

that of finding suitable hymns for the Christian Year from a Unitarian hymnal. Some selections will be found to be very happy; others much more approximate. The committee is actively at work reviewing this whole field at the present time, and will welcome suggestions in detail from any source.

The question of liturgical length is of importance here also. Both our Sunday and our weekday lists present an absolute minimum of 10 verses, and an average of 18. This is a page and a half, and seems sufficient as an ingredient of a balanced service. Certainly the 42 verses of Archbishop Cranmer's original arrangement by the days of the month—three pages exactly—were much too long: and we offer the suggestion that much of the complaints of newcomers to our worship about the tediousness of our service, and our excessive "calisthenics," are due to the inordinate length of standing for the recitation of the Psalter. Yet it must not be forgotten that the Psalter is the one part of the service where the people's participation in worship is at its greatest. This laudable self-activity in worship should not be slighted, nor unreasonably curtailed. Rather, it is our objective to make it more significant, and valuable for edification.

OBJECTIVES

These, then, have been our guiding principles. It would take a book to discuss their application to specific days and seasons. Some day that book may be written, as a guide to the fullest and simplest use of the material provided. Meantime, I should be very glad of any criticisms, constructive or destructive, which anyone may have to offer.

We think our topical basis of unity of thought is an improvement over the taking of chapters in a mechanical order. To the eye, our lists have no order; one brash individual inquired of me if we made the assignments by shaking them out of a pepperpot! To the mind, there is a very real order: they have been carefully arranged by the congruity of their subjects, rather than by the mere contiguity of their occurrence in the sacred text.

In spite of a considerable shortening of the Lessons, the plan of multiple choices enabled us to take in much more territory, so as actually to surpass the scope of previous methods. Nearly every passage in the Bible suitable to edification is now to be found, somewhere, on a Sunday. Thus the treasures of Holy Scripture are really more thoroughly opened and comprehensively covered than in any previous lectionary. And therewith there is less duplication of matter in the Sunday tables than any plan ever offered since the making of lectionaries began in the seventh century.

We have felt throughout the importance of the Lectionary to the office of a Teaching Church, both directly, and by its influence upon sermons. One outstanding characteristic of our Church is the use of a prescribed cycle of Scripture for the Christian Year, gently guiding the thought and teaching of the clergy. It is a marvelous preventive of fads, ruts, and misplaced emphases, and has in fact kept the Church's preaching remarkably faithful to the full scope and symmetry of the riches of the Faith.

The Japanese Evacuation

Looking Backward and Forward

By Galen M. Fisher

Secretary, Committee on National Security and Fair Play

THE Japanese evacuation is unique in American history. Merely as a social phenomenon it deserves attention. In this brief article, only certain phases can be touched upon. A short case-history of it might run like this:

The demand for labor in California and Hawaii stimulated a rapid influx of Chinese and Japanese laborers. Desirable limitation of this immigration was done in a bad way, by exclusion, instead of by an impartial quota system. Anti-Japanism has been active on the West coast since 1906, and it was raised to fever heat by the alleged sabotage at Pearl Harbor, which unscrupulous politicians and other selfish interests exploited.

To allay popular hysteria, and remove possible danger of sabotage along the coast, the President empowered the Army to exclude any person from vital areas. Under this authority, the Army ordered exclusion of all persons of Japanese stock from the coastal area, two-thirds of them being American citizens. No hearings or other legal processes were used to discriminate between dangerous and harmless Japanese. Appeals for such selective evacuation were repeatedly made by eminent White citizens, but they were drowned out by the clamorous demands for indiscriminate and speedy evacuation. Lack of plans for evacuation and resettlement and prolonged confusion among the authorities added to the anxiety of the Japanese residents, although the Army and civilian officials showed marked courtesy and consideration in their dealings with them.

The plans now being adopted for the reception centers and for resettlement show intelligence and concern for embodying high social standards. Christian and other liberal agencies have been active in attempting to temper Army policies and in ministering to prospective evacuees. The Japanese themselves, despite enormous economic losses and severe hardship, have accepted evacuation with scarcely an audible protest, and with appreciation of the reasons for it. So much for the case-history.

UNFOUNDED CHARGES OF SABOTAGE

No one should glibly pass harsh judgment on the Army for its part in the evacuation process. The nation's security is at stake; the Army must ensure it on the West Coast; in face of what happened at Pearl Harbor for lack of military alertness, General DeWitt should take no chances. But there are other facts to be taken into account. The decision for total evacuation was largely based on the Army's determination to remove the danger of mob violence and of fifth column activity.

Beyond question, the danger of mob violence was chiefly due to the popular rage over the reported sabotage by civilian Japanese in Hawaii on December 7th. But

those reports were exploded about March 20th when the Honolulu Chief of Police and the President of the Chamber of Commerce explicitly denied that any such sabotage had been committed by Japanese or any one else. The conclusion seems inescapable that the Army did not know the falsity of the sabotage charges, or if it did know, thought it was no business of the Army to set the public right.

As to elimination of fifth column activity, no one would question the reality of the danger, but that it required total evacuation of Japanese, with no hearings to ascertain disloyalty, is an assumption emphatically rejected by many well-informed patriots in California.

Prominent among such patriots are the members of the Committee on National Security and Fair Play, whose founder was General David P. Barrows, and whose present chairman is Henry F. Grady, now on special mission to India, formerly Asst. Secretary of State. The vice-chairmen include Presidents Sproul, Wilbur and Reinhardt, and Dr. Robert A. Millikan. Although they made strong appeals for selec-



SCOUT POSTER: This is one of the materials being used by the Boy Scouts of America to assist their organizational campaign in churches, schools, and clubs. Thousands of church-affiliated Scout troops are playing an important part in the national defense program.

Communion in these tables, since in most parishes this service supplants Morning Prayer at least once a Sunday, and therefore its Lessons are brought into the same sequence.

Moreover, all Lessons taken from the Gospels were assigned from a *Harmony*, to avoid repeating the substance of the same matter in only a verbally different version. (There are over 20 instances of this fault in the Sunday Lessons of the present Prayer Book.)

Furthermore, we decided to carry out systematically one principle which is approached without being consistently effected in the latest English and Scottish books: to ensure that for every Sunday service, there shall be an alternate taken from the Gospels, for every assignment from the rest of the New Testament. The new Lectionary, with its multiple choices, opens up much unused material from the Epistles, Acts, and Revelation. We hoped to encourage the use of this valuable matter—we determined in no case to enforce it. A Lectionary is used in many other places besides cathedrals; and we resolved that no lay reader in a little Indian mission should find himself deprived on any Sunday of an appropriate selection from the simple Gospel story.

LESSONS IN COURSE AND BY TOPIC

The actual choice of Lessons under the foregoing principles is not a matter of filling up a blank calendar with chapters of the Bible taken *seriatim*. This was Cranmer's plan originally, and the latest British specimens are still afflicted by it to a considerable extent. But the American books pioneered in this as in so many respects of liturgical development, and more and more eliminated mere course-reading in favor of accurate selections by topic to fit the Christian feasts and seasons. We determined to adhere to the method of our 1928 Lectionary, which consistently chose lessons to afford illustrations, applications, and side-lights to reinforce the teaching of the Liturgical Epistles and Gospels.

Certainly this is a correct principle in a Lectionary based upon the Christian Year. By relating the Offices to the centrally important Eucharist, it integrates all the services of the Sunday with the liturgical unity of a common theme. The Liturgical Lectionary is on the whole a satisfactory basis. Its scheme of the Epistles and Gospels for the Sundays is not itself complete, being the survival of a much more extensive (though not systematic) plan, which originally included the fixed Saints' Days, the Ember and Rogation seasons, every day in Lent, the whole weeks after Easter and Pentecost, and Wednesdays and Fridays throughout the year. But the Sunday list is very fairly representative, and very readily made the basis for a system of Lessons which is really comprehensive of the riches of Holy Scripture.

All previous American lectionaries, and all others which are at all recent, agree in using this "topical" treatment during the "Festal Cycle," that chain of great commemorations of the cardinal events of the life of our Lord, that dramatization of the historic narrative of the Christian Creeds, which extends from Advent to Trinity Sunday. But the older systems

filled in the other half of the year, from Trinity to Advent, with readings in course.

Now it is true that there is no plan whatever, doctrinal or chronological, for the use of the Scriptures at the Communion during these Summer Sundays. It is also true that during a considerable period (Trinity 6 to 17, and 19 to 24) they take their Epistles in course, in exactly the order in which the passages occur in the Bible, though in a series of excerpts without real continuity. Therefore it is quite open to anyone to embark on a reading in course in Trinitytide, without any peril of interfering with any other sequence.

However, it appeared to us that it was just as important to underscore the ethical teaching of this part of the year with related passages, as it was for the doctrinal period of the Festal Cycle. We therefore carried out our plan for two sets of Lessons on a topical basis for every Sunday service throughout the year. But in Trinitytide we added a third set of courses in series: in the morning, a review of the "traditional" period of Hebrew History from the Creation to the Conquest of Canaan, accompanied by New Testament parallels; in the evening, two similar, but in this case unrelated, courses, one from the history of the Hebrew Kingdoms, the other a synoptic treatment of the Book of Acts.

LENGTH OF LESSONS

One matter to which we have given careful attention is the question of a proper liturgical length of the Lessons assigned. Cranmer adopted a whole chapter of the Bible as his unit—a long, rounded, rhetorical passage, usually embracing many themes. Some clergy have missed the full and leisurely length of the old lessons. We have tried to provide for these, and other personal predilections, by a general rubric permitting the officiant to lengthen, or shorten, any assigned Lesson.

But on the whole, there has been a most insistent demand from the Church for shorter Lessons. We thought ourselves that any service was overloaded which actually contained three Sermons—two of them in the words of Holy Scripture. Moreover, it is a vital and little realized liturgical principle that tedium in a service does not arise so much from its total duration, as from the concentrating of too much of the same thing at a time. We believed that the most logical unit for a Lesson was not the relatively modern and not always very intelligent chapter-divisions, but a passage covering some single theme. This is the obviously suitable method for a Lectionary whose basis is primarily topical; and it harmonizes with the average length of the Epistles and Gospels.

One important means of attaining unity of theme is to eliminate irrelevant matter not only from the beginning or end of a proposed passage, but from its middle! The 1928 Lectionary used this device freely; so do the current British tables. This applies especially to the Old Testament writers, who often do not show modern ideas of unity and continuity of treatment. They rejoice in an antiphonal sort of contrast, and sometimes praise God and execrate their opponents in alternate breaths. There has been considerable unintelligent

criticism of our treatment of such passages by omitting verses; certain clergy are unwarrantably annoyed by such a Lesson (to take an extreme example) as Exod. 14: 5-10, 15-21, 24-28, 30. But it is surprising how often this apparent hop-skip-and-jump progress makes a real connected discourse out of a mass of irrelevancies, repetitions, and unpleasant matters; how often intelligent omissions make usable many splendid passages, which would otherwise be a chaotic mess which must be omitted outright.

Here again our General Rubric comes to the aid of objectors. It is open to anyone to omit the omissions. But it is much more difficult to shorten a passage effectively than to lengthen it. With most people clamoring for shorter Lessons, and many chafing at the tediousness and irrelevancy of some parts of the Old Testament, we have thought best to provide the Lessons in their ultimate "streamlined" form. To use them, all that is necessary is to mark lightly in pencil in the Lectern Bible the verses to be read. If anyone objects to taking that much trouble, he is quite at liberty under the rubric to read the whole chapter.

USE OF THE PSALTER

The Trial Lectionary for 1942 presents an added feature, in the assigning of the Psalter in such a way as to achieve some liturgical unity of theme between the Psalms and the First and Second Lessons for every service on Sundays and Holy Days; and also, to offer a new method of reading the Psalter in course at the weekday services. This new method is discussed in the preface to this year's Lectionary.*

We may here add that there are some very grave problems in this or any other system of using the Psalter in a Christian Church. The older attitude was entirely uncritical; the complete Psalter was incorporated in the medieval offices, in such quantity that it came to be thought that the main purpose of the Hours of Prayer was to offer to God this particular cycle of praise. The Puritans adopted the Psalter as their only lawful hymn book.

We can hardly accept either attitude today. It is most remarkable that this hymn book of the ancient Jewish Church is still so vital and usable now. But it is useless to deny the fact that the Psalter does not contain adequate expressions of some Christian ideas, and it does contain passages incompatible with some Christian ideals. The Imprecatory Psalms, and some unpleasant passages in otherwise good Psalms not so classified, mortally wound the conscience of some men—even in war time! Every recent Prayer Book omits some Psalms from Sunday use. Probably any possible schedule would offend some one by its omissions or its inclusions.

The limitations of thought in the Psalter make it even more difficult to select Psalms to go with all the lessons from the New Testament, than it is to secure appropriate First Lessons from the rest of the Old Testament. When we attempted to integrate the Psalter to the themes of every Sunday service, our task was very exactly

*See THE LIVING CHURCH ANNUAL, 1942, pp. 18-19.



THE TAKAHASHI FAMILY: Three Doctors of Optometry, one Ph.D., a graduate nurse, a photographer, a laboratory technician, and a religious educator are among the 11 children of this Christian family which is being expelled from the West Coast. The father, a tailor, is an expert horticulturist; the mother is a former teacher in a Christian school in Japan.

tive evacuation, both in public releases and in private conferences with Army officers, they refrained from stirring up general protests, lest they impede the war effort by fomenting disunity.

JAPANESE RESPONSE

How have the Japanese taken the blow? On the whole, with notable good sportsmanship. Only a Tolstoi could adequately depict the deep tragedy of it all. Wounds too deep for tears have been inflicted on countless innocent hearts. Judging by the hundreds of both first (*issei*) and American-born (*nisei*) generations whom I and White friends of mine have long known intimately, the number of dangerous or even suspicious characters among them is small, and among the Christians is negligible.

Many of the citizen Japanese have suffered a cruel shock to their faith in the justice of America, their motherland. It takes exceptional patriotic devotion and breadth of view to rise above resentment and bitterness, and that is just what many of them have succeeded in doing. The Christians have been most successful in this, but the traditional submission to authority of the *issei*, and the American-bred pioneer spirit of the *nisei* have enabled many non-Christians also to do the same. Yet there is evidence that a distressingly large number of the *nisei* are disillusioned and cynical. Careers wrecked, property lost, plans for marriage and home dashed, separations from loved White associates and neighbors—these are among the crosses borne. A sketch of how it is affecting one family will suggest at once the tragedy and the glory of the situation in many other families.

A tailor, Chiyokichi Takahashi, came to California in 1896, got well started, re-

turned to Japan in 1901 to find a Christian wife, though himself not yet a Christian, found the woman he was seeking in the person of a teacher in a Friends' school, who had long lived in a missionary home. Upon the birth of their first child, he acknowledged his Christian faith. Their home became the cradle of a Friends congregation with which they and their children have since been identified. Eleven of their 12 children are living, an honor to them and an asset to America. Nine of them are university graduates, three of them holding doctorates in optometry, and one in philosophy, though he is now a plant pathologist in the University of California. Among the others are a graduate nurse, a photographer, a laboratory technician, and a religious educator. The father, whose needle has earned the wherewithal to rear and educate this family, has also evolved original techniques for dwarfing trees and plants, and in his spare time, has created a collection of some 4,000 specimens. Parents and children all live within the prohibited or restricted zones, and must therefore submit to evacuation. The only hint of complaint I have heard them utter is that the father's dwarfed garden must be abandoned. But they are comforted by the assurance of the kind property custodian of the government that every effort will be made to see that it is conserved.

Church leaders have risen to the situation fairly well, considering the difficulty of ascertaining what the official orders meant, the delay in setting up the federal agencies for handling alien problems, and the division of opinion even among Christians as to what should be done for the "treacherous Japanese." Months before the war broke, special committees to reduce the tension between Japan and the United

States were formed, one in Los Angeles, under the strong County Committee on Church and Community Cooperation, with Dr. George Gleason (formerly a YMCA secretary in Japan) as executive, the other, the Committee on Fair Play, in northern California, with General Barrows as chairman, and the writer as secretary. To meet the war situation, the latter was converted in February into the Committee on National Security and Fair Play. The ministers of the 100 Japanese churches on the Coast have been towers of strength to their own people and beyond. Aid and comfort have been unstintingly given to Japanese friends and employees by many individual White Christians, whose blood has boiled at the sight of the innocent victims of evacuation.

Soon after General DeWitt's proclamation of total evacuation appeared, a comprehensive plan for coordinating all Christian work, except Roman Catholic, both within the reception centers and in the prospective new Japanese settlements, was set up. There are four regional committees, at Los Angeles, Seattle, Portland, and Berkeley, the last being the Central Committee, through which all general matters are cleared, since it is in close contact with the government authorities in San Francisco, and it directly represents the Federal and Home Missions Councils. On each of these regional committees sits a representative of each denomination having work among the Japanese, and also officials of the Japanese Church Federations.

WAYS TO HELP

Among the actions already taken by these committees are the following:

(1) Urging the interdenominational and denominational boards in New York to persuade their local church and association units to find employment for Christian Japanese families, and to ensure them a cordial welcome in the community. This effort is heartily approved by the Wartime Civilian Control Administration in charge of resettlement. Precise information as to available work, wages, name and address of employer and sponsoring church committee or clergyman, should be sent to Dr. F. H. Smith, 2816 Hillegass Avenue, Berkeley, California.

(2) Arranging with the above WCCA for Christian services in the reception centers, and for the free functioning of Japanese pastors and White workers. Assurance has been given the authorities that at least 50 White workers, many of them speaking Japanese, would be supplied for religious, educational, and recreational service in the centers and the later settlements.

(3) Provision for administering personal and church properties, and for storing keepsakes. In Los Angeles, a special corporation has been formed for these purposes, to be directed by a former missionary to Japan.

The most practical service that can now be rendered by readers of this article is to take the initiative in getting action in line with point (1). The placement by that means of even 200 families would tremendously brace the Japanese Christians, and go far to give the lie to Axis propaganda as to American persecution.