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See file
October 20, 1942

MEMO TO: Mr. Wade Head
FROM: Dr. John Powell
SUBJECT: Status of Religious Workers

At a meeting of representatives of two churches, the Council, the Employment Division, and this office, three decisions were reached, on which affirmative action is respectfully requested:

1. Since notice of the termination of cash advances has not been officially circulated to the church groups, they should be considered as on the payroll until 10 days after such notice is officially sent.
2. Pending final clarification of their status, religious workers should be paid on the status quo ante.

In affirmation of these two points, we ask that the Paymaster be notified that cash advances for religious department workers will continue to be paid until further notice:

3. Rev. Kowta has called a conference of ministers and priests for the three units to decide on their own recommendation to what their status should be. This decision will be transmitted through the Council to you.

Those affected in the three units are:

- 16 Christian ministers
- 5 Pre-ministerial assistant pastors
- 8 Buddhist priests

Secretaries, department executives, etc, are not in question, as they are properly part of the Community Activities staff; their number is not more than a dozen for both churches in all three Units. In addition, a number of volunteers assist the churches in Sunday School, choirs, etc.

The most pressing decision to be made concerns the Daily Vacation School Teachers who worked during September in Units 2 and 3. I recommend that they be included under points 1 and 2 above, and that Mr. Kennedy be empowered to instruct the Paymaster to pay the Daily Vacation School Teachers cash advances for September.

John Powell

October 20, 1942

To all Religious Workers:

Notice is hereby given that, under WRA Administrative Instruction #32, it is no longer permissible to pay cash advances to workers for church or religious bodies. Cash advances will be paid for September and October, under the headings of "Community Activities Leaders" and, for Vacation School teachers, "Summer School Teachers."

Executive and secretarial workers in the religious departments will be listed on the payroll in future as "Community Activities: Departmental chairmen," "Departmental secretaries", etc. Young people's leaders, choir leaders, recreational leaders, etc., will either be full-time members of these departments or Community Activities, listed as such but loaned to the churches; or will be on a volunteer basis, according to preference.

The status of ministers, priests, and assistant pastors is not yet determined. The alternatives are (1) to continue working, under another title such as "Community Activities: Departmental Leader"; (2) to work as volunteers, or be paid by outside or inside voluntary donations; or (3) to ask WRA to reverse its policy.

Conferences are being held by the ministerial group, to determine their own recommendation on this question. This recommendation will then be discussed with representatives of the temporary community councils, and will be transmitted through them to the Project Director.

All omissions or errors in cash advance listings of religious workers should be taken up at once with Michio Kunitani, in my office.

Dr. John Powell
Director of Community
Welfare & Recreation

Hoskinson

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Poston
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Wade Head
Project Director
Poston, Arizona

Dear Wade,

Having had no reply to my memorandum regarding residence of religious workers, and having received several new questions and comments in the meantime, I am addressing you specifically on the residence of Father Clement on the Project.

As my memorandum stated, I have no objection to setting aside religious headquarters for the Catholic group, on the same basis as that extended to the Protestant and Buddhist faiths. The residence of Father Clement is, however, a separate question, or nest of questions. Those which require prompt answer are the following:

1. Is Instruction #32 being set aside, and if so are other religious workers, or educators supplied by religious organizations, eligible for residence here?
 - A. The three who have so far come in as volunteers — Miss Cheney, Miss Starkey, and Mr. Balderston — have outright staff status, and two of them, I understand, are being paid by the Project. In the case of other educational workers whom the Protestant organizations, say, might supply, I have already told Mr. Chapman that they would be scrutinized, and accepted or rejected, on exactly the same basis as any staff member. If they were accepted, they would, like Mr. Balderston, be regarded as full members of the Project staff, in the Adult Education Department, and would be expected to confine their duties almost entirely to teaching or administering educational programs. He has named two such men, whom we should be glad to have so far as our knowledge of their records goes.
 - B. Father Clement, however, is frankly a religious worker. His having sleeping room on the Project is to facilitate his appearing at early morning Mass. He has asked to teach English, but has not yet been accepted by the head of the English Department, whose discretion in that matter must be final.
 - C. Father Clement's sleeping quarters would be in a block Recreation Hall, an unusual and irregular arrangement. Several members of our own staff have been refused permission to live in the evacuee blocks, in regular apartments; and no one has ever had permission to live in a Recreation Hall. This leads to the second set of questions;

2. The Housing Department has asked me to clarify their relation to Recreation Halls. Should such situations as these put the Halls under the section that looks after family placement, problems of use of latrines, health and safety conditions, etc.?

Second, if Father Clement is to have quarters on the Project, would it not be better to place him in the Administration Barracks, with the other Caucasians and non-Oriental personnel?

Third, if he has such permanent residence, would it not be better to give him status as a member of the Project staff?

Fourth, if he continues to live in Block 45, should not other Administration people be allowed also to live in evacuee barracks?

The basic question, of course, remains that of his status. If he is actually an outside religious worker, under the meaning of the term in WRA Instruction #32, can he be accepted as a regular resident of the Project, whether in Administrative Barracks or with the unusual privilege of rent-free residence in the Recreation Hall of an evacuee block?

I raise these questions again, not only because they disturb me and make it difficult to define future policy for similar cases, but also because they are being brought to me in increasing number by persons, Administrative and resident, who are also deeply disturbed and understandably confused.

I should appreciate an early decision on this matter, and will of course be glad to talk it over with you personally if you so desire.

Sincerely,

John W. Fowell

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POSTON, ARIZONA
January 2, 1943

Dear John Province,

The WRA ruling on non-employment of religious workers leaves the projects in an untenable and unworkable situation, and should be reconsidered. Mr. Rowalt has already refused to do this once, in response to an appeal from the ministers here. I am writing you to ask that the topic be reopened, and the ruling changed.

1. Counting ministers, priests, assistants, and young people's executives, the number of persons affected in all Poston units is probably less than fifty. But their functioning is of concern to perhaps five thousand persons in the Project. Definitely, the people here want the usual services from their full-time professional religious staffs. So does the Administration, which regards those services as of vital moment in internal stability and in the maintenance of customary American community forms.

2. Project incomes have already violated one customary church practice: the "tithing" or voluntary support of the religious worker by donations from the congregation -- especially from the wealthy members, either of the local church or of the denomination in general. Not over a dozen of our workers could be paid by their denominations; and none of them by local subscription. They must be paid by the Project, or compelled to work for nothing, or required to put in full time work at some other task and give their religious work as overtime. Both the latter alternatives are unfair, and unrealistic. They must, therefore, be paid as Project employees.

3. The "church and state" argument does not apply here. We do not -- nor did the WPA -- tremble at such departures as an "established theatre" or "established arts" when the Government allowed actors and artists to be employed at their usual and socially desirable occupations, in default of private support. The Project is not "establishing" a Church. It is proposing to give the emergency-relief wages to all essential community-activities leaders and workers -- including those working in the several faiths, Buddhist, Catholic, Protestant, evangelical or other, as they may prove desirable to the residents. Further, the cash does not genuinely constitute recognized wages for service performed. In order to justify them as such, shelter and food would have to be counted in. But these are allowed to the church workers, without discrimination or recompense expected. WRA must either cut these workers off from subsistence, or restore the pocket-money allowances which everyone else on the projects receives. Those who do no work are punished by withholding of the allowance. Are religious workers, engaged full time in socially necessary duties, being punished for being religious workers? No, John; it can't be done. This is not the situation that Tom Jefferson contemplated.

4. Finally, since these people do and will work at their vocation, and the Project must and will pay them somehow, the Project is in the position of having to adopt a transparently dishonest subterfuge, to the discredit of the church itself.

Manzner has tried to give the ministers Social Welfare duties. Mr. Head, here, has instructed the timekeepers to call the ministers Social Workers, which they are not. I am offering them employment in Adult Education, pending a reversal of WRA's decision, and on condition that they actually do arrange and conduct classes and discussion groups, clear them with me, and report on their programs. But this will obviously be only the minor part of their work; and we shall be accepting Wednesday night Prayer meetings as classes, in order to do what we must do.

To deny the religious worker who already gets housing and food the extra allowance which permits his working on an equal basis with those he serves, in a situation where many faiths are helping the Administration maintain order and morale, under conditions where self-support is impossible, and where the Christian group has even agreed not to accept fees for funerals and weddings — this is to make the Project either defy or belie the governing regulations; is to expose the certifying officer to the liability for all these cash advances out of his own pocket; or is to maintain, not the "separation of church and state" but the active and affirmative doctrine that the churches must go without that which the community receives; a discriminatory and punitive regulation which I know you would not sustain in that light.

This Project will pay religious workers, because not to have them at work would be project suicide, and we cannot make them volunteer to sacrifice that much. Little as it is, it is all the money they see. It is up to you whether the Project is to exact a dishonest agreement with those whose entire status and value depend upon their ethical integrity; whether I, or Miss Findley, or Mr. Head, is to be held liable for time spent on religion but certified to something else; or whether we can legitimately distribute to those workers as to others the extra subsistence allowances that complement the allowances they are already receiving.

Will you undertake to have this impossible dilemma resolved, by permitting cash advance payments to religious workers? This is an important issue on the Project, and in the minds of the Administrative staff. We all ask that the ruling be changed. I beg you to straighten us out without delay. I speak, in this matter, the often-expressed beliefs of Mr. Head, Mr. Apple, Miss Findley, Mr. Hays, Mr. Kennedy, and others.

I am sorry that my letters to you have generally to do with requests for changes of policy; but WRA has often asked for leadership from the Projects, and this is a case on which we are very clear.

Sincerely,


John W. Powell

The First Christian Church of Poston

RECREATION HALL 19
POSTON, ARIZONA

Nov. 1, 1943

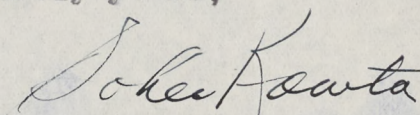
Dr. John Powell,
Department of Community Service,
Colorado River Relocation Project.
Poston, Ariz.

Dear Dr. Powell:

In reply to your communication of October 14 regarding the resettled members of the former churches of our ministers here, I would like to say that it is our custom that as soon as the addresses of these resettlers become definite, we notify them to the respective denominational headquarters. The headquarters in turn will inform the local ministers the names and addresses of the settlers in their communities, advising them to call on and make the new comers feel at home. I must confess that we have not attending to this matter quickly enough in the past, but our ministers realizing its importance are doing it better now than before. I shall be happy to call their to this matter from time to time.

Mrs. Brown, according to your note, wants to have the address of Dr. Frederick Thorne. It is as follows:
c/o The Federal Council of Churches of Christ in America,
297 Fourth Ave., New York, N. Y.

Sincerely yours,



P. S.--Pardon me for the delay in asnwering your communications.

PROTESTANT CHURCH COMMISSION FOR JAPANESE SERVICE
Gordon K. Chapman - Executive Secretary
228 McAllister Street, San Francisco 2, California

November 2, 1943

Dr. John Powell
Chief of Community Services
Camp I
Colorado River Relocation Center
Poston, Arizona

Dear Dr. Powell:

The Women's Committee of the Home Missions Council of North America has again undertaken to provide Christmas gifts for all the children in Relocation Centers. The various Protestant denominations, the American Friends Service Committee, and certain other agencies, are participating in this enterprise. Miss Edith Lowry, Executive Secretary of the Home Missions Council of North America, should be addressed in case further information is desired. As you doubtless know, our Commission is the agent of the Home Missions Council in the field of Japanese work, and we are in close cooperation with this agency.

In view of the fact that this Christmas gift project is largely the undertaking of the various Protestant churches and agencies, it is desirable that the local Japanese community churches assume primary responsibility, in cooperation with the local WRA authorities, in planning for the distribution of the gifts.

It should be clearly understood that while the gifts are being contributed by Christian people, all children in the Centers, irrespective of their religious affiliations, will receive gifts.

In most cases the local Japanese Protestant churches have already designated one of their pastors or the local church office as the place to which gifts are to be sent.

Some time ago we requested the churches to secure the latest statistics regarding the number of boys and girls of pre-school, elementary, junior-high, and senior-high school age, together with the number of households in each Center, and I assume that these figures have already been sent to Miss Lowry.

Donors have been requested not to wrap their gifts, but to include ribbon and tissue paper, and tie to the gift a Christmas card with their name and address.

With hearty appreciation for your kind cooperation in this enterprise,

Very sincerely yours,

Gordon K. Chapman

Gordon K. Chapman

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PROTESTANT CHURCH COMMISSION FOR JAPANESE SERVICE
Gordon K. Chapman - Executive Secretary
228 McAllister Street, San Francisco 2, California

December 21, 1943

Dear Dr. Powell:

As you have doubtless heard, there is to be a meeting of the Student Planning Conference of the World Mission of the Church in Wooster, Ohio, beginning on December 28th and continuing until January 3rd. This conference is being held under the auspices of the World Student Service Committee.

This Committee has recently made inquiry as to whether the services of a select group of university students, both undergraduate and graduate, could be utilized in the Relocation Centers during the coming summer. It seems that there are quite a number of students who are in special training for rehabilitation service overseas, and the feeling is that three months' service in a Relocation Center would be valuable as an internship. These students could be of service in helping not only with special programs like that of the daily vacation school, but also in the fields of social welfare, recreation, and so forth. In view of the fact that the Relocation Center staffs are now somewhat under-manned, not to mention the loss of Nisei leadership in the church and various community activities, the thought was that one or two students in each Center might be of great service in filling the gap.

While the time is short, I am wondering if you could find time to consider the proposition in the light of your local needs, and then write to the Rev. E. Fay Campbell and the Rev. A. L. Roberts, in care of the Student Planning Conference of the World Mission of the Church, Wooster College, Wooster, Ohio, informing them as to whether your Center would be interested. Any information which you can give concerning the way or ways in which such students could be of service, and as to whether or not lodging and meals could be provided on the Project, and so forth, would be of value.

The following steps have been suggested in order to expedite the proposition: (1) A clear statement should be secured regarding the job to be done and the skills required of the person who would fill that job. (2) Student applications should be sought when a listing of these jobs can be given to various contacts on college campuses. (3) With the field and student applications in hand the financing would then be cleared. (4) The orientation process should then begin, with the student and supervisor entering into correspondence. Further than that, arrangements should be made for a two or three day conference prior to the opening of the work on the particular project. I site these suggestions in order that you may understand that this is not to be a hit or miss proposition, but one whereby qualified students would be provided for work in the projects during the summer on a sound basis. I trust that Dr. Campbell and Dr. Roberts can be given an immediate reply, and that you will let me have a carbon copy of your letter to them.

I may say that we discussed this matter thoroughly at our Denver conference, and the ministers present from the Projects were all enthusiastic about the proposition. Mr. Joseph B. Hunter, W.R.A. Chief of Community Management from Rohwer, was also present, and felt that this would meet a great need. If I am correctly informed, the services of such workers were utilized in at least one of the Projects, and the arrangement was most successful.

With best wishes for a blessed Christmas and a prosperous new year,

Very sincerely yours,

Gordon K. Chapman
Gordon K. Chapman

Hed

Colorado River War Relocation Center
Poston, Arizona

F. Unit

April 6, 1944

MEMO TO: Mr. Duncan Mills
Project Director

FROM: Seichi Nomura
Unit 1 Administrator

In accordance to your request made during our conversation in regards to the requisition for lumber to be used for the Buddhist Church in Block 45-14-A, I here with present the various buildings used for religious purposes:

A-For the Christian Church:

- 1-Entire block 44 recreation hall.
- 2-Two thirds of block 5 recreation hall.
- 3-Entire barrack 7 of block 15.
- 4-One third of block 19 rec. hall for the Church Federation Office and the remaining two-thirds as for public school use but as needed for funeral, etc. for the church at block 19.
- 5-Entire recreation hall of block 45 for Sunday services and two-thirds reserved for the Catholic Church.

B-Sunday School:

- 1-One-half of recreation hall 35 for Sunday Services.
- 2-Apartment 10-A of block 44 for Sunday school.
- 3-Two-thirds of recreation hall 43 for Sunday school purposes.

A-For the Buddhist Church:

- 1-Two-thirds of recreation hall 13.
- 2-Apartment 1-A of block 44.
- 3-Apartment 14-A of block 45.
- 4-Entire recreation hall of block 17.

B-Sunday School:

- 1-Entire recreation hall of block 54.
- 2-Entire Recreation hall of block 22.

Arrangement is now being made to move the Buddhist Church in Apartment 1-A block 44 to recreation hall block 43 and at the same time to close the Sunday School now conducted in block 54 and combine the same in recreation hall block 43.

The Churches in block 13, 17 and 43 are (Shinshu) with three priests.

The Church in block 45 14-A is occupied by (Nichiren) and Daishi), with 2 priests being Nichiren and 1 priest Daishi.

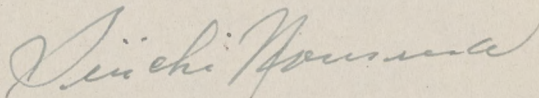
The greater part of the Buddhist followers in unit I are of Shinshu.

About 100 Daishi and very few Nichiren.

I do not believe the other Churches require any lumber for shade as they are occupying larger space.

I believe the above information will be of help in considering my request.

Respectfully submitted,



cc: Mr. Burge

Seiichi Nomura
Unit 1 Administrator

EXECUTIVE COMMITTEE

ROYAL H. FISHER, *Chairman*
GALEN M. FISHER
CLARENCE S. GILLET
C. S. REIFSNIDER
FRANK HERRON SMITH

PROTESTANT CHURCH COMMISSION
FOR JAPANESE SERVICE

Field Agency of the Home Missions Council
of the Presbyterian Church U. S. A.
77 W. Washington St. - Room 1312
Chicago, Illinois

EXECUTIVE SECRETARY

GORDON K. CHAPMAN
Room 207, Board of National Missions
228 McAllister Street
San Francisco 2, California

COOPERATING BODIES

The Methodist Church
Presbyterian Church in U. S. A.
Protestant Episcopal Church
Salvation Army
Y. M. C. A.
Y. W. C. A.
American Friends Service Committee

COOPERATING BODIES
American Bible Society
Northern Baptist Convention
Congregational Christian Churches
Disciples of Christ
Evangelical and Reformed Church
Free Methodist and Holiness Churches
Friends

May 30, 1945

Dr. John Powell,
Poston,
Arizona .

Dear Dr. Powell:-

A recent letter concerning the urgent need of the Poston Christian Church for a full time young peoples minister has been referred to me by Dr. Mark A. Dawber of the Home Missions Council. This letter was signed by Miss Rowena Kubo, who stated that she had conferred with you and Dr John Provinse. She reports that the latter suggested that an attempt be made to secure the services of a Nisei minister, if possible. She also stresses the importance of securing a worker who would not be hampered by the prospect of early relocation and who would be able to stay until the Center closes.

I have just canvassed the possibilities and would recommend the Reverend Russell Nakata, who has just graduated from the McCormick Theological Seminary, ^{Chicago} He is a native of Pasadena and took his undergraduate work at Occidental College. Russell has had a great deal of experience in Church work and has specialized in work with young people, including delinquency cases. He is a very ready speaker and way above the average in his use of the English language. While it had been our intention to use his services in one of the relocation or return areas, he is willing to work in a relocation center for six months or so and then undertake a more permanent work. Russell has an exceedingly pleasing personality and looks as though he were on the verge of a smile most of the time.

Before taking formal steps I would like to hear from you as to whether you are prepared to accept Russell Nakata as the Nisei minister at Poston. I assume that it would be necessary for him to pay the regular rates of .20 cents a meal and .20 cents for lodging. As far as his compensation is concerned, he will have the backing of a Church Board.

Kindly address me at the Chicago Office stamped above.

Most cordially yours

Gordon K. Chapman
Gordon K. Chapman

P.S. Did you call Miss Lois Parmelee to Poston? I understood that a religious worker may be accommodated in a Center three weeks at a time.

PROTESTANT CHURCH COMMISSION FOR JAPANESE SERVICE
Gordon K. Chapman - Executive Secretary
228 McAllister Street, San Francisco 2, California

July 5, 1945

To Ministers and Community Activities Directors
or Supervisors of Student Workers
in Relocation Centers

To: Dr. John Powell
Re: Miss Lois Parmalee
Miss Ella Margaret Brand
Rev. Russell Nakata

Dear Friends:

Owing to the fact that it is literally impossible for me to pay more than one visit to your center during the summer, it will be necessary for me to depend on you to assist me in the supervision of the student workers assigned to your center. In so far as these workers are rendering services either under the Community Activities Division or the local church or both, it is taken for granted that these agencies will, at least in some measure, give the necessary direction to the work carried on by the students. It is my assumption that the activities of these students will be properly coordinated through the good offices of the directors of community activities and the local church.

In view of the fact that it is necessary for me to make some appraisal of the services rendered by the students at the end of the summer, I would deeply appreciate it if you would be prepared to write me a full account of their work, with emphasis on the following points:

1. List the responsibilities and rate the effectiveness of the work carried by the student, as to whether poor, fair, good, or excellent.
2. Was he or she well liked?
3. Was he or she cooperative and open to suggestion?
4. Willingness to work; dependability.
5. Interest shown in community activities; for example, clubs, scouting, recreation, athletics, handicrafts, and so on.
6. Did he or she make himself or herself a part of community life?
7. Rate as to whether poor, fair, good or excellent: preaching, teaching, organized recreation leading, musician, worker with young people, adults, children, counseling, pastoral visitation, and so on.
8. Preparation; was the student well prepared, and if not what were the greatest gaps in his or her training?
9. What is his or her greatest qualification for Christian work?
10. List greatest handicaps.
12. How can this student best be helped in the future?
13. Would you utilize the services of the student again next year if possible?
14. Evaluate the work done by the student in terms of services rendered, stating specifically the positive results of the service in persons, community life, church fellowship, and so on.

With warm appreciation for the cooperation that you are going to render in this connection,

Most cordially yours,

Gordon K. Chapman

Gordon K. Chapman

GKC:AL

Signed in Mr. Chapman's absence

*Harris, to
McLaren, to
Brand -
return
via same
route -*
OS

Memo to: Block Manager Supervisor

From: Christian Church, Block 211

Subject: Discussion of Relocation with Rev. Gordon K. Chapman

Please have the following information announced by the Block managers at their respective blocks:

Rev. Gordon K. Chapman, Executive Secretary of the Protestant Commission for Japanese Work, will be at the 211 Christian Church on Tuesday June 6th, 1944 beginning at 2:00 P.M. to discuss and give information and assistance to any person desiring to relocate, seek employment, or attend school on the outside. At 8:00 P.M. he will talk informally on conditions and possibilities for relocation of families, both Issei and Nisei. He will also discuss any problems which they have concerning resettlement.

Poston II Christian Church

Rev. K. Takeda