the evacuation, problems which the government has a moral obligation to face. These problems are bogging relocation, and a coercive policy which dodges them will either backfire completely or do great damage.

The center resident is told: the schools are closing, your friends are leaving, and there will be no place for you here in 1946. Does that help, when his home, business, and money are gone; when he fears shots through his house or a boycott against his produce; when he knows he will be at the bottom of the employment shuffle; when he is wondering, "Where will I sleep, and how will I get a job?"

In many instances the present "deadline policy" is serving chiefly to bewilder, anger, or embitter. Center observ-