

HOME MISSIONS SUPERINTENDENT (BUNT)

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People are told that to qualify for the school they must be R.C.'s - then all who do attend are so considered. Every kind of pressure is being brought on the parents to send their children to this school.

British Columbia has no separate schools, but this Japanese situation, being under Federal Authority, there was no great objection. So far as I could ascertain the salaries are borne by the Church -for the present.

In self defence the W.M.S. organized a school for our own people - Miss Bock and a very cultured young Japanese woman are teaching. The United Church building - freely put at the disposal of the W.M.S. Even at that, a number of children of United Church parents go to the R.C. School.

All this should be only temporary. So far as I could learn no protest has been made to the Government - Denominational Schools are a retrograde step. Complaints are made by some Japanese parents at the large proportion of time given to religious exercises. On the other hand this is the only place where education is in the hands of trained Canadian(i.e.non-Japanese) teachers.

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ADMIT BEARER AND FRIEND TO

7-11 HOUR BIBLE CLUB

10-11:30 am after school at the home of

H. J. Bock

Mrs. B. Bock

Address Red House, 11th Park

Day Thursday Time 1:30

Western Canada Evangelistic Band

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Some Japanese have been rather susceptible to pressure of this sort, because of fear and the natural desire to keep in with the Powers that be so far as possible. These powers at Greenwood are identified with the R.C.'s. I do not think the Commission Personnel is now of that faith, but until recently the official in charge of education - prior to the Japanese lady mentioned above - was an R.C.

From this set up there has arisen a very difficult situation in regard to education.

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Government that this is their responsibility and that we demand it to be discharged.

Church: Mr. Ogura gives fortnightly services and visits regularly. Our people were at first afraid to come. The meeting we had on Friday night was very good - about 60 or 70 were present. Miss Namba, the teacher has a choir of 15 or 20 girls. They sing beautifully, and must be a very great help to the English service which they attend.

After the meeting, we had refreshments and a social hour. During the service I noticed a man in the audience who seemed to have military decoration ribbons on his coat. I learned afterwards that was Ex-Sergeant M. Matsui, of the 10th Batt. C.E.F., that he won the Military Medal. He had been running a small fruit and poultry farm at Port Coquitlam, but he had been evacuated with the other Japanese. He was now the head of the night patrol.

SOME GENERAL IMPRESSIONS

(1) Anglo-Saxon Attitude - So far as the people in general are concerned, those who come in contact with the Japanese seem reasonable and considerate, but this is only a small minority. Many of the others are more or less hostile, but not to the degree which obtains on the Coast. No doubt the United Church people will be more sympathetic than the average person. Our Ministers in the Kootenay Presbytery vary in their attitudes. They are all, of course, decent in their attitude to the Japanese. I have already discussed Armitage because he has the most contact with the Japanese and his situation presents many problems.

At Nelson we have two men - Boothroyd seems to have very little understanding of the situation and to be rather antagonistic. He would of course be Christian in his treatment of the Japanese, but his Christianity would likely be of the White variety. Forbes, is a returned missionary from Honan. He has seen some of the brutalities of the Japanese military. His wife told members of the Presbytery of these atrocities. I did not meet him so that all I have to go by is hearsay.

Keyworth, at Grand Forks is very sympathetic and does all he can to assist Ogura. Burnett, at Greenwood also does his best for them.

So far the Japanese Ministers have not been related to the Presbytery, but it is hoped they can attend the meeting in the Fall.

(2) The Commission & its Officials - I called at the Commission headquarters at Kaslo, New Denver, Lemon Creek, Greenwood, and talked with the men in charge. I would say that they are doing their work with fairness and sympathy. I do not think we need to be ashamed of their treatment of the Japanese.

The same thing is true of the Mounted Police. All Japanese coming into or going out of the colonies must report at the Guard House - their papers are inspected and records kept - I watched the proceedings a number of times - I came to the conclusion that this work was done with courtesy and fairness.

The same thing was true on the buses - no discrimination against the Japanese could be discerned.

All this, is, of course, superficial, as the restriction must be galling, especially to University Graduates and people of culture and

education - but none of the officials can be held responsible for this. The only criticism I heard was at Kaslo, when it was reported - I think correctly - that the representatives of the Government were too free in their use of alcoholic beverages.

(3) It would be presumptuous to pass any judgment on the W.M.S. workers - I have mentioned Miss Tait, only because the situation at Kaslo is acute. They are all doing their best for the Japanese.

TO MEN AND WOMEN OF JAPANESE ORIGIN LAWFULLY RESIDING IN CANADA:

We, the undersigned, citizens of Canada of various racial origins, do hereby address this open letter to you at this time when racial prejudice threatens the foundations of our national life.

We would say to you that we know that ever since men of your race lawfully set foot on Canadian soil they have been unjustly discriminated against. Along with members of the Chinese and Hindu races you have been denied full rights of citizenship in British Columbia, and in other ways you have been unjustifiably treated as inferiors.

All this in face of the fact that your record in Canada has been an unusually creditable one. You have been, with remarkably few exceptions, industrious, sober, frugal and law-abiding. We are aware that many accusations have been brought against you, but inasmuch as the British principle is that a man is innocent until he is proved guilty, we must hold you, or the great majority of you, innocent of the charges against you. Our Canadian Prime Minister stated in parliament in August, 1944, that for the most part you have remained loyal and have refrained from acts of sabotage and of obstruction. And we have no evidence to justify the belief that your loyalty does not continue to the present time.

It is true that there have been inevitable difficulties in our relationship with you. The problem of race assimilation is never a simple one and this has been complicated by economic considerations. So that there are those who think that men of your race ought never to have been admitted to Canada, and probably most of us are opposed to any further immigration from Japan. But the fact remains that you have been admitted, and our treatment of you since your admission does us little credit.

Therefore we say to you that we deeply regret all the injustice from which you have suffered in Canada, and especially perhaps, the hardship to which you have been subjected in your compulsory removal from the coast and the seizure and sale of your property. Many of us believe however that much of this was unavoidable and that your removal was a justifiable precaution in war-time because of the difficulty of distinguishing between friend and foe. But now that the war is over we feel that all distinctions between you and those of German, Italian, or any other racial origin should cease. We are well aware that the desire still exists in the minds of many to have you driven from Canada and we deplore this greatly. We hold it to be un-British to banish any one from our country merely because of racial origin. Any such course of action would be a stain on our national honour that could never be effaced.

We therefore pledge ourselves to endeavour to prevent any such national dishonour from befalling us and any further injustice from befalling you. And despite the racial bitterness that

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We therefore pledge ourselves to endeavour to prevent any such national dishonour from befalling us and any further injustice from befalling you. And despite the racial bitterness that so darkens our national life today, we strive for the time when your children and ours will dwell in this land as friends and brothers, all of them contributing to the life of a nation that stands for freedom, and honour, and justice, and truth.

February 15th 1944

Rev. S.S.Osterhout, Ph.D., D.D.,
Private Ward Pavilion,
General Hospital,
Vancouver, B.C.

Dear Dr. Osterhout:

.At the last meeting of the Conference Committee on Japanese work, it was unanimously agreed that we send to you a letter of sincere sympathy on hearing that you had to return to hospital.

We rejoiced when we learned that you had progressed so well before Christmas, and had returned to your home. Now this unfortunate happening which necessitates additional suffering and staying in hospital is sincerely regretted by all of us. We hope and pray that you will soon be well again.

The members of this committee, who had come to depend upon your good judgment, wide experience and broad sympathies, miss you greatly, and each one of us send you kindest regards, and our best wishes and prayers for a speedy recovery.

Yours in the Master's Service,

Secretary of Committee.

November 6th 1943

Rev. K. Shimizu, M.A.,
Kaslo, B.C.

Dear Mr. Shimizu:

Rev. Tak Komiyama, in sending the minutes of the Japanese Conference, asked that copies of Mr. Rae's Address to sent to the Japanese Ministers, as several of them had expressed a desire to have this. Copy is enclosed herewith.

With kind regards,

I remain,

Yours sincerely,

Office Secretary.

AM
Enc.

November 6th 1943

Rev. Y. Akagawa,
Morris, Men.

Dear Mr. Akagawa:

In sending the Minutes of the Japanese Conference held in Kaslo in September to the office, Mr. Komiyama asked that copies of the Address given by Rev. Hugh M. Roe be sent to the Japanese Ministers, as several of them had expressed a desire to have a copy. I am therefore forwarding you a copy of this Address herewith.

With kind regards,

I remain,

Yours sincerely,

Office Secretary.

AM
Enc.

November 6th 1943

Rev. T. Komiyama, B.A.,
42 Dogwood Street,
Lemon Creek, Slocan, B.C.

Dear Mr. Komiyama:

Enclosed is copy of Mr. Rae's Address as you requested.

I have sent copies to all the other Japanese Ministers.

Yours sincerely,

Office Secretary.

AM

August 27th 1945

Rev.T.Komiyama, Rev.Y.Ogura, Rev.J.Kabayama,
Rev.Y.Yoshioka, Rev.Y.Akagawa,
Rev.K.Shimizu and Rev.W.R.McWilliams.

Dear Brother Minister:

My absence from the city on vacation accounts for the fact that I have not, at an earlier date, written you to say how glad we must all be that the fighting has ceased. While I know that there are problems which will be very difficult to settle, still confronting us, yet we must all rejoice that the great world war is over. No doubt on the part of all of us the utmost in the Christian Graces will still be required as we endeavour to find a basis upon which the nations which have been at war can work together in harmony and friendship in the years which lie ahead. Let us all pray that all needed wisdom and grace may be given, not only to the leaders of the nations, but to the people as well, and that men of good-will will be raised to positions of high responsibility in all the nations.

The United Church of Canada has tried to do its best for the Japanese people within its Fold, and will continue in its endeavour to secure fair and Christian treatment for those whom the fortunes of war designate as enemies. Many of us know, of course, that the great majority of Canadian Japanese were in their hearts loyal to the land of their adoption and had they been given an opportunity would have proved that loyalty by joining the armed forces. We all hope and pray that the basic causes of war may be eliminated, and that in the years ahead the peoples of the earth may live as members of one large family. I would like to express my personal appreciation for the spirit shown by our Japanese Pastors through years which must have been for them most difficult.

In the matter of a Conference of Workers sometime this Fall, I should be glad to have an expression of opinion from each of you, as to whether or not, in view of the unsettled conditions, we are warranted in going to the expense of time and money which would be involved if one is held. I may say that the workers in Greenwood are anxious for us to meet there if we have a Conference. In replying, you might also let me know as to whether or not you would be able to be present, and this information will be passed along to our Committee for its consideration when deciding the matter.

With kindest regards and best wishes,

I remain, Yours most sincerely,

Supt. of Home Missions.

WPB/AM

COPY OF ADDRESS GIVEN BY
REV. HUGH M. RAE
to the Japanese Missionaries and Workers at Kaslo, B.C.
September 1943

It was in 1938 that missionaries and leaders gathered in a college building at Madras; They sat together and considered; they walked together and communed "with heart and mind meeting in a fellowship not possible except in the love of Christ". They were brethren who recognised their brotherhood was not confined to nation or race, but was founded solidly upon the oneness that is in Christ. War clouds were gathering upon the horizon, but they undertook to make snug from the winds and torrents of disaster the little corners of faith already established in places likely to feel the deluge.

The Church in Japan knew how perilous the days were and three years later sent a delegation of Japanese to America to meet Christian leaders on this continent. I believe it was their hope to be able to do what governments seemed unable to do, - to prevent war and maintain fellowship. WAR was not prevented, but fellowship has not failed. When the day of peace comes it will not be necessary to set up a "New Order". "There is a spiritual unity, an unbroken confidence in the integrity of Christian Friends 'on the other side', which flows across oceans and which can be maintained even when war's invisible but terrible barrier is erected between their lands" (R.I. Seabury). When war broke out a German Christian wrote to an English Christian - "Now we go into the darkness where fellowship will not be possible in visible form but let us not forget that our hands are clasped across the darkness and we work together as Christian men for the kingdom of God on earth".

The Home Mission Board of our Church set itself to secure the ties that bound our Japanese work in Canada to the larger cause. In spite of the disruption to our congregations, we carried on; greater continuity was experienced in religious work than in any other phase of social life. Our education broke down; our community interests ceased to function; stores and businesses closed down; but we were grateful for the determination of the Christian Groups, not any one, but all, to maintain an unbroken fellowship, and to witness to the dispossessed that there is a common purpose which unites all Christian people; and to declare to some who might be tempted to forget that, in the words of Edith Cavell, "Patriotism is not enough", and that our final loyalties were to man as man, and to God as our Heavenly Father.

Indeed the way it has fallen out, a more intensive Christian work is being done among our Japanese in Canada than heretofore. It never was doubted that available help released from Japan would be added to our staff in Canada: we have Mr. McWilliams and the W.M.S. workers, who, for the time being are glad to be associated with those Christians of Japanese origin who were at work in Canada.

When the unfortunate situation broke upon our Pacific Coast, we counted our staff, and studied our maps as carefully as any military leaders, and distributed our workers to the best advantage. It was the least a Home Mission Committee could do; but the Foreign Mission Board was not insensible to the advantage that would accrue to the work in Japan - OUR WORK - if the Japanese across the Pacific were convinced of the sincerity of our missionary enterprise over there, it will be by stories which in due time will be wafted on fair breezes across the ocean telling of the Christian enterprise, the service, and the brotherhood manifested here among Japanese settlers at a time when our countries are at war.

Indeed, if we are to convince ourselves of the reality of our faith, it will be by the way in which we manifest the Christian spirit in such a testing time when so much pressure is upon the spirit of man to hate and to destroy. If any institution has

earned the goodwill of the Japanese people on this continent, it is the Christian Church. Perhaps we were taken unawares and did not appreciate all the avenues of service open to us, but men among us of all denominations, and of no denomination, formed a Consultative Committee to help where it was possible, and to hold a watching brief upon all matters pertaining to citizenship rights. What the Governor of Colorado said, applies equally well on this side of the line: "If we do not extend humanity's kindnesses and understanding to these people, if we deny them the protection of the Bill of Rights, if we say they may be denied the privilege of living in any of the forty-eight states and force them into concentration camps without hearing or charge of misconduct, then we are tearing down the whole American system." (Ralph L. Carr)

We have a phrase which is pertinent to the present day stir throughout the country. We speak of the 'shift of population': not alone 23,000 Japanese, but a million whites have moved, more than one in ten of our population. They have gone:-

(i) Into the armed services.

(ii) Into the War Time Industries.

The coercions behind these movements have not necessarily been exasperating. Men have willingly gone to serve their country: self interest played its part, but national interest has been a large factor.

(iii) The Japanese evacuation of the Pacific Coast area: I think we will construe the matter wrongly, if we say the movement has lacked consent. When these people saw it had become a requirement for their own security and safety, many were agreeable if shocked and fearful. Wiser plans might have prevailed, and industry and agriculture, and even the army, need not have been deprived of able-bodied and willing assistance. The pressure of the rabble-rousers prevailed and we did well to make the transfer of population without serious incident. That reflects in two ways:

(1) On the general excellence of the civil authorities which had the matter in hand: and

(2) On the readiness of the Japanese people to acquiesce without provocation in their humiliation.

To work is honourable: to fight is patriotic. The circumstances for the moment denied them economic freedom or patriotic voluntarism. As Canadians they had the hardest of all patriotic duties to perform to stand and wait, and to be made the goats for Pearl Harbour and their racial colour. To many people it came as a surprise that, when all the evidence was in and the authoritative investigation had been made, THERE WAS NO SABOTAGE AT PEARL HARBOUR. Japanese citizens in Hawaii acted as promptly as white A.R.P. workers, and gave more blood per capita than any other racial group. There is the authority of Henry L. Stimson, Secretary of War, and Mr. John Edgar Hoover, director of the Federal Bureau of Investigation... (p.19).

The humiliation in Hawaii has been relieved by the Japanese being taken into the army. That one step alone has determined the future of the Japanese in North America. You cannot ask them to fight for U.S.A., and, when peace comes, eject them. Democracy dare not out-Hitler the Nazis.

The conduct of the Japanese has encouraged us to think hopefully, even of the present situation, and how it can be over-ruled by the wisdom of God through the patience of the suffering people and the statesmanship of our leaders to give our Japanese people in Canada a larger and more trusted place in our Canadian Democracy, in our allied plan for 'a new world order', and, by the prayers and counsel of Christian Missionaries, a new liberty from fear, hostility and oppression.

A University Professor in Toronto told me of a Japanese farmer who bought a farm from a white farmer, whose social contribution was rather indifferent. The community was hostile. However the man settled, went to Church, joined the farmer's Co-operative, and won respect. In two year's time his little daughter was crowned May Queen. Living a life of good citizenship and Christian profession was the best

answer to ignorance, prejudice and unbrotherliness. The most convincing evidence of good faith would be to let our people know what a considerable proportion of the Japanese are Christians; how informed they are on the amenities of citizenship; and in adherence to the ideals of a better democracy and world order they are as faithful as the best British Stock, which has had the advantages of broader political freedom and more might be expected of them.

A year ago, the Moderator of the Church of Scotland protested against hate in the training of troops. We would protest against it in the press, anywhere. Here is a particular challenge to the Christian mind of Canada, to combat the unreasonable bitterness engendered in the minds of impressionable people by the perversion of facts and the flaunting of a racialism as bitter as Hitler's hatred of the Jews. We need to be informed sociologically: real knowledge makes for humility: to talk of 'superior' and 'inferior' races is not scientific. We have no adequate scientific knowledge upon which to base a judgment; of this we can be sure that the difference between individuals within a race is far greater than the average difference between any two races. The school records where different race groups are being taught ought alone to keep some of us rather humble.

Some months ago in a "Pageant of the World Children" in an American Sunday School, even the nations with whom they were at war were remembered.....We are but a step from the Peace Table. The pressure of the North American Electorate will be felt from every hamlet, city and province. Can we persuade the peoples to live in amity and respect side by side and carry out the peace within our own borders we hope will obtain across the oceans and continents? If our relationships at home are to be conditioned by ignorance and suspicion, by racial hatred, by unreasoning fear, and by the hopeless prejudices engendered in the raw season of war, will peace be secure? Never: not for a single generation.

The Church in its official mind has been very sympathetic and understanding. It knows something of what it will cost to fight the discrimination, the prejudices, the class hatred and bitterness which the war has intensified, and which upon occasion expresses itself within the Church. We rejoice that race prejudice is not native to youth, that members of different races can still mingle in educational circles with commendable ease. Perhaps, as church people, we should be jealous of the mind that has been developed in Russia - the land of pogroms 50 to 75 years ago; today it has become the haven of refuge for Greek and Jew without respect of colour. We have a political party in our own country which stands for equality of opportunity among all citizens irrespective of race. It is not merely a dodge to secure votes, but it will, and it may lose some. Perhaps it is a call to our professing Christians to be no less Christian than our political parties. Perhaps it is an indication that the leaven of Christian teaching is beginning to promote an intelligent public opinion and friendliness.

Young People's Societies have shown eagerness to help their Japanese compatriots. Some of the churches across the line have encouraged their young people to organize assistance to many students stranded in the midst of their courses....(p.29): it is one way that is left to us, when we are denied access to enemy country, to bear witness to the reality of the Christian Fellowship, that it transcends the barriers of race and nation, history and ear. Dr. Yuasa, who had the opportunity of returning to Japan and to his family, but refused in order that he might do something on this continent to build up the ecumenical spirit because he believed that Christian Fellowship "is the one solid basis of our hope for the building of the new world order in the spirit of Christ". Here is his profession - "Insignificant as I am, I, as a Japanese Christian, wish nevertheless to be a symbol of that Church Universal, a reminder that the Church is beyond nationalism and even war, and that in the church, we who would otherwise be enemies are brothers. I believe in the vital importance

and the urgent necessity of our remembering both the responsibilities and potentialities of the ecumenical church at this critical juncture of human history."

If that fellowship remains unbroken, and the Mission Council of the World is making every endeavour to see that it does remain unbroken....e.g. Orphan Missions, the Church will be a vital factor in the promotion of international reconciliation and co-operation, for it goes without saying that nations must sooner or later find ways and means for peaceful living and co-operative progress.

John Ruskin made a great deal of the variety of social contribution made by Greeks over against Hebrews. The new missionary spirit which promotes goodwill among the peoples of the earth is fully aware of the diverse contribution of many races and peoples. It is very hopeful that the cultural blending of Japanese social traditions which have a profound emphasis upon obedience and family life with the democratic spirit of the Western World may flower in new social beauty, grace and dignity.

Years ago, I sent to Scotland some of the seeds of the wild Columbine. They grew and a process of hybridization went on between these blooms and some tame varieties, and, when I visited there I found new blooms of difference kinds adorned the garden of my old home. My people were proud of the outcome of the experiment. A religion that promotes cultural freedom, the worship of One God, and a personal loyalty to One Lord and Master Jesus Christ, will issue in this country, and all countries which truly honour the catholicity of our faith in unique blossoming of Christian Graces - in quiet humility, in broad charity, in infinite patience and undiscourageable hope.

It has been thought by some who have made profound study of sociological factors that the most congenial and perhaps the most Christian way to promote the national brotherhood in Canada is to plan a wide and wider distribution of peoples of foreign extraction. That will invite co-operation all round: The Dept. of Labour, the Japanese Community, and the Churches. Why should the Scots keep all the good things to themselves by shutting themselves up in Pictou or Glengarry? Now the Japanese are just as clannish as the Scots: they instinctively want to dwell together for certain convenience and protection. By so doing, they resist the social pressure that makes for Canadianization. Let us think, not for ourselves and that which promotes the immediate delights of our generation; let us think for the future and what will make life more tolerable for the rising generation, schooled in our language, imbued with our ideals, and only asking for fairplay in the land of their birth, adoption and their instinctive loyalty. Once they know there is nothing outside of these camps which Christian grace and loyal citizenship may not overcome nothing should be allowed to hinder their adventure into the whole area of Canada.

We should not be discouraged by uninformed remarks about assimilation. Language and customs have been assimilated: it is a process which has been going on in Europe for a long time. Asiatics have been assimilated into European culture and life, - Huns, Magyars, Turks, Mongols and Bulgars. It is a decided policy in the U.S.A., "That wide distribution of evacuees with opportunity for free enterprise is a sounder policy than mass segregation with controlled labour, as the former fosters true Americanism and good morale, diminished the difficulty of re-integration into normal life after the war, and results in increased production."

If you are concerned to make a colony - everything will become more difficult for yourselves, and your friends. Your willingness to fight for Canada disarmed much abuse and criticism. Your ambition to live for Canada will gain friendship and understanding. The denial of the former may make greater your contribution

COPY OF ADDRESS GIVEN BY REV. H. H. H. to the
Japanese High Commission and Workers at Seattle, B.C.
SEPTEMBER 1942

in the latter direction. The high destiny of man is but to serve humanity: the high destiny of your flock - as a Christian group in the larger life of this land - is to be as leaven first in the Japanese group, that that group may become a leavening force in the life of the nation, and finally, by the fulfilment of the Christian witness which transcends the barriers of race, tradition and nation, "become one in the unity of this people, democratic and free. Christ." They were brethren who transcended their brotherhood and were unified to nation or race, but was unified by the oneness that is in Christ. War clouds were gathering over the Pacific. They understood the danger from the winds and torrents of disaster that were sweeping across the Pacific. They were established in places likely to feel the danger.

The Church in Japan knew how perilous the days were and three years later sent a delegation of Japanese to America to visit Christian churches on this continent. I believe it was their hope to be able to do what governments seemed unable to do, - to prevent war and maintain fellowship. All was not as planned, but fellowship has not failed. When the day of peace comes it will be necessary to set up a "New Order". There is a spiritual unity, an undivided witness in the integrity of Christian witness on the other side, which gives us a common aim which can be maintained even when war's inevitable but terrible barrier is erected between their lands (Jap. Embassy). When war broke out a letter was written to an English Christian: "Now we go into the darkness where fellowship will not be possible in visible form, but let us not forget that our eyes are open to the service the darkness and we work together as Christians for the Kingdom of God on earth."

The Home Mission Board of the Church set itself to secure the time that would round our Japanese work in Canada to the larger cause. In spite of the disruption of our congregations, we carried on our religious activities as experienced in religious work then in any other phase of social life. Our mission broke down our religious interests caused by the disruption of our religious life, but we were grateful for the determination of the Christian groups, not only our own, but all, to maintain an undivided fellowship, and to witness to the disruption that there is a common purpose which unites all Christian people and is declared to come to light in the light of the Gospel that, in the words of "With Christ", "Fellowship is not enough", and that our final loyalty is not to man, but to God as our Heavenly Father.

Indeed the way it had broken out, a more intensive Christian work is being done among our Japanese in Canada than before. It never was doubted that available help released from Japan would be sent to our work in Canada. We have British soldiers and the U.S.A. workers, who, for the time being are glad to be associated with those Christians of Japanese origin who are at work in Canada.

When the unfortunate situation broke upon our Pacific Coast it created our staff, and studied our work as carefully as any military leaders, and distributed our workers to the best advantage. It was the least - Home Mission Committee could not but the Foreign Mission Board was not immune to the advantage that would come by the work in Japan - OUR WORK - if the Japanese across the Pacific are to be involved of the sincerity of our missionary enterprise over there, it will be by studies which in due time will be called on their progress across the ocean telling of the Christian enterprise, the service, and the brotherhood manifested among Japanese settlers at a time when our countries are at war.

Indeed, if we are to ourselves of the reality of our faith, it will be by the way in which we manifest the Christian spirit in such a testing time when so much pressure is upon the spirit of man to hate and to destroy. If any individual has earned the goodwill of the Japanese people on this continent, it is the Christian

RECEIVED BY THE JAPANESE HIGH COMMISSION AT SEATTLE, B.C. SEPTEMBER 1942

COPY OF ADDRESS GIVEN BY REV.H.M.Rae, to the
Japanese Missionaries and Workers at Kaslo, B.C.
SEPTEMBER 1943

It was in 1938 that missionaries and leaders gathered in a college building at Madras; They sat together and considered; they walked together and communed "with heart and mind meeting in a fellowship not possible except in the love of Christ." They were brethren who recognised their brotherhood was not confined to nation or race, but was founded solidly upon the oneness that is in Christ. War clouds were gathering upon the horizon, but they undertook to make snug from the winds and torrents of disaster the little corners of faith already established in places likely to feel the deluge.

The Church in Japan knew how perilous the days were and three years later sent a delegation of Japanese to America to meet Christian leaders on this continent. I believe it was their hope to be able to do what governments seemed unable to do, - to prevent war and maintain fellowship. WAR was not prevented, but fellowship has not failed. When the day of peace comes it will not be necessary to set up a "New Order". "There is a spiritual unity, an unbroken confidence in the integrity of Christian Friends 'on the other side', which flows across oceans and which can be maintained even when war's invisible but terrible barrier is erected between their lands" (R.I.Seabury). When war broke out a German Christian wrote to an English Christian - "Now we go into the darkness where fellowship will not be possible in visible form but let us not forget that our hands are clasped across the darkness and we work together as Christian men for the kingdom of God on earth?"

The Home Mission Board of our Church set itself to secure the ties that bound our Japanese work in Canada to the larger cause. In spite of the disruption to our congregations, we carried on; greater continuity was experienced in religious work than in any other phase of social life. Our education broke down; our community interests ceased to function; stores and businesses closed down; but we were grateful for the determination of the Christian groups, not any one, but all, to maintain an unbroken fellowship, and to witness to the dispossessed that there is a common purpose which unites all Christian peoples; and to declare to some who might be tempted to forget that, in the words of Edith Cavell, "Patriotism is not enough", and that our final loyalties were to man as man, and to God as our Heavenly Father.

Indeed the way it has fallen out, a more intensive Christian work is being done among our Japanese in Canada than heretofore. It never was doubted that available help released from Japan would be added to our staff in Canada: we have Mr. McWilliams and the W.M.S. workers, who, for the time being are glad to be associated with these Christians of Japanese origin who were at work in Canada.

When the unfortunate situation broke upon our Pacific Coast we counted our staff, and studied our maps as carefully as any military leaders, and distributed our workers to the best advantage. It was the least a Home Mission Committee could do; but the Foreign Mission Board was not insensible to the advantage that would accrue to the work in Japan - OUR WORK - if the Japanese across the Pacific are to be convinced of the sincerity of our missionary enterprise over there, it will be by stories which in due time will be wafted on fair breezes across the ocean telling of the Christian enterprise, the service, and the brotherhood manifested here among Japanese settlers at a time when our countries are at war.

Indeed, if we are to convince ourselves of the reality of our faith, it will be by the way in which we manifest the Christian spirit in such a testing time when so much pressure is upon the spirit of man to hate and to destroy. If any institution has earned the goodwill of the Japanese people on this continent, it is the Christian

Church. Perhaps we were taken unawares and did not appreciate all the avenues of service open to us, but men among us of all denominations, and of no denomination, formed a Consultative Committee to help where it was possible, and to hold a watching brief upon all matters pertaining to citizenship rights. What the Governor of Colorado said, applies equally well on this side of the line: "If we do not extend humanity's kindnesses and understanding to these people, if we deny them the protection of the Bill of Rights, if we say they may be denied the privilege of living in any of the forty-eight states and force them into concentration camps with ^{out} hearing or charge of misconduct, then we are tearing down the whole American system" (Ralph I. Carr).

We have a phrase which is pertinent to the present day stir throughout the country. We speak of the 'shift of Population': not alone 23,000 Japanese, but a million whites have moved, more than one in ten of our population. They have gone:-

- (i) Into the armed services.
 - (ii) Into the War Time Industries.
- The coercions behind these movements have not necessarily been exasperating. Men have willingly gone to serve their country: self interest has played its part, but national interest has been a large factor.

(iii) The Japanese evacuation of the Pacific Coast area: I think we will construe the matter wrongly, if we say the movement has lacked consent. When these people saw it had become a requirement for their own security and safety, many were agreeable if shocked and fearful. Wiser plans might have prevailed, and industry and agriculture, and even the army, need not have been deprived of able-bodied and willing assistance. The pressure of the rabble-rousers prevailed and we did well to make the transfer of population without serious incident. That reflects in two ways:

- (1) On the general excellence of the civil authorities which had the matter in hand: and
 - (2) On the readiness of the Japanese people to acquiesce without provocation in their humiliation.
- To work is honorable: to fight is patriotic. The circumstances for the moment denied them economic freedom or patriotic voluntarism. As Canadians they had the hardest of all patriotic duties to perform to stand and wait, and to be made the goats for Pearl Harbour and their racial colour. To many people it came as a surprise that, when all the evidence was in and the authoritative investigation had been made, THERE WAS NO SABOTAGE AT PEARL HARBOUR. Japanese citizens in Hawaii acted as promptly as white A.R.P. Workers, and gave more blood per capita than any other racial group. There is the authority of Henry L. Stimson, Secretary of War, and Mr. John Edgar Hoover, director of the Federal Bureau of Investigation...(p.19).

The humiliation in Hawaii has been relieved by the Japanese being taken into the army. That one step alone has determined the future of the Japanese in North America. You cannot ask them to fight for U.S.A., and, when peace comes, eject them. Democracy dare not out-Hitler the Nazis.

The conduct of the Japanese has encouraged us to think hopefully, even of the present situation, and how it can be over-ruled by the wisdom of God through the patience of the suffering people and the statesmanship of our leaders to give our Japanese people in Canada a larger and more trusted place in our Canadian democracy, in our allied plan for 'a new world Order', and, by the prayers and counsel of Christian Missionaries, a new liberty from fear, hostility and oppression.

A University Professor in Toronto told me of a Japanese farmer who bought a farm from a white farmer whose social contribution was rather indifferent. The community was hostile. However the man settled, went to Church, joined the Farmer's Co-operative, and won respect. In two year's time his little daughter was crowned

May Queen. Living a life of good citizenship and Christian profession was the best answer to ignorance, prejudice and unbrotherliness. The most convincing evidence of good faith would be to let our people know what a considerable proportion of the Japanese are Christian; how informed they are on the amenities of citizenship; and in adherence to the ideals of a better democracy and world order they are as faithful as the best British stock, which has had the advantages of broader political freedom and more might be expected of them.

A year ago, the Moderator of the Church of Scotland protested against hate in the training of troops. We would protest against it in the press, anywhere. Here is a particular challenge to the Christian mind of Canada, to combat the unreasonable bitterness engendered in the minds of impressionable people by the perversion of facts and the flaunting of a racialism as bitter as Hitler's hatred of the Jews. We need to be informed sociologically: real knowledge makes for humility: to talk of 'superior' and 'inferior' races is not scientific. We have no adequate scientific knowledge upon which to base a judgment; of this we can be sure that the difference between individuals within a race is far greater than the average difference between any two races. The school records where different race groups are being taught ought alone to keep some of us rather humble.

Some months ago in a "Pageant of the World Children" in an American Sunday School, even the nations with whom they were at war were remembered..... We are but a step from the Peace Table. The pressure of the North American Electorate will be felt from every hamlet, city and province. Can we persuade the peoples to live in amity and respect side by side and carry out the peace within our own borders we hope will obtain across the oceans and continents? If our relationships at home are to be conditioned by ignorance and suspicion, by racial hatred, by unreasoning fear, and by the hopeless prejudices engendered in the raw season of war, will peace be secure? Never: not for a single generation.

The Church in its official mind has been very sympathetic and understanding. It knows something of what it will cost to fight the discrimination, the prejudices, the class hatred and bitterness which the war has intensified, and which upon occasion expresses itself within the Church. We rejoice that race prejudice is not native to youth, that members of different races can still mingle in educational circles with commendable ease. Perhaps, as church people, we should be jealous of the mind that has been developed in Russia - the land of pogroms 50 to 75 years ago; today it has become the haven of refuge for Greek and Jew without respect of colour. We have a political party in our own country which stands for equality of opportunity among all citizens irrespective of race. It is not merely a dodge to secure votes, but it will, and it may lose some. Perhaps it is a call to our professing Christians to be no less Christian than our political parties. Perhaps it is an indication that the leaven of Christian teaching is beginning to promote an intelligent public opinion and friendliness.

Young People's Societies have shown eagerness to help their Japanese compatriots. Some of the churches across the line have encouraged their young people to organize assistance to many students stranded in the midst of their courses...(p 29): it is one way that is left to us, when we are denied access to enemy country, to bear witness to the reality of the Christian Fellowship, that it transcends the barriers of race and nation, history and ear. Dr. Yuasa, who had the opportunity of returning to Japan and to his family, but refused in order that he might do something on this continent to build up the ecumenical spirit because he believed that Christian Fellowship "is the one solid basis of our hope for the building of the new world order in the spirit of Christ." Here is his profession - "Insignificant as I am, I, as a Japanese Christian, wish nevertheless to be a symbol of that Church Universal, a reminder that the Church is beyond

nationalism and even war, and that in the church we ^{who} would otherwise are brothers. I believe in the vital importance and the urgent need of our remembering both the responsibilities and potentialities of the church at this critical juncture of human history."

If that fellowship remains unbroken, and the Mission Council of the World is making every endeavour to see that it does remain unbroken....e.g. Orphan B. the Church will be vital factor in the promotion of international reconciliation and co-operation, for it goes without saying that nations must sooner or later find ways and means for peaceful living and co-operative progress.

John Ruskin made a great deal of the variety of social contribution made by Greeks over against the Hebrews. The new missionary spirit which promotes goodwill among the peoples of the earth is fully aware of the diverse contribution of many races and peoples. It is very hopeful that the cultural blending of Japanese social traditions which have a profound emphasis upon obedience and family life with the democratic spirit of the Western World may flower in new social beauty, grace and dignity.

Years ago, I sent to Scotland some of the seeds of the wild Columbine. They grew and a process of hybridization went on between these blooms and some tame varieties, and, when I visited there I found new blooms of different kinds adorned the garden of my old home. My people were proud of the outcome of the experiment. A religion that promotes cultural freedom, the worship of One God, and a personal loyalty to One Lord and Master Jesus Christ, will issue in this country, and all countries which truly honour the catholicity of our faith in unique blossoming of Christian graces - in quiet humility, in broad charity, in infinite patience and undiscourageable hope.

It has been thought by some who have made profound study of sociological factors that the most congenial and perhaps the most Christian way to promote the national brotherhood in Canada is to plan a wide and wider distribution of peoples of foreign extraction. That will invite co-operation all round: The Dept. of Labour, the Japanese Community, and the Churches. Why should the Scots keep all the good things to themselves by shutting themselves up in Pictou or Glengarry? Now the Japanese are just as clannish as the Scots: they instinctively want to dwell together for certain convenience and protection. By so doing, they resist the social pressure that makes for Canadianization. Let us think, not for ourselves and that which promotes the immediate delights of our generation; let us think for the future and what will make life more tolerable for the rising generation, schooled in our language, imbued with our ideals, and only asking for fairplay in the land of their birth, adoption and their instinctive loyalty. Once they know there is nothing outside of these camps which Christian grace and loyal citizenship may not overcome nothing should be allowed to hinder their adventure into the whole area of Canada.

We should not be discouraged by uninformed remarks about assimilation. Language and customs have been assimilated: it is a process which has been going on in Europe for a long time. Asiatics have been assimilated into European culture and life, - Huns, Magyars, Turks, Mongols and Bulgars. It is a decided policy in the U.S.A., "That wide distribution of evacuees with opportunity for free enterprise is a sounder policy than mass segregation with controlled labour, as the former fosters true Americanism and good morale, diminishes the difficulty of re-integration into normal life after the war, and results in increased production."

If you are concerned to make a colony - everything will become more difficult for yourselves, and your friends. Your willingness to fight for Canada disarmed much abuse and criticism. Your ambition to live for Canada will gain friendship

MEMO RE JAPANESE IN THE INTERIOR

A. Kaslo

Prepared by Dr. W. J. W. - March 1943

1. The town or city of Kaslo is beautifully situated on Kootenay Lake. It is an old town started more than 50 years ago as a mining centre. During the years the mines were in operation it was a real place with good substantial buildings. Communication was by boat from Nelson. Later the C.P.R. built a railway from Nakusp or Rosebery to Kaslo. The recession of mining activities left the town with a greatly reduced population but because of its location it has become a summer resort of some size. It is also famous for cherries but the area under cultivation is very small.

At the present time there is a little boom in mining but on the whole Kaslo is within sight of being a ghost town although the people would not admit this.

2. The coming of the Japanese ^{need} Into this community there have been moved some 900-1000 Japanese with all the ~~needs~~ ^{needs} of human beings for food, shelter, clothing and all the amenities of civilization.

Fortunately Kaslo had a good water system, electric light and sanitation but all these have been taxed to capacity.

From what I could gather the first move to have Japanese in Kaslo did not contemplate anything like what really took place. Beyond Kaslo and up to the North end of Kootenay Lake there is some settlement. At one time there was a railway to Lordeau and Gerrard but this had been closed for some time. It occurred to some progressive citizens that some of the Japanese who were being employed in road camps might be located at Kaslo to open a road from there to Gerrard. Some sort of meeting was held to further this idea but nothing came of it.

In the meantime (in the months of February to April 1942) the B.C. Security Commission which had been set up by the Federal Government to direct the evacuation of the Japanese from the Protected Areas found itself in a very difficult position. It had some 5000 women and children, older men and adolescents housed in Hastings Park. The men were in road camps. On the one hand there was a steady clamor especially from "hard fellows of the basic sort" to move these Japanese out of Vancouver together with pressure from the military authorities who needed the Park and its facilities. The next difficulty arose from the fact that men in the camps were greatly dissatisfied. They imagined their wives and children were neglected and consequently they did not cooperate with the Commission. Finally there was no place in B.C. and no place out of it which would allow the Commission to house one single Japanese. The Israelites in Egypt had an Al priority rating as compared with the Commission. Pharaoh refused only straw-he does not seem to have frozen the mud or clay supply.

Facing this situation the Commission decided to work a little on human frailty and appeal to the legitimate cupidity of property owners. The representatives visited Kaslo and made propositions to rent vacant buildings to house Japanese women, children and older men. The rents offered were not only reasonable but generous-having regard to the fact that none of the property taken over was revenue producing. In any event-in May 1942- a gang of carpenters arrived and began putting buildings in shape

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Report by Mr. J. J. - March 1943

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Later in the year-as a result of a change in policy men were released from the camps and families were reunited, so that today Japanese family life in Kaslo is moving more smoothly along normal lines or as nearly normal as the situation permits.

3. Provision for the care of the Japanese by the Commission.

(a) Housing Most of the Japanese are housed in buildings such as hotels and rooms above stores, but every available house has been rented. Some of these are large. The owners in some cases have moved to smaller ones. In the hotels and stores the accommodation is pretty crowded, the families live in rooms but have a community kitchen and laundry. Much depends on the economic status of the families in the homes they left as to whether any serious hardship is borne in the new environment.

A dormitory has been provided for the older boys. This is located in one of the hotels. It is supervised by a fine young Japanese University Graduate. Good provision is made so that each boy can study in some degree of privacy. The studies are supervised. The boys take their meals with their families.

In general, even where there is some crowding ^{ing}, good attention is paid to cleanliness. A great amount of ingenuity has had to be exercised to achieve this.

HOME MISSIONS SUPERINTENDENT (BUNT)

1/1

(b) Education. This is one of the real sore spots but as this will be dealt with more particularly in relation to Grand Forks. I shall describe the situation at Kaslo.

Elementary or Public School Education: The Kaslo schools are filled and the coming of so large an influx with so many children made it impossible for the Local schools to provide the necessary facilities. Consequently the Japanese children of school age must be accommodated elsewhere and, as education is a local responsibility, at the expense of the Commission. This phase of the problem will be dealt with later.

The commission has rented a large store, divided it into 9 rooms and is now just about ready to begin work. Two classes were in operation on March 1.

The desks were made on the spot by Japanese carpenters and will no doubt serve the needs. The rooms are not very light and the equipment is obviously makeshift. The teachers are all Japanese young people mostly young women. Many are University graduates but with few if any exceptions they have no normal training. In the past B.C. regulations have made this almost impossible.

Secondary or High School Education Kaslo situation is most satisfactory of any. The local high school could and did provide accommodation for 40 young people. They are attending the classes and proving good students. One exception to this is that Grade 9 students cannot be accommodated. The Commission has provided a room down-town and Japanese young people do the teaching.

Handicrafts Within the limits imposed by policy and regulations for which it is not responsible the Commission tries to develop handicrafts which will give occupation to the Japanese without entering the commercial field. At Kaslo the following have been developed. Sewing and Dressmaking for women and girls. This is done competently and skilfully with accommodation for a class of 50.

For the boys manual training has been established. The set up impresses one as admirable in every way. The workshop is well equipped with benches and tools. The instructors competent. The projects show some imagination.

Kootnicraft is the name given to the products which have been marketed in Vancouver. One product is ornamental initials or names for women's wear. This is made of yew wood obtained locally and processed from the rough log to the finished product in this workshop.

To understand the skill and resourcefulness of these young people one should see the library in connection with the manual training.

While they were in Hastings Fork, they were given hundreds of discarded magazines including such periodicals as Popular Mechanics and other such magazines with suggestions and designs for furniture. These have all been carefully sorted out and a card index made of every design or suggested design for the various crafts. These cards are typed and would be a credit to any library.

The Commission has secured a large building near the lake in which these handicrafts will be adequately housed. The surroundings of this project are very beautiful.

Health The Commission Employs a Medical Supervisor who has a Japanese doctor working under his direction. Such Japanese as are financially able to pay fees in order to qualify for free medical or dental service-the patient must be on Maintenance (Relief) but the Commission provides a good many items of service.

A dispensary or health center has been fitted out and is in charge of a Graduate Nurse - Japanese. This building provided offices for the Doctor and the Dentist-Examination and Treatment rooms.

The Dentist is a Graduate of an American College and he brought with him full equipment so that at Kaslo the Japanese can get good dental care.

Inoculations have been systematically carried out. On March 1st, a beginning was being made at inoculations against typhoid. It was expected that this would be completed in a few days with practically 100% of the Japanese voluntarily coming in to the clinic.

Every report indicates that the general health has been very good. There have been no epidemics even of children's diseases. Kaslo has a good hospital to which Surgical cases can be taken but in addition an arrangement was worked out between the Hospital authorities and the Commission. In return for an addition built by the Commission. The hospital accommodates about a dozen chronic cases. These are old men without families some needing more, some less hospital care. These men were comfortable and seemed as cheerful as any group of such persons in any hospital anywhere in Canada.

Welfare The Commission has set up welfare Department to take care of those who are not economically able to care for themselves. It corresponds roughly to the Relief Dept. of a city although it gives council in many personal problems. Staff.

1. Anglo

HOME MISSIONS SUPERINTENDENT (BUNT)

Staff

1. Anglo Saxon woman. She is untrained in this work and struck me as being simply an ornament or a political appointer. She was said to be a necessary front.
2. Three young Japanese people. They are very capable and one wonders what they thing of the set up.

I gathered that it was necessary to have an Anglo Saxon director to help the Japanese from yielding to pressure to give a little more than the scale or to favor certain families. There was no suggestion that these young people were not either honest nor capable but it can be understood that they need some help. That being so the person chosen should be a really trained worker as at New Denver.

Church Kaslo has a United Church which is nominally self supporting. During the last few years they have paid only \$1200 or less yearly.

Japanese Rev. K. Shinizii ^{mizu} from Vancouver, Miss S. Tait and ^{kncl} W. Nil.

This church is well organized and is a going concern. S. S. has an enrolment of 200-240 with attendance around 200. Miss Tait is the Supt. There is a fine staff of teachers.

S. S. meets at p.m. 1. Japanese service at 2.30. Good congregation about double the morning. The evening services is in English conducted by Rev. Armitage. There is a good attendance of young Japanese few of whom attend the afternoon Japanese service.

Shinizer ^{mizu} wants to organize a Junior Congregation such as he had in Vancouver. i.e. a congregation of the younger Japanese people separate from the Anglo Saxon. This would, I think, be a serious mistake no matter how natural it might seem to Shinizer. ^{mizu}

Tensions Strains at Kaslo. The very fact that the Japanese came at all created a rift in the community. Most of the Anglo Saxons took a more or less reasonable view. The business men are all favorable. It means ~~that~~ real money to a decaying community. The Treasurer of the United Church said, "The Japanese are ^{the} whole fine people, they have behaved well. I wonder whether we would have done as well under similar circumstances."

However there are a few who are betterly anti-Japanese. Their reasons or prejudices vary but they hold to them very tenaciously. In some cases families are divided.

I had lunch with the Armitages and Miss Tait. Almost the whole conversation had to do with the essential depravity of the Japanese. While in conversation a distinction was made between the nationals and the younger generation. It was almost impossible for me to see where Armitage separated the one from the other. When one came down to specifics one could perhaps uncover some of the real reasons for all this feeling. Perhaps illustrations will indicate more clearly what is the matter.

1. Funeral customs - Armitage and Miss Tait think it is ridiculous that the Japanese should maintain their funeral customs. On such occasions everybody attends; the service lasts for 2 or more hours with-not only the minister-but perhaps half a dozen more people taking part. Afterwards there is a feast.

Armitage thinks this is all wrong. He wants a Canadian funeral but what he really wants is what he thinks is the right kind of funeral.

When I pointed out that there was nothing in his description of the ceremony that could not have been found in some Canadian funerals and that my knowledge of funeral customs included a liberal distribution of good liquor- he just smiled in pity at my ~~decision~~ ^{delusion}.

2. Both Armitage and Miss Tait think Shinizii ^{mizu} is the 'boss' of his Board and congregation. They say the younger generation have no voice in anything. I have no doubt this is true-perfectly true but what I can't see is that this is peculiarly Japanese or an evidence of any sinister design. A little wider knowledge of the situation in some churches in Toronto and acquaintance with some Ministers of Scottish extraction and name ~~does~~ not lead me to associate this evil exclusively with the Japanese Christians. However we should look more deeply into the matter. The Japanese are in a fearful dilemma and the more capable and the more thoughtful they are the worse it is.

If they are all to be repatriated as is constantly being driven into their ears (our Ministers read the Vancouver papers regularly) then the young people must cultivate the Japanese spirit and attitude if they are to find a place in Japan.

On the other hand if they are to remain they must become as we are in spirit and attitude or at least no less Christian-but every obstacle is put in their way.

What is a man of Shinizii's ability to do-Other factors enter in.

Shinuzii has a Sunday School 5 or 6 times as large as the Anglo Saxon. He has a much larger congregation. The evening congregation is 60% or more Japanese but he must sit and listen.

3. Armitage and Miss Tait think the offer of the ^{Shinuzii} Kisei to fight for Canada is largely camouflage and fictitious.

4. Both think that the Japanese do not want to leave Kaslo and are stalling on the jobs they have, to make them last as long as possible and to make as much as they can. This is probably true but in view of many factors involved and putting ourselves in their place it is at least understandable and no very convincing proof that the Japanese have a greater share of original sin than any other race.

5. Both complain about the use of funds which come from the people. Armitage thinks they use these too freely to entertain. Miss Tait did not agree. Both say the Japanese have more money than ever before but this seems to be very doubtful except in the case of casual laborers.

6. On Sunday one of the Japanese asked me if the churches were coming together in war time. Miss Tait thinks he had in mind that the action of the Japanese Gov't in forcing a union of all Christian bodies was an indication of the fact that the Japanese are superior to the white race. She says that the Japanese delight in promoting differences between the Christian churches.

7. Miss Tait whose work is either with the children and the young people dwelt on the tension between the older group (nationalists) and the younger (Canadians). There is no doubt about this but unfortunately in Canada this is not confined to the Japanese people. If our workers would read certain paragraphs in two books by the same authors one dealing with the Ukrainian and the other with the Japanese they would find that they are almost similar in actual language.

The tension because of national tradition and customs may be sharper. It probably is but it differs only in degree.

Certain aspects of life in these towns give concern to anyone interested in the welfare of the younger group. They are herded together far more closely than they were in the normal life before the evacuation. They have no possibility of decent home life. No occupation consequently they run wild and tend to develop a hoodlum type of conduct and attitude which is distressing and menacing.

Conclusions

1. Given the policy formulated-hatched-concocted-or come-by-chance at Ottawa the Commission has done a good job. The Japanese people are-at this date-in good health-well dressed-reasonably well housed-well fed and have available dental, medical and health services better than the average Canadian community.

2. There is clearly a lack of sympathetic understanding not to say hostility towards Shinuzii on the part of Miss Tait and Armitage.

3. Shinuzii's position is a very bitter one. He built up a very fine organization in Vancouver. Now he sees all the things to which he gave his life broken. He is denied the privilege of trying to build them up again. Even with worn out tools. There is not much doubt that he is too involved with the older points of view but that is not altogether to his discredit.

He is not the kind of man to head a dwindling cause which must inevitably be the case as the young people become assimilated. He is too strong a man for this in every way. I don't think he can get on effectively with any woman worker except possibly a Japanese deaconess if such were available.

4. The type of Minister Kaslo is likely to get is not likely to be able to co-operate with Shinuzii. Only a strong successful and fully affective Anglo Saxon could do that-and he would have to be the minister of a congregation of that kind also.

Under the present circumstances all that can be hoped for is that all our workers will have grace given to do the best they can without undue friction and especially without any open break.

B. Slocan Valley.

The next group of projects visited were in the Slocan Valley. From North to South these are - Rosebery - New Denver - Slocan - Bay Farm - Popoff - ^{Lemon} Fernore Creek. (A map will be inserted for the benefit of the Board.)

Housing

The Japanese in this whole area are housed in small houses built for this purpose by the Commission. They are constructed of one ply ship lap lined on the inside with building paper. They have a rubberwood roof. They were very cold this winter. The lumber was green and frost collected on the walls. They are about 12' x 24' heated by the cook stove and a very small heater. Some accommodate 2 families and in general the overcrowding is very bad. One house we visited accommodated man, wife, 8 children. They are frankly temporary dwellings to be scrapped after the war.

I gathered that the original idea was to build somewhat larger houses, but then on a 5 or 6 acre plot, have the Japanese develop this and then if they were repatriated to make these allotments available for post war relocation of soldiers. The houses would have been finished in the meantime.

For some reason or other this idea was scrapped. The houses are temporary and none of the projects offer any possibility of permanent habitation. There is no adequate area of land available.

Water Supply

Differs somewhat according to the size and location of the project but faucets are conveniently located. Water is brought into the houses in pails.

Sanitary arrangements are primitive. An outside privy at the rear of the lots.

Layout. The houses are arranged in long rows. Streets and avenues are numbered or named and the houses numbered. Some of the locations are on clearings with most of the remaining trees cut down.

One is in an abandoned orchard. On the whole the effect is incredibly drab and depressing even with two feet of snow blanket. In the heat and dust of the summer the conditions will be very bad. There are stores in such locations as do not have permanent settlement. At ~~Lanzone Creek~~ there are 3 stores. They are operated by merchants from some near by center. The store pays \$60 a month rent to the Commission. They naturally do a big business and give employment to a number of Japanese clerks. Prices are reasonable.

Occupation Taking the whole valley we have about 5-6000 Japanese who must look outside for such returns for goods or services as well as provide for their needs.

It can be put in this way. 6000 people must either be fed, clothed and have fuel provided for them by outside contribution or go out and work. The full effect of the situation has not yet been felt. The Commission has given employment to a large number of people in construction, cutting fuel and generally in making provisions for the establishment and welfare of the colony.

Now this has come to an end and either the employable men and women must go out to work, or raise some crops which will provide them food and give them a marketable surplus, or start some industry in the colony itself. These products of which can be sold, or go on relief.

#2 is because of the location almost impossible. Some small projects will be undertaken but to provide food including milk for 6000 people is no child's play. To all intents and purposes all the food must be brought in from outside and paid for.

How ~~all~~ the Japanese going to get the money to do this.

Some will be employed by the Commission, as clerks of various kinds, some in the stores, some as teachers, some in the hospitals. But after all these will be a small minority. The next thing to know is that the scale of salaries is low. \$30 per month for a teacher of which 2/3 must be paid to the head of the house.

Some people have an idea of some cottage industry but the W. P. and T. B. will not look with favor on any such venture. One man at Kaslo who had been a very successful merchant in Vancouver had an idea of starting a factory for some line of women's wear but he cannot get either a license or goods.

In one location Japanese have produced some very satisfactory fishing nets but those who have skills for this are scattered in the various locations.

Ultimately there are only two alternatives either the Japanese must go out to find work or to avail themselves of work found for them either in families or as individuals or the Commission must undertake the costly and thankless job of feeding these people.

What prospects are there of finding employment? What has been done.

Two main projects were evident ~~there~~ a year ago i.e. Families were moved to the Best areas of Alberta and Manitoba. Had these been a real outstanding success they would have attracted others. It would not be fair to say that these projects have been failures but they have not been so successful or the people have not been so happy that the Japanese in the interior are keen or even desirous of making the move. At any rate the fact remains that during the last month representative from both Provinces have visited every camp but without any success in getting people signed up.

Representative have also come from Ontario for the same purpose. They may have better luck especially as representatives of the Japanese people are now, in Ontario to ascertain at first hand what conditions are like.

The recent action of the Federal Government in granting permission for the employment of Japanese in the Saw mills and on the Timber limits of the Interior will illustrate some of the factors in this whole complex situation. The Commission wanted this done a year ago. If it had been done possibly 1000 men would have found employment and that much more lumber produced but the old B.C. hatred prevailed and nothing was done. This year the shortage of labor forces the issue so Ottawa gives permission. The B.C. representatives are really consenting but they save their faces by denouncing the whole thing. They shriek to High Heaven about the iniquity of this, hoping and praying it will go through, but it is a year too late. The Japanese have been a year without work and finally they read in the papers all that the B.C. members of the Legislative have to say and they are not so keen.

Everywhere I went this was the situation. The Commission officials plainly say that construction work is nearly at an end. They try to get the Japanese to sign up for thi

it project with indifferent success.

I tried to discover the reasons for this situation and here are some of them:-

Fear very many of the Japanese in the interior are city people with some fishermen they dread the farm, they are afraid of the housing-the water is bad-the hours are long.

They are afraid of the long winter without work and wages. They are afraid that in the 5 or 6 months of summer they will not make enough to tide them over the winter.

They don't want to leave their families for an indefinite period.

Bad Psychology Too many promises were made and not kept. That is true from the beginning of this whole miserable business but it is particularly true that some officials told too many stories of what it was possible to earn in the best fields. Some of the discrepancy arose from the fact that the Japanese were unskilled but there was a lot of this. There has been ^{no} guarantee that they will be as well off away from the colonies as they are in them.

Some of the projects have been bad advertisements. The segregation of the young men in Ontario, poor housing in Alberta were bad for the project.

Finally I think the handling of the whole thing from Ottawa has been inept to an amazing degree. Of all the Departments of Gov't the Labor Dept. with its close affiliation and contact with organized labor was the least fit to handle the Japanese. Neither the Minister nor his deputy have shown any real knowledge of the problem. The Minister made public his sympathy with the ^{anti} Japanese movement. The Deputy has never been in personal touch with the problem, i.e. ^{he} has not met these people face to face. On the whole I am profoundly grateful as a Home ^{Executive} that the Government referred our offer of cooperation. We had men who understood both the Japanese and the Canadians. They could have been of real service if the people in B.C. who understood the problem had been ^{free to} ~~use~~ ^{utilize} their services.

Under the present set up we could have rendered no real effective service. ^{now}

The Japanese are not blameless. The Buddhist group have particularly been more cooperative and have, I think done much to embarrass the Commission. Then they are looking for the more congenial and the easier way. They are pretty stubborn too.

There have been too many cock and bull schemes dangled before them. At Kaslo there was talk of boat building.

The real fundamental trouble is that Canada cannot make up its mind whether they are to stay or to go. If they are to stay why are they treated in a manner so radically different from the Germans and Italians. These are not herded into camps. If they are to go why not intern them and stop bothering about work.

All the above arises from the situation as I saw it in the Slocan Valley.

Education There are no school buildings available, consequently the Commission has erected large buildings in most of the centres. These are reasonably adequate but the teachers will all be under-trained Japanese. For some reason the Commission has put education in charge of a young Japanese woman. From all accounts she is of good character and ability but the fact remains that she has no training or experience to fit her to be the head of the school system for a city of 6000 people. Some trained and experienced educationist should have been found for that job.

When it comes to welfare as stated above a totally different policy is followed.

High school education is not available at all. The Commission takes the ground that it will only provide for Elementary education. Some attempt has been made to establish some contact with the Correspondence Dept at Victoria but so far with little ^{resultant} success.

The Dept. officials are not very sympathetic but the Gov't. takes the view that this is wholly federal matter and no Provincial funds must be used.

The ^{local} workers are willing to help but at the date of my visit they had no clear idea of what could be done. They were even in a fog about the courses. In any case they were not going to do the work of the state in education.

The Japanese who are eager for education are dissatisfied. They can only interpret this as a policy to keep them in some sort of serfdom.

Church activities There is in that part of the valley where the Japanese are located no resident minister. ~~Church minister~~ New Denver is an appointment served by the Minister from New Denver. At that point the church is used by the Japanese congregation.

Mr. ^{Konishi} ~~Konishi~~ lives at New Denver and preaches in Japanese. Not only at that point but at Rosebery. He also exchanges regularly with Mr. Konizyama who lives at Teniere ^{Lenora} ~~Lenora~~ Creek. Consequently these points have services in both Japanese and English. This is a very satisfactory arrangement. Some slight adjustment may have to be made so that there will not be 2 services in English the same Sunday. ^{at} ~~at~~ New Denver, ^{from what I} ~~from what I~~ could gather some of the Anglo Saxon people at Teniere Creek attend Mr. Konizyama's services.

The M. S. have 2 workers at Teniere Creek and at New Denver, 3 of these are returned missionaries from Japan who know the language. They also employ young Japanese women as teachers in the kindergarten.

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The Commission has placed at the disposal of the church, a house as residence for the ~~house~~ workers at ~~Lensore~~ Creek and a building for kindergarten and the church. This latter is altogether too small and an addition is necessary. An expenditure of \$200 would be needed to enlarge it provided the Commission would make the material available and provide the labor.

I would recommend this expenditure to be shared equally between the Board and the W. M. A.. The great problem in this valley so far as the church is concerned is connected with the Anglican church. In some way the idea got abroad that the churches - Anglican, R.C. and United had agreed to some division of territory according to which certain areas ~~were~~ to be assigned, roughly as follows.

Kaslo - United
Greenwood - R.C.
Slocan Valley - Anglican
Sawton - Buddhist

I shall refer to Greenwood later. It may have been in the mind of someone that only U. C. people would go to Kaslo and only Anglicans to Slocan and so on but it could not work out that way. Obviously the Japanese preferred to move, if they were given any preference, in communities. i.e. Steveston people together and so on.

In any event no community is of any one faith. The Anglican had only one Japanese minister, Rev. G. Nakayama. He was sent to Slocan and had the idea that he was to look after all the Japanese in that area. i.e. Slocan, Bay Farm, Popoff and ~~Teniere~~ Creek. He told our men that this was the arrangement. He also told Nomoto and Komiyama that, while they were ~~free~~ to visit their own people they should report such visits to him.

The next difficulty arises from the fact that the United Church people want our services. They are not accustomed to the Anglican ways and do not attend these services. The whole matter will have to be clarified.

The Anglicans have a number of women workers. At New Denver 2 who are not officially appointed but who carry on the work visiting the people and competing with our W.M.S. workers. At the other end there are at least 3 women workers of the Anglican church. They carry on the same kind of work, but there does not seem to be any serious duplication of effort. Our kindergarten is at ~~Lensore~~ Creek. The Anglican at Slocan and Bay Farm. They use the United Church at Slocan, permission having been given by Mr. Draper the most responsible U.C. official at New Denver, with which Slocan used to be connected.

Health The whole area is medically in charge of Dr. Francis of New Denver, who is the only Anglo Saxon doctor in the valley and who also serves Nakusp 30 mi. N.W. of New Denver. He has a tremendous job. At Slocan there is a qualified Japanese doctor, a nephew of Dr. Shimatahata at Kaslo. There was until recently a qualified doctor at ~~Lensore~~ Creek. She was a Chinese from Formosa (married, so I was told to a Japanese now at Shanghai), who was taking a Post Graduate course in Vancouver when the war broke out. She has gone back to Vancouver for a holiday. Doubt was expressed as to whether she would return.

The Commission has provided a dispensary at ~~Lensore~~ Creek. It is in charge of a young Japanese who has some experience in First Aid work and dispensary. The Commission is just finishing a fairly large Hospital at Slocan. It will probably accommodate 50-60 patients.

The main project in this line is the 'San' at New Denver. It will accommodate 100-125 patients. There are some 70-80 active T.B. cases now in Hastings Park and perhaps 30-40 more in various centers. These are all to be moved to New Denver by March 31st.

The building is new and no doubt properly designed. When the Japanese are evacuated from the valley it can ~~be~~ used as a unit in the control of T.B. in B.C.

C. Grand Forks

We have here a totally different type of Community. The Japanese come on their own, paid their own way from the coast and found employment on farms around Grand Forks. G. Forks itself is a community that has seen its best days. Early in the century there was a smelter which refined the ore from Phoenix-up the mountain. The mines petered out. Phoenix is a real Ghost town and the smelter was closed.

The valley around G. Forks fortunately has some agricultural possibilities, consequently the town or city never quite became a real ghost town. The Doukhobors settled on these lands in fair numbers. Their passive resistance to the law and the outrageous doing of the sons of freedom have created a prejudice in the minds of the G. Forks people against minorities that are not easily assimilated.

When the Japanese came, the city passed a by law prohibiting their residence or employment within the city limits. The first is not particularly important but the latter prohibition works a hardship on the Japanese and individually on some of the citizens. Last fall some of the group got work grading potatoes. They worked a few fours and then the police told them they were not allowed within the city limits.

There is a funny angle to this. Mr. Ogura could not bring very many household furnishings but he brought two very nice china cups. The Ogura's were afraid that these treasures might be broken if they were in daily use so they bought ordinary cups in Grand Forks. They cups they cherished were English China made in Staffordshire but the ordinary cups sold by the exclusive, high minded and patriotic citizen of G. Forks were stamped "Made in Japan."

Occupations Some Japanese work on fruit farms. There are some fair sized orchards. Others work on farms engaged in vegetable growing and seed farms this latter being a new development in this valley.

They cannot own or lease land but must work as laborers which sometimes leads to their being victimized. One group of 9 families worked for one man. He is the supposed purchaser from the Bank of a farm which had come into its possession through foreclosure proceedings. At the end of the season he had paid the Japanese \$1500 out of \$3200 wages. The balance is still unpaid and not much can be done.

A Cannery made arrangements with some Japanese. At the end of the season there was not enough money from the crop to pay the wages. Four families went on relief.

The general run of employers are very good but some are very unfair. They say "we have no moeny - so what?" The Japanese have learned the proverb, "You can't get blood out of a stone."

If conditions were normal the Japanese could settle their own problem by leasing land and working it. The results would then be up to them. They would, at least, be as successful as the average. They are compelled to work as laborers with no adequate protection against exploitation. The Commission says that if an employer does not pay current wages to the Japanese he will get no more labor. This is no solution. The case stated above involves 9 families. The farmer may get no more labor but the Japanese are out \$1700 and if they do not get employment from this man they must move - Where will they go?

There are some 319 persons in the G. Forks area. Mr. Ogura says 10 families are Christian, 53 none Xⁿ but he seems to list the Christians as those who have been baptized. Many of the others attend his services and look to him for guidance.

Services in Grand Forks are held in the homes. They are well attended. Every other day Mr. Ogura gathers the children of some district or other for Religious Instruction. He calls these, Thursday (or some other day) Schools. He uses the Graded Lesson material. The children love the pictures and the stories.

He has a regular calendar made out for each month with activities for each day. Services - Schools and the families to be visited each day. He sends a copy of this to each family.

Outside G. Forks some 15 or 20 miles east is Alpine Inn on Christina Lake. This was a summer hotel with some bungalows. Some Japanese families live there on a self-supporting basis. Ogura goes there regularly.

I had a very interesting meeting with a group of 10 or 12 Japanese who said they represented the Japanese Farm Laborers Association. They had put in writing what they wanted to discuss, as follows.

(1) SALE OF PROPERTY

"Since we were confused at the time of our evacuation from the Pacific Coast, we have understood that the Government would take the full responsibility by protecting our property for us and would not sell it. We, with that firm knowledge, believed in Government policy and handed over our property to the Custodian.

Yet before the year was over since the evacuation we have read recently that the sale of Japanese Property has been authorized by passage of an order-in-council. This came as a surprise to us all, as we had believed in the above policy. Therefore, this action has disappointed our faith towards the government and we are worried over the outcome.

A person would much rather have property on hand than in money as it brings to a person's mind a feeling of firm permanent security. Anyone would feel far more secure with a land or property to his name whereas having current property creates uneasiness. Consequently, up to the present we depended on the government's faith and without desperation we felt secure in our life.

Mr. F. G. Shears of the Custodian stated as follows in the "Daily Province:" "A lot of people are assuming that because the property may be sold the Japanese will not come back. The indications are that if this property is sold it is to be done with a view toward this end, but on the other hand it could also mean that the Dominion Government prefers to have the property held for them in cash."

The above statement might be true, but we would like to mention that if the Japanese properties were sold, gradually the evacuated Japanese, would altogether lose interest of returning to the coast.

Mr. Grant MacGeil, M.L.A. expressed at the B.C. Legislature in February 8, 1943 as in the following: "If Japanese assets are sold and the money forwarded to the evacuated Japanese they might stay where they are. Otherwise, such assets on deposit here will attract them back to the coast."

In comparing the two statements, we are doubtful whether to believe the statement made by Custodian. Whether that policy exists or not, some evacuated Japanese may not return to the coast at all, but don't you think the enforcement of this policy, which in mind prevents returning to the coast, does not meet with the Democratic ideals and Christianity which Canada is striving to preserve?

It is safe to say that the Japanese people in the Dominion love Canada and its freedom. We deplore for Canada for taking the situation in hand in this manner, and feel that it is undemocratic to pass the order-in-council like this.

We the Japanese in Canada, feel that the policy is unsatisfactory and in view of our future it is insecure."

The asked me what I thought about it and particularly what would be the attitude of the United Church. I said that it was not clear whether the sale which was reported to be proposed included all the properties but that I would discuss this with the Committee in Vancouver. I thought the United Church through its proper courts would press for Justice.

A number of the men present owned their homes ~~their homes~~ in Vancouver. They wanted them kept as a place of shelter after the war. They did not know whether they would to back but they wanted the home. Some felt that the liquidation of the property now was simply part of a process to make them homeless and quite dependent on the Government.

In connection with this one man said that he could have sold his property himself but had been urged to put it into the hands of the Custodian for safe keeping and not to be sole. He said that if the property was sold it would be a case of the Government breaking its word. They had been told he said that the proceeds of the sale would be held in trust but if the Government could break its promises in one particular it might do so in this.

I asked about the sale of the fishing boats. This had been carried on by a Commission on which the Japanese were represented. It was necessary to sell the boats as they would deteriorate rapidly. I asked whether the price obtained had been reasonable. Some of the men present felt that the prices obtained had not been fair. Naturally they are not unprejudiced witnesses.

In connection with property it must be borne in mind that not only houses are involved but furniture and most of the things which a household accumulates. Some of these had been stored in various places. Reports were current that these places had been broken into and looted. The Committee in Vancouver in Vancouver may have information about this.

(2) REPATRIATION

"At present there are large numbers of Japanese Canadian who were born and raised here in Canada with no knowledge of Japan whatsoever. They were educated in Canadian school with the the main idea of becoming a good citizens of Canada. Their parents enduring the hardship for their children has spent most of their life in Canada. They have sacrificed, hoping for the success in Canada for their children, therefore, with that hope in mind they have adopted Canada as their own.

Through the fifty years of Japanese History in Canada, we have tried to meet the Canadian Policy with goodwill towards this country. We did our best and yet, we were blamed for this ill-feelings towards us?

We tried to live up to the high standards of living, but the wages they payed were below the average. Consequently, our endeavor to mett with the standards were hard.

It might not be a proper time to discuss these things now, but recollecting our mass evacuation, if it's for the only purpose of the National Defense, why were Japanese origin the only ones to evacuate? There must be some reasons behind this.

A recent talk on the repatriation on Japanese after the duration were heard, why do they only have to repatriate the Japanese origin?

In refering to the "Daily Province," dated Jan. 6, Mr. G. E. Trueman, representative of the B.C. Placement Commission, has made a statement in Toronto in egard to the evacuation as follows: "The reason for mass evacuation of Japanese from Pacific coastal areas was not because of the Japanese, but because of the white residents. The problem was one of mass hysteria and race prejudice."

To this above statement both Mr. Austin C. Taylor, chairman of the Security Commission and Lieut. H. Wilson, former alderman of Vancouver, and an opponent of Japanese, has challenged thus: MR. AUSTIN TAYLOR, quoted, "It would just as well for me not to comment at all on this." and MR. H. WILSON quotes, "Utter and unforgivable ignorance of the entire question."

In comparison with the former and the latter two statments, Mr. G. E. Trueman has challenged by the latter two who seemingly opposed to comment in regards to the racial prejudice.

Various people have discussed in every angle about the problem of this evacuation prejudice, we think as it is.

Naturally, we are in opposition concerning to the repatriation, but if the general people of Canada favors in repatriation, our thought towards the country would be different, since we believe in DEMOCRACY."

I say I would bring this also the attention of the proper authorities, although I said that personally I thought it unlikely to occur and not Christian.

HOME MISSIONS SUPERINTENDENT (BUNT)

(3) EDUCATION

Our school age children are attending the Grand Forks Public School since Feb. 8, 1943, after the result of the long negotiation among the school board of Grand Forks, B.C. Security Commission and us.

The Grand Forks School Board demanded to us to pay a tuition fee of \$5.00 a month for each student attending. This demand of payment is very hard on us, as we do not earn more than \$2.00 per day for men and last year's \$1.50 for women.

We feel that it is the Government's duty to educate children so that in the future they will become a good citizens of Canada. We, with that reason in mind, have appealed for the assistance to B.C. Security Commission. They, in regard to education, replied and kept us in doubt.

We also appealed the above situation to a man from the Dept. of Labour of Ottawa and to Mr. G. Collins, general supervisor of the B.C. Security Commission, who visited us in Grand Forks, on Jan. 13, 1943. Thus, the B.C. Security Commission has promised to us the paying of \$2.50 a month for each pupil entering school between the days from Feb. 1943 to June, 1943.

The tuition fees of \$2.50 per month is carried out, but we are in a position to make another arrangement with the B.C. Security Commission after the date of June, 1943.

As in the view of the above Government's responsibility, we are considering to make new arrangements and would require to hold the full responsibility of educating the Japanese pupils from the V.C. Security Commission."

This has to do with the local situation.

Public School The School Board makes a charge of \$5 per month for each pupil. At first the Japanese had to pay this themselves but there is no an arrangement in effect whereby they pay \$2.50 and the Commission \$2.50 per pupil per month.

The average number of children of school age in a Japanese family is higher than in Anglo Saxon families but the great hardship comes from the fact of low income. I tried to find out what was the most a Japanese could earn in such employment (agricultural) as the district affords. It must be remembered that the season of employment is short and that the Japanese are barred absolutely from adding to their income by employment in Canneries or in domestic service, or by any forms of service in Grand Forks. As nearly as I could ascertain the best possible return a man could get for his labor would be \$70 a month and that only for 2 months. During the rest of the season it would be less. The general run of employment would be about 100 days. Wages at \$2.70 would return \$270. The wife might get some work for 2 or 2 1/2 months and might earn at most \$100. If he had a couple of boy or girls they might earn \$100. Putting the whole together the maximum possible income per family might be \$370, because if the boys or girls earned the \$100 they would require much of that for additional clothing. I tried it from another angle. Nine families mentioned above earned \$32000 in 1942 or an average of \$355. While these families pay little or no rent yet they have not much money left on which to feed and clothe their families without having to put out \$25 per child of school age each year.

Those who own houses in Vancouver and elsewhere also argue that those properties are paying taxes without any benefit. They also point out that the Japanese as ratepayers in Vancouver and elsewhere have their share for the equipment of the schools in the places they left. Now they have been moved and the authorities in the new locations refuse school facilities unless someone pays for new equipment or ask for special taxes or contributions. They find they must put up with this discrimination, inferior accommodation, and they know very well that no other alien group in Canada has received such treatment.

High School

All persons resident outside the city sending children to the High School pay a fee of \$5.00 per pupil. So far there is no discrimination against the Japanese but other Canadians pay the \$5.00 each month. The Japanese must pay for the full term in advance. They put this alongside the treatment received in the matter of payment of wages mentioned above and draw their own conclusions.

HOME MISSIONS SUPERINTENDENT (BUNT)

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When Anglo-Japanese and American-Japanese relation became acute and the both countries suddenly adopted

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Prince George
October 8, 1942

19

To MISS AGNES MURRAY
807 DOMINION BANK BLDG. VANCOUVER B. C.
WRITE KEYWORD OF SITUATION RE OGURA ASKING HIM SECURE LIST PERSONAL EFFECTS stop
TELL HIM OGURAS VISIT VICTORIA DEFINITELY OFF stop HAVE RAE ARRANGE SEND TAK
TO LEMON CREEK SOUTH OF SLOCAN CITY GET HIM AWAY SOON AS POSSIBLE ADVISABLE stop
AGREE SUGGESTION TEACHER BELLA COOLA stop ALSO HUNT FOR COQUALEETZA stop
OCTOBER REQUISITION RUPERT PRESBYTERY ALREADY MADE OUT IN MY DESK stop IF
NECESSARY WIRE OCEAN FALLS AS TO GROSBY'S PLANS.

W. P. Bunt

Rev. W.P. Bunt
Care of Rev. F.E. Runnalls
Prince George.

When Anglo-Japanese and American-Japanese relation became acute and the both countries suddenly adopted a measure to freeze Japanese assets in their countries, some of the Japanese residents here were panic stricken, and drew their bank accounts immediately. Perhaps they were worried about evacuation from this country. But none of our church members were alarmed at it at all. we were as calm as ever. Why? Because we have a faith in Jesus Christ. And as long as the Christianity dominates this country, we shall have nothing to fear of, nothing to worry about. as the Christian people are always backing us and protecting us —

NE

✓

BLUE RIVER -- YELLOWHEAD PROJECT (Nationals)

Albreda
Fitzwilliam
Gosnell
Grant Brook
Lempriere
Lucerne
Rainbow
Red Pass
Red Sands
Thunder R.
Yellowhead

(JASPER H.Q.) Decoigne Alta. (Nationals)
Geike

REVELSTOKE -- SICAMOUS PROJECT (Can. Born)
B.C.

Cambie
Solsqua
Taft
Three Valley

HOPE -- PRINCETON PROJECT (Nationals)

Hope
Princeton

TETE JAUNE, B. C. PROJECT (Nationals)

SCHREIBER, Ont. PROJECT (Can. BORN)

HOME MISSIONS SUPERINTENDENT (BUNT)

HOME MISSIONS SUPERINTENDENT (BUNT)

NEW WESTMINSTER JAPANESE MISSION
THE UNITED CHURCH OF CANADA
327 KENNEDY AVENUE
NEW WESTMINSTER, B.C.
1716 W 49th Ave.

April 13, 1942

Dear Percy:-
Herewith the information I have on the Japanese Church
pastoral support up to the end of March 31st.

Rev. W. R. McWilliams,
1716 West 49th Ave.,
Vancouver.

Dear Mr. McWilliams,-

Many thanks for the information which you sent forward
in your letter of the 7th. The whole Japanese problem is being worked
out by the Board, and final details are not yet available. However
I can say this, and you may pass it on to our Japanese pastors, that
the Board is going to set aside an amount which will guarantee to our
ministers the current minimum salary for 1942. If the fields are at
all organized and able to raise something on salary, they will be
expected to do so, and possibly the ordinary congregational funds
now existing will have to be drawn upon to a certain extent. This
news should be very comforting to our Japanese pastors, and once the
situation begins to clarify itself, we will know what will have to
be done.

In your case, Dr. Dorey is convinced that you could do
your best work with the second generation Japanese here in Ontario,
and is entirely favorable to your going to work with them, and as
that was your desire when I left Vancouver, I told Dr. Dorey that you
would fit in to such a scheme. I can well understand the desire of
your Westminster people to have you with them if they go somewhere
as a community, but I do not think their need of you would be at all
comparable to the need of the second generation folk.

In the case of Mr. Kabayama, just as soon as there is an
opportunity of getting him off to Raymond, you had better have him go,
even if for a little while he has to leave his wife and family behind.
I think it is essential that he get on the ground as soon as possible,
and with the help of Dr. Pritchard, our minister at Lethbridge, I am
confident that a house will be found for him. Will you let Mr. Rae
see or hear the contents of this letter to you, and thank him for his
letter which I received a day or two ago.

With good wishes, I remain,
Yours most sincerely,
WPB/EB
The Commission is strongly in favour of the scheme of the New
Westminster four Japanese to be moved with their families (women and children)
and sent to a place like Raymond. They have their arrangements
for moving completed, and the church folk have asked us to go
with them. I am considering this matter seriously. It has much to

NEW WESTMINSTER JAPANESE MISSION

THE UNITED CHURCH OF CANADA

325 EWEN AVENUE

NEW WESTMINSTER, B. C.

1716 W 49th Ave. Vancouver, April 7th 1942.

Dear Percy:-

Herewith the information I have on the Japanese Church pastoral support up to the end of March 31st.

Ocean Falls:

Nothing on Salary since Jan first--\$70/00 recieved as thanks-for services fund.

Powell Church:

Salary of \$105. per month paid in full to Mch 31st.

Current account balance

\$213.22

Gymnasium fund balance

76.36

Self support fund balance

574.19

Insurance and tax fund. balance

130.41

Income for March 56.28

Expenditures for March 204.92.

Fraser Valley: (combined statement for Maple Ridge and Mission)

Various funds of all church organizations 386.64

Church Building fund Mission City 347.44 734.08

Minister has recieved salary of \$240. to April 30th.

Reserve fund of Church large enough to pay salary of pastor

to end of 1942. *This would seem to be included in a fund not mentioned above.*Steveston:

Salary recieved from church till Mch 31st \$150.00

If congregation is allowed to remain intact somewhere, and the pastor remain with them, they will carry the \$50. per month responsibility.

New Westminster:

Salary of \$150. paid in full, but nothing will be forthcoming from April 1st this year. All our mem are gone to work camps or on their way, all but those who are in the last stages of preparation to go. Moreover all of them are out of work and have been for about a month.

Various funds of the church including Building fund, amounts to the sum of \$638.78, which is ready to be placed in the hands of the Home Mission Board for safe keeping against a future time.

Rae has told you I know, the fate of the suggestions which you prepared in your letter to the Security Commission asking for the same right as was being given the R.C.s in their setting up of a camp at Greenwood. There is growing disfavour of the R.C. get away and their achievement has not as much to commend it as seemed to be the case early in the story. The commission feels that separating Christians from the community for special treatment is not sound.

The Commission is strongly in favour of the scheme of the New Westminster town Japanese to be moved in a body (women and children and old men) to a place like Kaslo. They have their arrangements for moving completed, and the church folk have asked me to go with them. I am considering this matter seriously, It has much to

NEW WESTMINSTER JAPANESE MISSION
THE UNITED CHURCH OF CANADA
325 EWEN AVENUE
NEW WESTMINSTER, B. C.

recommend it. When you return I will discuss it with you. It would not seem to require any decision immediately as there will be some weeks in all likelihood before the removal is got under way.

Re the camp set up opportunities for work, Hodgins assured us we would have all the work we could undertake and this morning when I called him by phone, he asked me to come over and talk with him tomorrow at Hastings Park. I took up with him the matter of having several people from the outlying district around Westminster included in the New Westminster list. He said he was all for it since these would be few and belonged really to Westminster. They are desirous of controlling all camps and set ups from their initial beginnings. *The Commission*

A train load of second generation boys was to have set out for the east tonight CPR but they did not go. The revolt group of second generation boys was so large that far less than half of those provided for turned up at the station. The matter will likely lead to more severe measures on the part of the government. It is a shame that some of the boys are so short sighted as to look no farther than the immediate aspects of a situation they do not like. The future and everything goes on a policy of embarrass the government in the execution of its job of evacuation and setting the evacuees to work. I am proud of our Christians Percy, they are for cooperation and for a better world after the war. The other fellows ^{many of them} are too often just opposers of the government's plans.

I do not think there is more to say to you tonight, I hope you have a profitable Board Meeting this week. I am so busy that I hardly get time for sleep. It is good to be here in a time like the present and put my contribution into the places where I can. I would not be anywhere else.

Yours very faithfully

W. R. M. Williams

HOME MISSIONS SUPERINTENDENT (BUNT)

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HOME MISSIONS SUPERINTENDENT (BUNT)

COPI

3524 West 24th Ave.,
Vancouver, B.C.
April 18, 1942

Rev. W. P. Bunt,
Rev. H. M. Rae,
3524 West 24th Ave.,
Vancouver, B. C.

Dear Mr. Rae: I have been reflecting upon our Japanese situation since writing you yesterday about immediate problems and the methods of solving them. Thanks very much for your letters of the 15th and 16th, people both of which have cleared the air considerably as regarding Christian, the situation developing among the Japanese. I appreciate very much indeed the time and interest which you have given to this work during my absence and I am confident that the problem has been well faced. I am enclosing a copy of the Report of the Oriental Committee, which was adopted by the Board. A few changes were made in the wording of some of the paragraphs and these I can give you when I arrive home at the end of the week. You will note from the report that it is the intention of the Board to provide for the salary of our Japanese ministers up to the amounts which they received in 1941. If any of them secure offerings or collections from their people, these, of course, will be deducted from the grant. Should it be necessary to pay the fare of either Mr. Kabayama or Mr. Nomoto prior to my getting back, you can either make local arrangements for their transportation or wire Dr. Dorey. At the same time, I agree with you that the Government ought to pay their transportation but if it refuses, we will have to do so and the Board has agreed to this. Again thanking you, I remain, too well aware of the danger to the general culture of Yours most sincerely,

Our Home Mission Committee and Board will recognize the limitations of our Japanese pastures and the suspicions which must be expected at such a time as this is concerning their sympathies with Japanese nationalism. Even if every last one of them is free from taint of Axisism, it is too much to expect that they would be positive in their inclinations towards Canadian ideals. At the present juncture they would have to be very profound in their analysis of their immediate plight to maintain an entirely favorable disposition towards Canada. Many, of course, are shrewd enough to recognize that the restrictions applied to their Canadian citizenship are more to be desired than the limitations of Japan.

Enc.
WPB:HC

C O P Y

3524 West 24th Ave.,
Vancouver, B.C.,
April 16, 1942.

Rev. W. P. Bunt,
at Toronto.

Dear Percy:

I have been reflecting upon our Japanese situation since writing you yesterday about immediate problems and the methods of maintaining our Christian work. Perhaps the making of these people CANADIAN is subsidiary to the main problem of making them Christian, but they are two problems which should be faced together. A visit to Hastings Park is evidence enough to prove that we have not made them Canadian; I speak of the people who actually came from Japan. The old folks never could have anticipated the changes which would come into the lives of their descendents and how their own families would in time be more at home among Canadians than with themselves. So we have the second generation Japanese tending to separate themselves from the parents, feeling themselves at home with members of the R.C.M.P., and the various servants of the Security Commission, and at the same time thrust by the exigencies of war and the panic of the whites into one indiscriminate mass in Hastings Park

It is something of a tragedy that none of our ministers belong to the 'nisei' group, and no matter how effective they may be with the Japanese nationals, the younger groups are bound to grow away from this 'foreign' ministry just as they have grown away from their parents. Of course if the Japanese are to be herded together in Jap-towns and concentrated in particular areas, the Canadianization of these people will be unduly prolonged. We may even be in danger of setting up a cleavage in this Western section of Canada as distinctive and as difficult to cope with as the cleavage which exists between what we used to call Upper and Lower Canada. However, I think that forward looking leaders are only too well aware of the danger to consent to the perpetuation of a Japanese culture in isolation from the general culture of Canada.

Our Home Mission Committees and Board will recognize the limitations of our Japanese pastors and the suspicions which must be expected at such a time as this is concerning their sympathies with Japanese nationalism. Even if every last one of them is free from any taint of Axisism, it is too much to expect that they would be very positive in their inclinations towards Canadian ideals. At the present juncture they would have to be very profound in their analysis of their immediate plight to maintain an entirely favorable disposition towards Canada. Many, of course, are shrewd enough to recognize that the restrictions applied to their Canadian citizenship are more to be desired than the limitations of Japan.

HOME MISSIONS SUPERINTENDENT (BUNT)

In the nature of the case, our Japanese ministers must be trusted to carry forward the work, as they will agree to do wherever they are sent, and I am glad to hear that the Board is anxious to make generous provision for that. Presumably you have canvassed the problem of location very thoroughly. This is how it occurs to me that we might use our material to the best advantage:

Kabayama	at Raymond.
Nomoto	to Manitoba.
Akagawa	to the Park at first and then a Ghost-town.
Shimizu	to the largest group in a Ghost-town.
Ono	to the Jasper area.
Ogura	to one of the lesser Ghost-towns.
'Tak'	to Revelstoke.

Even so, it might be that certain appointments might be considered in consultation with the Anglicans.

Mr. McWilliams has indicated his preference for Ontario, where, on the whole, he would be dealing with a younger generation of men. Of course his attitude, and I entirely agree with him, is that these people should establish fellowship relations within the white churches. In these days they will hesitate to thrust themselves upon the attention of our Christian people; it will remain for our people to make the Christian approach. Many are eager to have Christian fellowship, and our folks should be instructed from the Home Mission Board that a great missionary opportunity has suddenly come to them through the evacuation of these people. I would hope that the spirit of our people does not lase. The camps will have schools. We understand the Frontier College will come to their aid in this respect. Our Church should be as forward as the educational authorities; we ought to co-operate with them in many respects for education and religion are two of the fundamental forces essential to a desirable assimilation. I take it that it is our business to cause these people to sing the Lord's song in a strange land.

The location of the men in camps, however, may make it difficult to make formal acquaintance with our existing congregations. Road camps are inevitably moveable, but in Pulp Mills and Ghost-towns there should be opportunity for some contacts, and, on the Prairie, if it is necessary to have Japanese language services, the white churches should be made available for this. It might be impressed upon the Japanese pastors that we are not seeking to be regarded as a generous hearted Board by keeping them professionally employed, but we are primarily interested in Christianization of the Japanese people, and we also believe that for their own good the 'nisei' should be encouraged in the support and achievement of Canadian ideals and such worthy ways of living as shall cause our people to regard our Japanese citizens as so friendly and beyond suspicion that, in the event of another national crisis, they would not seem to stick out in the body politic as the proverbial 'sore thumb'. Japanese nationalism in Canada is the sure way back to repatriation.

Yours,

SIGNED: HUGH M. RAE

HOME MISSIONS SUPERINTENDENT (BUNT)

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Burr Heights United Church

3524 West 24th Avenue,
Vancouver, B.C.,
April 15th 1942.

Dear Mr. Bunt,

I have been to Hastings Park both yesterday and today. The situation is as satisfactory as we could expect under the administration of "sinful humanity".

The people are well fed - I had a meal as proof - army rations; the comforts are as meagre as agricultural buildings permit; health is scrupulously cared for, and school accommodation is being set up. The particular matters of interest to us are the following:-

1. Church Services are proceeding at agreed times. Mr. Kabayama is doing acceptable work.

11. Kindergarten is to be carried on under those churches which have experienced workers to offer. Miss Stanley, a welfare worker, will represent the Commission on our joint Kindergarten Committee. A little more has to be done to make the accommodation available. The Commission has come to the conclusion that Christianization is the primary approach to the kind of assimilation we in Canada should desire, and that the initial step is the friendly kindergarten.

111. Mr. Kabayama is ready to leave on a moment's notice. I have applied for permission for him to proceed to Raymond and for his family to leave the Park if he desires it. Six officials, whom I interviewed, said the latter arrangement could not be made, but Dr. Hodgins cordially agreed - "nine less mouths to feed!". Mr. Kabayama, who does not want to be 'outscotched' by the Commission, says he would prefer to have his family remain inside till he secures accommodation on the Prairies. His 17 year old son has become almost indispensable to the staff in the Park. To send Mr. Kabayama by himself, raises the question acutely as to who pays his fare. I agreed to let him stay till the next group leaves in a week or ten days, but maintained that it was the business of the Commission to move all Japanese - so many for the convenience of the farmers, lumbering interests, and a few for the Church. It will make it a less conspicuous affair if we move our men with groups rather than as individuals, and thus avoid, if possible, the question of fare. The public brought it upon themselves - let them pay!

IV. Steveston is going through the mill today. I am making the necessary request re Mr. Nomoto.

V. The R. C. Church in its aggressiveness, became offensive to the Commission which now prefers not to set up denominational communities. Groups upon a community basis will be encouraged and if our people make approaches to be sent here or there on a basis of social interest, the request will be entertained. Dr. Hodgins thinks we should use this procedure for our people but quite unofficially. He would agree to us choosing such ghost towns as are available for settlement, and perhaps we should follow out his suggestion without publishing it in the name of the United Church.

With best wishes,

Yours sincerely,

(Signed) H. M. Rae.

HOME MISSIONS SUPERINTENDENT (BUNT)

MINISTER:
REV. HUGH M. RAE, M.A., B.D.

PHONE BAYVIEW 0943

RESIDENCE:
3524 WEST 24TH AVE.

Dunbar Heights United Church

24TH AVENUE WEST AND COLLINGWOOD ST.
VANCOUVER, B. C.

Apr. 8. 1942.

Rev. W. P. Bunt.

Sup't. of Missions.

Dear Percy:

The Tap. situation gets nowhere fast.

(1) I took your letter to Dr. Hodgins - had a good chat. He preferred not to receive the letter because Taylor had changed his mind. He was considering sending the people in communities not denominations, & if he did not get the letter he would not have to refuse us. If Taylor showed any chance of swinging back to the other position, he would inform us & the letter would be in order. Meantime no church has had a place allocated. I checked on this by asking Father Quigley at the meeting yesterday. He went over the ground in speech, ^{the ground} which he traversed by rail & bus, but as yet has not had confirmation of his plan.

(2) Quigley is a poor chairman, or very shrewd. He makes motions & rules out any other motion till he gets his fathered, mothered & adopted. I just keep suggesting till the motion takes on a different complexion. Our kindergarten workers are engaged in the open-air till space & time are provided: we have offered Staff (W.M.S.) & are willing to work under a Commission Counsellor. I think this will be the way out. The Commission is getting alarmed at its own expense.

HOME MISSIONS SUPERINTENDENT (BUNT)

1/1

Three churches are having services, - R.C., Ang, & A.C.
& S. School is a joint affair at present (Ang. & U.C.) Then
our C.E. S. S. workers are all set to go, & permission is
expected which will cover all group activities ordinarily
found in local congregations.

Morris is still a thorn in the flesh. If the Minister
of Justice would ask Vancouver Police for his record, it
would, ^{make} things interesting. His murder trial is not the
only shadow across his record. V. police wd like to be asked!

The nisei are becoming restive under the necessity
of leaving women & children to go - 'God knows where.'
300 refused to leave yesterday. The Doukhobor problem
was simple in comparison.

So far have been unable to find any different
accommodation for Kabayama: his work in the
camp has been favorably commented upon by the
Commission. Norman evidently is useful to McNeil
& can be trusted to do everything possible at his Hastings
Park end.

San Mackenzie spoke out of turn re the Faps leaving
Vancouver for good - Taylor put him in his place -
the General apologised to the Colonel, & all was fair
sailing again.

Having said all this, it might have been
comprehended in a word: 'Nothing to report'

Yours sincerely,

Hugh M. Rae

HOME MISSIONS SUPERINTENDENT (BUNT)

HOME MISSIONS SUPERINTENDENT (BUNT)

Form 6102

Exclusive Connection
with
WESTERN UNION
TELEGRAPH CO.
Cable Service
to all the World
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by Telegraph

CANADIAN NATIONAL TELEGRAPHS



CLASS of SERVICE DESIRED	
Full-Rate Message	
Day Letter	
Night Message	
Night Letter	X

Patrons should mark an X opposite the class of service desired; OTHERWISE THE MESSAGE WILL BE TRANSMITTED AS A FULL-RATE TELEGRAM

D. E. GALLOWAY, ASSISTANT VICE PRESIDENT, TORONTO, ONT.

RECEIVER'S No.	TIME FILED	CHECK

Send the following message, subject to the terms on back hereof, which are hereby agreed to January 7, 1942

Hon. Geo. S. Pearson, M.L.A.,
Care of The Prime Minister; Parliament Bldgs. Ottawa.

UNITED CHURCH CANADA HAS EIGHT JAPANESE MISSIONS THIS PROVINCE
WITH ONE THOUSAND COMMUNICANT MEMBERS REPRESENTING TOTAL UNDER
PASTORAL OVERSIGHT FIFTY-FIVE HUNDRED stop SINCE LAST MAY SPECIAL
CONFERENCE COMMITTEE KEEPING CLOSE TOUCH WITH JAPANESE CONGREGATIONS
AND HAS CONFIDENCE IN THEIR LOYALTY TO CANADA stop WE BELIEVE THEY
WILL OBEY INSTRUCTIONS OTTAWA SPECIAL COMMITTEE ORIENTAL AFFAIRS
WITHOUT PROTEST OR RESENTMENT AS THEY HAVE EXPRESSED CONFIDENCE
(SEE PAGE 2)

WPB/AM

ordered to leave the defence area, to be assigned
before a given time. Furthermore, it was understood
that the problem of evacuating Japanese would be placed
in the hands of the Royal Canadian Mounted Police, and
that the Royal Canadian Mounted Police would be given
authority to grant exemption to any Japanese they felt
it would be unfair to remove. This, it was understood,
would include women and children, elderly, sick and
disabled people. It was also understood, of course,

1/1

HOME MISSIONS SUPERINTENDENT (BUNT)

Form 6102

Exclusive Connection
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WESTERN UNION
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CANADIAN NATIONAL TELEGRAPHS



CLASS of SERVICE DESIRED	
Full-Rate Message	
Day Letter	
Night Message	
Night Letter	

Patrons should mark an X opposite the class of service desired; OTHERWISE THE MESSAGE WILL BE TRANSMITTED AS A FULL-RATE TELEGRAM

D. E. GALLOWAY, ASSISTANT VICE PRESIDENT, TORONTO, ONT.

RECEIVER'S No.	TIME FILED	CHECK

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

Hon. George S. Pearson; Ottawa. Page 2

IN THAT COMMITTEE stop WHILE ANXIOUS THAT ALL NECESSARY
PRECAUTIONS BE TAKEN SAFEGUARD OUR PEOPLE AND CITIES WE ARE
CONFIDENT NOTHING CONTRARY BRITISH TRADITION OF DECENCY AND FAIR
DEALING WILL BE DONE.

W.P. Bunt

Charge Supt. of Missions,
Rev. W.P. Bunt,
807 Dominion Bank Bldg.

WPB/AM

ordered to leave the defence area, to be designated, before a given time. Furthermore, it was understood that the problem of evacuating Japanese would be placed in the hands of the Royal Canadian Mounted Police, and that the Royal Canadian Mounted Police would be given authority to grant exemption to any Japanese they felt it would be unfair to remove. This, it was understood, would include women and children, elderly, sick and disabled people. It was also understood, of course,

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HOME MISSIONS SUPERINTENDENT (BUNT)



VICTORIA

February 18th 1942

February 21st, 1942.

Hon. G.S. Pearson,
Parliament Buildings,
Victoria, B. C.

W.P. Bunt,
Superintendent of Missions,
United Church of Canada,
807 Dominion Bank Building,
207

Dear Mr. Pearson,

Are you in a position to give me any information as to what will probably be done with the Japanese here in the protected area of the B.C. Coast? If you were reported correctly in a recent press statement, I would gather that all the Japanese will ultimately be moved inland. You will realise why I am anxious to know what course is to be followed as soon as it is possible to get such information as we have seven United Church Missions operating in this protected area. We are fully prepared to co-operate with the Authorities in whatever action they feel it is necessary to take in respect of the defence of our coast, but, if the wives and children of the heads of the Japanese families are to be left in their present homes, then it would seem logical to seek permission for a number of our pastors to remain and care for the families left behind.

If you can give me any information at all, which would be helpful, I would be very glad to hear from you not later than Monday morning, as I must leave that evening for the north on a trip which will last three weeks.

Thanking you in anticipation,
I remain, with kindest regards,
consideration to the problem.

Yours most sincerely,

While there, I expressed what I believed were the views of the people of British Columbia, and particularly of the Government, and it was understood when I left that all unassimilated Japanese would be ordered to leave the defence area, to be designated before a given time. Furthermore, it was understood that the problem of evacuating Japanese would be placed in the hands of the Royal Canadian Mounted Police, and that the Royal Canadian Mounted Police would be given authority to grant exemption to any Japanese they felt it would be unfair to remove. This, it was understood, would include women and children, elderly, sick and disabled people. It was also understood, of course,

WPB/AM

1/1



VICTORIA

February 21st, 1942.

The Rev. W.P. Bunt,
Superintendent of Missions,
The United Church of Canada,
807 Dominion Bank Building,
207 West Hastings Street,
Vancouver, B.C.

Dear Mr. Bunt:

I have your letter of the 18th of
February re removal of Japanese from the Coast area.

I owe you an apology for not having re-
plied to your letter received while I was in Ottawa,
but in some way I mislaid it and, returning home, I
found such an abundance of work that I have not really
had time to deal with much of my correspondence since
that time.

It is impossible for me to say what is
going to be done with the Japanese. Our Government
has no direct responsibility for this problem. I went
to Ottawa at the request of the Federal Government to
meet with a Committee from British Columbia and
Officials delegated by the Dominion Government to give
consideration to the problem.

While there, I expressed what I believed
were the views of the people of British Columbia, and
particularly of the Government, and it was understood
when I left that all unnaturalized Japanese would be
ordered to leave the defence area, to be designated,
before a given time. Furthermore, it was understood
that the problem of evacuating Japanese would be placed
in the hands of the Royal Canadian Mounted Police, and
that the Royal Canadian Mounted Police would be given
authority to grant exemption to any Japanese they felt
it would be unfair to remove. This, it was understood,
would include women and children, elderly, sick and
disabled people. It was also understood, of course,

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HOME MISSIONS SUPERINTENDENT (BUNT)

1/1

The Rev. W.P. Bunt,
Vancouver, B.C.

... 2 ... February 21st, 1942.

that in the Dominion Orders "Japanese" would not be specified, but that "all enemy aliens" would be specified. In other words, adult males eighteen to forty-five years would be expected to move out of that area. These Japanese would be free to find employment outside of the defence area, failing which work would be provided for them on some projects of National value by the Federal Government.

Canadian Nationals had expressed a willingness to comply without compulsion to any suggestions made for their removal by the Federal Authorities, and it was agreed that proposals would be made to them for similar removal after the unnaturalized Japanese had been evacuated.

There was some suggestion by the Federal Authorities that some of these Japanese might be used in other parts of Canada. There was no objection to this so far as the British Columbia delegation was concerned.

It was realized that there would be some difficulty in hurriedly moving these people during the winter months, but the Dominion Government assured us that they would proceed immediately with their plans and I, on behalf of the Provincial Government, agreed that we would willingly give them any assistance. So far as any official responsibility on my part is concerned, it ended then.

Since that time, however, it has been necessary for our Government to keep in touch with the Federal Government expressing to them our opinion of the situation here, and advising them as to the reactions of the people of the Province to whatever was being done. As you are aware, the Federal Government has been very slow in its actions, and, as I pointed out to them the other day, this has resulted in an irate public opinion being developed which, in my opinion, will result in a demand for the removal of all Japanese of all categories from the Province. The Dominion Government, however, have been fully advised of the feeling and attitude of the people of British Columbia, and the responsibility is theirs.

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HOME MISSIONS SUPERINTENDENT (BUNT)

1/1

The Rev. W.P. Bunt,
Vancouver, B.C.

... 3 ...

February 21st, 1942.

We have some Officials at Ottawa at the present time who are advising with Dominion Officials as to the most satisfactory projects and methods of carrying out these projects. I have reason to believe that movement will come fairly fast from now on, but if it does not, it will be very difficult to control the feelings of the people of this Province.

It might be well for you to write to Mr. Humphrey Mitchell, Minister of Labour, Ottawa, expressing your willingness to co-operate with them in dealing with this very delicate problem.

With very kind regards,

Yours sincerely,

Geo. S. Hanson

GSP:HS

HOME MISSIONS SUPERINTENDENT (BUNT)

1/1

HOME MISSIONS SUPERINTENDENT (BUNT)

1012 Ewleigh St.,
May 26, 1942

Rev. W. P. Bunt.
Dominion Bank Building,

V. J. E. JONES, B.A.
CHAIRMAN
62 GREENWOOD PLACE
REV. G. A. WOODSIDE, M.A., D.D.
SECRETARY
238 SPENCE STREET, WINNIPEG

The Winnipeg Presbytery
(Manitoba Conference, United Church of Canada)
Winnipeg, Manitoba

H. J. MARTIN
TREASURER
120 ROSE STREET, WINNIPEG

May 13th 1942

The Reverend

Mr Deans, B.A., B.D.,
Secy - B.C. Conference, of United Church of Canada
Vancouver - B.C.

Dear Mr Deans:

At the meeting of Winnipeg Presbytery, May 12, 42, I was asked to write you to see if you would give us the names & addresses of any of the Japanese who are members of the U. Church, & who have been transferred to Manitoba or M. Conference or their particular location if possible.

Very truly,
G. A. Woodside

of the Committee desires to succeed Mr. Kabayama. I rather think Mr. Anglicans would like to see Mr. Kabayama in charge if he is likely to stay a while. In that case perhaps Mr. Ous could act as assistant. I believe the service would be a blessing to him as well as to those exchanged to him. Sincerely, E. H. Ryan

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✓
1012 Eveleigh St.,
May 26, 1942

Rev. W. P. Bunt.
Dominion Bank Building,

Dear Mr. Bunt,

Both Mr. Komiyama and the ladies
of the church with whom I have spoken
about finding accommodation there, seem
to welcome the idea. This morning my
baggage was taken over from the C. P. R. and
I expect to move over myself on Thursday.
Owing to floods etc. the ladies who are
in the building will not leave until the
5th. There is a young man, Mr. Sakamoto,
there also, at present.

I am inclined to repeat my remarks
to you about Mr. Ono. I spoke without
having really thought around the question.
He has many fine points and personally I
will be glad to work with him in the Park
if the Committee decides to appoint him
to succeed Mr. Kobayama. I rather think the
Anglicans would like to see Mr. Kobayama in charge
if he is likely to stay a while. In that case perhaps
Mr. Ono could act as assistant. I believe the
service would be a blessing to him as well as to those
entrusted to him. Sincerely Ethel H. Ryan

HOME MISSIONS SUPERINTENDENT (BUNT)

HOME MISSIONS SUPERINTENDENT (BUNT)

May 30th 1942

Rev. G.A. Woodside, M.A., D.D.,
238 Spence Street,
Winnipeg, Man.

Dear Dr. Woodside,

Rev. Wm. Deans, formerly secretary of the B.C. Conference, turned over to me your letter of the 13th inst, asking for the names and addresses of any Japanese members of our Church who have gone to Manitoba.

While we deeply appreciate the interest of your Presbytery in these people, I regret that at the moment, owing to so much confusion in the evacuation process, we are unable to supply the list of names you have requested. An effort is being made to keep track of our Japanese members and as soon as we can get such a list, I shall be very glad to forward it to you.

With kind regards,

I remain,

Yours most sincerely,

WFB/AM

September 12th 1942

Rev. Hugh M. Rae, M.A., B.D.,
c/o United Church General Council,
Belleville, Ont.

Dear Mr. Rae,

Mrs. Rae asked me to send you the placement list of our Japanese workers as it stands at the present moment.

First of all, the W.M.S. workers: Miss Esther Ryan, Tashme, B.C.; Miss Sadie Tait, Kaslo, B.C.; Miss M. Pock, Greenwood, B.C.; Miss Gwen Suttie, New Denver, B.C.; Miss Helen Hurd, still in Vancouver, but soon to leave for Slocan; and Rev. Olivia Lindsay, Lillooet, B.C.

Our Ministers: Rev. Y. Akagawa, Manitoba; Rev. J. Kabayama, Alberta; Rev. K. Shimizu, Kaslo, B.C.; Rev. Y. Ogura, Grand Forks, B.C.; Rev. Y. Yoshioka, Kelowna, B.C.; Rev. K. Nomoto, Revelstoke, B.C.; Rev. W. R. McWilliams, temporarily Missionary at Large.

Recent developments would indicate that the following changes should be given serious consideration:- Rev. W. R. McWilliams and Rev. K. Nomoto to Slocan Valley and Tashme respectively, and Rev. T. Komiyama to Revelstoke, B.C.

Trusting that you are having a good Council,

I remain,

Yours most sincerely,

WPB/AM

FAMILIES TO BE EVACUATED TO INLAND
TOWNS WITH THE UNITED CHURCH OF CANADA

FRASER VALLEY JAPANESE MISSION

<u>Name</u>	<u>Address</u>	<u>No. in group</u>
Mrs. Sawa Kubota	P.O.Box 335, Pitt Meadows, B.C.	3
Mrs. Fude Kishiyama	P.O.Box 8, Pitt Meadows, B.C.	4
Mrs. Umeyo Mori	P.O.Box 4, Pitt Meadows, B.C.	3
Mr. Satoru Akazawa	Pitt Meadows, B.C.	3
Mrs. Tsuruye Nagamatsu	P.O.Box 567, Pitt Meadows, B.C.	6
Mrs. Mariko Onishi	P.O.Box 567, Pitt Meadows, B.C.	2
Mrs. Suze Seki	R.R. #1, Hammond, B.C.	6
Mr. Itsuo Orida	R.R. #1, Hammond, B.C.	3
Mrs. Masayo Yamamoto	R.R. #1, Hammond, B.C.	5
Mrs. Chiyoko Furukawa	R.R. #1, Hammond, B.C.	4
Mrs. Hatsuko Nakata	P.O.Box, R.R. #1, " "	5
Mrs. Fuji Kudo	P.O.Box 106, Hammond, B.C.	4
Mrs. Mitsu Sakanashi	P.O.Box 44, Hammond, B.C.	2
Mrs. Fumi Taguchi	P.O.Box 91, Hammond, B.C.	3
Mrs. Nami Watanabe	P.O.Box 89, Hammond, B.C.	5
Mrs. Fusa Fujii	R.R.1, Haney, B.C.	3 4
Mr. Naotchi Karatsu	Haney, B.C.	8
Mrs. Ise Katsuno	R.R.1, Haney, B.C.	3
Mr. Yohey Kohy	Haney, B.C.	3
Mrs. Tokiwa Namba	R.R.1, Haney, B.C.	4
Mrs. Elizabeth Ariga	R.R.1, Haney, B.C.	4
Mrs. Jiki Motomura	P.O.Box 268, Haney, B.C.	3
Mrs. Kiyono Nagai	R.R.1, Whonock, B.C.	6
Mrs. Kiku Ikeda	R.R.1, Whonock, B.C.	6
Mrs. Yoshiye Oikawa	R.R.1, Whonock, B.C.	7
Mrs. Gen Mochizuki	R.R.1, Whonock, B.C.	8
Mrs. Yaeno Isoshima	R.R.1, Whonock, B.C.	3
Mrs. Setsu Ryoji	R.R.1, Whonock, B.C.	4
Mrs. Sumano Kajiura	R.R.1, Whonock, B.C.	5
Mrs. Mariko Itakura	R.R.1, Whonock, B.C.	1
Mr. Tadaichi Okada	R.R.1, Whonock, B.C.	3
Mr. Gensuke Yamasaki	R.R.1, Whonock, B.C.	4
Mrs. Kin Mochizuki	R.R.1, Whonock, B.C.	5
Mrs. Fumi Yamaga	R.R.1, Whonock, B.C.	4
Miss Yemiko Yoshida	R.R.1, Whonock, B.C.	10
Mr. Iwakichi Yoshihara	R.R.1, Whonock, B.C.	3
Mrs. Kotono Makino	R.R.1, Whonock, B.C.	3
Mr. Teizo Hidaka	R.R.1, Whonock, B.C.	5
Mr. Torashichi Endo	R.R.1, Mission City, B.C.	2
Mr. Tomize Watanabe	R.R.1, Mission City, B.C.	4
Mrs. Shigeke Yamada	R.R.1, Mission City, B.C.	2
Mrs. Kiu Umetsu	R.R.1, Mission City, B.C.	6
Mr. Tokutaro Sakata	R.R.1, Mission City, B.C.	2
Mrs. Suze Saito	P.O.Box 234 Mission City, B.C.	5

HOME MISSIONS SUPERINTENDENT (BUNT)

Same letter to Rev. J. Kabayama, Raymond, Alta.

April 29th 1943

Rev. Y. Akagawa,
Morris, Man.

Dear Mr. Akagawa:

In such dark days as these, when racial hatreds are being accentuated by the war, we who represent the Home Mission Work in our United Church, in this Province, feel it to be our clear duty to recall the love which our Lord Jesus Christ manifested to all men everywhere, and across the barriers which have been raised up, we would express to you, our Japanese brethren, our sincere love and regard. We prize our fellowship with you, and would not forget the splendid Christian spirit shown during the hard and difficult days of your evacuation from your homes at the coast. Unceasingly, we have tried to secure for you, some mitigation of your lot, and we have spent thought, time, money and prayer to do so, and have done it gladly for your sakes, and the Gospel.

Both the undersigned have lately returned from the Board of Home Missions meeting in Toronto. The "Order in Council" dealing with the sale of your homes and effects was given fullest thought. A strongly worded protest was framed at this meeting, and this we trust will shortly be placed before the Prime Minister of Canada by members of the Executive of General Council of our Church. It was felt to be wisest to go direct to the Prime Minister, and to send the representatives of our whole Church, rather than have this task delegated to some little group. You will understand from this, that we have your fullest interests at heart. We have not been blind to the situation, and when we hear the outcome of this meeting, will inform you immediately.

If we can be of any further assistance to you, kindly inform us, and we shall try to be of service.

Your brothers in Christ,

Convener, Conference Home Mission Committee.

Superintendent of Home Missions.

HOME MISSIONS SUPERINTENDENT (BUNT)

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This letter sent to:

T. Komiyama
K. Shimizu
Y. Ogura
K. Nomoto
Y. Yoshioka

April 29th 1943

Rev. T. Komiyama,
Lemon Creek, Slocan, B.C.

Dear Mr. Komiyama:

In such dark days as these, when racial hatreds are being accentuated by the war, we who represent the Home Mission Work in our United Church, in this Province, feel it to be our clear duty to recall the love which our Lord Jesus Christ manifested to all men everywhere, and across the barriers which have been raised up, we would express to you, our Japanese brethren, our sincere love and regard. We prize our fellowship with you, and would not forget the splendid Christian spirit shown during the hard and difficult days of your evacuation from your homes at the coast. Unceasingly, we have tried to secure for you, some mitigation of your lot, and we have spent thought, time, money and prayer to do so, and have done it gladly for your sakes, and the Gospel.

Two matters have lately engaged our special attention. One is, the serious question of your property which you left behind. Both the undersigned have lately returned from the Board of Home Missions, meeting in Toronto. The "Order in Council" dealing with the sale of your homes and effects was given fullest thought. A strongly worded protest was framed at this meeting, and this we trust will shortly be placed before the Prime Minister of Canada by members of the Executive of General Council of our Church. It was felt to be wisest to go direct to the Prime Minister, and to send the representatives of our whole Church, rather than have this task delegated to some little group. You will understand from this, that we have your fullest interests at heart. We have not been blind to the situation, and when we hear the outcome of this meeting, will inform you immediately.

The other matter is in relation to your attendance at the forthcoming Annual Conference. We personally, and we are sure all members of Conference, would wish to have you with us, but we have been informed by the Security Commission that this would not be desirable, and so unwillingly we have to accept this as final. It would not be pleasant for any of you to come here, and for your sakes, we ask that you accept this ruling from the Security Commission. We believe that the irritation in the minds of those who are opposed to the Japanese, which would undoubtedly be caused by the presence in Vancouver of you brethren, would greatly hinder what our Church is trying to do amongst you. We are convinced that, in your own interests, it would be better not to come to Conference. Possibly, and this our wish, a meeting of all the Japanese Pastors could be arranged during the early Fall, when some of the officials of our Church would be present with you at some central point and take up with you various matters of concern and seek furtherance of spiritual work among your people, as well as have fellowship with you.

If we can be of any further assistance to you, kindly inform us, and we shall try to be of service.

Your brothers in Christ,

Convener, Conference Home Mission Committee.

Superintendent of Missions

HOME MISSIONS SUPERINTENDENT (BUNT)

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