

Betrayal From the East 3/28/44

Based on the new best-seller unmasking the Jap network of espionage and treachery in America

BY ALAN HYND
ILLUSTRATIONS BY WM. SHARP



"I thought you'd arrest those Japs!"

"WHAT! You want me to be a spy for the Japanese?" Al Blake, the carnival man, stared at Lieutenant Stanley, of the U. S. Office of Naval Intelligence. "I thought, after what I told you, that you'd arrest Kono and Yamoto."

"Well," said Stanley, "let me explain. We know all about Kono and the man you call Yamoto, who really is Commander Itaru Tachibana of the Japanese navy. We know all about you, for we have been shadowing you, as well as your 'shadows' ever since Kono first called on you."

Blake's eyes widened in astonishment as this ONI officer went on to tell him things which he thought only he himself knew.

"The Japs," said Stanley, "want a white spy who will have such superb control over himself that he will not betray himself in a tight spot. Your carnival train-

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"You'll leave tomorrow!" ...

ing as King of Robots gave you that control. That's why they chose you. And now we intend to use that very quality of yours against the Japanese."

Stanley explained further that the ONI would follow through on Blake's idea of a fictitious friend on the battleship Pennsylvania. "We will put an operative on the Pennsylvania," he said, "and he will be 'Jimmy Campbell'."

"Now," he continued, "you'd better get back to the theater or those two Jap shadows will become suspicious. And I must warn you, the Japs have planted a dictograph in your room. Don't come here again, it's too dangerous. We'll get instructions to you at the proper time. Meanwhile do as the Japanese say."

Blake left the ONI offices, his head in a whirl.

That night Kono phoned Blake. "Make reservations for tomorrow on the Honolulu Clipper," he said.

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... Kono met Blake at the pier with \$2,000 "for expenses."

Blake phoned the Pan-Pacific Air Lines. He was told that all space was sold out for two weeks. (This was not true, actually, but the Navy needed time to make proper arrangements at Honolulu.) Blake relayed this information to Kono, who seemed upset about it, and promptly arranged a meeting with Commander Tachibana, alias "Yamoto." The latter told Blake he would have to sail on the President Garfield, leaving San Francisco at noon, Saturday.

"I'll be on it," said Blake.

Kono met Blake just before the ship sailed. He handed Blake an envelope containing \$2000, "for expenses," he said, and named the hotel at which he was to stay. "You'll receive further instructions there." Blake was off on his strange adventure.

(Continued tomorrow)

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Aboard ship the Japs or Germans trailed Blake.

THE President Garfield had hardly passed through the Golden Gate when Al Blake realized he was to be spied upon during the trip to Honolulu. Two gentlemen of distinctly Teutonic appearance shared a cabin on one side of Blake's and two Japs occupied the cabin on the other side.

No matter where the King of the Robots went aboard ship, the Germans, or the Japanese, or all four, were always near. Blake learned that both Germans were named Mueller, which didn't mean much, and, of course, the Japanese names meant nothing to him either. All four names were obviously phony.

The Office of Naval Information could have given Blake some information about his "shadows." But, while they hadn't had time before the sailing to contact Blake, they did do something about his ship-board predicament.



Blake helped the old man to his cabin ...

In the ship's bar, Blake became friendly with an elderly American tourist named Horner, and his wife. Horner, a garrulous old man, played the bar heavily. He let it be known to all that he was expecting a radiogram—his daughter was to have a baby.

It came, on the last night out. It was a boy, and the radiogram gave complete details about weight, coloring, etc. Horner promptly began celebrating and soon was roaring drunk. Mrs. Horner appealed to Blake for assistance in getting the old boy to his cabin. Horner, resenting the interruption to his gaiety, struck Blake under the eye, inflicting a nasty cut. Blake wanted nothing further to do with Horner, but Mrs. Horner pleaded. He finally managed to get the old man to his cabin. There Horner bellowed that he wanted his radiogram, dropped in the scuffle in the bar, and insisted that his wife get it. When



Suddenly Horner ordered: "Lock the door!"

she left, Blake was startled by a now apparently cold-sober Horner and a whispered order, "Lock the door!"

The door locked, Horner continued in a low voice: "That radiogram contained your instructions." He told Blake he was to contact "Yeoman Jimmy Campbell" on the Pennsylvania as soon as he reached his hotel. He said the Japs had already planted a dictograph in the hotel room reserved for Blake and told the latter exactly where it had been placed. "Be sure," he whispered, "when Campbell calls on you, that you converse near that spot."

"How will I know Campbell?" interrupted Blake.

"There will be a torn spot on the left breast of his uniform," said Horner. "Now get back to the bar or they'll get suspicious!"

(Continued tomorrow)

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Betrayal From the East 3/29/44

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BY ALAN HYND
ILLUSTRATIONS BY WM. SHARP



Campbell and Blake knew Japs were listening . . .



. . . and staged an act near the dictograph.



Later an envelope was slipped under Blake's door.

NEXT day, from the hotel room reserved for him by the Japs, Al Blake, the carnival man, phoned his "friend" Campbell on the battleship Pennsylvania. Campbell feigned surprise and pleasure at Blake's presence in Honolulu and said he'd be over that night. When Campbell (an operative planted by the Office of Naval Intelligence aboard the flagship) arrived, Blake identified him by the torn spot on his uniform. Just where Old Man Horner had said it would be. Campbell was a big, hardy man in his forties, who looked the yeoman part he was to play. The intelligence operative and Blake went into a long-lost brother act for the benefit of the Japanese listening-in on the dictograph.

The ONI was listening-in, too. If the Japs could secrete a "bug" in Blake's room, so could Uncle Sam's

agents. Thus the American counter-operatives could hear the drama put on by Blake and Campbell, judge its effectiveness and make appropriate suggestions to Campbell for those parts of the plot yet to be unfolded. Blake and Campbell played their roles well. They laid it on, but were careful not to overdo the act. "How are you getting on in the Navy, Jimmy?" Jimmy was plenty fed up. "Listen," he said, "here I've been in this outfit since the last war—when we were in together, Al—and where am I? Under a lot of punks that came in after I did and got shoved ahead of me."

"The way you feel, Jimmy, is going to make it easier for me," said Blake, and he told Campbell of his connection with the Japs and the proposition he had in mind.

Campbell was dumbstruck. "You—," he stuttered.

"Yes," said Blake, "it means really big dough, Jimmy. We could just about write our own ticket." Campbell was dubious, argued about the danger of being caught, but finally gave in before the rosy picture painted by Blake. "Big dough," he muttered, "I sure could use it."

Blake, as he had been instructed by Commander Tachibana, outlined just what the Japs were interested in getting—codes, secret plans and maps. Campbell agreed to go through with it, but remarked, "Before I pass over any of this stuff, Al, I'd like to see some dough on the line."

An hour after Campbell left, an envelope was slipped under Blake's door. It contained a \$1000 bill and a note, which read: "You are doing good work. Give this to your friend as a down payment. Act quickly."

(Continued tomorrow)

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Betrayal From the East 3/30/44

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BY ALAN HYND
ILLUSTRATIONS BY WM. SHARP



"I'll turn over the whole fleet!"



Tachibana began to haggle over pay.



In the semi-gloom Blake, startled, faced his "twin"!

WHEN "Yeoman" Campbell next called on Blake the latter handed him the \$1000 bill—the answer to the Japanese to Campbell's demand for "dough on the line." The Naval Intelligence man walked over to where he knew the Jap dictograph was and said: "For a few more of these, Al, I'll turn over the whole damned fleet."

Thus began one of the most amazing counter-espionage schemes in history. Bit by bit, Campbell turned over to Blake the most stunning collection of

spurious information ever designed by one great world power to mislead another one. Naval Intelligence operatives knew that the Japanese were well acquainted with certain supposedly closely kept secrets relating to the U. S. Navy. So it would have been foolish to have concocted information that was too far from the truth. It was decided to steer a middle course wherein the information would seem like the real thing.

Blake sailed for San Francisco pretty well loaded down with the spurious data. Why the Japs

didn't have Blake turn the stuff over to their officials in Honolulu mystified our agents. But they put it down to jealousy among the personnel of the Japanese Secret Service. The ONI saw to it that he had no trouble getting through customs.

The King of Robots was greeted with open arms by Commander Tachibana and Kono when he reached Hollywood. Tachibana was quite excited about what Blake had brought back. He hinted of big things in the future, then surprised Blake with the order that he was to return immediately to Honolulu. Blake

asked why and Tachibana told him he would be secretly instructed by an attache of the Japanese consulate in the Hawaiian city upon his return there. It was then Blake caught a glance exchange by the two Japs which caused him to become apprehensive about his personal safety. He asked about his pay and Tachibana stalled. He'd have to examine the stuff more closely.

Next day Blake left his apartment to go to the office of the ONI and report to Lieutenant Stanley. But there, waiting were his two Jap shadows, the same two who had trailed

him before. Blake was stumped. Then he remembered that Stanley had instructed him to go to a certain theater whenever this situation arose. Blake went there and as he entered looked back and saw the Japs buying tickets. He hurried into the theater and in the semi-gloom came face to face with his "twin." The man was dressed exactly like him, even to the same type of shirt, necktie and hat!

(Continued tomorrow)

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Betrayal From the East

3/31/44

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BY ALAN HYND
ILLUSTRATIONS BY WM. SHARP



The Jap "shadows" watched Blake's double.

"One of ur men saw you leave."

"They're sending you back to kill you there!"

IN THE semi-gloom of the theater Al Blake's "twin" whispered to him:

"ONI! I'm taking your place. Beat it, quick, out the back way. I'll meet you in two hours in the men's room here. Meanwhile these Japs can watch me."

The switch worked perfectly. Blake hurried down a side aisle and out the back door. The Naval Intelligence man took a seat and noticed the two Japs making themselves comfortable two rows back. Blake wondered about his "double." How could it possibly have been done? The man's clothes, his face—even to the trim little moustache—his height and build! How was he in the theater at that precise moment? Why, it just couldn't happen—but it did. And how it happened was explained to Blake by Lieu-

tenant Stanley when he reached the ONI offices.

"It was really quite simple," smiled Stanley.

He told Blake the agent, selected because of his resemblance to Blake, was always stationed in a room near the theater. He had a wardrobe which almost exactly duplicated that of the erstwhile carnival man.

"But how did he know what I was wearing?"

"One of our men near your Hollywood apartment saw you leave and telephoned ahead."

Stanley, of course, knew of Blake's experiences in Honolulu. He showed deep concern at the news that Commander Tachibana had ordered Blake to return there.

"They're sending you back to Honolulu for the purpose of killing you there!" His voice was grave.

"It's like this," Stanley continued. "The Japs undoubtedly figure you are of no further use to them. Alive you are a potential menace. You know—dead men tell no tales."

Blake pondered this shocker for a moment, then asked:

"Could I do any good for the United States if I returned?"

"Yes," said Stanley, "even more than on your first trip."

The Navy man explained that our Intelligence men had prepared data, ostensibly containing new and vital information, which they desired to place in Japanese hands, in order to further confuse them. Blake and "Yoeman" Campbell might accomplish this without arousing suspicion.

"You don't have to go,

Blake," said Stanley. "If you stay here we can promise you protection. Out there—" he paused, "if you're not killed you'll probably have the closest shave of your life! Still want to go?"

Blake's answer was emphatic: "Sure as hell I want to go!"

(Continued tomorrow)

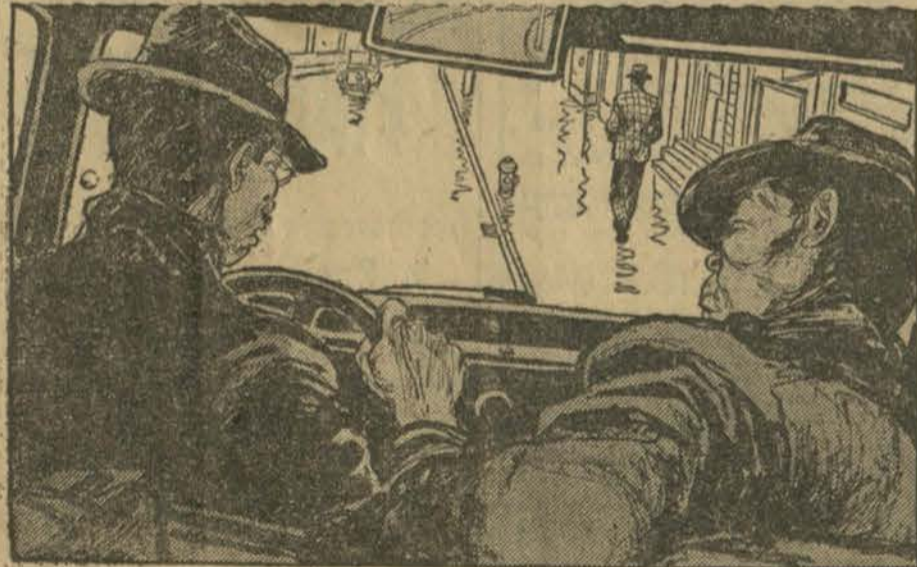
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Betrayal From the East

4/1/44

Based on the new best-seller unmasking the Jap network of espionage and treachery in America

BY ALAN HYND
ILLUSTRATIONS BY WM. SHARP



Unsuspecting, they trailed the real Blake home.

In his room Blake found the usual dictograph.

"They're to be your executioners!"

AL BLAKE knew that in agreeing to return to his counter-espionage operations in Honolulu he was virtually signing his own death warrant. Leaving Lieutenant Stanley, of Naval Intelligence, who had instructed him in what he was to do in the Hawaiian city, Blake hurried back to the theater. There he changed places with his "double." The two Jap shadows, unaware that they had been fooled, trailed the real Blake back to his home.

His last meeting, before sailing, with Commander Tachibana, was a memorable one. Tachibana was vague about what Blake was to do for the Japs in Honolulu. He did, however, give Blake the name of the hotel at which he was to stay and the number of his room. And he gave him just enough money for hotel expenses and fare to the islands. Obviously, this second trip was to be one way for Blake!

The voyage across the Pacific was uneventful. In

Honolulu Blake went to the hotel room the Japs had reserved for him. He found the usual dictograph there.

Blake got in touch with "Yeoman" Campbell aboard the Pennsylvania, and arranged a meeting.

When Campbell arrived at Blake's room, he and Blake staged a scene for the benefit of listening Japs. Campbell loudly proclaimed his anger at not being paid for information he had already turned over. He hinted he had more.

The result was a visit to Blake next day by an attache of the Jap Consulate with \$3000 for Campbell.

Blake and Campbell proceeded to stuff the Japs with misinformation, in accordance with the O. N. I. plan. This was six months before Pearl Harbor, and American realists in high places did not know just when, where or how a Japanese attack would come

—but they knew it would come. False data was our only weapon then.

One night when Campbell arrived at Blake's room, he seemed worried. After the usual loud greetings, he handed Blake a note: "The Japs are planning to have you killed. The two Germans in the next room are the gunmen. You'll probably be assigned to do some spying at Pearl Harbor, and be ambushed on the road. We have a plan to get you out safely. You'll get a cablegram saying your mother in Illinois is dying. Make arrangements, openly, for passage on boat leaving tomorrow afternoon for Frisco. But the Clipper leaves at noon. Get there, somehow. Before you leave, drop a hasty but nice note to the Jap Consulate explaining your change in plans was due to anxiety, and that you'll be back." (Continued Monday)

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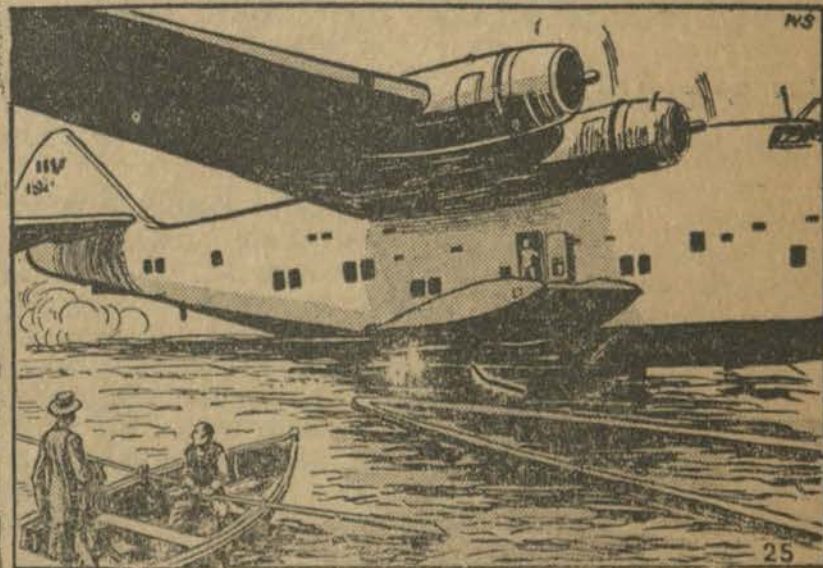
BY ALAN HYND
ILLUSTRATIONS BY WM. SHARP



The Attache was "so sorry."



Blake's executioners openly followed him about.



Blake boarded the Clipper just as it took off.

AS PROMISED by "Yoeman" Campbell, the fake cablegram announcing his mother's serious illness reached Blake next morning. Naval Intelligence sought by this means to get the former carnival man out of Honolulu alive and foil the Jap plan to lure Blake to Pearl Harbor for execution. To have moved openly would have made the Japanese suspicious of Blake's splendid counterespionage work.

In his room Blake smiled grimly as he examined the cablegram. It was obvious the envelope had been opened before it was delivered to him. So the Japs knew its contents. Even so, Blake walked to where the Japs had planted the dictograph, noisily tore open the envelope and sobbed.

Soon after the Jap consulate attache arrived. Blake showed him the cablegram and he was "so sorry."

Blake, playing the most important role of his life

—and for his life—tearfully asked: "When's the next boat out?"

"Three o'clock this afternoon," the Jap answered. "That'll give you time to do that Pearl Harbor job for us at noon and still make the boat."

So he was to die at noon! Blake knew that to protest would arouse suspicion, so he agreed. The Jap said a chauffeur would call for Blake before noon and drive him part way to Pearl Harbor. He would have to walk the rest along a lonely road—execution road—then the Jap left.

Only a few hours remained to make the Clipper—but how? Blake pondered this question. He went to the hotel bar. He noticed that the two Germans, heretofore careful to keep out of his sight—were right on his heels. No matter where he went that morning his executioners stayed close. Blake returned to his room

and at 11:30 there was a tap on his door. He opened it to admit a Jap in chauffeur's uniform. "I'm a little early," the man said, and sat down. It was obvious to Blake that this was part of the plan to permit the Germans time to reach the murder rendezvous.

The minutes slipped by. Suddenly Blake turned to the Jap: "Say," he said, "the man I work with, Campbell, said he had vital information about the Clipper base. Let's ride out there for a few minutes." Blake waited, his heart in his throat. Finally the Jap answered: "Why not?"

At the base Blake casually walked to the Clipper office. In seconds he came dashing back to the car. "A miracle!" he cried to the Jap. "A Clipper ticket! Here, take this note back to the man I've been dealing with at the consulate. It explains everything." Blake raced to the Clipper. . . .

(Continued Tomorrow.)

Some Notes for the Nisei:

Testimony of FCC Official Blasts Rumors of Illegal Radio Broadcasts by Hawaii Residents

Chairman Fly Declares Check Made on Japanese Language Programs, Short Wave Transmissions But None Found To Be Subversive

WASHINGTON — Testimony before a House investigating committee on March 7 has laid to rest another of the rumors which have been used against persons of Japanese ancestry in Hawaii.

James L. Fly, chairman of the Federal Communications Commission (FCC), told the House committee investigating this agency this week that Pearl Harbor authorities had kept a close check on Japanese language broadcasts on Hawaiian stations but found no subversive tinge.

It had been suggested by those who have claimed subversive activity by Japanese and Japanese Americans in Hawaii that short-wave transmitters had transmitted information to the enemy. Chairman Fly testified Wednesday that the FCC had maintained constant surveillance for many weeks before the Pearl Harbor attack without finding any illicit short wave radio stations.

Fly suggested that Japanese naval forces lurking off Pearl Harbor before the Dec. 7 attack could have gotten military and weather information through regular cable channels which were not censored at the time.

Rep. Warren Magnuson, D., Wash., opined that workmen of Japanese ancestry at Pearl Harbor could have submitted information to the enemy regarding conditions there. However, no actual evidence of such disloyalty was presented at the FCC hearings.

Rockford Newspaper Lauds Transfer of War Relocation Agency

Commenting on WRA's transfer to the Department of Interior, the Rockford (Ill.) Register-Republic in an editorial last week said:

"We should applaud the transfer as a move to integrate a special agency into a regular department of the federal government."

The Register-Republic said: "The very nature of WRA's task puts it on a tough spot with the public. All persons of Japanese ancestry have been placed in an unfavorable light by the viciousness of our Japanese enemies. But we have among Japanese Americans, thousands of persons loyal to this country."

"WRA tries to find useful work for the loyal so that they may contribute to the American war effort, at the same time preserving their faith in democracy."

Home of Los Angeles Evacuee Ransacked

LOS ANGELES—While its owner, Fred Y. Koyama is in a war relocation center, a house at 1123½ So. Hobart Boulevard in Los Angeles was recently ransacked of about \$3,000 worth of furniture. Officials of the holding depressed masses of Japan even as other New Yorkers recommend complete annihilation of the Japanese people.

In the congregation of Community Church on any Sunday might be seen representatives of 34 different nationalities, and those who may be Protestant, Catholic, Gentile, Jew, theist or humanist, with a sprinkling of Buddhists, sitting side by side with Columbia University professors, business men, scientists. Among the ushers, musicians and church officials will be found Negroes, and Jews as well as Caucasians.

As we reviewed those successful examples of brotherhood, and joyed in our own fellowship, we saw that Los Angeles — with its large population of poorly adjusted and hardly assimilated Mexicans, Orientals, Negroes and whites — was a place where the need and opportunity for just such a church—or churches—was particularly great. There was already a good beginning in the Church of All Nations. But that was only

High Tribute Paid To Valorous "P"

WINONA, Minn.—High tribute to the valor and fighting qualities of Japanese American soldiers in Italy was paid by Sgt. Douglas Drysdale, now home in Winona after 52 air missions in the Mediterranean area over enemy territory.

"Jerry was waiting for us at Salerno," Sgt. Drysdale said. "We flew at low levels over the landing, we could see machine guns of the enemy cutting down; should neither be ashamed or try to deny our origins. In fact, the effort is to take advantage of our mixed inheritance and make and mold a new, more creative life."

Chinese American Warns on Prejudice Against Nisei Group

LOGAN, Utah—"If you persecute the American-born Japanese in your nation now; if you exercise hatred toward the Negro and begin to criticize the Jew, perhaps you will then turn against the Chinese thirty years hence," Walter Ching, former Chinese American student at Utah State Agricultural college here, told members of the Logan club on Feb. 29.

The Chinese American, now en route to a position at Cornell University, spoke on controversial problems surrounding treatment of loyal Americans of Japanese ancestry. Born in Hawaii, he has lived some of his life in China, and graduated from Utah State in 1935. He has been doing work in the graduate division of agricultural economics at the University of California.

Entitling his address, "Tolerance and Understanding," Mr. Ching admitted that he is "amazed and shocked at the treatment of Americans of Japanese ancestry in California."

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

Mr. Ching inferred bitterness toward what he termed a "majority complex of the white race."

"There is no justice in picking on a small group of American Japanese when they have proved their loyalty," Mr. Ching said. "If the current intolerance of Americans continues I fear for the results. Live and let live is the best policy."

Spanish Embassy Corrects Misleading Draft Letter

A teletype from E. J. Utz, acting director of the WRA in Washington in regard to misleading information relative to American selective service regulations which have been sent to certain persons of Japanese ancestry in the relocation centers by a representative of the Spanish government, was received here this week.

The teletype read as follows: We have provided through the State Department and the Spanish Embassy with a copy of a letter De Amat, consul of Spain, sent to certain projects in regard to military service for American citizens of Japanese ancestry. I have subsequently received an additional memorandum from the Embassy, the translation of which follows below:

"The protecting power is not authorized to act in behalf of American citizens, and it is solely with the American authorities that they, the American citizens, must deal in these matters concerning American military service, since these authorities are the only ones who can solve such problems."

"May I also point out, as has been frequently and repeatedly emphasized by the Spanish delegates in their visits to the various centers, that the above-mentioned memorandum is not limited only to military service, but to anything that concerns American citizens. They must approach their own American authorities, not the protecting power, whose duties are toward the Japanese Nationals in the United States. Very Truly Yours, F. De Amat, Consul of Spain."

We believe this letter should be given maximum attention in all centers since it corrects misunderstandings created by the Consul's earlier letter. E. J. Utz, Acting Director, WRA Washington, D.C.

Colony Splits Over Japanese Problem

LEWIS, Del., March 18—The determination of the War Relocation Authority to establish a colony of Japanese here split the population of this unique agricultural region, purely Anglo-Saxon since 1631, into two bitterly opposite camps last week, it was reported by Ray Richards in the Examiner.

On one hand are arrayed the citizens of the oldest families, whose forefathers came here in the early 17th century. They are determined that no Japanese community shall be permitted to start.

On the other side are more recent arrivals who, admitting they have never had contact with Japanese are willing to accept reassurances of the WRA in order to solve a desperate shortage of vegetable field workers.

The decision of Charles Mills, a large scale truck gardener, to accept as field workers 50 Japanese West Coast evacuees from the WRA relocation center, precipitated the dispute, which in the near-by town of Milton has brought open threat of violence.

To the meeting, WRA headquarters at Washington dispatched Robert C. Cronin, regional field chief with headquarters in

Delaware Farmer Defends Right to Hire Evacuee Labor

LEWES, Del. — Roland D. J. Marsh, spokesman for 100 Delaware farmers, declared on March 5 that a protest was being organized against the importation of Japanese American farm workers from western relocation centers.

Marsh said the farmers were angry over the hiring of three Japanese Americans by Charles Mills, Rehoboth Beach, who said he planned to bring in 50 more to meet a labor shortage.

Mills, who said he planned to attend a protest meeting of the farmers' group, defended his right to hire Japanese Americans and described the issue as "emotional sentiment versus food production."

Pineapples Rival 'Pin-up' Beauties

WITH THE FIFTH ARMY IN ITALY, March 18—Pin-up pictures of pineapples have replaced the portraits of movie queens in some of the bivouacs in Italy, it was stated in the Daily News.

The new pin-ups are in the bivouacs used by only the Japanese-American troops fighting for the United States. Most of them are from Hawaii and the west coast and volunteered for army service.

They had been missing their regular diet of canned pineapple so badly that when a large case of the fruit arrived, they stripped off the labels for pin-ups which they admire with the same sense of anticipation the ordinary I. gets in staring at leg art.

Officers agree that the Japanese were entitled to some horseplay because they have been in stiffest fighting behind Cassino. They suffered heavy casualties when their outfit pushed forward faster than other units suddenly found themselves under heavy fire and outflanked.

est fill the office or popularity test. They don't mind told was common Americans: Don't ask me, but what you can

he 100 percent American that is American, five sons, the sons for American revolution Who are we? We are Negro, Mongoloid, and ood. We come, or our came, from China, ico, Africa, Ireland, ugal, Holland, Gerden, Syria, Armenia; lexican-Chinese, white-nish-Syrian. We are hanian, Duran, Boone, d, Dispenza, Mahoub, Genung, Carson. We f us, citizens—second-third-generation, fifth-generation. We of us, aliens; not be-n't wish to be citizens, the Exclusion Act will s to be citizens. But are citizen or alien, we strive to be American — and pray to be Christian. We can be-

Some Notes for the Nisei: A HOUSE OF PRAYER FOR ALL PEOPLES

By FRED FERTIG

(Note: Rev. Fertig was youth pastor at the Japanese Christian Institute before evacuation, is now associate minister at the interracial church and center—All Peoples—that has taken over the former Japanese property.)

While attending a religious college in Los Angeles I was part of a speaking team composed of a boy from India, a Filipino boy, a Chinese American girl, a Nisei girl, and a Negro boy. We were interracial, international and interdenominational. In the same school there were five other teams available for church speaking engagements on religious and social topics even as we. Yet our group had more invitations out than all the others put together. The other teams were Causasian—and we were mixed. Why we had the majority of the invitations was, surely, some due to the fact that we were a curiosity to be seen on any platform. Still we concluded that there was a subtler but stronger reason for our popularity and audience reactions seemed well to support our conclusion. Our hearers saw in us a small sample of the Good Society, an ideal become real.

We on the team couldn't help but wish that such a relationship as ours could be made permanent — and that there be a church as cosmopolitan as our team in every city of America, to be the seed for a permanently interracial pattern of American community living. Interracial churches were the thing of the future, and already there were a few notable experiments.

There was the famous Church of the Crossroads in Hawaii, with two or three hundred members of several ancestries and where even the architecture suggested a happy synthesis of Orient and Occident, ancient cultures and modern civilization. Here they were able to both pray and practice: "O Father God, help us to preserve our friendly spirit of Christian Aloha across lines of race and creed among men and women of many lands who have made their homes in these islands. Preserve us from irrational rancors that set group against group, making aliens out of our brothers. And aid us never to lose the vision shining of a Kingdom of Righteousness in which all nations and races shall live together in friendly cooperation under just institution. Grant us renewed faith that the brotherhood we have seen come to pass in our island community can yet become the rule on our shrinking globe. In the end may all the children of men be found in thy Honolulu (Haven of Peace). Amen."

In New York City was the John Haynes Holmes' Community Church, world-wide in its influence. This church was pledged to "freedom of thought and speech; to hospitality to all citizens of the country, without regard to sect, class, nation, or race; and to the usage, without fear or favor, of that spirit of universal love which shall some day bring in upon the earth the ideal society of men." In application of its pledge this church and its prophetic pastor had helped inaugurate the National Association for Advancement of Colored People, was one of the first bodies in the United States to support Gandhi's struggle for freedom for India; is now among the foremost in the fight for rights of Japanese Americans and is a center of continuing respect for Kagawa and the depressed masses of Japan even as other New Yorkers recommend complete annihilation of the Japanese people.

In the congregation of Community Church on any Sunday might be seen representatives of 34 different nationalities, and those who may be Protestant, Catholic, Gentile, Jew, theist or humanist, with a sprinkling of Buddhists, sitting side by side with Columbia University professors, business men, scientists. Among the ushers, musicians and church officials will be found Negroes, and Jews as well as Caucasians.

As we reviewed those successful examples of brotherhood, and joyed in our own fellowship, we saw that Los Angeles — with its large population of poorly adjusted and hardly assimilated Mexicans, Orientals, Negroes and whites — was a place where the need and opportunity for just such a church—or churches—was particularly great. There was already a good beginning in the Church of All Nations. But that was only

a beginning in a huge city with a large poly-racial population.

Well, we now have in Los Angeles a second interracial church, thanks to the evacuation (sic!). When the Japanese Christian Institute was left vacant by the removal of the Japanese the Disciples of Christ owning the property decided that never again would they use it for a mono-racial group. Segregated organizations perpetuate general racial segregation, and segregated churches are definitely un-Christian. Besides, the people living around the former Institute were of numerous ancestries with no one predominating and it would be further dividing the community to set up a new church that like the old would serve one people to the exclusion of the others whose need was as real and whose potential interest was as strong. The area had been interracial for many years and there was little racial trouble between neighbors; or when there was trouble, it would be of the kind that goes on across the back fences in most any town, on either side of the tracks.

The main difficulty in the neighborhood was that which is the principal cultural problem of America. Carey McWilliams ("Common Ground", Autumn 1943) and Ferner Nuhn ("Wind Blew from the East," Harper's book, 1942) had both pointed this out as: America is a young nation, and similar to a child, has its unresolved problems of heart, body and mind. It has received stimuli—ideas, social patterns—from all corners of the earth. It has not yet learned what to make of some of these stimuli, and to other stimuli it has responded — but hesitatingly, sceptical of consequences. We are all relatively new to this land, broader and more resourceful than most from which we came, and we are rather strangers to each other. So the racial and cultural tensions that periodically stir America are not so much deadly antagonisms but products of the clash of our many, many distinct, as yet un-related, cultural heritages. These tensions though are the sign of growth, even as irritability will accompany the reaching of puberty — hence maturity, of the adolescent child. Some few children cannot stand the emotional demands upon themselves of the period of puberty and commit suicide—and American society might commit suicide unless it recognized this time of cultural conflict and adjustment as normal and necessary to growth and cultural maturity. The best way the adolescent can grow up is to turn his attention away from self and to give himself to social causes. He finds himself and integrates self by that means. That is analogous with cultural America — and with the peoples of several cultures that make up the neighborhood encompassing the new interracial church.

Instead, then of having racial hatred between the racials of our area, what conflict we have had has sprung up from the sense of cultural isolation felt especially by the second-generation youth. Our section of the city figured in the "zoot suit" riots with one of the major gangs — the Clanton Street gang — having its headquarters only a few blocks away. The zoot "uniform" and hair-cut or hair-do was token of an attempt to be culturally acclimated

in a milieu foreign to that of their parents and denied to these children born into but not accepted into the American cultural milieu.

At All Peoples Christian Church and Community Center we seek for consciousness but not self-consciousness about race. We believe that we of varying racial and national descents, of different cultural backgrounds, should take pride in our biological and social heritage; should neither be ashamed or try to deny our origins. In fact, the effort is to take advantage of our mixed inheritance and make and mold a new, more creative life philosophy.

Recent anthropological studies tell us that through interracial marriage, the mixing of bloods creates a "hybrid vigor" in the offspring of such marriage, and this vigor is probably carried over into the fourth or fifth generations. Prof. M. S. Ashley Montagu describes characteristic benefits of miscegenation as: children having increased fertility over that of parents; intelligence equal to that of parents, while sensitivity often greater; the mixed type frequently helps in making better adjustment to changes in physical environment than possible to parents; children often taller than parents. ("Man's Most Dangerous Myth: The Fallacy of Race," Columbia book, 1942.)

(It is not that we advocate miscegenation—even as we don't stand against it—that this scientific illustration is used. This is given but to sustain the thesis in the next paragraph.)

Taking a cue from this finding of physical science, we are going on the theory—sustained by history, that by the fusing of the best ideas of differing cultures, even as in the mixing of the best bloods of the great racial groups, there results a vigorous, brilliant culture not to be found in the original, separate cultures. In the United States, like in no other country, is the makings of a new world culture; for the United States has the youth, the natural and human resources, and the democratic will necessary to the venture by which a world culture can be formed. All Peoples is a small yet important testing ground for that larger culture. It is our hope that the newer culture, drawing from the diverse cultures available to us in our community, will be, as with the mixed blood child, more fertile, more adaptable to its environment, more sensitive.

As Luis Quintanilla has said: "Culture is like a symphony: the more instruments the more powerful the orchestra; and the more powerful the orchestra the richer can be the symphony."

Even as each of us will honor our racial stock, whatever it is, and gather wisdom from our parent's culture, we shall not become slave to any particular tradition. For instance, the Chinese Americans among us will oppose Confucian conservatism at the same time they make their own the tolerance and humanity fundamental to Chinese thought. Our Chinese Americans will then add to Chinese tolerance and humanity American (Western) respect for science and practicality. They shall neither be Chinese nor American, but hybrid, East-West, with a vitality and vision that is not to be found in East alone or West alone but only in both joined together.

Every second visitor to All Peoples wants to know: "But do they get along? Isn't there some prejudice?" The truthful answer is "NO!" Cooperate and honor each other we do in every aspect of the Center's life. The officers of a typical club are: chairman, Chinese American; secretary, Afro-American; treasurer, Armenian American. In a "popularity contest" sponsored by the center's newspaper, awards were given as follows: for smile, a Mexican American girl; for figure, a Chinese-Portuguese-Mexican girl; manners and hair, Chinese American girls; character, Korean; personality, Anglo-Saxon. Our young people do not make these selections consciously, but seem spontaneously to choose whom they

feel will best fill the office or meet the popularity test. They do as Ben Franklin told was common sense to Americans: Don't ask what you are, but what you can do.

We are the 100 percent Americans: the legion that is American, the true native sons, the sons for which the American revolution was fought! Who are we? We are Caucasian, Negro, Mongoloid, and of mixed-blood. We come, or our forefathers came, from China, Korea, Mexico, Africa, Ireland, Italy, Portugal, Holland, Germany, Sweden, Syria, Armenia; Portuguese-Mexican-Chinese, white-Negro, Spanish-Syrian. We are Wong, Makharian, Duran, Boone, Park, Madrid, Dispenza, Mahoub, Zubillaga, Genung, Carson. We are, some of us, citizens—second-generation, third-generation, fourth and fifth-generation. We are, others of us, aliens; not because we don't wish to be citizens, but because the Exclusion Act will not allow us to be citizens. But whether we are citizen or alien, we strive to be American — and pray to be Christian. We can be—

(Continued on page 7)

Vagaries

Nisei Marine . . .

Taro Yashima's book, "The New Sun," was recently dramatized and presented over a New York radio station . . . Two hundred Japanese American girls are now enrolled as student nurses in U.S. hospitals, most of them in the United States Cadet Nurses Corps . . . Despite rumors to the contrary, the National Japanese American Student Relocation Council in continuing its work of relocating nisei students in U.S. colleges and universities . . . There is at least one Japanese American in the U.S. Marine Corps. He is Marine Sgt. Manuel Hiroshi Hirata, who recently returned from Tarawa to visit his family and friends at the Poston relocation center. Sgt. Hirata was wounded in the knee at Tawara. He has a Purple Heart and a presidential unit citation.

Congressional . . .

Leland Ford, one of the first congressmen to demand evacuation, has indicated that he will not run for Congress in this year's elections, although previous reports had indicated that he was considering filing for the seat which he lost in the 1942 elections to Will Rogers, Jr. The latter, one of the few west coast congressmen who have remained steadfast in his insistence on fair play for loyal Americans of Japanese ancestry, has announced that he will not run for reelection. Strongest Democratic candidate at present for the seat is Ellis Patterson, former lieutenant governor of California, who asked in 1942 that absentee ballots from Japanese Americans in war relocation centers be invalidated. Patterson was also reportedly involved in one of the "keep the evacuees out of California" schemes but has made no public pronouncement of his attitude. It's believed Patterson's friends may have urged him not to indulge in race-baiting.

Fortune . . .

The April issue of "Fortune" will discuss Japanese Americans. According to reports, the cover of the issue has been drawn by Taro Yashima, noted anti-militarist Japanese artist, whose cartoons appear exclusively in the "Pacific Citizen." . . . The first printing of the 442nd Combat Team's "Album" is completely sold out, but another printing may be ordered because of the demands for additional copies. . . . The Spring, 1944, issue of Common Ground presents an analysis of the field for co-operative state and national action in tackling the problems of race relations in War Shepard's article, "The Tools for Ethnic Democracy." Reprints of the article are available from Common Ground (222 Fourth Avenue, New York City 3) for 5 cents . . .

FSA . . .

One reason for the recent clarification of the FSA's policy regarding loans to farmers of Japanese ancestry was the vigorous protest lodged by Delegate Joseph Farrington of Hawaii. Farrington pointed out that farmers of Japanese ancestry produced most of Hawaii's food. FSA had first announced that no further loans would be made to "Japanese." Following Farrington's protest, the agency's policy was clarified and it was stressed the loans would continue to be made to nisei. . . . The refusal of a superintendent of one of Henry Ford's experimental farms in Georgia to hire Japanese Americans because the evacuees "wanted too much" was given plenty of newspaper publicity, particularly on the west coast. What has not been publicized, however, is that Ford's Richmond Hill farm in Georgia has asked for 200 farm families of Japanese ancestry from war relocation camps.

Nisei USA: On Army Policy

(Continued from page 4)

cans of Japanese ancestry are already fighting and dying. Let it be said, if need be, that the Japanese Americans were willing to give more than might have been expected of them, in the face of the evacuation and its attendant rigors, for the right to live as free men in a free world.

Intermountain Catholic Paper Denounces Anti-Nisei Prejudice

Agitators for Restrictions Against Salt Lake's Japanese Americans Called "Disciples of Hitlerism in Worst Form" By Father Dwyer

A strong indictment of anti-Japanese activity in Salt Lake City, with special reference to attempts to deprive Japanese Americans of business licenses, appeared early this week in the intermountain Catholic edition of The Register, official spokesman of Catholics in this area.

In his column, Intermountain Daybook, Editor Rev. Robert J. Dwyer charged that efforts to build race hatred are Fascistic measures and deserve to be condemned and identified as such.

"The Catholic body should be the first to denounce these as anti-Christian as well as anti-American," wrote Father Dwyer.

"The fact that the victims of this proposed persecution are Japanese, and therefore blood-brothers of our enemies in the Pacific theater of the war, does not change the essential state of the question in the slightest degree. If anything, it should serve to emphasize our duty of upholding tolerance all the more strongly. . . .

"The effort to build up a mood of hatred to the point where racial discrimination is regarded as a patriotic and necessary measure is nothing less than Fascism in action, and deserves to be identified and condemned as such. War can offer no excuse for our own abandonment of the very principles of Christian democracy which we are firmly persuaded we are fighting to defend and maintain," said Father Dwyer.

The state of Utah has been one of the most racially homogeneous areas in the country, says Father

Dwyer, and has had to accommodate herself less to the presence of foreign strains. The present addition of Japanese Americans has, therefore, brought certain reactions.

But it is necessary, he points out, to bring to the solution of the uninvited problem "both common sense and Christian understanding."

Pointing out that it was necessary to distinguish between those who deliberately agitate for race discrimination and those who are carried away by the hysteria of the moment, Father Dwyer declared:

"Those who have undertaken deliberately to foment racial intolerance as an end in itself ought to be recognized by all of us as public enemies. They are indeed a far greater menace to our safety than any number of Japanese spies, supposing, for the pure sake of argument, that any of the Japanese in Utah, evicted from their California homes under color of military necessity, would have the slightest desire to spy on us. These agitators are the disciples of Hitlerism in its worst form, and are capable of transferring their synthetic hatred from the Japanese to any other racial group that happens to incur their displeasure or to interfere with their plans. And racial intolerance is but one phase of their activity; religious intolerance is always next on the program. Their ultimate aim is the overthrow of democracy and the substitution of totalitarianism."

A Plea For Fair Play: Dies Committee Would Strip Evacuees of All Belongings

By MARY JANE ITO
Chicago, Ill.

How would members of the Dies Committee on un-American activities like to change places with an evacuee and live several years in a rented house where hardly anything in the house-hold belonged to him? Any person who has been used to living in his own home or even in a rented house where he could make use of his own furniture and household goods wouldn't want to part with it in exchange for a crowded furnished apartment.

And yet, that is what some members of the Dies committee would have the evacuees do. They want to take away refrigerators, washing machines, office equipment and even tools of trade which the evacuees stored in coast warehouses with hopes of making use of them again some day.

Suppose the evacuees had disposed of all their belongings except the clothes that they could carry in two grips. Suppose these same evacuees decided to resettle in the middlewest and start all over again. They would have a choice of renting a furnished place or an unfurnished place where they would have to buy a complete set of furniture and household goods. If they rented a place which did not have a community washing machine, then clothes, bedding and everything else would have to be sent out to the laundry.

There are a number of evacuees who did sell their washing machines, furniture, and household goods at a tremendous loss. They were in such a hurry to get rid of their things due to the time element, that they sold them practically to the first bidder for ridiculous prices. Many evacuees, especially the residents of Terminal Island had no time to dispose of their belongings adequately and left them in their former homes. Since that time many evacuees have regretted this act but at that time their minds were befuddled with many things that they acted upon the first things that came upon their mind.

Among the resettlers who did store their belongings in private and government warehouses, many are sending for their things to

their new places of residence. The government promised to send their stored goods to their new homes and since the nisei as well as issei are not permitted to return to the Western Defense Command, these resettlers are making the best of it in their new locales.

It is only natural that they should desire their own furniture, especially those who plan to resettle in the middlewest permanently. They didn't ask to be evacuated but they complied to orders when the government deemed evacuation a necessity. Issei and nisei evacuated willingly and without a fuss. These same people are now asked to resettle in the middlewest and east and a great number of them are doing so.

James H. Stedman, Los Angeles investigator for the Dies committee, told a Washington reporter that he visited the WRA warehouse on the Pacific Coast and said, "it is literally crammed with electric refrigerators that could have been of great aid in the Los Angeles shortage area; with washing machines that would have aided many a feminine factory worker."

Stedman also said that the Japanese were so well provided for in the relocation centers that they did not need their possessions. He probably does not know that the women had to wash their clothes, sheets and even bedspreads in tubs and wash them by hand. There was no washing machine. Each item had to be washed by hand. Even if they did take their washing machines to the centers, they would not have been permitted to use them.

Even among the resettlers there is many a feminine factory worker who also can make use of her own washing machine. Los Angeles is not the only place where there is a shortage of electric refrigerators and washing machines. It is practically impossible to buy them out in the middlewest too and it is only natural that the resettlers should send for their own.

Race baiters in California would take away all property, personal goods and tools of trade from the evacuees. They classify all evacuees in the same category as their enemies in Japan.—None of the

From the Frying Pan

By BILL HOSOKAWA

Need for Official Aid Against Race-Baiters

The oft-voiced complaint of evacuees that the government is not doing enough to defend their good name in public holds more than a little water. Despite the progress that has been made in disseminating factual information about the evacuation and the role of Japanese Americans in this war, there is still a need for official aid in rebuttal against minor league patriots, selfish interests, conscienceless politicians and other hate-mongers who are either honestly uninformed or else pay little attention to facts.

A case in point is a letter by the chief of police of Kent, Wash., in reply to a mild protest by a former Kent nisei serving in the army who pointed out the unfairness of a "Jap" exclusion movement.

The police chief's letter was shot full of factual inaccuracies and errors of interpretation, and he directed abusive vituperation against the nisei at some length.

It is the chief's privilege to write what he pleases to the newspapers. It would take an editor of some moral courage to append an editorial note to the letter pointing out the inaccuracies and unfairness. But the chief of police by virtue of his official position is in position to command respect and credence for whatever he may say. The public is in no position to know that their chief is grossly misinformed and bigoted in his conclusions.

There are at least four arguments for a government-sponsored campaign to defend the name of loyal Japanese Americans.

First, there is moral obligation on the part of the government to support the position of a racial minority which has suffered through no fault of its own, and whose troubles have been in part due to the not altogether fair policy of the government during a critical war emergency.

Second, there is much to be gained in national unity, and a consequent strengthening of the nation's strength, in combatting fear, suspicion and dissension as a consequence of misinformation about, or a deliberate hate campaign against Japanese Americans.

Third, ammunition for propaganda damaging to the United Nations can be prevented from reaching the enemy by refuting Americans who espouse the racial hatred line of the Axis nations.

Fourth, the government can advance its own program toward elimination of racial minority problems (of which the WRA program is but a small part), by nipping the trouble at its origin — which is the race hatred agitator.

We realize, of course, that a great deal has been done in promoting general knowledge about the Japanese Americans. Most of the work—as it rightly should be—has been the result of the efforts, or through the actions of the Japanese Americans themselves.

We also realize that too much pressure from above for the nisei may in time do more damage than good—because of the possible implication that the government, fascist-style, is trying to ram something down the throats of the public.

But there is a definite place in the program of one of the leading government agencies — the war, justice or interior departments or office of war information — to carry on a systematic campaign in defense of the nisei's position.

In this situation it would appear a defense of refutation is as necessary as an aggressive offense of missionary work.

We would like to see, for instance, someone assigned in the war department to follow newspaper public forum columns for letters which betray the writer's obvious ignorance or bigotry. We would like to have this person follow this letter up with a courteous reply setting down the facts, to appear in the paper as a war department statement to defend the position of men who are serv-

Coast Japanese who were interned have actually been found guilty of sabotage of treason. There is no reason why the resident Japanese should be held responsible for the Pearl Harbor outrage.

All the evacuees ask is that they be permitted to live in America like any other American.

ing heroically with the armed forces.

The effect of such official refutation and correction of error is inestimable, but certainly there would be few to challenge the accuracy or intent of the army.

This would correct the greatest weakness in the campaign to restore the nisei to his deserving position: official silence which has been erroneously interpreted as tacit approval of the attacks.

And certainly this is not the case.

Letter-Box FROM OUR READERS

Editor

The Pacific Citizen:

I have just read your recent issue (Feb. 19, 1944) and have come across a letter written by one of your constant readers, Larry Fujii.

The contents of the letter is being highly admired except for the last paragraph in which he quotes: "Those who have settled into the 'Little Tokyos' of Denver and Salt Lake, we wonder if they realize that there is a war going on, with their basketball leagues and socials every week." To the above I would like to add a few words. On my recent furlough to the city of Denver, I was surprised to find the number of niseis in circulation. Knowing no one in particular in the city, I roamed the town and was fortunate enough to make some acquaintances.

During my sojourn in Denver I dropped in at your branch office in the Empire building and there due to your ever courteous and hard working secretary I gathered some very valuable information in concern with the nisei. Like you or any other nisei I am very much interested in our welfare and the future of the younger generation.

The point that I am about to bring forth is in regard to the basketball league. The main objective of the starting of the league, I learned was that to get the young men out of the pool rooms. (The so-called hangouts). The reason that these young fellows were found in such places of recreation was due to the fact that they had no other choice. Seeing such a condition existing, the above mentioned secretary in spite of her heavy work suggested this league. No doubt she did have a trying time starting it; however, her efforts have resulted in taking away the young men from such places of recreation.

At this time I would like to ask Larry Fujii what he finds wrong with athletic games? I, who have been a soldier before Pearl Harbor and a former member of the 100th Inf. Battalion know the value of how much a physically fit human being is worth. Through sports, coordination and cooperation are fostered. These factors are why we have such good fighting men in our army today.

In reference to the social side of it I admit it has been publicized to an extent which needs a little comment on; however, that was due to the fact that funds were necessary to get these games going. At the same time it promoted the selling of bonds. So what's wrong!

As far as the social side is concerned in times like this, especially after evacuation etc., one has to find some means of escape from loneliness.

Fellow nisei, let us stop giving destructive criticisms but let us help each other.

Joe,

A soldier, Camp Savage, Minn.