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State

Co. G, School Bn. Bldg. 34
Ft. Snelling 11, Minnesota
January 6, 1945



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Dear Mr. President:

I am an American of Japanese ancestry. Although I am proud of the fact that I was born in this country and that I was taught the Democratic and Christian way of life, I realize that God had a purpose in giving those privileges. That purpose is to bring Christ to the Japanese people who are in great need of Him. I long to see the day when they will work for the Lord with the same fervent vigor they are utilizing in vain for their so called "God Emperor".

In recent times, our forces have not only recaptured many of our former territories but have also captured enemy territories. Believing that the fundamental and basic wrong of the Japanese people lies with their religion, I am wondering whether a program is under way to deal with the religious side of their life. With more territories and prisoners coming into our hand each day, I believe a program to deal with their religious life is necessary and vital for the welfare of all.

If there is a program under way, I will appreciate it if you can inform me as to where I can get information concerning it and how one may get into such a work. May God continue to guide you in 1945.

DIVISION OF JAPANESE AFFAIRS
APR 14 1945

DCR - SB Unit

Anal. Mr. _____

Rev. Mr. _____

Out. _____

Dist. _____

Yours in Christ,
Wilson Kumataka

APR 17 1945

894.404/1-645

894.404/1-645

STANDARD FORM NO. 64

Office Memorandum · UNITED STATES GOVERNMENT

DATE:

March 23, 1945

TO : PL

FROM : JA

SUBJECT: Reply to Mr. Kumataka's letter
of January 6 to the President.

We find no letter in our files which would serve as a precedent for a reply to Mr. Kumataka but suggest that your letter to him might be along the following lines:

"Your letter to the President of January 6 regarding the religious life of the Japanese people has been referred to this Department for reply.

"It is our hope that after the war a situation can be created in Japan wherein there will be true freedom of religion in that country so that the Japanese people may have a full and free opportunity to learn the teachings of the Christian religion and of all other religions. As the President said in a statement released to the press on March 14, 1944: "We on our side have made freedom of religion one of the principles for which we are fighting this war".

STANDARD FORM NO. 64

Office Memorandum · UNITED STATES GOVERNMENT

DATE:

TO :

FROM :

SUBJECT:

-2-

"As you express an interest regarding the religious life of Japanese war prisoners, it occurs to us that you may wish to communicate with the Prisoners of War Information Bureau, Office of the Provost Marshal General, of the War Department, which has jurisdiction over such prisoners."

*I regret the delay in
this reply.*

SPD

my
JA: BRJohansen:KMB

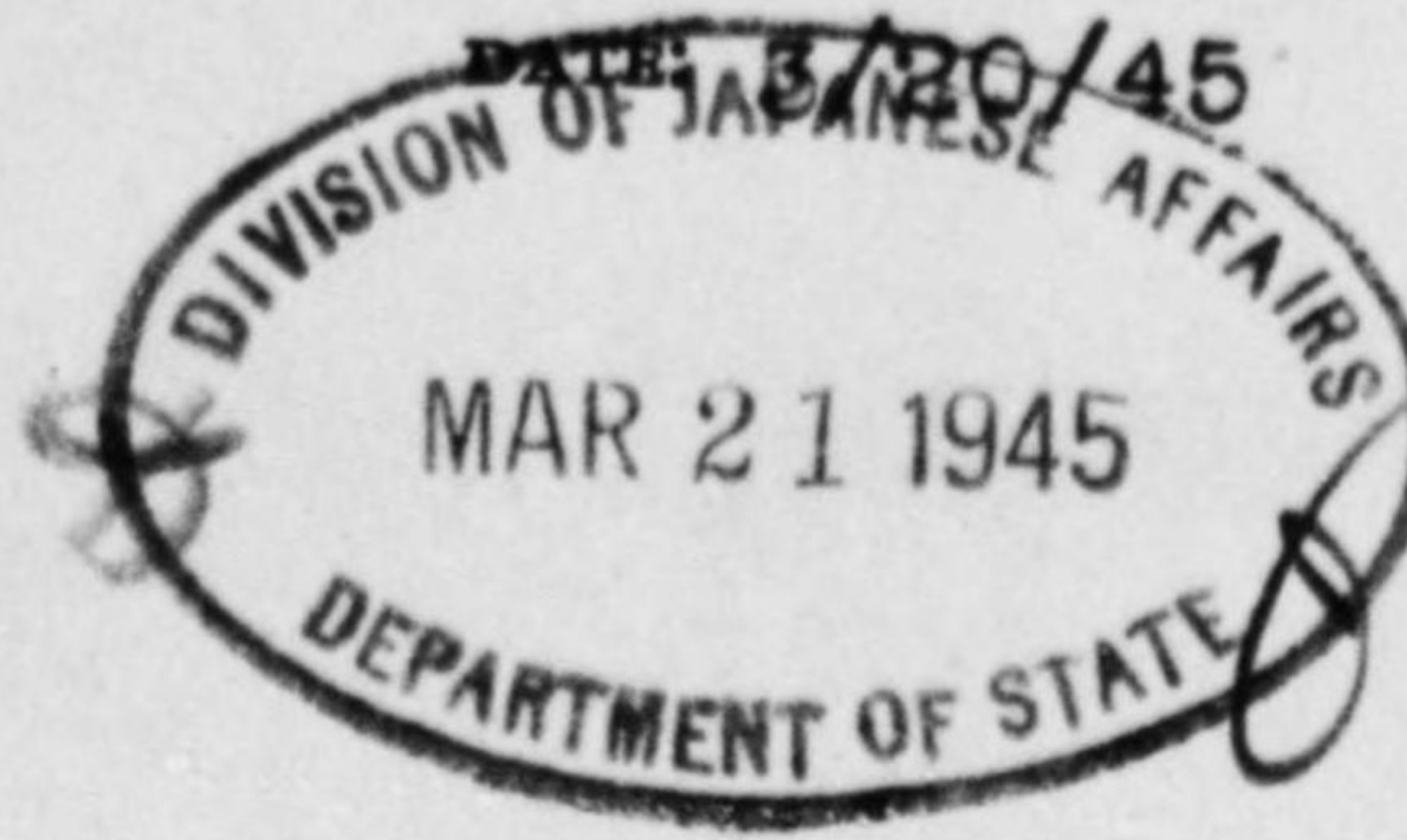
FE

BRJohansen

STANDARD FORM NO. 64

Office Memorandum · UNITED STATES GOVERNMENT

TO : Mr. Dickover
FROM : M.V. Trent - PL
SUBJECT :



Attached is the letter referred to in our telephone conversation. PL would be glad to have instructions or a copy of your reply for precedent use.

SMV

Trent

April 16, 1945.

In reply refer to
PL

My dear Mr. Kumataka:

Your letter to the President of January 6, 1945 regarding the religious life of the Japanese people has been referred to this Department for reply.

It is our hope that after the war a situation can be created in Japan wherein there will be true freedom of religion in that country so that the Japanese people may have a full and free opportunity to learn the teachings of the Christian religion and of all other religions. As the President said in a statement released to the press on March 14, 1944: "We on our side have made freedom of religion one of the principles for which we are fighting this war".

As you express an interest regarding the religious life of Japanese war prisoners, it occurs to us that you may wish to communicate with the Prisoners of War Information Bureau, Office of the Provost Marshal General, War Department, which has jurisdiction over such prisoners.

I regret the delay in this reply.

Sincerely yours,

For the Secretary of State:

DCR - ~~SEC~~ Unit

ms

ms

J. M. Colton Hand
Chief, Public Views and
Inquiries Section
Division of Public Liaison

Mr. Wilson Kumataka,
Co. G, School Bn., Bldg. 34,
Fort Snelling 11, Minnesota.

APR 13 545 P.M.
APR 16 1945

PL:MVT:CHand:vb

4/12/45

A true copy of
the signed original.

FW
894.404/1-645

DIVISION OF PHILIPPINE AFFAIRS
APR - 3 1945
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DEPARTMENT OF STATE

DEPARTMENT OF STATE
JAPANESE
DIVISION OF FAR EASTERN AFFAIRS

Office of
FAR EASTERN AFFAIRS
MAR 28 1945
DIRECTOR
Department of State

March 28, 1945

DIVISION OF SOUTHWEST
PACIFIC AFFAIRS
APR 3 1945
OFFICE OF FAR
EASTERN AFFAIRS

APR 5 1945
CHINESE AFFAIRS

FE:

The dangers involved in making dogmatic assertions are well illustrated by the following quotations:

J. J. Rein, an eminent German scholar of the last century, in discussing the Japanese Government's attempts to revive Shintoism and with it to supplant Buddhism in Japan, wrote in his volume "Japan" (1888):

"It was indeed a very short-sighted and vain attempt...there is hardly any religion which is more hollow and less able to afford satisfaction than Shintoism...But there is another reason that makes the revival of Shintoism impossible. As long as the Japanese people, withdrawn from foreign influences, was kept in slavish subjection, and the Mikado lived in such retirement that only a few of his subjects ever happened to see him, the old myth of his divine descent with all its consequences could be kept up; but this belief could not but disappear more and more when the monarch tore the veil and showed himself like other men. Since then the awe-struck reverence which previously did not even dare to utter the name of the ruler, has been gradually transformed into simple loyalty which recognizes and performs all of the duties of a good citizen towards the ruler of the country, but is far from deifying him."

W. E. Griffis, in the chapter entitled "Japan in 1894", in his work "The Mikado's Empire" (1900) wrote as follows:

"Japan as wonder-land is as surprising in things vanished as in things created during these forty years. Gone are Tycoon, the duarchy, feudalism, the old codes, customs, ideals, personalities."

Erle R. Dickover

Erle R. Dickover

JA:ERDickover:MP

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Bureau of
FAR EASTERN AFFAIRS
AUG 18 1952
ASSISTANT SECRETARY
Department of State

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A I R G R A M

From: Harold H. Tittmann, Vatican City.

Despatched: September 10, 1945.

Received: Sept 18, 6 p.m.

ACTION: SE
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Secretary of State,

Washington, D. C.,

A-39, September 8, 1945.

DIVISION OF JAPANESE AFFAIRS
SEP 24 1945
DEPARTMENT OF STATE

OFFICE OF EUROPEAN AFFAIRS
SEP 20 1945
DEPARTMENT OF STATE

The OSSERVATORE ROMANO of September 8, 1945, carries the following article on page 1, column 1:

(Translation)

"FROM CATHOLIC MISSIONS IN JAPAN - While it is confirmed that with the end of the war the missions in Japan are resuming their liberty of action, we also have news that the Catholic missionaries who had been interned during the war are all safe, that they have already regained their liberty and are gradually returning to their duties.

"A telegram from the Apostolic Delegation at Tokyo to the Congregation of Propaganda Fide (at Rome) reports that the Bishop of Nagasaki, His Excellency Mgr. Paolo Ajiro Yamaguchi, and the Apostolic Administrator of Hiroshima, Mgr. Luigi Akira Ogihara, of the Society of Jesus, are safe and well because at the time of the destruction of those cities they were on a special mission to the Island of Celebes in the Dutch East Indies.

"Although exact news is still lacking, one can surmise that the atomic bomb, which destroyed a large portion of the City of Nagasaki, also caused many victims among Japanese-Catholics, as it is known that the Diocese of Nagasaki is the one which has the greatest number of Catholics in Japan and in which more than one-half of all Japanese-Catholics are living. Japanese-Catholics in the neighborhood of Nagasaki who, in consequence of a terrible persecution, had been left without priests at the beginning of the 17th Century remained faithful to the church for more than two centuries and shortly after the middle of the 19th Century constituted the first nucleus of the reborn Japanese Church when missionaries were able to place foot again in the country of the Rising Sun. The Diocese of Nagasaki was also the first to have a

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DEPARTMENT OF STATE
SEP 25 1945
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Airgram 39, Sept. 8, 1945.

native bishop who was consecrated at Rome by Pope Pius XI in 1927."

The foregoing article was released to the local press by FIDES, the news agency of PROPAGANDA FIDE, namely the Congregation of the Holy See which, under the direction of Cardinal Fumasoni-Biondi, is charged with the supervision of Catholic missions in foreign countries.

TITTMANN

FCG:bd
711

No. 444

UNRESTRICTED

THE FOREIGN SERVICE
OF THE
UNITED STATES OF AMERICA

*to JAH
action 10/15/45*
OCT 15 1945
DEPARTMENT OF STATE

*444
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Vatican City, September 27, 1945.

Subject: Request from the Holy See that Catholic Churches and Schools in Japan be exempted from requisition.

DEPARTMENT OF STATE
OCT 15 1945
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DIVISION OF
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1945 OCT 11 PM 12 51

The Honorable
The Secretary of State,
Washington, D. C.

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Sir:

I have the honor to transmit herewith a copy and translation of a Verbal Note dated September 24, 1945, from the Holy See, in which it is requested that the few Catholic Churches and schools that remain intact after the bombardments in Japan and which are hardly sufficient for the requirements of the faithful be exempted from requisition for use by the occupying troops. The Note goes on to say that included in this request are Catholic Churches and schools which are at the present time inactive owing to the temporary absence of their missionary personnel.

Respectfully yours,

Harold H. Tittmann

Harold H. Tittmann,
Assistant to the Honorable Myron C. Taylor.

Enclosures: *att. m*

1. Copy of Note No. 5963/45, dated Sept. 24, 1945 from the Holy See.
2. Translation of above Note.

DIV OF FOREIGN ACTIVITY CORRELATION
memo to SW7-Clatterburg
OCT 19 1945
10/19/45 REC/ae
DEPARTMENT OF STATE

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H.H.Tittmann/ah

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Enclosure No. 1 to Despatch No. 444, dated September 27, 1945

C O P Y

SEGRETERIA DI STATO
DI SUA SANTITÀ

N. 5963/45

N o t a V e r b a l e

Seconda quanto è stato riferito alla Santa Sede, le poche Chiese e scuole cattoliche rimaste indenni dai bombardamenti in Giappone ed appena sufficienti per le necessità dei fedeli potrebbero essere requisite per uso delle truppe di occupazione.

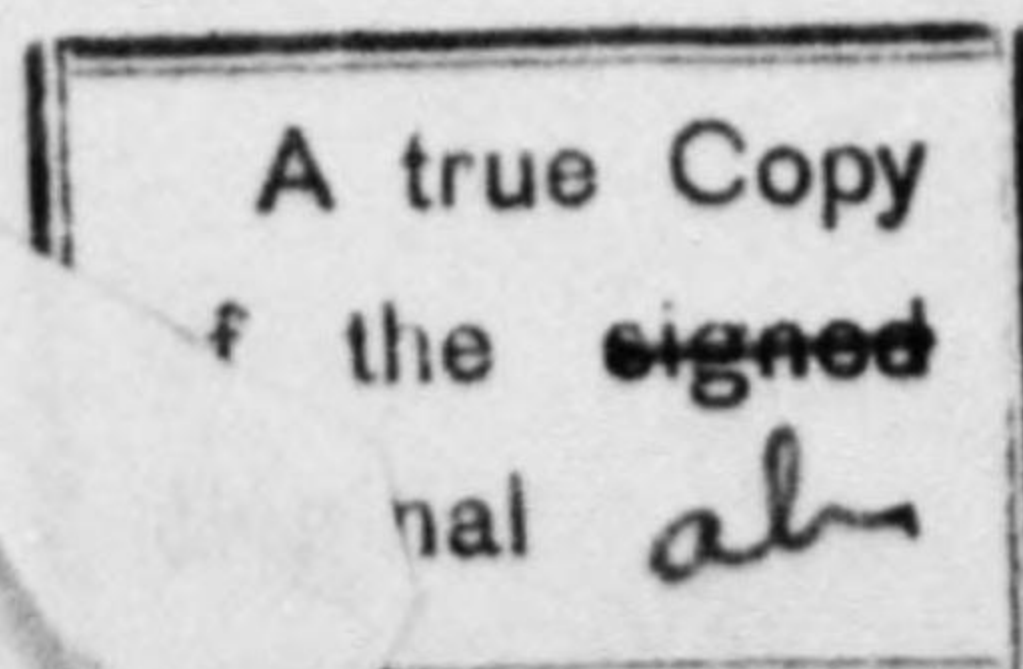
La Segreteria di Stato si permette, perciò, di ricorrere ai buoni uffici dell'Ill.mo Signor Harold H. Tittmann, "Consigliere Diplomatico", Assistente di S.E. Myron C. Taylor, affinché dalle competenti Autorità siano prese le opportune disposizioni per evitare l'eventuale requisizione di chiese e scuole cattoliche, non escluse quelle che non hanno ancora ripreso a funzionare regolarmente per la momentanea assenza del personale missionario.

Data infatti l'eccezionale scarsità di trasporti, il ritorno ai rispettivi posti da parte del personale missionario, già internato in campi di concentramento, non si può che effettuare lentamente.

La Segreteria di Stato ringrazia anticipatamente l'Ill.mo Signor Harold H. Tittmann per quanto potrà esser fatto nel senso sopra indicato e ben volentieri si vale della circostanza per rinnovargli l'espressione della sua più alta e distinta stima.

DAL VATICANO, 24 Settembre 1945.

(Seal of the Secretariat of State of
His Holiness)



Enclosure No. 2 to Despatch No. 444, dated Sept. 27, 1945.

TRANSLATION

SECRETARIAT OF STATE OF HIS HOLINESS
No. 5963/45

Verbal Note

According to reports received by the Holy See, the few Catholic Churches and schools remaining intact after the bombardments in Japan and which are hardly sufficient for the requirements of the faithful might be requisitioned for the use of the occupying troops.

The Secretariat of State of His Holiness takes the liberty, therefore, of appealing to the good offices of Mr. Harold H. Tittmann, "Diplomatic Counselor", Assistant to the Honorable Myron C. Taylor, with a view to having the competent Allied authorities take the necessary steps to avoid the eventual requisitioning of Catholic Churches and schools, not excluding those which are at the present time inactive owing to the temporary absence of their missionary personnel.

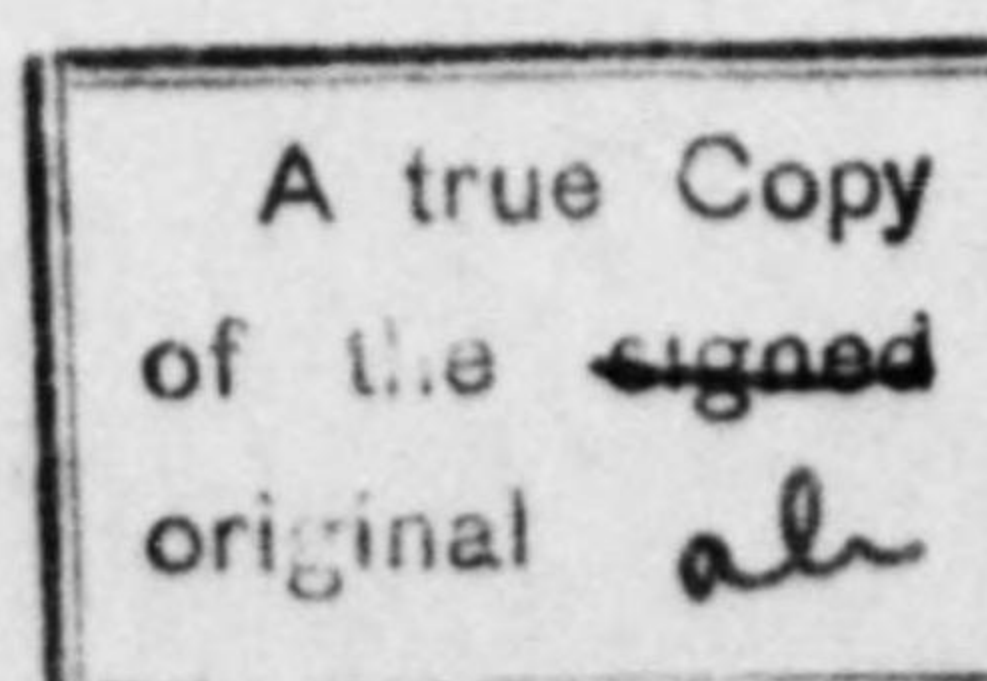
In fact, in view of the extreme scarcity of transportation, the return to their respective posts of the missionary personnel, who have been interned in concentration camps, can only be effected slowly.

The Secretariat of State of His Holiness thanks Mr. Harold H. Tittmann in advance for whatever he may be able to do in the above sense and is happy to take this occasion of renewing to him the expression of its highest and distinguished esteem.

FROM THE VATICAN, September 24, 1945.

(Seal of the Secretariat of State of
His Holiness)

Mr. Harold H. Tittmann
Diplomatic Counselor
Assistant to the Honorable Myron C. Taylor
2, via Boncompagni, Rome.



DEPARTMENT OF STATE
FOREIGN ACTIVITY CORRELATION

October 19, 1945.

SPECIAL WAR PROBLEMS
DIVISION
OCT 22 1945
DEPARTMENT OF STATE

*met. to Taylor
10-29-45
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SWP - Mr. Albert E. Clattenburg.

Here is another letter similar to the last one I sent you from the Apostolic Delegation. This one is from the Secretary of the Holy See. Apparently we are going to be besieged with letters of this type from all possible angles of the official Catholic Church. I fail to see where there is any similarity between the situation in Italy, which is a predominantly Catholic country, and Japan, which is definitely not a Catholic country.

I think it would be a very good idea to write a letter to the Honorable Myron C. Taylor or to Mr. Harold Tittmann, explaining the views that this Government takes on the affairs of the Catholic Church in Japan so that our views could be transmitted to the Secretary of State for His Holiness, the Pope. I do not think that we should acquiesce in the demands that they make, since I still hold to the original thesis set forth in my last memorandum to you.

70-894-404/9-27-45

Rob
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Attachment.

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DEPARTMENT OF STATE
DIVISION OF EUROPEAN AFFAIRS

October 15, 1945

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VA -

For your information, it was an Allied military policy in Italy to avoid any requisitioning of Catholic schools or other Catholic property. There was a case or two in which the British military did occupy a convent or seminary, but this was contrary to directives and soon ceased. Italy, however, is a Catholic country and we did not have any particular problem with regard to other religious property. At least I know of no cases where Protestant churches or schools, such few as there were, were taken over.

SE:EHollingshead.



NOV 7 1945

UNRESTRICTED

AIR MAIL

51

Harold H. Tittman, Jr., Esquire,
Office of the
Personal Representative of the
President at the Vatican,
Vatican City.

Sir:

Reference is made to despatch no. 444,
September 27, 1945 enclosing a copy and translation
of a note dated September 24, 1945 from the Holy See
regarding property and personnel of the Roman Catholic
Church in Japan.

There is returned herewith the original of the
note in question which was received with the despatch.
There are also enclosed a copy of a letter addressed
to the Papal Delegate at Washington in response
to a similar request and of a letter to the Secretary
of War. It is suggested that the reply to the
Holy See follow the language of the communication
made to the Papal Delegate at Washington.

Enclosures:

1. From Vatican,
September 24, 1945.
2. To the Papal Delegate.
3. To the Secretary of War.

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DEPARTMENT OF STATE

INCOMING TELEGRAM

DIVISION OF CENTRAL SERVICES TELEGRAPH SECTION

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PLAIN 122

Tokyo via War

DCIR

Dated October 10, 1945

Rec'd 9:38 a.m., 9th

Secretary of State,
Washington,

36, October 10.

Press here carries sensational accounts of Vincent's broadcast (ZA 6688) October 7 in regard to abolition of Shintoism as Japanese state religion. ^{GHQ} George How Queen Information and Education Section is receiving numerous inquiries as to details etc and it would be helpful if pertinent information could be sent us by telegraph.

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BB

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DIVISION OF JAPANESE
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RECORDS BRANCH

OCT 15 1945

894.404/10-10

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PREPARING OFFICE WILL INDICATE WHETHER

TELEGRAM SENT

PREPARING OFFICE WILL TYPE HERE CLEARLY THE CLASSIFICATION OF THE MESSAGE:

Collect

Department of State

PLAIN

Charge Department:

Washington

Charge to

SUPREME COMMANDER FOR THE ALLIED POWERS,

TOKYO.

FOR ATCHESON, POLITICAL ADVISER.

SENT 12 1945

pl The pertinent parts of Vincent's broadcast referred to in your No. 36, Oct 10 are as follows. They are paraphrases of SWNCC paper 150/4. The complete text of the broadcast will be sent to you by mail.

QUOTE Shintoism, insofar as it is a religion of individual Japanese, is not to be interfered with. Shintoism, however, insofar as it is directed by the Japanese Government, and is a measure enforced from above by the government, is to be done away with. People would not be taxed to support National Shinto and there will be no place for Shintoism in the schools. Shintoism as a state religion -- National Shinto, that is -- will go...Our policy on this goes beyond Shinto... The dissemination of Japanese militaristic and ultra-nationalistic ideology in any form will be completely suppressed. And the Japanese Government will be required to cease financial and other support of Shinto establishments UNQUOTE.

SENT

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894.404/10-1045

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10-11-45

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THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA
297 FOURTH AVENUE, NEW YORK 10, N. Y.

BISHOP G. BROMLEY OXNAM,
PRESIDENT
REV. BENJAMIN E. MAYS,
VICE-PRESIDENT
HARPER SIBLEY,
TREASURER

REV. SAMUEL MCCREA CAVERT,
GENERAL SECRETARY
REV. ROSWELL P. BARNES,
REV. J. QUINTER MILLER,
ASSOCIATE GENERAL SECRETARIES

October 11, 1945

Mr. Hillis Lory
Room 355,
Department of State
Washington, D.C.

My dear Mr. Lory:

Herewith are the application blanks for travel for the four churchmen who are going to Japan.

We must ask you to fill in the number and date of the passports and also the date of General MacArthur's cablegram.

We, of course, expect to pay the usual charges.

I think you will understand how urgent it is that these men should leave immediately. I am hoping that they can get away from New York by next Tuesday or Wednesday at the latest. So far I have refrained from asking the President's office to intervene to obtain for them the highest priority. Last year the President gave me a Class 1 priority on a similar mission to Europe. I hope we can obtain similar priorities for these men on this mission but I do not want to go to the President unless that becomes necessary.

As our offices will be closed on Friday and Saturday you may reach me at my home, 50 Crow's Nest Road, Bronxville, N.Y. My telephone number is Bronxville 2-3238. It may be important to let me know as soon as you have definite information about transportation so that these men may be promptly informed. They have their suitcases all ready and packed and should be ready to leave on Tuesday but of course a final word would be appreciated by them so that they may have twenty four hours notice.

Yours truly,

A. L. Warnshuis
A. L. Warnshuis
Chairman
Committee on Arrangements

DC/R
Anal. 70
Rev. _____
Cat. _____

NEW/J

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THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA
297 FOURTH AVENUE, NEW YORK 10, N. Y.

BISHOP G. BROMLEY OXNAM,
PRESIDENT
REV. BENJAMIN E. MAYS,
VICE-PRESIDENT
HARPER SIBLEY,
TREASURER

October 18, 1945

REV. SAMUEL MCCREA CAVERT,
GENERAL SECRETARY
REV. ROSWELL P. BARNES,
REV. J. QUINTER MILLER,
ASSOCIATE GENERAL SECRETARIES

The Office of the Fiscal Director
Attention Foreign Fiscal Affairs Section
Room 441, Pentagon Building
Washington 25, D.C.

Sir,

The Federal Council of the Churches of Christ in America enclose a certified check for the amount of \$5000 drawn to the order of the Treasurer of the United States. This sum is to be exchanged for Japanese currency and is to be used by Dr. Douglas Horton, Bishop James C. Baker, Dr. Walter W. Van Kirk and Dr. Luman J. Shafer, who compose the deputation under the joint auspices of the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America, for only living and transportation expenses while they are in Japan.

The character and purpose of the Mission is completely described in the attached memorandum.

This Mission has been authorized by the War Department and endorsed by the President for the purpose of conferring with Japanese Christian leaders. We enclose a copy of the President's letter.

The Federal Council of the Churches of Christ in America has been advised by the Department of State to issue this check for \$5000 to the Office of the Fiscal Director of the War Department and that upon receipt of the check the War Department will make arrangements to authorize the disbursing officer in Tokyo to make payments to a designated member of the deputation in local currency at a rate of 15 yen to one dollar which is the same rate applicable to the computation of troop pay. Dr. Walter W. Van Kirk has been delegated by the Federal Council of the Churches of Christ in America to draw these funds and he will be identified by his passport.

The headquarters of the Federal Council of the Churches of Christ in America has agreed that the headquarters of the deputation will be in Tokyo (c/o Rev. Tsunetaro Miyakoda, 6 Itchome, Nishiki-cho, Kanda, Tokyo) and from Tokyo they will travel to those points within the Japanese Islands for which they may receive permission from the Allied Commander.

Sincerely yours,

A.L. Warnshuis
A.L. Warnshuis

Chairman, Committee on Arrangements
For Deputation to Japan

cc: Mr. Hillis Lory ✓ 57A70
cc: Mr. Paul F. McGuire

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C O P Y

THE WHITE HOUSE

WASHINGTON

October 16, 1945

My dear Dr. Horton:

I am happy to know that the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America will send a deputation to Japan for the purpose of conferring with Japanese Christians.

In my opinion, if Japan is to evolve into a peaceful nation, with an international as against a nationalistic outlook, she must understand and appreciate the religious forces of the world. As General MacArthur so well stated following the surrender of Japan on September 2, 1945:

"The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

Your deputation should in a large measure aid in solving this fundamental problem facing Japan.

Very sincerely yours,

HARRY TRUMAN
(Signed)

The Reverend
Douglas Horton, D.D.,
287 Fourth Avenue,
New York 10, New York.

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA

297 Fourth Avenue, New York 10, N.Y.

Bishop G. Bromley Oxnam.
President

Rev. Benjamin E. Mays,
Vice-President

Harper Sibley.
Treasurer

Rev. Samuel McCrea Cavert
General Secretary

Rev. Roswell P. Barnes.

Rev. J. Quinter Miller.
Associate General Secretaries

October 4, 1945

The President
The White House
Washington, D.C.

Dear Mr. President:

The enclosed memorandum explains the proposal to send four representatives of the Protestant Churches in America to Japan. The representatives will be:

The Reverend Douglas Horton, D.C., Chairman, American Council for the World Council on Churches.

The Reverend Bishop James Chamberlain Baker, D.D., LL.D., Chairman of the International Missionary Council.

The Reverend Walter W. Van Kirk, D.D., Executive Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

The Reverend Luman J. Shafer, Litt. D., Chairman of the Japan Committee of the Foreign Missions Conference.

This proposal has been submitted to the Department of State, and that Department, after consulting General MacArthur, informed us yesterday that they have no objection to this deputation going to Japan immediately.

We hope it will be possible for them to arrange to go within the next few days.

We are addressing you in this letter to ask respectfully whether you would give the deputation a letter expressing your good wishes and your personal interest in this mission.

The President

-2-

October 4, 1945

It was my privilege last year to make a similar visit to the continent of Europe. At that time President Roosevelt gave me a letter of which I enclose a copy. That letter was most helpful to me as it expressed the President's interest in the Christian churches of Europe.

Such a letter, if you will consent to write it, may be addressed to the Rev. Douglas Horton, D.D., 287 Fourth Avenue, New York 10, New York. Dr. Horton will be the leader of this deputation.

Respectfully yours,

A.L. WARNSHUIS
Chairman
Committee on Arrangements

THE WHITE HOUSE
WASHINGTON

October 14, 1944

Dear Dr. Warnshuis:

I have learned with pleasure of your forthcoming trip to England in connection with plans for church work on the Continent after the war.

It ought to bring hope to sorely tried churches in Continental Europe to know that their leaders will confer with you and representatives of churches from the liberated countries on the momentous task of rehabilitating spiritual work in the stricken areas.

The mission which prompts your visit is indeed worthy of all praise. May God speed and prosper the work.

Very sincerely yours,

FRANKLIN D. ROOSEVELT
(Signed)

Reverend Dr. A. Livingston Warnshuis,
c/o The Federal Council of the
Churches of Christ in America
297 Fourth Avenue,
New York 10, New York.

My dear Dr. Horton:

I am happy to know that the Federal Council of Churches of Christ in America will send a deputation to Japan for the purpose of conferring with Japanese Christians.

In my opinion, if Japan is to evolve into a peaceful nation, with an international as against a nationalistic outlook, she must understand and appreciate the religious forces of the world. As General MacArthur so well stated following the surrender of Japan on September 2, 1945:

"The problem basically is theological and involves a spiritual reawakening and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

Your deputation should in a large measure aid in solving this fundamental problem facing Japan.

Very sincerely yours,

The Reverend
Douglas Horton, D.D.,
287 Fourth Avenue,
New York 10, New York.

JA:HLory:mls
10-5-45

Concerning the Proposed Visit to Japan of a Deputation
representing the Protestant Churches in America

1. The important place of religious forces in the future of Japan is recognized.

a. General MacArthur, in his statement following the surrender of Japan on September 2, 1945, said, --

"The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

b. In 1940 there were 1931 Protestant churches in Japan with 233,463 members, and 412 Christian schools from kindergartens through universities with a total enrollment of 51,412 students. It is generally recognized that the influence of these churches and institutions was disproportionately larger than their numbers indicate.

c. The Japanese Premier, Prince Higashi-Kuni, in a statement published on September 14, 1945, said that "he counted considerably upon the power of religion," and that "he has asked Toyohiko Kagawa, noted Christian leader, to serve unofficially to help raise moral standards, do away with hatreds and establish friendly relations with the United States and other countries." (New York Sun, September 14, 1945).

d. In a statement broadcast from Tokio on August 31, 1945 in the Japanese GEA service, Tsunetaro Toda, head of the Cultural Department of the "All Japan Religious Association," said, -- "It is needless to say that Japanese Christianity will become very active. The presence of American missionaries will influence the Japanese Christian world. ...The Japanese Christian Church in displaying internationalism so characteristic of Christianity should strive to bring about a better world."

2. The relation of the American churches to the Christian churches in Japan is important.

a. From the beginning of Christian activity in the 19th century in Japan, the American churches have given much more assistance than churches in any other country. Before the war, more than two-thirds of the foreign missionaries in Japan were sent by the American churches. In educational work, almost all the foreign assistance, especially in higher schools and colleges, was given by the American churches. The statistics published in 1938 show that out of the total of financial contributions from abroad for missionary work in Japan, amounting to \$1,838,077, the amount sent from America was \$1,652,604.

b. The interest of American church people in the Christian churches in Japan is large and widespread. All the larger and a number of the smaller denominations have shared in missionary work in Japan and are concerned with the future development in right relationships of the Christian cause in Japan. In other words, it is a large number of American people who have this Christian interest in Japan.

-2-

3. The churches in Japan and in America have in the past been active in striving to maintain and strengthen good relations between Japan and America.

a. Through the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, the Protestant communions in the United States have cooperated with the Christian churches in Japan in a common effort to lay the spiritual foundations of peace and justice between the two countries.

b. Through the service of missionaries, both while in Japan and also when on furlough in America, a better understanding of America in Japan and of Japan in America has been continuously promoted. This has been done by these hundreds of missionaries through their personal efforts in addresses and in written reports and books and by all their service.

c. As a specific example, reference may be made to the visit of eight Japanese Christian leaders, chosen by the National Christian Council of Japan, who came to America in April and May, 1941, for the clearly defined purpose of "strengthening the bonds between the Christians of Japan and the Christians of the United States," and of "exploring the distinctive contributions which the Christians of both nations should make toward the betterment of Japanese-American relations." These were the primary purposes of the visitors at that time, while they came also to discuss future policies of cooperation in the distinctively church work in Japan.

4. The proposed visit of an American deputation to Japan now is a continuation of these earlier efforts.

a. The visit of the Japanese delegation in 1941 resulted in forging strong bonds of spiritual fellowship between them and many American church leaders. This was especially true of those who met together for five days in frank and intimate conference at Riverside, California, in April, 1941. Although the conditions of war severed direct communication between the members of that group, we believe the spiritual fellowship and mutual confidence has been maintained unbroken.

b. In the summer and autumn of 1941, the church and missionary organizations in America were considering a proposal to send a deputation to Japan in return for the visit of the Japanese Christians and to carry forward the efforts to promote right relations between our two countries. The outbreak of war made it impossible to carry out that plan.

c. The Japanese Christians will, we believe, welcome the visit of such an American deputation now. This belief is supported by the evidence in the statement broadcast from Tokio on August 31, 1945, in the Japanese GEA service (to which reference was made in paragraph 1.d above). That broadcast statement, after referring to the visit of the Japanese representatives to America in 1941, said, --

"I want only to say that the American Christian Church organizations had prepared to send famous missionaries and representatives of devoted Christians as envoys to return courtesies to the Japanese Church just prior to the war. But this plan did not materialize. Undoubtedly the American Christians now sense the responsibility of sending envoys to return the courtesy.

-3-

"If there should be any proposal from America to send representatives with the intention of returning courtesy in the future, the Japanese Protestant Church will gladly accept it and discuss matters in a friendly and intimate manner.

"In such a case, the Japanese Christian Church in displaying internationalism so characteristic of Christianity should strive to bring about a better world."

d. At a meeting at Buck Hill Falls, Pennsylvania, on September 11 and 12, 1945, attended by most of the Americans who had participated in the meeting at Riverside, California, in 1941, it was unanimously agreed that a deputation of American Christians should be sent to Japan at the earliest practicable moment. The persons to constitute such a deputation were nominated, and the purposes of the visit were defined, as stated below. This meeting was arranged by the Administration of the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America, and it is therefore representative of the churches and organizations that are members of these two bodies.

5. The character and purpose of the visit now proposed is defined as follows, --

a. The deputation will be composed of the following four persons, namely, --

The Reverend Douglas Horton, D.D., Chairman, American Council for the World Council of Churches. Address: General Secretary of the General Council of the Congregational and Christian Churches of the United States of America, 287 Fourth Avenue, New York 10, N. Y.

The Reverend Bishop James Chamberlain Baker, D.D., LL.D., Chairman of the International Missionary Council. Address: Resident Bishop in the California Area of the Methodist Church, 125 East Sunset Boulevard, Los Angeles, California.

The Reverend Walter W. Van Kirk, D.D. Address: Executive Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

The Reverend Luman J. Shafer, Litt.D., Chairman of the Japan Committee of the Foreign Missions Conference. Address: Secretary of the Board of Foreign Missions of the Reformed Church in America, 156 Fifth Avenue, New York 10, N. Y.

b. This deputation is recognized as representative of the Protestant Churches in America. These plans have been approved by the Administration of the Federal Council of the Churches of Christ in America and of the Foreign Missions Conference of North America, and the administrative officers of these two bodies are joined in making arrangements for this visit.

c. The primary purpose of the deputation will be to reestablish face to face contact with fellow Christians in Japan, to strengthen the living bonds of spiritual unity in Christ, and to take counsel regarding the common tasks of the

-3-

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THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA
297 FOURTH AVENUE, NEW YORK 10, N. Y.

BISHOP G. BROMLEY OXNAM,
PRESIDENT
REV. BENJAMIN E. MAYS,
VICE-PRESIDENT
HARPER SIBLEY,
TREASURER

REV. SAMUEL MCCREA CAVERT,
GENERAL SECRETARY
REV. ROSWELL P. BARNES,
REV. J. QUINTER MILLER,
ASSOCIATE GENERAL SECRETARIES

October 18, 1945

Mr. Hillis Lory
Room 355, Main Building
Department of State
Pennsylvania Avenue
Washington, D.C.

Dear Mr. Lory:

Herewith is copy of the letter which we
are sending today with an enclosed certified check for
\$5000 to the Office of the Fiscal Director in the War
Department.

Yours truly,

A.L. Warnshuis
A.L. Warnshuis
Chairman, Committee on
Arrangements
For Deputation to Japan

ALW/s

Encl.

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THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA
297 FOURTH AVENUE, NEW YORK 10, N. Y.

BISHOP G. BROMLEY OXNAM,
PRESIDENT
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GENERAL SECRETARY
REV. ROSWELL P. BARNES,
REV. J. QUINTER MILLER,
ASSOCIATE GENERAL SECRETARIES

October 23, 1945

1945

Mr. Hillis Lory
Room 355
Department of State
Washington, D.C.

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Dear Mr. Lory:

From the telegram which I sent you on Sunday evening you will have learned that the four men on their way to Japan left San Francisco on Sunday noon. This was a day earlier than we had expected. We obtained maximum cooperation from the United Air Lines so that all of them were able to reach San Francisco in good time. We have just heard a rumor that a broadcast statement from Japan this morning says that they have arrived in Tokyo. I can hardly believe that but we expect they will be there within the next twenty four hours. Incidentally, you will be interested in knowing that on arrival at the A.T.C. office in San Francisco they found that the checks given them for payment of their passage to Tokyo were each in excess of the required amount by \$315. 10 for which they received credit checks that will probably be useful when they return.

I trust that you were able to arrange for information of their departure to be cabled to Tokyo in good time and also that the arrangements for the payment of their personal expenses in Japan were satisfactorily completed.

I am writing this letter especially to express our most hearty thanks for all that you have done in making this visit possible. I know that you accomplished a great deal in obtaining all the necessary permits for these men to go to Japan at this time and we appreciate especially the speed with which you did this. We believe this mission will mean a great deal in the development of right relations between the American and Japanese people. Such a result will justify all that we have done in arranging this visit.

I am hoping that some time within the next few weeks I can come to Washington and then I shall want to come in person to your office to show how thankful we are for your assistance, and I would like to say that to some of the other officers in the Far Eastern Division of the Department.

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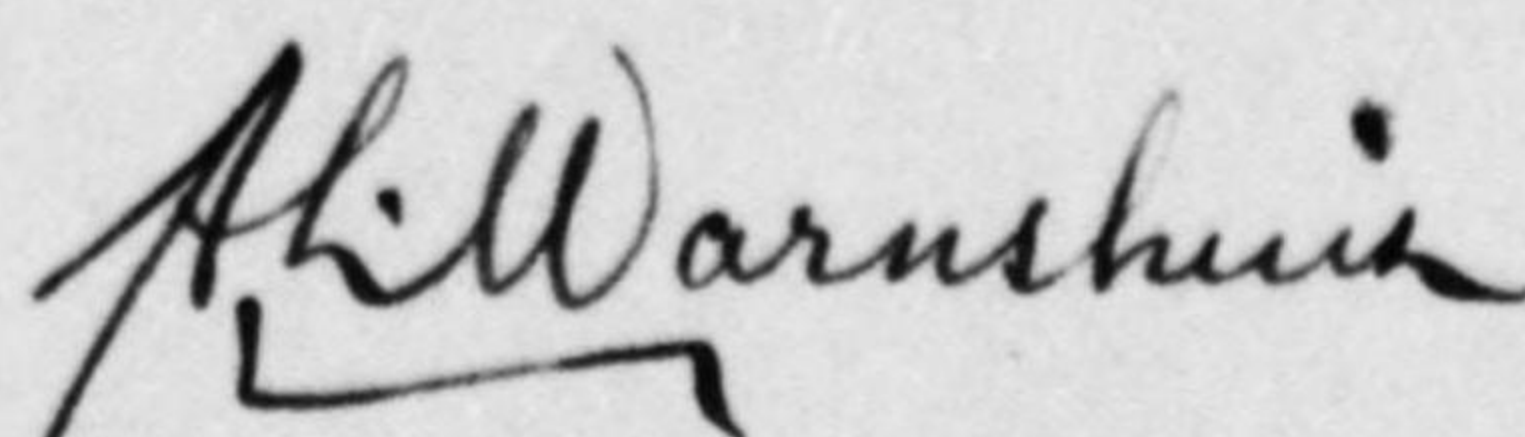
Mr. Hillis Lory

-2-

October 23, 1945

I hope you have told your wife that I think you are a
good and great man!

Yours truly,



A. L. Warnshuis
Chairman
Committee on Arrangements for
the Deputation to Japan

AMERICAN BIBLE SOCIETY

BIBLE HOUSE

PARK AVENUE
6 57TH STREET

NEW YORK 22, N.Y.

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FRANK H. MANN
ROME A. BETTS
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ASSOC. SEC Y FOR VERSIONS

GILBERT DARLINGTON
TREASURER

CABLE ADDRESS
"BIBLEHOUSE NEWYORK"

TELEPHONE
PLAZA 3-6600

November 8, 1945

Mr. Hillis Lory
Japanese Section
State Department
Washington, D. C.

Dear Mr. Lory:

I have just been talking with Dr. Warnshuis about the urgency of a supply of Japanese Testaments and Gospels for the Christian forces in Japan and for Korean Testaments for Korea.

Dr. Kagawa is reported to have spoken of their very great need of Scriptures in Japan, and a chaplain has written me that the price of Testaments in Japan is two hundred and fifty times what it was before the war. We have on hand and available to send from 10,000 to 50,000 copies in various Japanese and Korean Scriptures. We are planning to print a large number of additional copies as soon as we can get an adequate appraisal of the need. The commission now in Japan, of which Dr. Horton and Dr. Shafer are members, is, I understand, in part to go on to Korea and may be able to give us some appraisal, but we are prepared to make shipments immediately if we can find the channels through which they can go. Their destination in Japan would be the Japanese Bible House on the Ginza whose building is still standing and whose staff we know. Similar arrangements can be made for Korea, or we could send to Protestant Chaplains if they could work the matter out.

I should very much appreciate any suggestion you can give me as to the arrangements that could be made and the persons who should be contacted with reference to clearances for such shipments. The value of these books in the present situation in these countries will be considerable from the point of view of morale and good-will. The Society is not offering these books for sale, but giving them, and only asks that the proceeds on sales be used in the country concerned to assist in getting the publication of Scriptures going again.

Faithfully yours,

Eric M. North
Eric M. North

Rev
Cc

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November 23, 1945

Dear Mr. North:

I was glad to receive your letter of November 8, 1945, but regret that I have been delayed in answering it.

With regard to your inquiry for sending Bibles to Japan and Korea, I have been informed that you should take this matter up with the Civil Affairs Division of the War Department located in the Pentagon Building here in Washington. I would suggest that you write to them giving all of the pertinent details such as number of copies, total shipping weight, et cetera.

Sincerely yours,

Willis Lory

Mr. Eric M. North,
American Bible Society,
Park Avenue and 57th Street,
New York 22, New York.

Handwritten initials and a box containing the words "REV" and "CE".

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THE FOREIGN SERVICE
OF THE
UNITED STATES OF AMERICA

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OFFICE OF THE UNITED STATES POLITICAL ADVISER

Tokyo, Japan, December 18, 1945.

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NO. 111

SUBJECT: Christian Churches in Japan During the War.

DC/R

The Honorable
The Secretary of State,
Washington.

DIVISION OF JAPANESE AFFAIRS
JAN 7 - 1946
DEPARTMENT OF STATE

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Sir:

I have the honor to transmit a copy of a memorandum prepared by Mr. Russell L. Durgin of the staff of this Mission on the subject: "Christian Churches in Japan During the War."

Summary. "The problems of the Christian churches during the war have been closely related to Government supervision over religions as provided in the Religious Bodies Law of 1939. There is but little evidence of very much actual persecution of Christians by central government authorities. Changes took place in many churches and Christian schools as a result of social and nationalistic pressures. Recent trends seem to be toward renewed vitality. Attitudes toward return of missionaries varies, but all agree on the desirability of renewed cooperation with American churches." End of Summary.

Mr. Durgin is well qualified to deal with the subject of Christian work in Japan. He was for twenty-five years connected with the work of the International Y.M.C.A. in this country, remaining here after the outbreak of the Pacific War until repatriation in June, 1942. Immediately after his return to Japan in October, 1945, for duty with this Mission, he accompanied a group of American church representatives on a tour of Japan. Since that time he has re-established contacts with an extensive circle of Japanese friends in Christian work.

Respectfully yours,

George Atcheson, Jr.
George Atcheson, Jr.

Enclosure:

Memorandum: Christian Churches in Japan and the War.

Original and hectograph to Department.

Copy to General Headquarters.

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Jan 4, 1946

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MEMORANDUM

November 27, 1945.

CHRISTIAN CHURCHES IN JAPAN AND THE WAR1. The situation before the war.

From about 1934 till 1939 attempts were made to introduce bills in the Diet directed toward government control of religious bodies. Buddhist, Christian and even Shinto leaders opposed this legislation, and numerous conferences were held by religious leaders to discuss such proposed legislation. These efforts resulted in a good many changes in the bill, which was finally passed in 1939 and promulgated in the spring of 1940. The law and the subsequent interpretations by the Ministry of Education resulted in official recognition being possible only for those religious bodies which had at least 5,000 members and fifty meeting places established. This applied to all three religions. Many of the smaller sects and denominations made frantic efforts to join with others, especially during the summer of 1940. In October, 1940, a large Christian mass meeting passed resolutions agreeing in principle to form a united Protestant church, and committees were appointed to work out details. The first result was the formation of eleven sections (BU), most of the different sections representing the larger denominations of previous days. By November, 1941, a sort of organic federation was formed of these sections, and the official government recognition was issued recognizing this as the Church of Christ in Japan (Kirisuto Kyodan). The complete obliteration of the sectional lines did not occur till late in 1942. In the meantime, the Roman Catholic Church had received its official recognition in the spring of 1941.

The Church of Christ in Japan included all the Protestant denominations except a part of the Episcopal church and a few small churches, such as the Seventh Day Adventists. These small groups were allowed to continue under the Religious Bodies Law in the form of kessha (informal religious societies), but this put them under the control of the local police rather than the central Department of Education. Various kinds of pressures were brought to bear on the Protestant churches to unite, although there was never any direct government order to do so. One strong factor which facilitated the union was the foundation work during the previous twenty years carried on by an active group of Christian pastors and laymen who were interested in church union.

2. The Christian Church during the war.

It is impossible to generalize with regard to what happened. A sense of increased strength resulted from the unification of all Christians. Also the fact that for the

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first time Christianity had come to be officially recognized and named on the statute books of the country, gave Christian leaders a new sense of standing within the religious world in Japan. However, both direct and indirect pressures became increasingly severe as the war progressed. Treatment differed in different localities because of the differing attitudes by government officials, police and military police, as well as because of the strength or weakness of attitudes by the Christian leaders themselves. All Christians were subject to suspicion and criticism because of previous contacts with America and England. Many of the propaganda films which had to do with the spy problem had a Christian church in them or pointedly referred to the necessity of being aware of Christians. There were but few instances, apparently, of much actual damage to church buildings. The outstanding case of actual imprisonment or persecution of Christian leaders was the arrest of a large number of the ministers of the former Holiness Church, many of whom were kept in prison for months. The charges were in the main centered on their doctrine of the Second Coming of Christ and their idea of the Creator God, concepts which the authorities claimed ran counter to the nationalistic ideas of the Emperor and of Japan as a different and unique country.

The definite drop in church attendance seems to have been caused by a combination of such factors as: (1) the spy mania, (2) the general war psychology, (3) the abolishment of Sunday as a holiday, (4) the necessity for women to spend hours standing in lines for food, (5) the requirement that many younger pastors work a large part of the week (this applied to Buddhist and Shinto priests as well), (6) the uncertainties caused by air raid drills and later by actual raids, (7) all sorts of government regulations which made it impossible to get out reports, notices and tracts, and (8) the necessity of police permission for even holding meetings.

In most churches the practice of bowing in the direction of the Imperial palace and praying for the welfare of the soldiers was observed in one form or another. In some cases this ceremony took place outside the church and before the regular service; in others it was in the church itself but as a sort of preliminary before the actual service began; in still others it constituted the first part of the worship itself. In some churches the prayer part was announced simply as a moment of silent prayer with no indication of its nature.

Many of the Sunday Schools continued, although after the spring of 1945 there were but few if any children in the larger cities. Church work among women seems to have been largely forgotten, due to the pressures all women were subjected to in getting food for the family. There were but few actual deflections on the part of Christian pastors, although many worked at some materially productive work at least part of each week. Some Christians

left

- 3 -

left the churches, but apparently in most cases they were people who had been but "lukewarm" previously.

3. The Christian schools during the war.

This will be the subject of a special report, but here too it is impossible to generalize too much. Some schools, such as Keisen Jo Gakuen (Miss Michi Kawai's School) and Kobe Jo Gakuen (Kobe Girl's College) continued almost exactly as in the past. This was true also of a number of the boys' schools, in spite of the great pressures brought by some of the students, the non-Christian members of the faculty and certain members of the trustees, as well as from forces outside the schools. Some schools changed over completely, even to the extent of discharging Christian teachers and principals and substituting even ultra-nationalistic men in their places. In some schools such demands for changes centered more in the rewording of the constitution, such as doing away with the phrase "in accordance with Christian principles" in the statement of purpose. Others made no basic changes, but simply worked out temporary adjustments while remaining fundamentally loyal to Christian principles. Those leaders who remained firm seemed to have been able, in most cases, to carry on their work without too much actual trouble.

4. Present trends of the churches.

a. The national leadership of the Church of Christ in Japan is in the hands of sincere pastors but men who have been so tied up with government regulations, control and bureaucracy that they seem to have lost sight of the larger vision to a certain extent. One of their largest concerns for the past few years has been the wording of a catechism which was required by the government. Many of these leaders are now largely concerned with what is going to happen to the structural organization of the united church. This applies perhaps largely to Tokyo, for in other parts of Japan there seems to exist a somewhat freer and more detached attitude with respect to the national church machinery and leadership. In the Kyoto region, for instance, there seems to be more of a desire to make the church leadership more representative and democratic in its national organization.

b. Attitudes toward what form the future organization of the Church of Christ in Japan should take vary, with four more or less distinct alternatives being suggested: (1) maintain the organization as at present, with only the necessary changes required because of the abolishment of the Religious Bodies Law; (2) maintain the united church as a basis, but along some such lines as existed in 1941 with different "sections," each with more or less autonomous freedom to supplement the common creed or confession according to the desires of the particular group; (3) maintain the national solidarity of the church, but change the church constitution completely and put the whole church on a democratic basis (this would require the

early

- 4 -

early calling of a large and representative national assembly of the church); and (4) go back to the old denominational basis of church organization.

c. Church interest and attendance seem to have been increasing quite rapidly since the close of the war. This is due partly to the general trend of the times, partly to the gradual return to the cities of people who had been evacuated, and also to a new sense of freedom and liberation which they feel. New courage seems to characterize many of the leaders as they sense the opportunities ahead for the Christian church in Japan.

d. The Christian schools and colleges have rapidly resumed their former activities in most cases. The destruction of school buildings has made this difficult in a few places. Radical changes of leadership is in the process of realization in many of the schools which were more or less "nationalized" during the war. In the cases of a few schools where this change has not yet been made, a rather urgent need for attention seems to be required.

5. Return of missionaries from abroad.

Opinions of Japanese Christian leaders vary all the way from the spontaneous expression by a representative Christian pastor in Kyoto that "a thousand American missionaries should come as soon as possible" to the extremely cautious attitude expressed by the Reverend Mitsuru TOMITA, official head of the Church of Christ in Japan. In an article written by Mr. TOMITA for Domei in September, three points were considered at some length: (1) historically the evangelistic missionary approach gave way to a Bible class and English teaching emphasis, and therefore in the future there may not be much place for the evangelistic type of foreign missionary; (2) the possible place missionaries may be tempted to take as a part of a "pacification" program at a time when the scars of war are so vividly felt should be considered very carefully; and (3) due precautions should be taken to prevent returning missionaries from tending to cause divisions and disintegration of the united church along former denominational lines.

In general, the more thoughtful of the Japanese Christian leaders seem to favor a return of first a few carefully selected and experienced missionaries. These, they feel, should come as soon as possible. Negotiations and arrangements could then be worked out for the future. The judgment of many of the Christian education leaders is that through the schools and colleges young men and women from America could make their greatest contribution in helping the reconstruction of Japan. These young people perhaps may best come on a short term basis, say for two or three years.

6. Destruction of Christian property.

A fairly complete national survey indicates that about 30 percent of the churches were destroyed in part

or

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or entirely. Of the 1600 Protestant churches, 455 are now unusable for church purposes. About 100 of the 300 Roman Catholic churches were destroyed. A total of 331 Protestant ministers' parsonages or homes, together with libraries, were destroyed. The very large proportion of property destroyed was situated in the larger centers of population, where most of the Christian work has been located. In most of the cities the relatively few large concrete church edifices still stand intact. Most of the larger Christian schools and colleges were not damaged, although some, like Kwanto Gakuin in Yokohama and the Hiroshima Girls' School, were entirely destroyed.

Russell L. Durgin

OFFICE OF THE UNITED STATES POLITICAL ADVISER

Tokyo, Japan, April 16, 1946.

DC/11

No. 374

SUBJECT: Attitude of Japanese Communists Toward Religion.

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The Political Adviser has the honor to forward copy of a memorandum dated March 30, 1946, prepared by a member of the staff of this Mission, on the subject "Attitude of Japanese Communists Toward Religion".

DEPARTMENT OF STATE
APR 26 1946
DIVISION OF FOREIGN REPORTING SERVICES

Summary. Japanese Communist ideology regarding religion seems to resemble that of Soviet Russia 25 years ago, and although the goal of older Communist leaders is "to make religion disappear", the younger Communists appear to view religion negatively rather than with active hostility. Communists generally approve the separation of Shinto from the State. Referring to religion as an "opiate of the people", Communist leaders state that morality and ethics have no connection with religion. The influence of the few intellectuals in the Japanese Communist Party, who have been Buddhist or Christian leaders, is regarded as negligible. End of Summary.

To the memorandum is attached copy of an interview which Father Patrick O'Connor had with NOSAKA Sanzo on February 28, on the subject of the Communist Party and religion.

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Enclosure: *att - 1100*

Copy of memorandum of March 30, 1946.

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Enclosure to despatch no. 374, April 16, 1946, from the United States Political Adviser, Tokyo, on the subject "Attitude of Japanese Communists Toward Religion".

MEMORANDUM

March 30, 1946.

SUBJECT: Attitude of Japanese Communists Toward Religion.

Interviews with several individuals connected directly or indirectly with Communist groups in Tokyo have failed to reveal any significant ideology regarding religion other than the traditional Soviet Russian attitude toward the church and religion. The impression gained is that current Japanese Communist ideas about religion resemble the Soviet Russian ideology of a quarter century ago. "Religion is an opiate of the people," was stated by TOKUDA in a recent interview on this subject. "Our goal is to make religion disappear," said NOSAKA in a recent exclusive interview with Father O'Connor of the Catholic News Service. A full copy of this interview is enclosed.

The Japan Communist youth movement leaders appear to take a slightly broader viewpoint. During a recent interview with SAKURAI Koji and MARUYAMA Tokuji of the Communist Youth headquarters, these persons stated that equal emphasis was placed on freedom of religion and freedom for no religion. They were just not interested in the subject. They added that they were not following any foreign pattern. The subject of religion does not seem to form a part of their schooling or discussions. They were opposed to the utilization of religion or religious groups for political ends. In this connection Shinto and its utilization by the Government and the military leaders before and during the war was denounced. Complete approval was expressed of the steps thus far taken to divorce Shinto from any Government connections. SAKURAI stated that questions of morality and ethical conceptions had no connection with religion. He cited as an instance that there had never been any problem of stealing or dishonesty at the Communist headquarters even though nothing was ever locked up. He added that the present spiritual and moral collapse in Japan had come entirely from economic causes, and that if economic and living conditions could be improved, the present state of moral degeneration would automatically be bettered.

TOKUDA, who has been in prison in Japan for many years, recently stated to AYUZAWA Iwao (former chief of the International Labor Office in Japan) that he considered religion as an "opiate of the people" and therefore unnecessary in their program.

In the "Outline of Procedure of the Communist Party of Japan and the Rules and Regulations Therefor", there are two brief references to the subject of religion:

Item 7 of the Procedure says:

"Complete freedom of picketing, striking, organizing, speaking, assembling and worshipping. Separation of the church and state."

Article

- 2 -

Article 16 states:

"All parasitic land holders--the Emperor, shrines, landlords-- are to be deprived of their land without compensation, and the land is to be gratuitously distributed to the landless farmers."

Among the Communists there are a few intellectuals, some of whom have had Buddhist or Christian leadership experience, but their influence regarding Communists' attitude toward religion appears to be negligible.

Russell L. Durgin

800
RLDurgin:vs

Feb. 28, 1946.

FATHER PATRICK O'CONNOR S.S.C.

Correspondent for National Catholic News Service of
Washington, D. C.

"We are materialists," Sanzo Nosaka, Japanese communist leader, told me. "Our goal is to make religion disappear."

This blunt statement came during a long interview in which most of his replies were carefully qualified.

We talked in a second-floor room in the busy, two-story communist headquarters in Yoyogi district of Tokyo. Pleasant, shrewd, well-educated, Nosaka speaks English well, choosing words with caution. The day was bleak and he sat in his dark-blue overcoat, warming his hands occasionally over the electric hotplate glowing on the unvarnished table between us. Slight of build, he dresses in Western clothes, wears a thin moustache and does not look his fifty-odd years.

He told me his story briefly. In 1917 he was graduated from Keio University in Tokyo. He worked in labor union movements here, went to England, became a communist. Returning to Japan, he identified himself with the communist party, was imprisoned several times and left Japan for Moscow in 1931. Representing the Japanese communists, he served on the praesidium of the Communist International in Moscow. In 1940 he left Moscow for China, where he went underground, coming to the surface in 1943 in Yen-an, headquarters of the Chinese Red Army. There he directed the Farmer-Labor school and apparently ranked high in that base of Far Eastern communism. He arrived in Tokyo from Yen-an last January.

Already Japanese communists, freed from prison, had revived their party in November. But when Nosaka arrived from abroad, he immediately took the lead as spokesman and apparently as policy-maker, even though he did not hold a seat on the central committee. Since he came back, the communist platform has been modified to make it more attractive to Japanese voters.

Nosaka distinguishes between the communists' platform for the coming election and their long-term policy. Speaking of their present program, he told me:

"We advocate a democratic political system. That includes liquidating absolutism in the emperor system. Secondly, we intend to improve the people's living conditions, increase their rice quota, provide homes and employment, reduce prices and halt inflation. Thirdly, we are for the protection of women and youth, of medium and small merchants, for division of land among the peasants, increased wages and an 8-hour day."

I suggested that, stated thus, the platform is no more communistic than that of any progressive party anywhere. "Why call yourselves communists, therefore?"

In reply he took a red pencil and made two marks about four inches apart on a sheet of paper. This represented the full-length communist program. Then at a point one-third of the way he made another mark, designating it "democracy". This denoted the objective of the present campaign, merely the first stage on the way to the real goal.

Commenting

- 2 -

Commenting further on the Reds' immediate aims, he said:

"We want a united front, a coalition government."

"In that coalition would the communist party be content with representation in proportion to its elected members in the Diet?"

"No. We would ask for a larger proportion of cabinet posts than our percentage of Diet members. We would claim the added percentage on the basis of our popular following."

Mr. Nosaka does not wish to make the abolition of the imperial dynasty, as distinct from absolutism, a campaign issue now. "But we urge the people, when they do decide this question, to liquidate the imperial dynasty altogether and set up a republic," he said.

The long-term policy of the Japanese communists he described as "a long-range program of nationalization. It includes control of big capital by taking over the larger industries. Workers in such industries would then be government employees and the products would be sold in government stores. While socializing large industries, we would protect small capitalists. We favor cooperatives."

"Would membership in these cooperatives be voluntary or compulsory?"

"Voluntary, at first. Later on, compulsory. If a man would not buy bread from the cooperatives, he would starve."

"Then by cooperatives you really mean government stores having a monopoly?"

"Yes."

Concerning communist policy on land distribution, Nosaka said:

"We are not in favor of collectivization of farms. Our policy is to break up large land holdings and distribute the land among the peasants. Our original plan was to confiscate the land outright. After some discussion we have decided in favor of compensating smaller landowners, only."

"What size holdings would you confiscate outright?"

"It would depend on locality. In the north, farms larger than 15 cho (about 37 acres), in the center and south, farms larger than 5 cho (12 acres), would be confiscated. A man owning 2 cho (5 acres) in the south or 3 in the north could keep his property. Holdings in between would be taken over with compensation."

Mr. Nosaka emphasized that the Japanese communists stand for "socialization by way of a people's government, a democratic way." I reminded him that in Russia only one party is permitted and asked him in what sense he meant his democratic way.

"A political party is the expression of the interest and view of one social class," he replied. "In Russia there is now only one class, the working class. Therefore there is no basis for two or three parties."

"If the communist party is elected as a majority in Japan, we will

tolerate

- 3 -

tolerate other parties. But our goal is to arrive at one class, the working class. Then there will be only one party left, the communist party. To achieve our goal of a one-class, one-party State, we do not advocate violence or the Soviet system of a proletarian dictatorship as a means to our end."

Question: So if all classes are gradually merged into one, the working class, then only one party will have any place in Japanese life?

Answer: Yes.

Q. Do you expect, even in an entirely working-class State, the vote of the whole population to be 100% for any one party?

A. Yes, ultimately.

Q. At a public forum here in Tokyo recently, Edgar Snow described the Russian government as a "one-party dictatorship". If in Japan the majority puts the communist party in power, will there be freedom of speech, of the press and of organization for the minority in the country?

A. That depends on circumstances.

Q. If a majority within the communist party votes for some policy, will there be freedom of speech, or the press and or organization for the minority in the party?

A. No.

Q. If the communist party becomes the governing power, will you give freedom of religion?

A. We will give freedom to worship. But we are materialists. Our goal is to make religion disappear.

Q. Why and how?

A. Religion exists because there is some kind of mystery or contradiction in social, economic or political phenomena. When the social, economic and political system is rationalized, then religion will disappear.

Q. You have been in Yen-an with the Chinese communists, Mr. Nosaka. Would your attitude towards religion be the same as theirs?

A. Yes. Our policy concerning religion would be the same as Mao Tse-tung has enforced in Yen-an.

Q. What would your policy be in education?

A. Our educational policy would be in accord with our general ideology.

Q. Would you permit schools under religious auspices as we have them in the United States?

A. If a religious school was regarded as hostile to communism, we could not allow it.

Q. Have you heard that Louis Budenz, editor of the Daily Worker, New York communist newspaper, has entered the Catholic Church and left the

Communist

- 4 -

Communist party?

A. Mr. Nosaka had not heard, was clearly interested but had no comment to make.

Q. How far are you acquainted with Catholic teaching on social questions, on labor's rights to organize, collective bargaining, the living wage and the like? Have you read any of the Pope's letters on these subjects?

A. No, I have never read them. I have heard something about your living-wage doctrine but I know nothing about Catholic teaching on other social questions.

As I was leaving, the Red leader said: "You must understand that in Japan, under the old system, we had little chance to know about Catholic principles. It would be interesting now..."

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FROM Tahya

NO. 382

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15 Copies

Handwritten initials and a circular stamp from the Department of State dated 1946.

OFFICE OF THE UNITED STATES POLITICAL ADVISER

Tokyo, Japan, April 19, 1946

No. 382

DC/R

SUBJECT: Political Activities of Japanese Religious Groups

The Honorable
The Secretary of State,
Washington.

Sir:

I have the honor to transmit copy of a memorandum prepared by a member of the staff of this Mission on the subject "Political Activities and Interests of Religious Groups in Japan".

Summary. There is, on the whole, little organized political activity of religious groups. Apart from primary concern with pressing problems of daily life, most religious leaders, of all faiths, favor the exertion of influence of church members as individuals rather than as organizers or supporters of specific parties, to elevate the moral tone of politics and develop civic responsibility. However, several Shinto sects have put up a number of candidates for the Diet, and a so-called Buddhist Party has named some fifty candidates. These groups are not expected to play a significant role in the elections. End of Summary.

Respectfully yours,

George Atcheson, Jr.
George Atcheson, Jr.

Enclosure: *att - MMS -*

Copy of memorandum dated April 6, 1946.

Original and hectograph to Department
Copy to General Headquarters, SCAP

840.4
JSService:jwb

DCR NE Unit
Dist. *B.A.T.*

DEPARTMENT OF STATE
DIVISION OF FOREIGN REPORTING SERVICES
MAY 1 - 1946

XR 740, (Japan)

894.404/4-1946

CS/A 894.404/4-1946

MAY 14 1946

Enclosure to despatch No. 382 dated April 19, 1946, from the United States Political Adviser, Tokyo, Japan, on the subject "Political Activities of Japanese Religious Groups".

COPY

MEMORANDUM

April 6, 1946

SUBJECT: Political Activities and Interests of Religious Groups in Japan

Interest of religious groups in the developing political situation in Japan seems little different from that of the general public. The more immediate physical needs occupy the thought and primary attention of most people, regardless of their religious, social, or cultural backgrounds.

Christians and Politics. Practically all the few Christians who were members of the former Diet have for one reason or another felt the effects of the political purge, and are no longer in politics. KAGAWA Toyohiko is about the only well-known Christian leader who seems to have been taking any active and wide-spread part in the recent election campaigning. He has been traveling and speaking extensively for several different members of the Social Democratic Party. In general, Christian groups seem to favor Christians as individual citizens participating in political activity rather than by taking any stand as a group in favor of any particular party or candidate.

Shinto and Politics. Conversations with representatives of some ten of the different Shinto religious sects fail to reveal evidences of any significant political interest or activity. In general, Shinto religious leaders have been more or less indifferent to politics. One reason for this has been that they have not been able to run as political candidates even though they have had the right to vote. Another reason may have been that religion in their opinion has been above political and legal considerations. Traditionally it has been felt that a knowledge of the laws of religion were all that they were required to know. The new situation confronting sect Shinto, in light of the abolishment of State Shinto, appears to make Shinto religious leaders even more reluctant to enter political affairs. However, a representative of the Taiseikyo sect stated that one of Japan's weaknesses in the past has been the lack of religious influence permeating political life. "Beliefless politics," said this representative, "has been one of the causes of Japan's present miserable condition." He therefore was strongly of the opinion that religious leaders should take an active interest in politics and so help to permeate the Diet discussions with spiritual ideals. One devotee of this Taiseikyo sect is a candidate in the present elections.

Tenrikyo is evidently the most active and politically conscious sect of religious Shinto. This group has seven candidates for election, five of whom are Shinto priests. They have been carrying on a fairly active political campaign.

The Kaikyo sect has a rather colorful candidate in a priest who is fairly well known as the man who annually at New Year time has climbed Mt. Fuji for twenty years for the specific purpose of praying there for world peace.

Konkokyo

-2-

Konkokyo leaders appear to be fairly representative, however, of religious Shinto, when they say that as a religious movement they are not interested in political matters; only as individual citizens interested in the welfare of society should Shintoists help in promoting political education and responsible participation in the political life of the country.

Attitude of Buddhists. There seems to be but little interest or activity on the part of Buddhists in political matters. Many of their leaders appear to have become very pessimistic, following Japan's defeat, and a great many of the priests went into retreat in monasteries and cloisters.

One fairly definite political movement among Buddhists, however, has developed during the past few months. The philosophic basis of this political participation is expressed by the Reverend NAKAYAMA Riri, when he says that "Buddhists, who used to bow before military men, are now determined to throw away such a cowardly attitude" and "come forward as leaders of the masses in the movement for racial renaissance." He concludes his statement, a full copy of which is attached, with the words:

"For the above-said reason, the writer hopes that Buddhist M.P.'s will never take part in politics in the narrow sense of the term. In the past it was the majority party that took the reins of government, and most of the M.P.'s were keen on securing for themselves positions of power, while on the part of minorities, in their eagerness to be in power, they did not hesitate to resort to dirty tactics scarcely minding decency or uprightness.

"Under the circumstances, were Buddhist M.P.'s alone to keep themselves aloof of such politicians and never covet influential government positions, but stand in the proud though not brilliant position of overseers of the Government, how reassuring we would feel!

"Men of ability and high character believing in the teachings of Buddha should run for election in the coming general election and when they are returned the writer hopes they will form a group with strong moral influence in the midst of men struggling for power."

The so-called Buddhist Party has been backing some fifty candidates, many of whom are active priests. Others are former priests, and a few are active Buddhist laymen. The hope of the party leaders was to have at least one candidate from each prefecture. Considerable inquiry into details of this party affairs and activities has failed to reveal very much organization, leadership, or strength. There is a Women's Bureau of this Buddhist Party, which has been fairly active in promoting the campaign of the one woman Buddhist candidate in Tokyo.

In a recent interview, the Reverend NAKAYAMA Riri disclaimed any intention on the part of this Buddhist Party of forming a

religious

-3-

religious political bloc. He stated as its purpose as rather to help elevate the sense of moral consciousness through Buddhism. Priests and temples should not be used, according to NAKAYAMA, as political centers of activity, but should serve as means of elevating the people's sense of moral and civic responsibility. In closing the interview, Mr. NAKAYAMA stated that even though none of the Buddhist candidates are successful, as he thinks may be the case, "we should continue to try to influence members of all parties along moral and spiritual lines."

Dr. TOMOMATSU Entai, Dean of Taishe Daigakko and an outstanding Buddhist scholar, prophesied in a recent interview with the writer that perhaps one third of the Buddhist candidates may be successful in the present election campaign. However he felt that almost none of them had any real ideas on economic or political affairs. Among the Buddhist candidates there is one exception to this generalization, namely, a Buddhist priest from Hokkaido named SUGA Shuei, who is a Social Democratic Party candidate. Mr. TOMOMATSU feels that if SUGA is successful in his campaign, liberal and left-wing social policies may be more influential in Buddhist circles. Mr. TOMOMATSU tends to discount the political influence of the Buddhist Political Party as such, claiming that most responsible Buddhist leaders believe that Buddhists, like other citizens, should take part in political action as individuals rather than as members of a religious political party.

The results of many interviews with individuals and groups conferences along the above lines have been very largely negative. There seems to be an almost universal feeling on the part of all religious leaders interviewed, however, that a new moral and spiritual leadership is essential in the reconstruction of Japan, and that a vigorous and vital religious leadership is urgently needed in the present state of political degeneration and despair.

Russell L. Durgin

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RLDurgin:jwb

Appendix:

Statement of NAKAYAMA Riri.

APPENDIX

Mission of Buddhist Members of the House of Representatives

by R. Nakayama

Confronted with the stupendous task of surmounting the crisis of national reconstruction, which has come on the heels of the termination of the War, the Japanese people, the first nation in the world to have no armament, have begun to give freely and actively expressions to their ideas and thoughts, resulting, among others, in the appearance among them of many political parties one after another. Since the outbreak of the Manchurian Incident, the Government persisted in sticking to the policy of keeping the people in the dark concerning matters of grave national importance, requiring them to rely on and place full confidence in the measures it took to deal with them. As the War of Greater East Asia went on disadvantageously for us, the Government pursued this policy more and more strongly, thereby bringing about a dark age and turning seventy million people into inarticulate living corpses under the oppression of a small but powerful military clique and some leaders currying favor with the military gangster. We are really glad at the tendency seen today of the Japanese people becoming fearless speakers. It was a bitter experience for us to be defeated in war, as we were, but to my way of thinking it was much better to enjoy freedom of speech, as we do today, than being denied it more strictly than ever after winning the war.

In the Buddhist field, the Rev. Entei Tomematsu has recently announced his intention to participate in political activities. Besides him, there have appeared in local districts people who want to send to the House of Representatives at least one Buddhist for each of the prefectures throughout the country. This shows that Buddhists, who used to bow before military men, are now determined to throw away such a cowardly attitude, but to come forward as leaders of the masses in the movement for racial renaissance. We cannot but help feeling happy at this volte-face of theirs.

It is the duty of the members of the Lower House to criticize, advise and encourage the Government with regard to its home and foreign policies by posing as representatives of the people at large. They are guaranteed by the Constitution absolute freedom of speech and voting in the Lower House concerning all matters of importance including presentation and approval or rejection of bills, and discussion and passage of budgets.

I do not like to cry over spilt milk. For all the shameful things that appeared in our country during the War, the Japanese people must hold themselves responsible and repent. Those in the position of haming war criminals are the Allied Powers, but we are not entitled to judge our brethren. But at least we wish that members to be sent to the Lower House from the Buddhist circles will always keep their moral character high and under the privilege they possess of the freedom of speech and voting courageously, execute the two most important points of their duty, i.e., representation of people's will and superintendence over the Government.

For the above-said reason, the writer hopes that Buddhist M.P.'s will never take part in politics in the narrow sense of the

term.

Appendix
(Cont'd)

-2-

term. In the past it was the majority party that took hold of the reins of government, and most of the M.P.'s were keen on securing for themselves positions of power, while on the part of minorities, in their eagerness to be in power, they did not hesitate to resort to dirty tactics scarcely minding decency and uprightness.

Under the circumstances, were Buddhist M.P.'s alone to keep themselves aloof of such politicians and never cover influential government positions, but stand in the proud though not brilliant position of overseers of the Government, how reassuring we would feel!

Men of ability and high character believing in the teachings of Buddha should run for election in the coming general election and when they are returned the writer hopes they will form a group with strong moral influence in the midst of men struggling for power.

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DEPARTMENT OF STATE
INCOMING TELEGRAM

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April 26, 1946

From: CINCAFPAC Tokyo Japan

To: War Department

Nbr: Z 33258



From CINCAFPAC to WARCOS pass to State Dept.
Z-33258.

Reourad Z 31659 Bishop Tucker has advised
trip postponed until fall.

End.

894.404/4-2646

Note: Z 31659 is MC IN 59623 (18 Apr) G-2 (State)

ACTION: G 2 (State)

MC IN 63752

(26 Apr 46)

DTG: 260401Z mh

FILED
MAY 13 1946

STANDARD FORM NO. 64

Office Memorandum • UNITED STATES GOVERNMENT

TO : Mr. Meyer

FROM : L. Flickinger

DATE: 9 January 1947

SUBJECT:

New missionary policy for Japan forwarded in accordance with telephone conversation 8 January 1947.

DCIR

File

894.404

Central Files
The Department

Jan 8 1947

WAR DEPARTMENT
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From: SCAP Tokyo Japan
To: War Department for JCS
Info: CG XXIV Corps, CG PACUSA, CG 9th Army
Nr: ZX 26123 26 November 1946

The following broadened general regulation will be substituted for the policy announced in our CX 5646. It is the policy of this theater to increase greatly the Christian influence and every effort will be made here to absorb missionaries as rapidly as the church can send them into the area. The basis to insure their economy and semimilitary arrangements are stated herein.

Missionaries will be cleared for entry into Japan if assurances can be given that adequate shelter is owned or is available for lease in Japan for the use of missionaries for whom assurances are given. Such assurances should be based on actual surveys to determine the availability of such property. Property which is under requisition by the United States Army may not be used as the basis for assurances; however, upon application by the proper representatives consideration will be given where military necessity permits to the return of property to its owners in order that it may be used as the basis for assurances.

In addition to assurances required in respect to shelter, further assurances must be given that food and clothing in adequate quantities are available from church resources in Japan to support the missionaries for whom clearance is sought, or that arrangements will be made for supplementary shipment of food and clothing to Japan which

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(27 Nov 46)

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Page 2

From: SCAP Tokyo Japan

Ref: ZX 26123

26 November 1946

will be used exclusively for the support of missionaries.

Organizations which have no missionaries in Japan to give assurances may send a representative who will be temporarily supported from United States Army sources on a reimbursable basis until such time as they can become self-sufficient. These representative missionaries will conduct on the ground surveys in order to provide necessary assurances for the return of operating missionaries.

It is preferable that missionaries with prior service return to Japan. However, missionaries who have had no prior service in Japan may be cleared if they are to become associated directly with missionaries who are in Japan and who have had prior service in Japan. Assurances must be given that those without prior service in Japan possess a working knowledge of spoken Japanese, or that by the nature of their work no language qualification is necessary.

No discrimination will be made because of sex or nationality among ^{1/2} ~~non~~ ^{1/2} ~~ide~~ missionaries. Dependents of missionaries will not be admitted unless they are ^{1/2} ~~non~~ ^{1/2} ~~ide~~ missionaries in their own right. When assurances have been made that shelter is available to missionaries, the representative or board making such assurances should at the same time request authorization to ship any food, clothing or other immediate necessities required on a space available, revenue or commercial basis. These shipments should be sufficient to prevent the missionaries from becoming a

MC IN 59319

(27 Nov 46)

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Page 3

From: SCAP Tokyo Japan

Nr: ZX 26103

26 November 1945

charge upon the occupation forces and should be in addition to normal baggage and household goods. Such shipments should insofar as practicable accompany the individuals concerned. Request will, however, be honored from duly designated representatives of various organizations and sent to authorize the shipment of additional food, clothing and other necessary supplies after the arrival of operating missionaries. Such shipments may not exceed one ton per individual per annum. Requests for additional special shipments which are too large for international mail will be considered on their own merits. If shipment of household goods is desired, application for such shipment should be made at the time necessary assurances are given in connection with request for clearance. Such household goods may be shipped on a space available, revenue or commercial basis.

Use of United States Army supplies and facilities will be extended to operating missionaries only in cases of emergency on a reimbursable basis to prevent extreme hardship and suffering and then only to the same extent and on the same basis as such privileges are available to other individuals of the same nationality. However, minimum assistance to prevent hardship will be provided upon their arrival on a revenue basis and transportation will be arranged for operating missionaries from the port of departure to the rail station nearest their ultimate destination only.

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(27 Nov 45)

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Page 4

From: SCAP Tokyo Japan

Nr: ZX 26123

26 November 1946

Special visits by high officials in the organization
or hierarchy of any church will be considered on their own
merits as an exception to the above policy

Your views requested on revised policy

End

NOTE: CX 56456 is MC IN 8141 (30 Dec 45) JCS

ACTION: JCS

INFO: ID (State), CAD, FSO, TAG

MC IN 59319

(17 Nov 45)

DTG 260912Z NOV 46

UNCLASSIFIED

DEPARTMENT OF STATE
Telephone
Memorandum of Conversation



DATE: November 26, 1946

SUBJECT: Approval of Trip of Mrs. Sasaki to Japan

PARTICIPANTS: FE - Mr. John Carter Vincent

ADO - Mr. Gordon T. Bowles

COPIES TO: ADO - Mr. Schuler
Mr. Leverich

FE - Mr. Vincent

894.404/11-2646

Mr. Vincent called about a Mrs. Sasaki who has been invited by various Japanese Buddhist organizations to return to Japan to assist them in problems of reorganization of various Buddhist sects in Japan and the part Buddhism can play in the process of reorienting the Japanese people along democratic lines and in supporting the general policies of the occupation.

In his opinion he felt that it would be desirable to see that Mrs. Sasaki gets to Japan in the event that there is no objection from the theater.

CS/V

DCR NE Unit
[Signature]
W18
[Signature]
ADO:GTB Bowles:mbv

12/9/46

T.M.D.
JAN 7 - 1947

894.404/11-2646

DIVISION OF
COMMUNICATIONS AND RECORDS
TELEGRAPH BRANCH

DEPARTMENT OF STATE
INCOMING TELEGRAM

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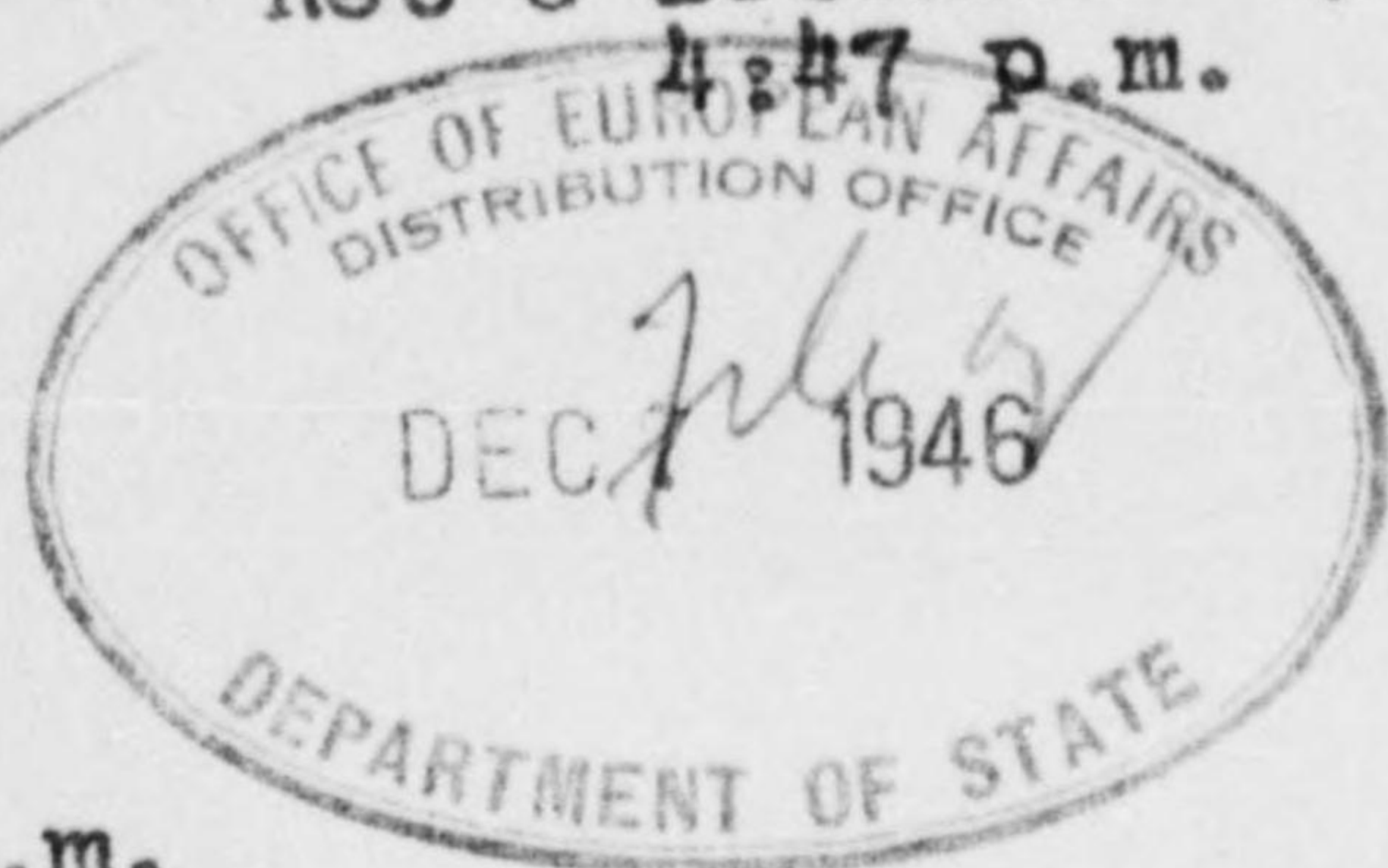
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Control 1950

Rec'd December 6, 1946



FROM: Berlin
TO: Secretary of State
NO: 2831, December 6, 11 p.m.

XR861.404

Am informed that leaders of Russian Orthodox Church abroad at Munich are concerned because Japanese congregation has invited both American branch of organization and Russian Orthodox Church at Moscow to appoint new archbishop for Tokyo. Munich group fears that establishment of Moscow representative as archbishop would result in domination of Japanese congregation by Moscow church and thus by Soviet Government.

Sent Tokyo as 1, repeated to Department as 2831 (Department please pass to Tokyo).

HEATH

Department relayed to Tokyo 12/6/46, 5:45 p.m. MP

EHL:CWD

894.404/12-646

DEC 11 1946

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FORM DS-322
7-18-46

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Charge to

Department of State

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Washington

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JAN 28 1947

SUPREME COMMANDER FOR THE ALLIED POWERS

TOKYO

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INFO: WAR DEPT CHIEF OF STAFF

FOR POLITICAL ADVISER

UP report from
Moscow & JAN 28 follows:

QUOTE A Tass agency dispatch from
Vladivostok today said that General MacArthur
committed an INNERQUOTE unfriendly act toward
the Orthodox Church by engineering the appoint-
ment of an American Bishop to Japan and refusing
permission for the Moscow Patriarch to enter
Japan END INNERQUOTE.

QUOTE Tass said that after the death in
1945 of Metropolitan Sergei, who headed the
Orthodox Church in Japan since 1912, the
Japanese consistory asked Moscow to appoint
a successor and invited Patriarch Alexis from
Moscow for a visit. The agency said MacArthur
sent an INNERQUOTE urgent demand END INNERQUOTE
to New York to have an American Bishop sent and

XR 861,404

894.404/1-2847

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894.404/1-2847

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CR CLEARANCE

Ann.	
Rev.	
Det.	LV
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Unit

FORM DS-322
7-18-46

OUTGOING TELEGRAM

CLASSIFICATION

INDICATE

Collect

Charge Department:

Charge to

Department of State

Washington

RESTRICTED

- 2 -

then INNERQUOTE applied pressure and force on the Japanese consistory to agree to the appointment END INNERQUOTE.

QUOTE Tass said that in JAN Patriarch Alexius' visa application for Japan was INNERQUOTE finally denied END INNERQUOTE. UNQUOTE

SCAPS' comments requested. Repeated to Moscow as no.

135.

4R 894.111

Code Room: Please repeat to Moscow as 135.

*Marshall
(FBS)*

DISTRIBUTION
DESIRED
(OFFICES ONLY)

[Signature]
EE:RHDavis:hrs
1/28/47

JA
cleared with
Mr. Allison

CR CLEARANCE

Form DS-302
(7-2-46)

DIVISION OF
COMMUNICATIONS AND RECORDS
TELEGRAPH BRANCH

DEPARTMENT OF STATE
INCOMING TELEGRAM

ACTION COPY

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FEB 3
DEPARTMENT OF STATE

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Action: EUR
Info;
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DC/R
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Control 149

Rec'd February 1, 1947
12:30 p.m.

FROM: Tokyo
TO: Secretary of State
NO: Unnumbered, February 1, 1947
REURAD 29 January 28, 6 p.m.

JH

Tass Agency dispatch from Vladivostok is considered to be a malicious distortion of fact. Chronological outline of facts follows:

xR
841.404

The need of the Orthodox Church in Japan for a bishop first came to the attention of this headquarters normally in September when a letter was received requesting "that permission be granted for a bishop of the Orthodox Greek Catholic Church of North America to enter Japan for a temporary stay to assist the Japan Orthodox Church in performance of necessary religious functions." This letter was signed by three ranking members of the consistory of the Japanese Orthodox Church. This request was relayed to His Eminence Metropolitan Theophilus, head of the Orthodox Greek Catholic Church of North America through the Joint Chiefs of Staff by OURAD C 65872. On 7 December, URAD War SVC 7545 was received expressing fears of the Munic church group that establishment of a Moscow representative would result in domination of Japanese congregation by Soviet Government. OURAD C X 68160 replied that a Russian bishop had not been invited and the Japanese congregation was actively resisting Soviet pressure. Subsequent to this a protest was received from the senior secretary of the Consistory of the Japanese Orthodox Church requesting SCAP's protection from Soviet domination. This protest stated that at a meeting held 24 November 1946 "suddenly without a forewarning, there arrived at the meeting a Soviet

official

MAR 3 1947

FILED

894.404/2-147

PERMANENT RECORD COPY: THIS ~~COPI~~ ^{PLAIN} MUST BE RETURNED TO DC/R CENTRAL FILES WITH NOTATION OF ACTION TAKEN.

HH

PLAIN

-2-, Unnumbered, February 1, 1947, from Tokyo.

official, Mister Volgin, who was accompanied by a group of Russian emigrants consisting of approximately ten persons." Mister Volgin stated that the Japanese Church should not receive the American bishop who is not abiding to the Moscow patriarch and should not receive anybody without permission from Moscow. Mister Volgin stated "there are two bishops arriving in the near future from Moscow. These legitimate bishops must be greeted by the Japanese Church." The protest further stated "we take this step because it is becoming obvious that the Soviet official and his subjects are intending to seize our church for some particular political purpose. For your information, we should like to mention that the Russian emigrants who have recently acquired Soviet citizenship have no right to interfere with our church matters because they are not bona fide members of the parish and never paid any church membership dues. In general, the illiterate Russians think that the Japanese Orthodox Church was established with Russian money and therefore belongs by inheritance to the Soviets. There was a time when we were receiving some support from the Russian Christian Mission, but during the later period, which extends for more than thirty years, we have received no assistance from any quarters. We, the Japanese, were working independently, and, for example, reconstructed that Tokyo cathedral after the fire with our own money. Therefore we do not want to be subjected to the will of the Moscow Communistic patriarch." This protest was referred to the Soviet member of the Allied Council for Japan on 16 December requesting his comments in the matter. No reply has been received from the Soviet member. On 16 December 1946, a request was received from the Soviet member of the Allied Council for clearance into Japan for two bishops of the Orthodox Church from Russia together with a secretary, Vasily Mihailovich Sokolov, this request was allegedly based on a two-fold written appeal from the local church to the Most Holy Alex II, patriarch of Moscow and of all Russia. There was no knowledge in this headquarters of such an appeal, however, in view of what appeared to be an inconsistency in the desires of the Japanese Orthodox Church, a representative of this headquarters met with ranking officials of this

church

PLAIN

PLAIN

-3- Unnumbered, February 1, 1947, from Tokyo

church to determine the true situation. This conference revealed that the consistory of the church was a democratically elected body, that the decision to request an American bishop was made unanimously at a conference held in April 1946, representation at this conference was one delegate to each fifty parishioners. Church officials state that they were "utterly opposed" to the introduction of a bishop from the USSR. They said pressure was being felt from the Soviet mission here, but that this "pressure was unseen" because it was exerted through members of the local White Russian Community." Since the possibility of unauthorized pressure from members of the occupation forces was sensed, the SCAP representative carefully questioned the church officials in an effort to detect any such possibility. This questioning resulted in a statement by church officials that United States members of the occupation forces were participating in church activities but were in no way exerting pressure or causing interference. Church officials then expressed a fear of violence upon the arrival of the bishop from the United States. They were assured of SCAP's protection. As a result of this conference and the written protest received from the Church, reply was made to request of Soviet member that "the wish of the Japanese congregation appears to be clearly expressed in the request to this headquarters for a bishop from the Orthodox Church in the United States and in the protest" referred to above. "In view of the foregoing the requested clearance will not be granted." In connection with the Soviet members request, it is believed by intelligence sources here that the secretary, Vasilii Mihailovich Sokolov, may be the Soviet agent who accompanied an Orthodox bishop to the United States in 1945 when the Russian Church attempted to assume domination of the Orthodox Church in North America. No accurate information is available concerning the alleged two fold written appeal to the Moscow patriarch but informal information indicates one such request was made by four local White Russians to the Soviet member representing themselves as expressing the desires of the church. Bishop Benjamin of the diocese of Pittsburgh and West Virginia arrived in Tokyo on

7 January

PLAIN

PLAIN

-4- #Unnumbered, February 1, 1947, from Tokyo

7 January without incident and is assisting the Orthodox Church in the status of a representative missionary as established in OURAD Z X 26123. The intelligence section of this headquarters has suspected for some time that the Orthodox Church in Japan with some 40,000 members had been selected to be the center of Soviet propaganda and intelligence.

MESSAGE UNSIGNED

EHL:ACM

PLAIN

~~EE~~

APR 17 1947

UNRESTRICTED

No. 1850

see
894.404/2-147

To the
Officer in Charge of the American Mission,
Moscow.

The Acting Secretary of State transmits for the information of the Mission the text of an unnumbered telegram dated February 1, 1947 from Tokyo concerning the refusal of the Supreme Commander for the Allied Powers to permit the entry into Japan of a representative of the Moscow Patriarch. This telegram was received in reply to an inquiry from the Department as to the facts relating to the Tass despatch concerning this matter and through error was not repeated to Moscow.

"REURAD 29 January 28, 6 p.m.

"Tass Agency dispatch from Vladivostok is considered to be a malicious distortion of fact. Chronological outline of facts follows:

XK
861.404

"The need of the Orthodox Church in Japan for a bishop first came to the attention of this headquarters normally in September when a letter was received requesting 'that permission be granted for a bishop of the Orthodox Greek Catholic Church of North America to enter Japan for a temporary stay to assist the Japan Orthodox Church in performance of necessary religious functions.' This letter was signed by three ranking members of the consistory of the Japanese Orthodox Church. This request was relayed to His Eminence Metropolitan Theophilus, head of the Orthodox Greek Catholic Church of North America through the Joint Chiefs of Staff by OURAD C 65872. On 7 December, URAD War SVC 7545 was received expressing fears of the Munic* church group that establishment of a Moscow representative would result in domination of Japanese congregation by Soviet Government. OURAD C X 68160 replied that a Russian bishop

894.404/2-147

CS/M

894.404/2-147

had

*Garble in original message.

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-2-

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UNRESTRICTED

-3-

of this church to determine the true situation. This conference revealed that the consistory of the church was a democratically elected body, that the decision to request an American bishop was made unanimously at a conference held in April 1946, representation at this conference was one delegate to each fifty parishioners. Church officials state that they were 'utterly opposed' to the introduction of a bishop from the USSR. They said pressure was being felt from the Soviet mission here, but that this 'pressure was unseen' because it was exerted through members of the local White Russian Community.' Since the possibility of unauthorized pressure from members of the occupation forces was sensed, the SCAP representative carefully questioned the church officials in an effort to detect any such possibility. This questioning resulted in a statement by church officials that United States members of the occupation forces were participating in church activities but were in no way exerting pressure or causing interference. Church officials then expressed a fear of violence upon the arrival of the bishop from the United States. They were assured of SCAP's protection. As a result of this conference and the written protest received from the Church, reply was made to request of Soviet member that 'the wish of the Japanese congregation appears to be clearly expressed in the request to this headquarters for a bishop from the Orthodox Church in the United States and in the protest' referred to above. 'In view of the foregoing the requested clearance will not be granted.' In connection with the Soviet member's request, it is believed by intelligence sources here that the secretary, Vasilij Mihailovich Sokolov, may be the Soviet agent who accompanied an Orthodox bishop to the United States in 1945 when the Russian Church attempted to assume domination of the Orthodox Church in North America. No accurate information is available concerning the alleged two-fold written appeal to the Moscow patriarch but informal information indicates one such request was made by four local White Russians to the Soviet member representing themselves as expressing the desires of the church. Bishop Benjamin of the diocese of Pittsburgh and West Virginia arrived in Tokyo on 7 January without incident and is assisting the Orthodox Church in the status of a representative missionary as established in OURAD Z X 26123. The intelligence section of this headquarters has suspected for some time that the Orthodox Church in Japan with some 40,000 members had been selected to be the center of Soviet propaganda and intelligence."

APR 13 1947

EE: RHDavis: bab

4/11/47

A true copy of
the signed original
sent.

18

No. 77



THE FOREIGN SERVICE
OF THE
UNITED STATES OF AMERICA

Aug 6 - 1947

Rec'd
July 25, 1947

RESTRICTED

American Consulate General
Dairen, China, March 20, 1947

ACTION
FE

Subject: Transmitting Copy of Despatch Entitled
"Acquisition of Japanese Shinto Shrine by
the Orthodox Church".

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POL.A-0-0-0

The Consul General at Dairen transmits for the in-
formation of the Department an ozalid copy of his despatch
to the Embassy at Nanking No. 80 dated March 20, 1947,
entitled "Acquisition of Japanese Shinto Shrine by the
Orthodox Church".

Enclosure:

- 1. Despatch No. 80

840,4

HMBenninghoff/ip

file

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06/11/1948

FILED

894.404/3-2047

No. 80

RESTRICTEDAmerican Consulate General
Dairen, China, March 20, 1947Subject: Acquisition of Japanese Shinto Shrine by
the Orthodox Church

The Honorable

J. Leighton Stuart

American Ambassador

Nanking

Sir:

I have the honor to report, as an interesting side-light on Soviet occupation policies and Soviet intentions with respect to the permanency of their sway in Dairen, that with the evacuation of virtually all the Japanese, the premises of the Dairen Shrine, symbol of Japanese imperialism, have been turned over to the Orthodox church. It is rumored that the main church, now in a rather remote section of the city, will be moved to the new and excellent location overlooking the city.

Several hundred printed proclamations have been put up on the shrine buildings and grounds announcing the transfer, and promising punishment to persons who deface the buildings, cut the trees, or otherwise deface the premises. This proclamation is signed by the municipality, a local Chinese organization placed in office by the Russians. Several Russian guards have been observed within the grounds of the shrine.

It would seem that this symbol of Japanese imperialism should more appropriately be put at the disposition of the Chinese Government.

Respectfully yours,

H. Merrell Benninghoff
American Consul GeneralOriginal and copy to Nanking
Ozalid to Department under
cover of despatch No. 77.Copy to Moscow
Copy to Mukden

840.4

HMBenninghoff/ip

RESTRICTED

DO NOT DETACH THIS FORM.

RECORD COPY

FILE NO.

894.404/6-1047

THE ATTACHED COPY OF A DESPATCH HAS BEEN DESIGNATED THE RECORD COPY TO REPLACE THE ORIGINAL ACTION COPY WHICH WAS NOT RETURNED TO THE CENTRAL RECORDS BY THE ACTION OFFICE.

DESP. 360 FROM RANGOON

THIS COPY MUST BE RETURNED TO DC/R FOR FILING.

---oOo---

MAR 11 1948

FILED

360

RC/R^{FE}AMERICAN CONSULATE GENERAL
Rangoon, Burma, June 10, 1947 AUG 28 1947Rec'd
Aug. 19, 1947ACTION:
FE-encUNCLASSIFIED

INFO:

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ITP

SUBJECT: Editorialist Objects to Replacement of
Japanese Buddhism by Christianity.

WAR-enc

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THE HONORABLE

THE SECRETARY OF STATE,

WASHINGTON.

Sir:

1/ I have the honor to transmit as of possible interest to the Department a copy of an editorial which appeared on May 27, 1947, in The Burman. The editorial comments upon a Reuter despatch which is said to have reported that Father Joseph Flanagan, founder of the United States "Boys' Town Club" of Tokyo, told press correspondents on May 22, 1947, that the Japanese nation would become Christian in the course of the next few years.

The editorial writer concludes from this that a conscious effort is being made to discourage Buddhism in Japan. The writer decries this policy and implies that it may be related to an endeavor by some Occidental interests to eliminate the possibility of an Oriental power's again rising to a place of first importance as a World Power.

The writer in closing makes the following observation:

"Our wish is to see Japan rise again as a big democratic force in the East. And, for this to happen, we do not see any necessity for the Japanese to change Buddhism for any other faith!"

Respectfully yours,

E. L. Packer
American Consul General

Enclosure:

894.404/6-1047

Rangoon, Burma
Despatch No. 360
June 10, 1947

- 2 -

Enclosure:
Clipping from The Burman of May 27, 1947
entitled "Japan's Future"

File No. 840.4
KEUsher/kgg
Original and hectograph to Department

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RECEIVED
DEPARTMENT OF STATE

JUL 29 11 3 37

COMMUNITIES BRANCH

DIVISION OF
NORTHEAST ASIAN AFFAIRS

JUL 24 1947
DEPARTMENT OF STATE

ADO - Mr. Schuler
S.H.

July 24, 1947

To the Secretary to
The President of the United States
Washington, D. C.

Dear Sir:

I am writing to you in behalf of the Pauline Missionary
Society of St. Mark's Lutheran Church of Evansville, Indiana.

In our discussion meeting for July an article was read
concerning Chitose Kishi who is head of the Lutheran Church
in Japan. IN a further article, it was brought to our attention
that Mr. Kishi had been granted clearance by Sweden to attend
the Lutheran World Federation Meeting in Lund, Sweden, however,
he did not arrive, due to the fact that occupation authorities
in Japan clamped a ban on any native churchman attending the
international religious conference.

For our own information, we would like to be enlightened
on the above.

A reply will be greatly appreciated.

Very truly yours,

Elsie Fuchs

Miss Elsie Fuchs
2812 West Virginia St.
Evansville, Indiana

DIVISION OF
NORTHEAST ASIAN AFFAIRS

AUG 8 - 1947

DEPARTMENT OF STATE

894.404/7-2447

CS/A

Anal
Rev
[Handwritten initials and signatures]

ONE CHECKED FILED OFFICE
answ. FAS
AUG 1 1947
8/7/47

894.404/7-2447

AUG 9 1947

In reply refer to
ADO 894.404/7-2447

894.404/7-2447

My dear Miss Fuchs:

The receipt is acknowledged of your letter of July 24, 1947 with regard to the attendance of Mr. Chitose Kishi at a Lutheran World Federation Meeting at Lund, Sweden. You state that Mr. Kishi did not arrive in Sweden due to the fact that "occupation authorities in Japan clamped a ban on any native churchman attending the international religious conference".

As you may be aware, the responsibility for formulation of policy with respect to Japan rests with the Far Eastern Commission. The United States Government recently placed before that body a statement of the United States position with respect to the exchange of persons between Japan and other countries. Pending a decision by the Far Eastern Commission, the Supreme Commander for the Allied Powers was informed that it was not deemed desirable to permit Japanese nationals to go abroad except in those instances where their movement was regarded by SCAP as essential to the Japanese reorientation program.

You may be assured that the Department is endeavoring in every way to expedite a decision on this matter, as it is fully aware of the importance of reestablishing cultural ties between Japan and the rest of the world at as early a date as possible.

Sincerely yours,

For the Secretary of State:

CS/A

Frank A. Schuler, Jr.
Associate Chief
Division of Occupied Areas

Miss Elsie Fuchs,
2812 West Virginia Street,
Evansville, Indiana.

ADO:FASchuler, Jr.:mbv 8/7/47

NA

cat
AUG 8 1947

894.404/7-2447

INCOMING AIRGRAM

DEPARTMENT OF STATE DIVISION OF COMMUNICATIONS AND RECORDS TELEGRAPH BRANCH

DIVISION OF
NORTHEAST ASIAN AFFAIRS

CARDED

FEB 12 1948

Action copy to FC - 2/16/48
See B

DEPARTMENT OF STATE
2044

NA
AIRGRAM

FROM: USPOLAD, Tokyo

Date of Mailing: January 28, 1948

Rec'd:

Feb. 11, 1948

SECRET

The Secretary of State,
Washington.

Office of
FAR EASTERN AFFAIRS
FEB 12 1948
DIRECTOR
Department of State

1:41 PM

894.404/1-2748

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PC

A-16, January 27, 1948

Reference is made to the Department's secret instruction No. 1, January 5, 1948, to the Office of the Personal Representative of the President to His Holiness Pope Pius XII, Vatican City, copy of which was forwarded to this Mission.

In reply to an informal inquiry addressed by this Mission to the chief U. S. Army intelligence authority in Tokyo regarding the existence of a Christian Front in Japan, there has been received the following secret information dated January 24, 1948:

DIV OF FOREIGN ACTIVITY CORRELATION
4 to Army 2-10-48
FEB 19 1948
2/20/48 bnd
DEPARTMENT OF STATE

"There is no direct evidence available to G-2 as yet, to indicate the extension of the Christian Front to Japan, though in my opinion such an extension is to be expected. We have some slight indication that the international Jesuit organization is an active sponsor. It is possible that Father Walsh, now in Tokyo, is on an international survey; this is speculative at this time."

Polad will forward to the Department any definitive information which may be received on this subject.

SEBALD

REC 1 - 1948

FILED

SECRET FILE

894.404/1-2748MB

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PERMANENT RECORD COPY. - This copy must be returned to DC/R central files with notation of action taken.



No. 158

UNITED STATES POLITICAL ADVISER FOR JAPAN

DIVISION OF NORTHEAST ASIAN AFFAIRS

APR 1 1948

DEPARTMENT OF STATE

UNCLASSIFIED

March 13, 1948

Handwritten notes: DIS, #, DCR

Subject: Round Table Conference on Christian Culture and Peace

Handwritten: 894.43, 894.00

The Honorable
The Secretary of State,
Washington.

Sir:

I have the honor to report the establishment of a Christian organization in Japan which calls itself the Round Table Conference on Christian Culture and Peace. The membership includes some twenty members from the two houses of the Diet, several members of the Cabinet, representatives from the principal Japanese Christian organizations, and individuals from among Catholic and Protestant missionary groups now working in Japan. The chairman is Mr. SEKIYA Teisaburo; a confidential biographical data report on Mr. Sekiya was submitted to the Department under date of February 28, 1948.

During February the organization addressed communications to the Prime Minister, the Minister of Education, and other persons with regard to the need of religious education as an essential part of democratization, particularly in connection with men who are returning to civilian life from the former Japanese armed forces. Copies of the communications have been retained in the Mission's files, together with a list of the organization's membership.

An officer of the Mission has discussed at some length with Mr. Sekiya the views of the organization with regard to a number of current Japanese problems. A memorandum of conversation is enclosed herewith. It will be noted that the Japanese are reported as hoping for democratization of the country through the training of students to be assisted by the early coming to Japan of foreign teachers, through enlightened labor leadership, and through the continued assistance of the Occupation -- which should continue at least another two years, according to the view presented.

Respectfully yours,

Signature of W. J. Sebald
W. J. Sebald

UNCLASSIFIED

Enclosure

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DEPARTMENT OF STATE
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Handwritten: HTP, Summary, CIA

Tokyo's No. 158
March 13, 1948

-2-

UNCLASSIFIED

Enclosure: *ptt*

Memorandum of conversation,
January 23, 1948, Mr. Sekiya
and Mr. Bruner.

Original, solid and three
copies to the Department

840.1/842
GBruner:fmw

UNCLASSIFIED

6-18

UNCLASSIFIED

Enclosure to Despatch No. 158 dated March 13, 1948 from the Office of the Political Adviser for Japan, Tokyo, on the subject, "Round Table Conference on Christian Culture and Peace".

(COPY)

UNITED STATES POLITICAL ADVISER
FOR JAPAN

MEMORANDUM OF CONVERSATION

January 23, 1948

SUBJECT: Attitudes of the Japanese Toward the Occupation;
Hopes of the Japanese

PARTICIPANTS: Mr. SEKIYA Teisaburo, 3 Kioi-cho, Chiyoda Ku,
Tokyo (33-2290), Chairman, Round Table Conference on Culture and Peace

Mr. Glen Bruner

At the request of Mr. SEKIYA, I called at his home at 1:00 p.m., January 23, 1948, for a thirty-minute conference on "Attitudes of the Japanese Toward the Occupation and Hopes of the Japanese". Mr. Sekiya set forth his attitudes and hopes as follows:

1. Students: It is hoped that the authorities will increase the percentage of former students in Army and Navy officers' training schools, who are to be permitted, under regulations issued by the Occupation, to enroll in schools of higher learning. During the war almost every qualified young man was enrolled for training as a future officer of the Japanese Army or Navy. Many of these young men, not having been graduated, were never officers. It is desirable that as many as possible of these students be permitted to enter the new "democratized" schools and be trained to be leaders in the "New Japan".

Although real life as experienced in Soviet-controlled areas by Japanese who have returned is not pictured as sufficiently desirable to tempt these young men to become "communistic", the utter lack of opportunity to receive training in democratic ways of thinking leaves many of present-day Japan's young men potential victims of the propaganda of the so called "underground". To train these potential leaders in democratic ways would be, it is respectfully submitted, to further the interests of the Occupation.

2. Labor: While it would be reasonable to believe that the intent of the Occupation is to organize labor so that the economic welfare of labor and of the nation might be enhanced, the effect of labor organizations seems, in fact, to be that agitators indulge in tea drinking, smoking and "meetings" during the established eight-hour period when they are supposed to be working.

UNCLASSIFIEDUnions

Enclosure to
Tokyo's No. 158
March 13, 1948

UNCLASSIFIED

-2-

Unions are known adversely to affect the work of educators, of officials, and of those engaged in nursing affairs, so much so that conscientious teachers, honest officials and devoted nurses are reportedly unable to serve according to the dictates of their own consciences.

The policy of official inspection tours, such as the recent one throughout the coal fields, is highly to be commended. It results in increased production. The hope of the Japanese is that labor unions, which ultimately may be good, may be used not solely for the selfish interests of groups, but for the rebuilding of the nation.

3. Education: The early return of foreign teachers to Japanese middle schools, high schools and universities is urged. The recent relaxing of the former stringent rules under which missionaries were allowed to come to Japan is greatly appreciated.

It is hoped that not only will large numbers of teachers and missionaries flock to Japan, but that the way will be opened soon for qualified Japanese to proceed to the United States for higher education. Students sent from Japan should not be limited to theologues, but should include leaders in every field of endeavor.

4. The Occupation: Great strides have been made in the progress of the Occupation which should continue at least another two years. The favor of the continued personal presence of the Supreme Commander for the Allied Powers is urgently requested. This should continue until the conclusion of, and if possible, through the implementation of, the peace treaty.

While the "paper" democratization of the Japanese nation is nearing completion, the true process has hardly begun and is in no wise effective. The people are not conscious of the great unaccustomed personal responsibilities which devolve upon them in return for their new rights.

While the intention of the Occupation is understood and heartily endorsed, basic changes in nation-wide systems are fraught with many difficulties. For instance, are local Japanese authorities whose ideas of democracy are newborn competent to appoint and supervise police? Is a land policy wherein landlords are made to disappear and tenants are put in unaccustomed positions of affluence and responsibility actually going to work for the betterment of the countryside?

Glen Bruner

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GBruner:fmw

UNCLASSIFIED

No. 158

UNITED STATES POLITICAL ADVISER
FOR JAPANUNCLASSIFIED

March 13, 1948

Subject: Round Table Conference on Christian Culture and Peace

RECEIVED
DEPARTMENT OF STATE
MAR 26 AM 8 38
The Honorable
The Secretary of State,
Washington.

Sir:

I have the honor to report the establishment of a Christian organization in Japan which calls itself the Round Table Conference on Christian Culture and Peace. The membership includes some twenty members from the two houses of the Diet, several members of the Cabinet, representatives from the principal Japanese Christian organizations, and individuals from among Catholic and Protestant missionary groups now working in Japan. The chairman is Mr. SEKIYA Teisaburo; a confidential biographical data report on Mr. Sekiya was submitted to the Department under date of February 28, 1948.

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Respectfully yours,

W. J. Sebald

UNCLASSIFIEDEnclosure

Tokyo's No. 158
March 13, 1948

-2-

UNCLASSIFIED

Enclosure:

Memorandum of conversation,
January 23, 1948, Mr. Sekiya
and Mr. Bruner.

Original, ozalid and three
copies to the Department

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GBruner:fmw

UNCLASSIFIED

UNCLASSIFIED

Enclosure to Despatch No. 158 dated March 13, 1948 from the Office of the Political Adviser for Japan, Tokyo, on the subject, "Round Table Conference on Christian Culture and Peace".

(COPY)

UNITED STATES POLITICAL ADVISER
FOR JAPAN

MEMORANDUM OF CONVERSATION

January 23, 1948

SUBJECT: Attitudes of the Japanese Toward the Occupation;
Hopes of the Japanese

PARTICIPANTS: Mr. SEKIYA Teisaburo, 3 Kioi-cho, Chiyoda Ku,
Tokyo (33-2290), Chairman, Round Table Conference on Culture and Peace

Mr. Glen Bruner

At the request of Mr. SEKIYA, I called at his home at 1:00 p.m., January 23, 1948, for a thirty-minute conference on "Attitudes of the Japanese Toward the Occupation and Hopes of the Japanese". Mr. Sekiya set forth his attitudes and hopes as follows:

1. Students: It is hoped that the authorities will increase the percentage of former students in Army and Navy officers' training schools, who are to be permitted, under regulations issued by the Occupation, to enroll in schools of higher learning. During the war almost every qualified young man was enrolled for training as a future officer of the Japanese Army or Navy. Many of these young men, not having been graduated, were never officers. It is desirable that as many as possible of these students be permitted to enter the new "democratized" schools and be trained to be leaders in the "New Japan".

Although real life as experienced in Soviet-controlled areas by Japanese who have returned is not pictured as sufficiently desirable to tempt these young men to become "communistic", the utter lack of opportunity to receive training in democratic ways of thinking leaves many of present-day Japan's young men potential victims of the propaganda of the so called "underground". To train these potential leaders in democratic ways would be, it is respectfully submitted, to further the interests of the Occupation.

2. Labor: While it would be reasonable to believe that the intent of the Occupation is to organize labor so that the economic welfare of labor and of the nation might be enhanced, the effect of labor organizations seems, in fact, to be that agitators indulge in tea drinking, smoking and "meetings" during the established eight-hour period when they are supposed to be working.

UNCLASSIFIEDUnions

Enclosure to
Tokyo's No. 158
March 13, 1948

UNCLASSIFIED

-2-

Unions are known adversely to affect the work of educators, of officials, and of those engaged in nursing affairs, so much so that conscientious teachers, honest officials and devoted nurses are reportedly unable to serve according to the dictates of their own consciences.

The policy of official inspection tours, such as the recent one throughout the coal fields, is highly to be commended. It results in increased production. The hope of the Japanese is that labor unions, which ultimately may be good, may be used not solely for the selfish interests of groups, but for the rebuilding of the nation.

3. Education: The early return of foreign teachers to Japanese middle schools, high schools and universities is urged. The recent relaxing of the former stringent rules under which missionaries were allowed to come to Japan is greatly appreciated.

It is hoped that not only will large numbers of teachers and missionaries flock to Japan, but that the way will be opened soon for qualified Japanese to proceed to the United States for higher education. Students sent from Japan should not be limited to theologues, but should include leaders in every field of endeavor.

4. The Occupation: Great strides have been made in the progress of the Occupation which should continue at least another two years. The favor of the continued personal presence of the Supreme Commander for the Allied Powers is urgently requested. This should continue until the conclusion of, and if possible, through the implementation of, the peace treaty.

While the "paper" democratization of the Japanese nation is nearing completion, the true process has hardly begun and is in no wise effective. The people are not conscious of the great unaccustomed personal responsibilities which devolve upon them in return for their new rights.

While the intention of the Occupation is understood and heartily endorsed, basic changes in nation-wide systems are fraught with many difficulties. For instance, are local Japanese authorities whose ideas of democracy are newborn competent to appoint and supervise police? Is a land policy wherein landlords are made to disappear and tenants are put in unaccustomed positions of affluence and responsibility actually going to work for the betterment of the countryside?

Glen Bruner

711.9
GBruner:fmw

UNCLASSIFIED

No. 158

UNITED STATES POLITICAL ADVISER
FOR JAPANUNCLASSIFIED

March 13, 1948

Subject: Round Table Conference on Christian Culture and Peace

The Honorable
The Secretary of State,
Washington.

Sir:

I have the honor to report the establishment of a Christian organization in Japan which calls itself the Round Table Conference on Christian Culture and Peace. The membership includes some twenty members from the two houses of the Diet, several members of the Cabinet, representatives from the principal Japanese Christian organizations, and individuals from among Catholic and Protestant missionary groups now working in Japan. The chairman is Mr. SEKIYA Teisaburo; a confidential biographical data report on Mr. Sekiya was submitted to the Department under date of February 28, 1948.

During February the organization addressed communications to the Prime Minister, the Minister of Education, and other persons with regard to the need of religious education as an essential part of democratization, particularly in connection with men who are returning to civilian life from the former Japanese armed forces. Copies of the communications have been retained in the Mission's files, together with a list of the organization's membership.

An officer of the Mission has discussed at some length with Mr. Sekiya the views of the organization with regard to a number of current Japanese problems. A memorandum of conversation is enclosed herewith. It will be noted that the Japanese are reported as hoping for democratization of the country through the training of students to be assisted by the early coming to Japan of foreign teachers, through enlightened labor leadership, and through the continued assistance of the Occupation -- which should continue at least another two years, according to the view presented.

Respectfully yours,

W. J. Sebald

UNCLASSIFIEDEnclosure

Tokyo's No. 158
March 13, 1948

-2-

UNCLASSIFIED

Enclosure:

Memorandum of conversation,
January 23, 1948, Mr. Sekiya
and Mr. Bruner.

Original, solid and three
copies to the Department

SAC.4/842
GBruner:fmw

UNCLASSIFIED

UNCLASSIFIED

Enclosure to Despatch No. 158 dated March 13, 1948 from the Office of the Political Adviser for Japan, Tokyo, on the subject, "Round Table Conference on Christian Culture and Peace".

(COPY)

UNITED STATES POLITICAL ADVISER
FOR JAPAN

MEMORANDUM OF CONVERSATION

January 23, 1948

SUBJECT: Attitudes of the Japanese Toward the Occupation;
Hopes of the Japanese

PARTICIPANTS: Mr. SEKIYA Teisaburo, 3 Kioi-cho, Chiyoda Ku,
Tokyo (33-2290), Chairman, Round Table Conference on Culture and Peace

Mr. Glen Bruner

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Although real life as experienced in Soviet-controlled areas by Japanese who have returned is not pictured as sufficiently desirable to tempt these young men to become "communistic", the utter lack of opportunity to receive training in democratic ways of thinking leaves many of present-day Japan's young men potential victims of the propaganda of the so called "underground". To train these potential leaders in democratic ways would be, it is respectfully submitted, to further the interests of the Occupation.

2. Labor: While it would be reasonable to believe that the intent of the Occupation is to organize labor so that the economic welfare of labor and of the nation might be enhanced, the effect of labor organizations seems, in fact, to be that agitators indulge in tea drinking, smoking and "meetings" during the established eight-hour period when they are supposed to be working.

UNCLASSIFIEDUnions

Enclosure to
Tokyo's No. 158
March 13, 1948

UNCLASSIFIED

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Glen Bruner

711.9
GBruner:fmw

UNCLASSIFIED

No. 158

UNITED STATES POLITICAL ADVISER
FOR JAPANUNCLASSIFIED

March 13, 1948

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UNCLASSIFIEDEnclosure

Tokyo's No. 158
March 13, 1948

-2-

UNCLASSIFIED

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GBruner:fmw

UNCLASSIFIED

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(COPY)

UNITED STATES POLITICAL ADVISER
FOR JAPAN

MEMORANDUM OF CONVERSATION

January 23, 1948

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UNCLASSIFIEDUnions

Enclosure to
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GBruner:fmw

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ACCESS RESTRICTED

The item identified below has been withdrawn from this file:

File Designation 894.404/3-3148
No. 83
 Date March 31, 1948
 From Montreal
 To _____

In the review of this file this item was removed because access to it is restricted. Restrictions on records in the National Archives are stated in general and specific record group restriction statements which are available for examination. The item identified above has been withdrawn because it contains:

- Security-Classified Information
- Otherwise Restricted Information

GSA/Postal Intercept
Authority

3/25/76
Date
MKW

WITHDRAWAL NOTICE

DEPARTMENT OF THE ARMY
SPECIAL STAFF, UNITED STATES ARMY
WASHINGTON 25, D. C.

JK
~~Pat LADO~~
Branch

OIC OCCUPIED AREAS DIVISION
(ADD)

MAY 27 1948

DEPARTMENT OF STATE

25 May 1948

See in lead. Hume

Dr. Daniel C. Buchanan
Japanese-Korean Branch
Division of Occupied Areas
Department of State
Washington 25, D. C.

Dear Dr. Buchanan:

Inclosed is a copy of a letter dated 17 May 1948
from Mr. T. Mukoyama to the Chief, Civil Affairs Division.

Please refer the contents of this letter to the
proper sections in your Department and report to us your
reactions.

Sincerely yours,

William A. Carter for Lt. Col. Hume
EDGAR ERSKINE HUME
Brigadier General, GSC
Chief, Reorientation Branch
Civil Affairs Division

1 Incl
Cpy ltr 17 May
by T. Mukoyama

894.404/5-2548

~~DEPT OF~~
NORTHEAST ASIAN AFFAIRS
JUN 18 1948
DEPARTMENT OF STATE

File

JUL 27 1948

FILED

CSA

894.404/5-2548

1579

HONGWANJI BUDDHIST MISSION OF NORTH AMERICA

Written at Raleigh Hotel
Washington, D.C.
May 17, 1948

912-South Mason Ave.
Chicago 44, Illinois.

General Daniel Nose
Chief, Civil Affairs Division
Department of Army
Washington 25, D.C.

Dear Sir:

On behalf of The Hongwanji Buddhist Mission of North America, I am taking the liberty of contacting you in order to receive permission for the visit to the United States of our Chief Abbot Kosho Otani of Hampa Hongwanji who heads 12,000 temples throughout Japan, comprising a membership of over 15,000,000, the largest religious group in Japan.

The Hongwanji Buddhist Mission of North America has a membership of approximately 90,000 in the mainland of the United States. (The Territory of Hawaii, under Hawaii Hongwanji Missions has a membership of approximately 120,000.) Churches numbering 42, spread from coast to coast in the United States, and include all Pacific Coast cities, Denver, Salt Lake City, Minneapolis, St. Louis, Chicago, Detroit, Cleveland, New Jersey and New York.

We wish to point out that the Nisei war veterans who fought with distinction in Italy and in the Pacific Theatre, are overwhelmingly of the Buddhist faith. Japanese -- Americans soldiers are now contributing and have in the past contributed greatly in the Pacific theatre, partly due to their knowledge of the Japanese language. These language schools are exclusively run by our Mission.

There are many functions in the Buddhist religion which require the consent and supervision of the Chief Abbot. An example of this is the Kikyo-Shiki, posthumous naming of the members of the church, and the most important ceremony in the Buddhist faith. The Chief Abbot alone has the authority to carry out this function.

On his visit to the United States, the Chief Abbot would, of course, like to visit each of our churches, and his visit would require from two to three months in order to accomplish this purpose.

The Hongwanji Buddhist Mission of North America, with headquarters at 1881 Pine St., San Francisco, California, will guarantee all his expenses of travel and maintenance during the Chief Abbot's visit here.

The writer has been delegated to make this request of you, and your reply to him at the address indicated below will be much appreciated.

Very respectfully yours,

/s/ T. Mukoyama
T. MUKOYAMA

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*AS OIE
JK Branch*

JUN 23 1948

File SC/R

DIVISION OF OCCUPIED AREAS
ACTION (NOV)

JUN 25 1948

DEPARTMENT OF STATE

In reply refer to
ADO

My dear General Hume:

The receipt is acknowledged of your letter of May 25, 1948, addressed to Mr. D. C. Buchanan, with regard to a letter of May 17, 1948 from Mr. T. Mukoyama asking that Mr. Kosho Otani, Chief Abbot of Honpa Honganji, a Buddhist sect in Japan, be permitted to visit Buddhist missions in the United States in connection with the affairs of his sect.

*Specimen
sent to
FAS
OK*

The contents of Mr. Mukoyama's letter have been carefully noted. In the view of the Department of State, Mr. Otani's travel would not appear to fall within the limited cultural travel program presently being executed by the Supreme Commander for the Allied Powers, which it is understood has as its objective the reorientation of the Japanese people. However, it is suggested that you may wish, before replying to Mr. Mukoyama, to refer his request to SCAP for a further opinion in the matter.

Sincerely yours,

[Signature]
Frank A. Schuler, Jr.
Chief, Japanese-Korean Branch
Division of Occupied Areas

Brigadier General Edgar E. Hume, GSC
Chief, Reorientation Branch,
Civil Affairs Division,
Department of the Army,
Washington 25, D. C.

894.404/5-2548

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JUN 23 1948

[Signature]
ADO:FASchuler, Jr./rk

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THE FOREIGN SERVICE
OF THE
UNITED STATES OF AMERICA
NORTHEAST ASIAN AFFAIRS

FDCTD
NEA
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No. 716

AMERICAN EMBASSY

RESTRICTED

New Delhi, India, August 22, 1949

no action required

Subject: Transmission of Memorandum Objecting to Christian Missionary Activity in Japan

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THE HONORABLE

THE SECRETARY OF STATE,

WASHINGTON

DIVISION OF SOUTH ASIAN
AFFAIRS
DEPARTMENT OF STATE

SIR:

I have the honor to enclose a copy of a letter dated August 16, 1949 addressed to the Embassy from several Hindu and Buddhist societies in India, which objects to the missionary activities of Christian churches in Japan.

In the opinion of the Embassy, no action is required on the part of the Department, at least at this time, as the Embassy advised the organizations preparing the memorandum that if they wished to bring their views to the attention of the Government of the United States they should transmit the memorandum through the Ministry of External Affairs to the Indian Embassy in Washington with the request that the latter office forward it to the Department of State.

The Embassy does not possess extensive information about the standing of the organizations that were responsible for the transmission of the letter. I doubt, however, that with the possible exception of the Maha Bodhi Society, they have a great amount of influence in the determination of the official Indian Government policy. The Maha Bodhi Society of India, which is a society of Buddhists, is a fairly well-known organization and to a certain degree has been patronized by the Government of India in its efforts to emphasize Buddhism as a bond between India and the Buddhist countries of Southern Asia.

Respectfully yours,

For the Ambassador:

Howard Donovan
Counselor of Embassy

OCT 4 1949
FILED

FAP

Enclosure: *att*

Letter dated August 16, 1949

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JJeffersonJonesIII/leb
CC: American Consulates General,
Bombay, Calcutta, Madras

ACTION COPY

RESTRICTED

RETURN TO DC/E FILES WITHIN 14 DAYS WITH A NOTATION OF ACTION TAKEN

894.404/8-2249

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Enclosure to Despatch No. 716, dated August 22, 1949 from the American Embassy, New Delhi, India, on the subject "Transmission of Memorandum Objecting to Christian Missionary Activity in Japan"

RESTRICTED

C
O
P
Y

Delhi
August 16, 1949

The Ambassador for
United States of America,
New Delhi

Dear Sir,

On behalf of the different Hindu & Buddhist organizations in India, we beg to submit the following memorandum which, we hope, you will be good enough to forward to the Government of the United States of America as well as to General Douglas MacArthur, Supreme commander of the Allied Powers, in order that the feelings of bitterness & suspicion that have arisen in this connection in the minds of the Hindus & the Buddhists may be removed as a result of your efforts.

After the defeat of Japan in the second World War, Japanese administration was placed under the charge of the United Nations Organization, and General Douglas MacArthur of America was chosen to be the supreme commander & administrator of Japan. Since then, the reports emanating from Japan have gone to show that bands after bands of Christian missionaries have been coming to Japan to accelerate the proselytization en masse of the Japanese people into Christian faith. Consequently a net work of Christian missions is said to have sprung up all over Japan. It is alleged that Christian missionaries, being fully equipped and in possession of untold resources of enticement and propoganda, have been able to convert over fifty thousand Japanese from Buddhism - the ancient faith of Japanese people.

It has been further reported that due to their influence, the Christian missionaries are being provided with numerous facilities, right or wrong, by the authorities to continue their proselytizing activities without let or hindrance. If what is alleged above is true, it will undoubtedly be derogatory to the fair name of America, since America has always been known for her religious neutrality, magnanimity & large-heartedness. The deep wound inflicted by the use of Atom Bomb on the Japanese people has not healed up as yet. On the top of it the propagation of Christianity in

Japan

RESTRICTED

Enclosure to Despatch No. 716, dated August 22, 1949 from the American Embassy, New Delhi, India, on the subject "Transmission of Memorandum Objecting to Christian Missionary Activity in Japan"

Restricted

-2-

Japan as afore-said will be adding insult to injury. The Atom Bomb merely caused the physical death of Japan, but the aggressive propagation of Christianity will undoubtedly prove the cultural & spiritual annihilation of Japan.

Communism is spreading rapidly over many countries in this part of the world and if there is any thing that can check its onward march, it is Buddhism which is the prevailing religion there. Buddhism is based on the eternal principles of non-violence, truth, kindness, forgiveness & tolerance & if communism is to be checked in its march over Japan and South & South East Asia, then the people of those countries should, in no case, be weaned away from their ancestral faith. The spread of Christianity in those countries instead of stemming the tide of communism has rather gone a long way to encourage it. Europe has been under the sway of Christianity since long, but it has utterly failed to check the flow of communism in Europe. Then it is futile to expect that the spread of Christianity will save Japan from Communism.

We, therefore, request you to kindly forward the above memorandum to your Government as well as to General Douglas MacArthur. We further request that the influx of Christian missionaries into Japan who arrive there for proselytizing the Japanese people into Christian faith, should be stopped at once, that no moral, financial or any other kind of support be extended to the Christian missionaries by the American Government as well as by the Administration of General MacArthur, and that the conversion of Japanese people made after the Second World War should be considered null & void.

May we hope that you will kindly give due weight to this appeal and also acknowledge the receipt of this memorandum.

Thanking you,

Yours Truly,

Sd/
Secretary
Shri Sanatan Dharam
Pratinidhi, Sabha Punjab,
Birla Mandir, New Delhi

Sd/ J. Bhatt
Joint Secretary
All India Arya (Hindu) Dharama
Sewa Sangha, P.O. Birla Lines,
Sabzi Mandi, Delhi

Sd/ Dharma Deva VidyaVachaspati
Asstt. Secretary, International
Aryan League, Shraddhanand
Balidan Bhawan, Delhi

Sd/ H. Saddhatissa,
Bhikkhu-in-Charge,
Maha Bodhi Society of
India, Reading Road,
New Delhi

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