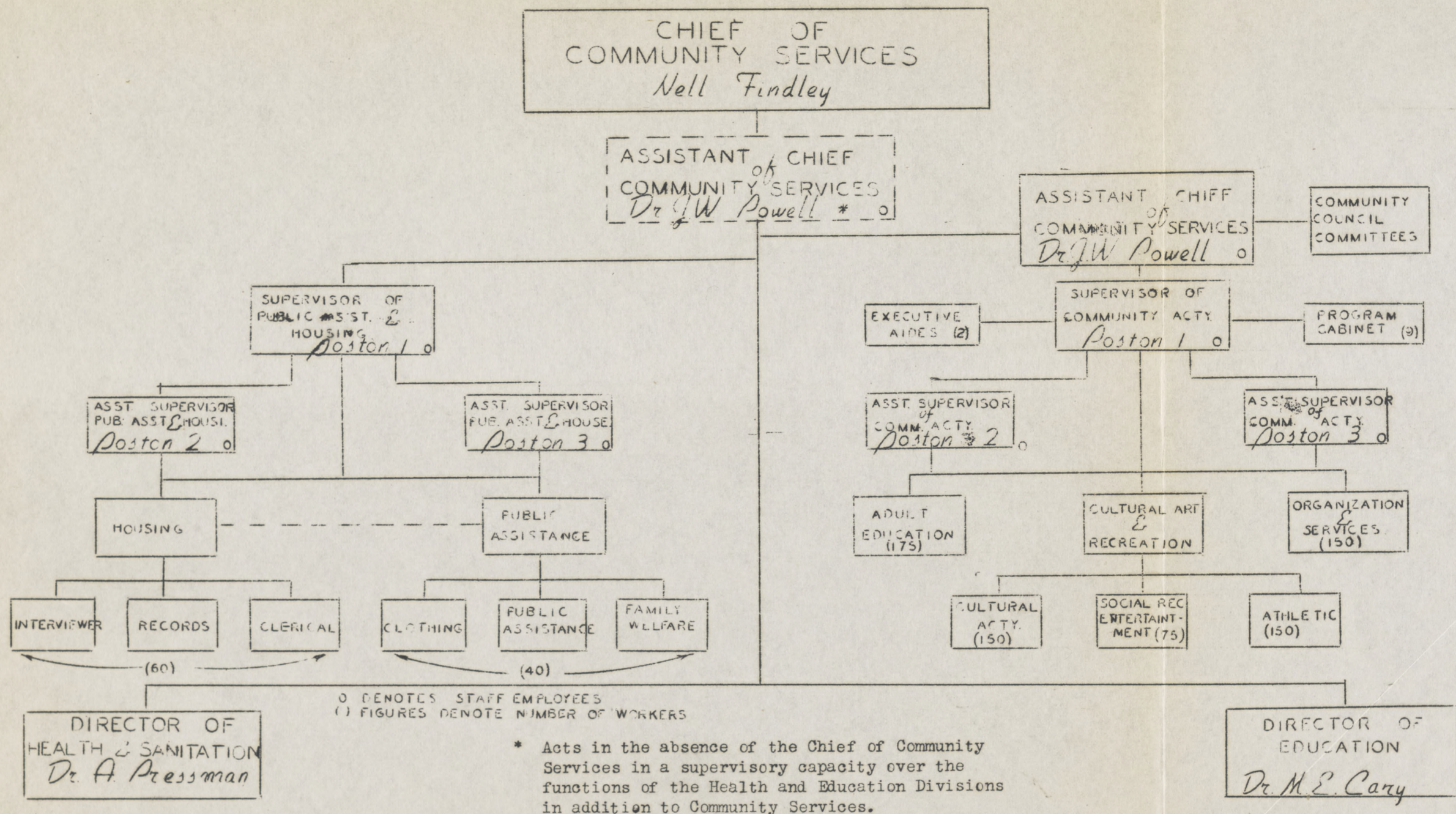


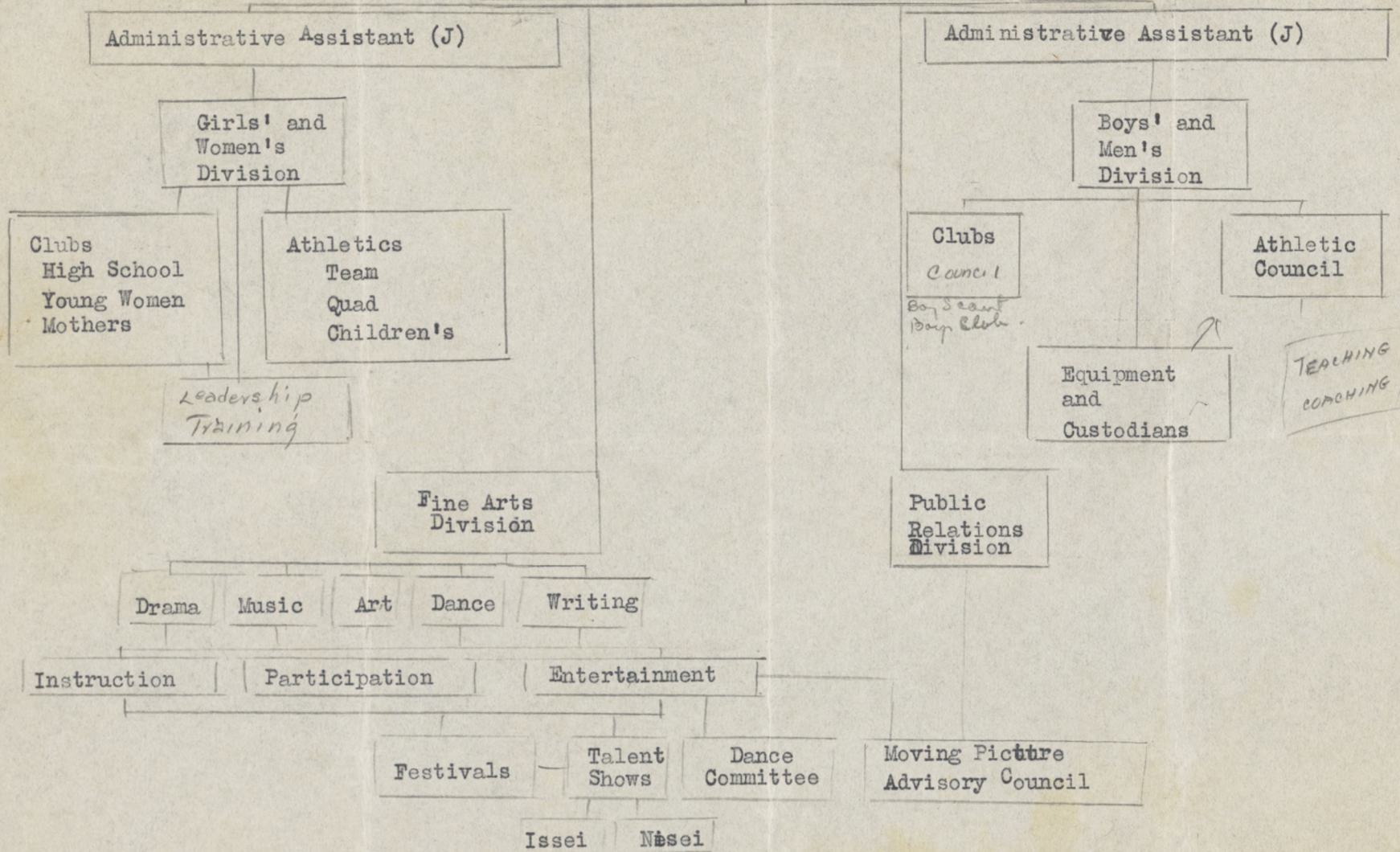
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GROUP WORK AND
RECREATION
(Director of Community Welfare)



GROUP WORK AND RECREATION
(Director of Community Welfare)

Administrative
Assistant (J)

Administrative
Assistant (J)

Girls' and Women's
Division

Library

Skills and
Crafts

Equipment and
Custodians

Boys' and Men's
Division

Public
Relations

Clubs:
High School
Young Women
Mothers

Athletics:
Team
Quad
Children's

Instruc-
tion

Parti-
cipation

Club
Council

Athletic
Council

Sewing

Boxing

Wrestling

Model Aircraft

Toy Repair

Go

Fine Arts Division

Instruction

Participation

Entertainment

Drama

Writing

Music

Art

Dance

Motion
Picture
Advisory
Council

Dance Committee

Talent Shows

Issel

Nisei

Festival

B. Community Activities

1. Group Work and Recreation (see chart)

- A. This program is in the personal charge of the Director of Community Welfare and Placement. Two evacuee administrative assistants are now doing the actual executive work within the Recreation Department, and more will be added as the Department's load grows larger.

The chart in this instance shows what has actually been done, rather than what is planned. The temporary Recreation Officer was at Poston for forty days, and in that time thirty-nine different activities were set in motion. (One day he was sick). Since he was the only person working in the Community Activities field at the time, every type of activity from religious worship to piano tuning fell within the scope of "recreation". More recently, he has transferred the churches and the Daily Vacation Schools to "Education: Religious", the pre-school program to "Education: Pre-School", and the adult programs, Issei and Nisei, to "Education: Adult".

The setting up of a Public Free Library was also classed as recreation, to the dismay of the Librarian. But, since other libraries are in process of formation for college and adult education programs, for technical interest-groups, and for the schools, the Free Library has been left under the Recreation Department until a Libraries Division can be organized, with its branches in the three towns.

- B. The Department includes four major divisions in addition to the Library, and to the Public Relations committee. These are:

a. Girls and Womens Activities

Athletics - team and quad volleyball and softball;
quad leaders being found and developed;
tournament play started.

Children's (boys and girls) Play Day
each Saturday morning: traditional
Sunday School Picnic events, and ice-water.

Clubs: High School girls (by quads)
Older Girls and Young Matrons (by quads)
Mothers' Councils (one in each quad)
YWCA now being organized, for the whole town
Quad leaders being found and trained

Leader Training: regular staff meetings with reading
and discussion conducted by a trained YWCA worker.

GW and R Dept: B, main divisions, cont'd)

b. Boys and men's Activities

Athletics - softball: A League, 18 teams (All-Star exhibition games played)
 B League, 16 teams (with Parker)
 Midgets, 12 teams
 regular League schedules being played

- volleyball, badminton: instruction and play started

Athletic Department also organized workers for clearing and preparing playing fields; received volunteer aid from tractor drivers.

Umpires, originally volunteer, are now on trial work-basis: three to be hired to umpire and to select and supervise standards for volunteers.

Equipment and Custodians: about a dozen workers, who have carpentered the cupboards, counters, etc., in three athletic headquarters barracks; keep all common equipment and charge it out; handle trucks for transportation of sport equipment, Public Address system for week-end dances and Talent Shows; and make furnishings for other departmental headquarters, pre-school centers, girls' clubs, etc.

Clubs - Boy Scouts, Young Buddhist Association, and younger boys. Boys' Christian Club planned, but delayed by activity of forming Daily Vacation Schools.

Other activities of the masculine order are listed under "skills and crafts"

c. Skills and Crafts

Hobby groups and instruction staffs and activity centers for:

Sewing - 6 teachers, 150 students first day
 Toy Repair and Toy Loan Library
 (one section of Toy group working with Pre-School)
 Go (Japanese checkers) - 160 students and players
 Judo (Japanese wrestling) - 170 students, 5 teachers
 Boxing - one teacher, about 100 students
 Model Aircraft - 12 in hobby group, preparing to take younger boy and girl students

Older Women's Handicrafts (knitting, embroidery, etc.) - leader ready but program delayed for lack of materials.

d. Fine Arts

Producing groups, instruction programs, and activity centers have been established for:

- Drama: Two Hollywood actors and a girl who does the work
 Writing: two full-time writers
 Music: Several piano teachers, one or two violin teachers; head of department is a composer and pianist. Resources include accompanists, choral singers and singing leaders and teachers; instrumental resources include ten violins, two drums, a clarinet, two trumpets, a saxophone. There are five antique pianos in Poston, one set of tuning instruments, and no tuner. The Recreation Officer fell on one piano with the tools and trued up the bass, but then the entire treble was flat and the middle register sharp, so he went home to lunch. The tuner whose tools are in Poston is in Santa Anita.
- Dance: Performers in four art fields and acrobatic dancing; one instructor in tap and ballroom, with pupils all day long. Dance Committee also functions as part of Entertainment Committee, (below), and supervises week-end dancing for high-school age group (Fridays) and older (Saturday days).
- Art: A few professional artists, very good, who teach painting, poster, pastel, and fashion design; a couple of score of fairly good students.

Art Department is also the art and poster resource group, producing to the demand of other divisions. Handles decoration, cartoons, etc.; and is keyed in to the sign painting department of the maintenance division through an administration employee who head the sign painting and is also a fine arts student and producer.

e. Entertainment Committee

This is not an actual division, since it neither produces nor teaches in the arts field. But it carries on several important functions:

- Dance Committee: supervises week-end dancing, issues permits for block and private dances, etc.
 Motion Picture Selection Committee: acts with administration Photographer in arranging movies (16 mm. sound features) nightly in different quads.
 Talent Shows: weekly, about 15 acts each, and surprisingly good talent. The Issei have now produced an entertainment committee too, and are developing a Talent Show for the Festival.

Water Festival: Planned to celebrate the arrival of water in the canals which will fill the irrigation ditches and swimming pools, and proposed as an annual holiday and festival.

Chairman is a member of the Art department, with little theatre, dance, stage, and pageant experience. All Fine Arts divisions are collaborating, and program (planned for two days) ties in children, clubs, work corps divisions, religion.

C. Observations:

- a. Most departments of Recreation include three levels: participation (hobby or entertainment level), instruction, and professional production.

The personnel and organization are provisional until after Poston #1 is filled. Poston ##2 and 3 will be part of #1's responsibility until leaders are found and programs developed in the other Centers. At least one public relations man from this Department will work with the Intake, Registration, and Housing crews as people come in to the other Centers, to seek out leaders.

- b. The chief headache has been recreation space. At first, the various groups took what space they wanted. Second, a rough allocation was worked out, intended to furnish each quadrant of town with a recreation center for each age group or type of interest and activity. Third, the blocks, as they got acquainted within themselves, began rebelling against having their recreation halls used for general organized purposes. Some blocks locked their halls to the Department, and then left them bare after all; in fact, until last week no recreation hall had been furnished or used except under Department leadership. Other blocks decided to devote their halls to their own specific purposes, closing them to anyone from outside the block: but then the people from those blocks who weren't interested in those specific purposes had to go use halls in other people's blocks. One block is raising money to furnish its own hall; another has made its into a children's center. Both will finally come to the Department for leadership, since the Department has enlisted all the trained and skilled people in most recreational fields.

The halls are being invaded by barbers, beauticians, and by Administrative departments. One recreation hall is the Free Library; one is the Community Store; one is the Agriculture and Industries Department; one is the Employment Department; one is the Housing and Registration Office. Out of 36 blocks, only about 30 halls are available; and the struggle between block and Department, block and Quad, and between Department and Community Organization and Housing divisions is not yet settled.

The issue is between States Rights and Federalism: shall the small nation determine its own program and exclude the neighbors, or shall there be planned and organized use of all resources, allocated to the regions according to some logic or other?

I have advised the Department not to get excited over the Independence movement among the blocks. It means chiefly that the block is the largest actual social horizon that our residents have developed in these few weeks. It will grow to be the quad, soon -- just now, the blocks are trying to give dances that exclude the rest of the quad; and finding it hard! Finally, as was said, the blocks and quads will turn for leadership to the leaders; and the leaders will start to professionalize the programs, and plan their distribution.

Block 35 made its hall a children's center. The recreation officer, observing the huge number of children assigned to that block at Intake, had already asked the block manager to reserve the hall for a nursery school. Then the nursery school teacher got sick, and on recovery was taken into the Census office. Later, the block mothers decided they wanted a place to leave the children while they did the washing; and the manager revived the suggestion of the recreation hall. But the block didn't want anyone else in there. Until they heard that the other two nursery schools had gotten milk for the children in mid-morning, and established rest periods, and were giving toilet training, and so forth. At last account, block 35 wanted some help in training its volunteer leaders in working with the children; and the head of the pre-school division was on her way to see them.

The temporary resolution of the space problem will probably be a compression of recreational space assigned to organized divisions; a closer planning of the time allotted to different activities; the opening of parts of the halls to unorganized "sitting-room" purposes for people who only need to get away from their houses once in a while, but aren't interested in organized activity; the assigning of limited space, strictly partitioned, to barbers, etc.; and the putting in of partitions to make one large barrack into four club-rooms.

Ultimately, the solution is to create more space: outdoor, by building Indian brush shelters; indoor, through use of School buildings and auditoria.

D. Other activities now listed as Recreation:

- a. Library: now has 1,000 card-holding members; had 2000 books until this week, when at least 1500 more were taken in from Los Angeles. Library organization is professional, and strict. Income for first month, fines, over a dollar. Chief needs: glue, cards, paper, rope-board and muslin for binding and mending.
- b. Pre-school: two centers now operating, each under someone with some training, one from the Child Welfare Institute in Berkeley, one from the Bakersfield schools and experience with migratory children. Schedule now calls for pick-up by truck between 8:30 and 9:; play till ten; milk, toilet period with training, and rest period with music, till 10:30; play till 11:, and home in time to rest before lunch. About 50 in each center. Four or five girls helping at each: high school graduates.
- c. Religious education: The Daily Vacation School, run by the combined Protestant churches, enrolled over 1,000 children between 5 and 15 years old, for morning classes ranging from singing to workshops. Teachers are church workers, Sunday-School teachers, and pdd-bodies: graduate students and college students anxious to help their people, and choosing this way to do it, for example. Some of these teachers will be candidates for teacher training; and perhaps these classes can be counted for practice teaching, with some revisions. The DVS represents a major category in "recreation" employment, with nearly a hundred workers; and a major space problem, with a dozen recreation halls in use.

The Buddhist DVS starts soon, on a separate basis but on the same basic plan.

Some children have been transferred into the pre-school program by parents disappointed in DVS leadership.

Religious activities also include a weekly "Singspiration," which is presumably recreational in general effect.

Sunday worship is conducted at five recreation halls: one Catholic, four Protestant, with rotating ministry instead of separate denominational identity. The Buddhists use three halls after the Christians get through. The Adventists have applied for the use of one on Saturdays.

Benches and chairs for these halls were made or donated by the churches themselves.

July 5, 1945

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How Poston had a People's Play called "Sandstorms and Stars" on June 22, 1945 on the Shibai Stage, Block 4, Poston I at 8:45 P.M. with a cast of 90 people including Caucasians, Niseis, Kibeis, and Isseis from Poston I, Poston II, and Poston III, and an audience of 5,000 including Caucasians, Niseis, Kibeis, and Isseis from Poston I, some from Poston II, and a few from Poston III.

In the beginning --- actual plans for an all camp play was started on May 17, the day I arrived at Poston. Previously, in February, I had written to Marshal Stalley, then at Poston, that I would like to work with the evacuees. He responded immediately writing that arrangements would be made. From then on the planning was haphazard on the part of the WRA. Certainly it was only conviction that the dramatic medium could tell the evacuee story well that brought me to Poston. Having never heard of the Youth conference I was able to enjoy only the irony of the remark when I was introduced in the beginning as "the person who should have been at the Youth Conference."

The first week --- I attended a girl scout meeting at Poston I, planned a drama part for the all three camps farewell gathering and held four rehearsals for it. Also spent a morning demonstrating charades for a group of 30 Brownies --- went to Camp II and talked to the scout leaders about needs and use of the drama medium --- went back the following day, demonstrated paper bag puppets to about 35 scouts and leaders, also showing them how to construct a stage of materials in the room, and gave them some suggestions by demonstration with the children of how to create a play form for their puppets.

Visited three C. A. meetings in the three camps explaining that a play about the three year story of Poston was going to be done, asked for suggestions, help, and actors. Only the idea met with quick response. There were no suggestions and when I asked for some method of interpreting Relocation, I faced very blank faces. Then I was sure I was not going to get any worthwhile stories from the evacuees in any of these formalized arrangements, so I changed the procedure --- "dug in" by getting out into the blocks, visiting in the homes, learning shogi, spending some time in the canteen and in offices where a large number of evacuees worked. In camp II I met informally with a group at the Christian Church. They were eager to give Camp II highlights and in two meetings I had sufficient material to construct the Camp II scene in the play. Helen Ellis in Camp III was a source person for actors and stories and the Shibai group was extremely cooperative there from the first. Also the first week, I met with a remedial reading group of 10 boys and 2 girls at the Elementary School in Poston I. This group was very shy at first but after the first two meetings there were 20 boys and 6 girls "all well released."

The third week --- Having run into organized difficulty in getting a set on the high school auditorium stage, plans were started to use the Block 4 stage. Rehearsals were continued in two camps and "worked out" in Camp III. The remedial reading group became a club, started to

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rehearse for the play and also asked the Community Council's permission to sponsor a movie, --- the proceeds to go to the U.S.O. The permit was denied, no reason given. The boys continued to rehearse for the play. Arrangements were made to rehearse the people from all three camps in Camp I the following week. The caucasian staff who played the open scene in the play rehearsed this week. A poem of the story of Poston was discovered, set to "Auld Lang Syne" and rehearsed by the girls quintet of Camp I. Six members of the women's club arrived at rehearsal one evening to say they would be in the show. However, boys and men were badly needed. The night of the show, they were still badly needed!

The Fourth week --- About 65 people were rehearsing in the three different camps, by now. Camp III was still a problem and I spent considerable time there and through the aid of Mr. Powers, Mr. Burdick, and a good mess hall chef, I was able to contact some excellent individuals. Plans for moving the set from the high school auditorium to the Block 4 stage were started. Some properties were rounded up.

The Fifth week --- rehearsals were held every night but Monday on the Block 4 stage. The people were most faithful in coming and staying through all the rehearsals, even though the sets were not complete enough to give them too much security of movement on the stage. The Camp III scene became a series of specialty numbers and was only brought to life the night before the performance. The former remedial reading group now self named the "Polka Dot Gang" swore they would never come to another rehearsal, but always did. The Camp II girls always thought they could get boys for their scene. They never did. The older men were "hard to get" but "could be gotten." We got one!

The Play was the compiled stories of the evacuees and material from the Chronicle. After sifting and sorting and listening for repetitive stories to know which ones had become folklore, the following events seem to stand out, and were developed as the five scenes of the play.

1. The initial coming to Poston, the intake, the unbelievable heat, and dust storms, the confusion, and the discovery of some beauty in the surrounding woods and stones.
2. The beginning of the irrigation system and the beginning of the schools.
3. The extraordinarily fine war record of the men from the camp, the large number of fires in Unit II as compared to the other units. The story of how the outside world remembers Poston at Christmas time.
4. The building of the only swimming pool, Camp III and how ingenuity and patience and getting materials "unknowingly" produced a beneficial community enterprise.
5. Relocation.

Comments --- "its the first time I've seen the evacuees laugh about those first days," "I had never seen the Issai and the Nisei together any place but the mess hall before this play," "the people stayed to the end, -- unusual," "when the relocation theme came up the audience melted away," "we are mad because the Chronicle said there was going to be a Hollywood star and you fooled us -- she was a cute local girl," "the play was a big gyp -- no honest to god movie actress," "Some girls came into the office yesterday asking for jobs -- said they could be gardeners just like the play," "Everybody is spreading the words rugged, and no shame around now --"

Criticism --- The conception of such a play was begun several years ago when I realized that dynamic theatre form in America belongs at the roots of its cultural patterns and in those places where the people have problems and festivities. This is the real and broad base of the life and vigor of the theatre in the United States. Even as the folk dance movement, so long an expression of sections and nationality differences gradually swept into a medium for unity and furthermore, bounced into every Broadway production as both a basis for a play and a leavening agent, so such intercultural expression in the people's theatre is now bringing a refreshed technique and new blood into the American theatre.

What with the swift changes in personnel here and the concern at overworking material or men, I think very few people saw the greatest potentialities of such a play, or any extended possibilities such as having evacuees dramatize Relocation, and showing it from WRA center to WRA center. This would be truly functional! But imagination is not working overtime these days in Poston - and there is no "7th inning stretch."

ETHEL BEAN

WAR RELOCATION AUTHORITY
TULELAKE PROJECT

Sept. 28, 1942

File

Wg.

TO: TED WALLER
FROM: MAS YAMASAKI)
KUMEO YOSHINARI) General Chairmen
SUBJECT: HARVEST FESTIVAL PLANS

PURPOSE:

The Community Activities Department has adopted the suggestion made by Mr. E. Shirrell as to the sponsorship of the Harvest Festival.

The incentive behind the Committee selected to arrange the fore mentioned program is three-fold. They are as follows:

- 1--To enliven the morale of the colonist by creating a spirit of gaiety and frivolity.
- 2--To foster the cooperation and the coordination between the various organized departments located on the project.
- 3--To promote the community consciousness of the colonists in order to realize and encourage community pride of the populace.

THE METHOD TO ACCOMPLISH THE PURPOSE:

In order to accomplish the purpose of the program, the following two methods will be used:

- 1--The free dispensing of fun and laughter such as the parade and the Talent Show.
- 2--The nominal charging of the game concessions in order to realize a nominal profit for the participating organizations to be used at their discretion.

We, the Planning Committee, feel that the free dispensation of the fun and laughter will create an enlivened spirit

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From: Mas Yamasaki
Kumao Yoshinari

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of morale. Whereas, we feel that if a small charge is made on the patronage of the game concessions and, whereas, if the nominal profit made therefrom may be retained by the same organization, the organizational participation in the festivity will be induced.

The resulting effect, we feel, will be the community consciousness of the people; because they will have the opportunity to review the organizations of the Project as well as the people therein.

The interest of the whole population cannot be aroused without the active participation of the issei groups, consequently, the Harvest Festival plans to make this program a joint affair with the alien Japanese having equal participation with the citizen Japanese. With this prime consideration in mind, the Planning Committee is now proceeding with the details of the program.

THE MOTIFF:

The motiff best fitted to carry out the general purpose, we feel, can be realized by mimicing the carnival ideas and arrangement, as far as the game concessions and the entertainments are concerned; however, for the parade, we intend to use the Mardi Gras type of arrangement.

GENERAL PLAN

Herein is submitted the rough outline of the program.

I. Game Concessions. The following is the general features.

- 1--Registering of the various organized groups that desires participation.
- 2--The scheduling of the assignment of the game concession as to the place and the kind.
- 3--The Community Activities Department will not assume responsibility nor accept requisition for the prize merchandise nor arrange for the setting up of the booth nor the materials needed thereof.
- 4--The proposal is made of setting a ceiling or limitation as to the value of the merchandise that any organization may purchase to stock their concession in order to prevent over stocking and the loss resulting thereof from insufficient patronage.

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Kumeo Yoshinari

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- 5--The selection is proposed of a fair price committee to control exorbitant profits or unjust concession charges.
- 6--The Community Activities section encourages the sale and the offering as concession prizes, the home made merchandise whenever possible.
- 7--Food concessions will be handled in the similar manner to the game concessions.

II. Mardi Gras Parade. This particular event is intended to add laughter and humor to the whole festivity. We propose to develop this event through the following methods:

- 1--The gay costumed dance groups is being asked to parade with their South American numbers.
- 2--The colorfully clad Japanese girls will parade their odori dances.
- 3--The circus idea can be represented by the tumbling clowns and etc.
- 4--The unique groups can feature the comic horse, the snarling dragon, the jumping kangroos, the giant can be created by a stilted man, creation of comic figures, the Mother Goose theme users, and many other grotesque and humorous figures can be utilized.
- 5--The musical groups can bring forth the hilly billys, the Hawaiian hula dances, the crazy band, and etc.
- 6--Many more innovated ideas can be incorporated to add gayety to the festivity.
- 7--Suitable prizes will be offered in order to induce participation.

III. The Talent Show. The amateur talent will be revealed on the outdoor stage in the form of an attraction show which will advertise the kind of show being featured in the side-shows.

- 1--Various types of entertainment will be staged.
- 2--Small gate-charge may be made on the side-shows.
- 3--The attraction show will be short and snappy so that it will not detract the crowd away from the game concessions, such as to interfere with the patronage.

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IV. The Costume Ball. True to the motif of the day, the dance will be gay and light. The masquerade ball will be in order. Prizes for the best costumes and masquerade will be offered. Some of the attractive numbers are herewith stated.

- 1--Barn dance may be the general theme. The old style barn dancing such as square dances, John Paul Jones, and others may be danced.
- 2--Special entertainment numbers and prize dances may be highlighted.

V. Publicity. The success or failure of any public undertaking is determined largely by the spirit of public co-operation. The Harvest Festival is a public enterprise which is only being sponsored by the Community Activities section.

The public cooperation can often only be had by public appeal; therefore, it becomes urgent that we feel the need of selling this idea to the public.

The Publicity Committee has been designated to accomplish this purpose of advertising and selling the idea of the Harvest Festival to the Project at large. This may be achieved possibly by the following suggestions:

- 1--Posters which will explain the general program as well as the specific features can do much to advertise the event.
- 2--Tulean Dispatch can be invaluable in informing the public of the developments that does and will take place.
- 3--Direct bulletins to the organized groups and representatives may have personal appeal and consideration therefrom.
- 4--The cooperation of the educational department is an important factor in the success of the affair; therefore, the contact and the cooperation must be made with the schools.

FAIR PRICE COMMITTEE:

This committee heretofore mentioned is necessary in order to safeguard the public from being victimized of undue profits and charges which might be possible without due supervision; furthermore, this plan is suggested to prevent, wherever possible,

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the criticism of the public in regards to the possible mercenary motives of the sponsors.

The ways and means herein recommended to control the prizes and profits are mentioned to wit:

- 1--To appraise all merchandise articles.
- 2--To check on game concession operators in regards to the ceiling or limitation of the stock purchases.
- 3--To set and regulate the prices on the various concessions.
- 4--To enforce all fair price regulations as may be drafted by the Planning Committee.

CONCLUSION:

To date the foregoing information is based on the ideas as suggested by the co-chairmen of the Harvest Festival and the Committee appointed by them.

It is the sincere desire of the Committee to make this Harvest Festival a gala show.

HARVEST FESTIVAL COMMITTEE CHAIRMEN

General Chairmen
Game Concessions
Mardi Gras
Entertainment
Publicity
Dance
Fair Price
Gen. Arrangement

Mas Yamasaki & Kumeo Yoshinari
George Egusa & Mr. Takeda
Art Morimitsu & Akio Suekawa
Youth Social Activity Dept.
Hideo Hoshide
Youth Social Activity Dept.
Tom Hayashi
Joe Seto

530 Recreation
Harvest Festival Parade Entries

and order of parade

<u>Entries</u>	<u>Sponsor or leader</u>	<u>no. of participants</u>
Wardens' cars (2)	Wardens	two cars
U. S. War Veteran	U. S. War Veterans - Kodani	1
1. Boys' Club, Ward II	Toshio Yoshimura	25
2. Rim Rock School	Mrs. Adams	48
3. Washington School	Mary Durkin	15
4. Individual	H. Kushida	1
5. Lincoln Elementary	Mrs. Wade & Mary Machida (2nd, 3rd)	36
6. Lincoln "	low-3rd	20
7. Lincoln & Washington (kindergarten)	Margaret Foster	60
8. Marching Unit	Bill Doi	84
9. Intern. Nut House	Roy Nikaido	10
10. U. C. Club	Kiku Kato	20
11. Engei Club	Tsuchiya	21
12. Nurseries (8 combined)	Marianne Robinson	24
13. Farmers	Fred Sakata, Satow	40
14. High School Students	Edw. Yoshikawa	8
15. Haiku & Senryu Clubs	S. Uyeno	15
16. Cub Scouts #3048	Joe Nishihara	40

The parade route started from the corner of block 4, down the firebreaks to block 16, then to the main firebreak. The parade passed in front of the outdoor stage where the judges and the commentator were seated. Several thousand spectators lined the parade route. Tule Lake Boy Scouts, members of the American Red Cross and Wardens patrolled the entire route.

The parade started at 10:30 A. M. and ended an hour later. Six judges took part in judging the parade contestants. Miss Helen Topping of the public schools, Mr. S. Fukui of the Tulean Dispatch, Mr. K. Iseri, a colonist, were the three judges for the issei division, while Mr. Eric Eastman, Chief of War Works, Mr. Don Elbertson, Chief, Civic Organizations, and Mr. Ralph E. Peck, Chief Project Steward judged the general entries.

The Engei Club took the sweepstake prize with an elaborate "Mikoshi," "Lion," and numerous marchers. Farmers took first place in the Issei division with a vegetable float on a wagon pulled by several men. H. Kushida took second place with an impersonation of a Japanese farmer of Japan. The Senryu and Haiku clubs took third place with impersonations of modern and ancient characters.

For the general division, the Marching Units took first place, the U. C. Club second with a Cap and Gown procession depicting a Commencement exercise parade, and third was taken by the International Nut House Club.

The Senior High School student body was represented with several banners advertising the name contest for the high school. An honorary prize was awarded the high school because the students were unable to participate fully on account of the harvest.

Junior divisions: The elementary schools were not entered competitively. For this reason, the public schools took 1st and 2nd place. Washington, Lincoln, and Rim Rock schools entered numerous original costumed children. Honorable mention for the sweepstake prize was awarded the public schools. Boys' Club Ward III placed 3rd, while Cub pack #3048 took honorable mention.

The nurseries (8) eight schools were combined and representatives of each school entered in the parade. Prizes were distributed to all eight schools.

Summarizing the Harvest Festival parade, too much cannot be said about the fine cooperation of the participants, in particular, the schools. Tule Lake Boy Scouts, American Red Cross members and Wardens were important factors in maintaining an orderly parade. The parade route was made shorter for the elementary and nursery children who were too young. The public address system was utilized to give instructions to the paraders at the start. In addition, a representative of each organization was asked to meet the Parade Marshall to receive final instructions. This precaution enabled the paraders to receive definite instructions as to place in the parade, etc. with the least amount of confusion.

Numbers were assigned to the paraders for the judges' benefit --identification purpose. The judges' master chart was drawn up to minimize the confusion caused by the number and types of entrants.

Much of the credit for the successful parade must be attributed to the careful planning and work of the parade committee, in particular, Bill Doi, the Parade Marshall. The members of the Issei department cooperated very closely in the parade committee and were responsible for the fine issei turnout for the parade. The members of the Parade Committee are as follows:

A. T. Morimitsu & Sachihiko Yamamoto - Co-Chairmen
Bill Doi, Parade Marshall, and Jack Yamamoto - Committee-men

Parade and Masquerade Ball Prizes

Prizes for the parade and the masquerade ball contests were donated by the Community Enterprises through the efforts of Mr. Kendall Smith, Chief, and Mr. Joe Tsunoda and Mr. Sumio Miyamoto, the business managers. In addition, members of the Caucasian staff voluntarily contributed to the prize fund, enabling the Prize Committee to award additional prizes to winners of various events.

WAR RELOCATION AUTHORITY
Tule Lake Project
Newell, California

October 29, 1942

MEMO TO:

FROM: Harvest Festival Parade Committee

SUBJECT: Assembling of Parade Entrants for Harvest Parade

All parade entrants from the nursery and kindergarten groups are requested to assemble on the corner of block #16 barrack #1613-A on Saturday, October 31 at 9:30 A. M. sharp.

Representative of each group is asked to meet the Parade Marshall, Bill Doi, for final instructions on the same day and time at the corner of #1613-A. Numbers to identify each organization (for judging) will be issued to each representative on the day of the parade. It will be advisable, however, to have signs identifying your group for publicity purposes.

The parade will start promptly at 10:00 A. M. and will follow the route marked on the map of the Project attached to this memo.

We are grateful for your fine response in entering the Parade and hope to get the same cooperation on October 31.

Thank you very much.

Memo to general entries:

All parade entrants are asked to assemble on the corner of Block 4 -- Barrack 413-A on Saturday, October 31, at 9:00 A. M. sharp.

Representative of each group is requested to meet the Parade Marshall, Bill Doi, for final instructions on the same day and time at the corner of 413-A. Numbers to identify each organization (for judging) will be issued to each representative on the day of the parade.

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October 12, 1942
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TO: TED WALLER
FROM: MAS YAMASAKI
KUMEO YOSHINARI
SUBJECT: HARVEST FESTIVAL REPORT

General Report on the Over-all Plans.

Please refer to the report of September 29, 1942, for the general motif of the Harvest Festival.

Game Concessions

At the present time we have an application of some twenty entries of which half are food concessions. The remaining concessions represent various types of games, such as penny throws, wheel of chance, bingos, baseball throws and the likes concessions.

The general interest has been very favorable. Considerable interest has been shown by the various organizations; therefore, the committee feels that we will have many more entries before the dead line, which has been tentatively set for Oct. 26th.

The present plan for the arrangement of the concession is to line the booths parallel along the center firebreak which runs East and West from the stage. We will place the booths beginning from the West side of the stage and arrange them chronologically Westward, leaving the aisle open between the two parallel lines of booths.

We are encouraging the various organizations who plan to enter concessions to secure their merchandise at the canteens; furthermore, we encourage them to make such arrangements with the canteen management so that they will be able to have refunds made on the surplus merchandise.

To: Ted Waller
From: Mas Yamasaki
Kumao Yoshinari

October 12, 1942

We are especially urging the various departments within the Community Activities section to enter concessions; because we feel here is an opportunity to enrichen their treasury from which they may be able to foster their own activities.

Mardi Gras Parade

In spite of the tireless effort of Art Morimitsu to induce organizational participation in this event, the entries have been slow in fore-coming. At the present, there is only one definite registrant; however, before the deadline, I'm sure, we feel have good representative.

The reason for the hesitancy, I believe, is attributable to the fact that most of the organizations have not had the time to develop ideas nor plans to enter. One other reason is the fact that materials needed to create their entry have been difficult to obtain.

The planning committee will do its utmost to foster this event along in the coming days; therefore, I feel confident that it shall not be neglected.

Side Shows

The talents and the arrangements of the shows will all have to be worked out in detail. Frank Hijikata will be in charge of the entertainment department.

The Masquerade Ball

The dance of the evening will feature costumed and masked dancing. The various prizes will be awarded such as to the best costumes, best dancers, and etc.

The places have been selected for the Harvest Ball. They are 7218 and 4818. The dance chairman for the respective places are Perry Saito and Yukio Shimoda.

Prizes

The committee headed by Art Morimitsu has contacted the Community Enterprise division for the various prizes and awards to be offered by the Community Activities section to the various winners. The promise has been secured that the Community Enterprise will endeavor to supply us with our request.

To: Ted Waller
From: Mas Yamasaki
Kumeo Y_oshinari

October 12, 1942

Publicity

The Tulean Dispatch has been giving us favorable advertisement from time to time in its columns. Mr. Hideo Hoshide is to be thanked for this particular realization.

The poster department has issued many colorful posters which, I'm sure, will have its proper effect in appealing to the people and creating favorable enthusiasm.

The direct bulletin has been sent to the various organizations as well as to all the block managers. We hope this method will bring results. The copy of the bulletin is herewith attached.

Fair Price Committee

This body has not been able to function until the game concession entries file their definite report as to the value of merchandise, the kind of commodities, and the charge per try and etc.

Conclusion

The general chairmen feel that the plans are progressing favorable, consequently, we have no complaints to make at this date. We are anticipating to out do our Labor Day program, and the present indication tends to confirm our optimism.

HARVEST FESTIVAL BULLETIN

The Community Activities Department through the Harvest Festival Planning Committee desires to solicit your cooperation in making possible the Harvest Festival which will be held on Saturday, October 31st. Through the consent of the Project Director, Mr. E. L. Shiirell, the afternoon of the 31st will be declared a Project holiday.

Purpose:

The incentive behind the Planning Committee in arranging the holiday program is threefold:

1. To enliven the morale of the colonists by creating a spirit of gaiety and frivolity,
2. To foster the cooperation and the coordination between the various organizations and departments on the Project, and
3. To promote the community pride and consciousness of the colonists.

General Plan:

In order to acquaint you with the general plan of the Harvest Festival an outline of the program is herein submitted:

Mardi Gras Parade: This particular feature is intended to add humor and gaiety to the whole festivity. Here is room for a number of innovations and organizations are urged to enter humorous and original creations: for example, clowns, hula dancers, negro minstrels together with barkers.

Game Concessions: Here is an opportunity for the various organizations to enrich their treasury. The Planning Committee feels that if a small charge is made on the patronage of the concessions and if the nominal profit made therefrom may be retained by the same organization, the organizational participation in the festivity may be induced. Carnival concessions of many types can be sponsored such as, bingo, dart throws, nail driving, balloon busting, etc. The Concession Committee is urging organizations to offer home-made articles for prizes.

Side-Shows, entertainment and a masquerade ball are other major events on the program.

Fair Price Committee: This committee is necessary to minimize the discrepancy in prices to be charged by concessionaires and to safeguard the public from being charged unduly high prices.

The rules and application forms for both the costume parade and the concessions are enclosed. Since applications for the concessions may be numerous we are urging you to submit your application to #1808 without delay. Deadline for parade and concessions entries will be announced in the Tulean Dispatch.

HARVEST DAY PLANNING COMMITTEE

MAS YAMASAKI & KUMEO YOSHINARI
General Co-Chairmen

HARVEST FESTIVAL CONCESSION ENTRY APPLICATION

Entry No. _____ Date of Entry _____
 Name of Sponsoring Organization _____
 Name of Organization Representative _____
 Address _____ Type of Concession (Game or Food) _____
 Description of Concession _____

RESERVED FOR DEPARTMENT USE
 Do Not Fill In

Place of Concession _____ Approved by _____
 _____ Concession Chairman

HARVEST FESTIVAL Rules For Game Concessions

1. Only bona-fide clubs, departments, and organizations may participate.
2. All organizations participating must register with the Community Activities department at #1808.
3. All types of concessions must be registered and be definitely assigned as to kind and place.
4. No organization will be allowed more than two concessions except at the discretion of the Harvest Festival Planning Committee.
5. Any organization desiring more than two entries must file a written application at #1808.
6. All organizations must abide by the regulations set by the Fair Practice Comm.
7. Neither the Community Activities department nor the Harvest Festival Planning Committee will be responsible for the procurement of concession merchandise, lumber, or other materials needed for the construction of booths.
8. All organizations must abide by the regulations as set forth or may be set forth by the Harvest Festival Planning Committee.
9. No organization may contact the Community Enterprise department for merchandise donations or solicit donations for the purpose of raising funds to purchase merchandise.

HARVEST FESTIVAL CONCESSION ENTRY APPLICATION

Entry No. _____ Date of Entry _____
 Name of Sponsoring Organization _____
 Name of Organization Representative _____
 Address _____ Type of Concession (game or food) _____
 Description of Concession _____

RESERVED FOR DEPARTMENT USE
 Do Not Fill In

Place of Concession _____ Approved by _____
 _____ Concession Chairman

HARVEST DAY PARADE (SAT. OCT. 31)
Entry Application

Entry Number _____ Date of entry _____
(do not fill)
Sponsors of the entry _____
(name of organization)
Name of organization representative _____
His address _____ Approximate number of entrants _____
Class of entry: _____ Japanese (issei)
_____ general (commercial, service, clubs, etc.)
_____ senior (14 yrs. and up)
_____ junior (13 years and down)
_____ nursery (2 to 5 years)

Description of entry: _____
(dragon, clown, samurai, etc.)
If more than one entry is to be made, please fill an additional form, because trucks cannot be made available to all. Truck floats will not be allowed. Bicycles may be used by organizations for the parade.
Deadline for entry will be announced in the paper.

Reserved for Department Use
Do Not Fill In

Approved by: _____ Date: _____
Harvest Parade Chairman

RULES FOR HARVEST PARADE SAT. Oct. 31

Divisions

1. Issei (Japanese style)
 2. General (commercial, service organizations and clubs)
 3. Senior (14 years and up)
 4. Junior (13 years and down)
 5. Nurseries (2 to 5 years)
- 3 Prizes for each division. Sweepstake for best entry.

RULES

1. All entries must be registered with the Harvest Parade Committee at #1808.
2. All entries must represent organizations.
3. There will be no limit on the number of entries from a single organization (issei and general entries both may be entered.)
4. All entries must be marching units. Truck floats cannot be entered. Bicycles however, may be entered by an organization.
5. The total amount to be spent on costumes for a single organization cannot be more than ten (\$10) dollars.
6. The Community Activities department will not provide materials for costumes or signs.

* Prizes for each division will be announced beforehand.

HARVEST DAY PARADE (SAT. OCT. 31)
Entry Application

Entry No. _____ Date of Entry _____
(do not fill)
Sponsors of the Entry _____
(Name of Organization)
Name of Organization Representative _____
His Address _____ Approximate Number of Entrants _____
Class of Entry _____ Japanese (issei)
_____ general (commercial, service, clubs, etc.)
_____ senior (14 years and up)
_____ junior (13 years and down)
_____ nursery (2 to 5 years)

Description of Entry: _____
(dragon, clown, samurai, etc.)
Deadline for entry will be announced in the paper. Truck floats prohibited.

Reserved for Department Use
Do Not Fill In

Approved by: _____ Date: _____
Harvest Parade Chairman

REPORT OF VISIT OF CLARA W. ALCROFT

August 7--August 20 (Incl.) 1942

Reason for visit:

Leadership training in recreation and group work; superficial survey on need for and desirability of a sex education project.

Schedule of meetings:

In the school--August 10--Discussions with elementary and secondary teachers on joint planning of educational agencies in a community.
August 10 and 14--Discussion with physical education teachers.

Leadership training for staff of girls' work and girls' recreation Department--August 12 through August 20 (Sunday excluded) 9:00--11:15 A.M.
Aim and philosophy of recreation--Place of clubs in program--The place of boy and girl relations in the club program.

Folk Dancing: Recreation 22 Adult group August 7--Recreation 22 One group for children and one for adults August 11.

Relaxation--Talk and demonstration August 13.

Talk to Mother's Club--Block 56--on importance of sex education--August 15.

Talk to Girls' Club Quad A--August 12--U.S.O. and New Recreation Patterns.

Talk to Girls' Clubs Quad A and B--August 18 and 19--Boy and Girl Relations

In the period of time I have been here I have sensed several needs which are general enough and outstanding enough to be noted as a base for further comments in this report.

1. A need for real acceptance of the fact that Poston is not a mirage and a recognition of it as a home base.
2. A need for relaxation--emotional and physical--and for opportunities that re-establish a sense of personal importance.
3. To keep contact with events and people outside Poston.

Many factors and impressions combine to form the above general statements. People in Poston give a sense of being quietly desperate as far as business is concerned. Keeping clean, and carrying one's load seems to take the major energies of the population. When you add to this the sense of injustice which the living pattern of many of the young people, a condition of emotional tension results. The failure to recognize the permanency of the situation adds the feeling of unreality and in some cases makes adjustment to a new life more difficult.

The lack of ability on the part of many to fit into a cooperative group indicates a need for opportunities for developing personal adequacy and ability to discipline one's self.

In the leadership group, the feeling of inadequacy which exists is probably due to the fact that few have been trained for the job at hand and practically none have had professional experience in group work or recreation. This serves to add to the insecurity of the individual and make her own adjustment to the situation more difficult.

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Recreation:

The development of recreation in a community base has been largely in terms of men and boys, and in terms of competitive sports. This seems inadvisable to me for several reasons, the major one being that a highly competitive system of athletics is a poor base for a cooperative society. Social recreation of a type that relaxes and unifies a community is absent except as it has been sponsored by the girls' club groups. Another question about recreation that must be raised is whether there is a future plan for developing a program which coordinates the physical education system of the school with the community pattern. Use of common equipment, and development of program under common aims seems necessary and yet attitudes on the part of the men in the school group indicates that competitive attitudes have already developed between them and leadership in the community field. There is also a lack of interest on the part of the school men in skills that lead to social recreation. For that matter--this is probably true of the men in the community field although I had no opportunity to talk with them.

These indications are important when one realizes that there is fast growing up the same pattern which has caused so much difficulty in coordination work in established communities. I would feel that their needs be careful supervision and coordination of both groups as their program develops in order to build up the positive factors and to keep the negative factors at a minimum. The supervisor of this program should be someone who sees the social values of the total recreation field and who is particularly alert to the development of undesirable elements.

Without seeing the paper plan for community recreation, I am puzzled to know how the apparent structure can operate ideally. I see no one who has a major responsibility in the organization of recreation on a community scale using those activities in which men and women can participate. The present set-up encourages the development of recreation on a segregated basis and many age groups fall in the gaps. Several facts indicate the need for social recreation on a community wide base.

1. Boys and girls need skill in social contacts on many levels.
2. There is an attitude on the part of some of the older Japanese that recreation is unnecessary--a waste of time and that no one should be paid for it. There needs be a program devised that will carry some of the older folk along with it and eventually will bring the young and old groups together.
3. The Japanese are intensely competitive. Social recreation will help control this--sports, organized on the present basis, encourages the competitive feeling.

Another piece of structure which seems not to be working adequately is the gearing of the fine arts, music, drama, etc. with the program of community recreation. If these programs are set up on a professional basis, then a clear definition of this needs be stated, and provision made for their development on a recreational base. It seems wasteful not to be able to use expert skills in the development of community interest in the arts. If such is the case, however, there should at least be good cooperation between the groups.

Social recreation is one of the most powerful tools to be used in unifying a community, to build morale and to develop a citizenry who have a feeling of personal adequacy. It should be used to the fullest extent.

Specifically, I would like to recommend that as soon as possible:

1. Consideration be given to the development of facilities for social recreation. My suggestions would be:
 1. A large outdoor platform suitable for both folk and social dancing.
 2. Recreational equipment for the recreation halls (ping-pong tables, shuffleboard, etc.) (This can all be made.)
 3. Play space for little children on a quad basis, if possible. If not, one for every two quads.
2. That some plan for coordination of all recreation be worked out and relationship of various leaders to each other clarified so that each one was sure of his responsibility.
3. That there be close supervision--particularly at the first stages of development of the program.

Group work:

The girls' group work program has a good start. The most baffling problem to the thinking leadership, being how to make girls enthusiastic about clubs. Many factors exist which make progress at this point difficult; the lack of understanding of what a club is, the lack of enthusiasm for any activity caused by loss of personal motivation, the desire on the part of girls to be entertained rather than to participate, etc. The club leaders with whom I have been meeting, seem an average group with some outstanding girls. Discussion and participation has been limited, however, to about half the group. Probably, the most difficult thing for this group to do is to plan in terms of Poston. We need to remember that these girls have the same needs as the rest of the community and in some ways feel them more intensely. For this reason it seems to me that, in spite of the fact that there is more adequate and better trained leadership in this department than in others, close supervision is of utmost importance. I would suggest a long conference at least every two weeks, and every week if possible. This conference should be in terms of practical help on program development and on any problems which are presented. There should be opportunity for discussion of future plans and help for analysis for seeming failure. From such discussions there might emerge ways of work and practical help which could be made available and make the physical hardships of the job less. Specifically I am thinking of such things as the lack of office space, the lack of a business like work-schedule, and the lack of transportation. The lack of willingness on the part of leaders to take responsibility for initiation of new ideas involving more than their own groups is to be expected in a community where no one is respected less than the individual who "steps out of line", and this fact again argues for close supervision.

Sex Education:

From individual discussion I have no reason to believe that there is any more anti-social sex conduct than there would be found in any community this size. There are cases that become subject for camp gossip, but they are comparatively few. There are a larger number of girls whose boy friends are away than would be found in a normal group. Some problems of a character different from those of normal living have emerged. How can one have a normal courtship in conditions when there is no privacy and when gossip is rampant? Is it right to get married and leave the family unit which may mean that a stranger is put in the bed you vacated? How can you practice birth control methods when you live in a fish bowl?

Any discussion of courses in sex education should take in several factors:

1. The reticence of Japanese girls in groups. Discussion with one or two girls may be alive, but put the same two girls in a group and they have nothing to say.
2. The Japanese parent has given the child little, if any, information about sex. The younger group of leaders with whom I was working say that the average parent feels that it is important, and hopes the child will learn somewhere. This attitude was borne out in the interest and seemingly positive response of the Mother's club to whom I talked. I felt a good relationship between myself and the group, and the interpreter and leader of the club said that the whole group might not go along with me in my whole statement (Modern approach to sex education) but that there was no sense of shock in the group. This club was composed of mothers from rural areas and asked questions which indicated a feeling that cards and dancing were sinful. They probably are as conservative as any group in Poston. For this reason, I feel that the mothers in Poston are ready for some help in sex education.
3. The existence of old cultural patterns with regard to marriage and the place of women that differ sharply from those accepted in this country.
4. The queer reserve that exists at times between boys and girls. It is an unpredictable thing which sometimes is completely absent, and sometimes decidedly present. It is one factor that could be overcome by a better program of co-ed recreation.

My recommendation would be that there be worked out a system whereby sex education on a modern basis is made available to all boys and girls under high school age. This could be integrated into the school program. If it is, it should be done in such a way that sometime during the year every child is touched by it.

The program in the community needs to be based upon three things:

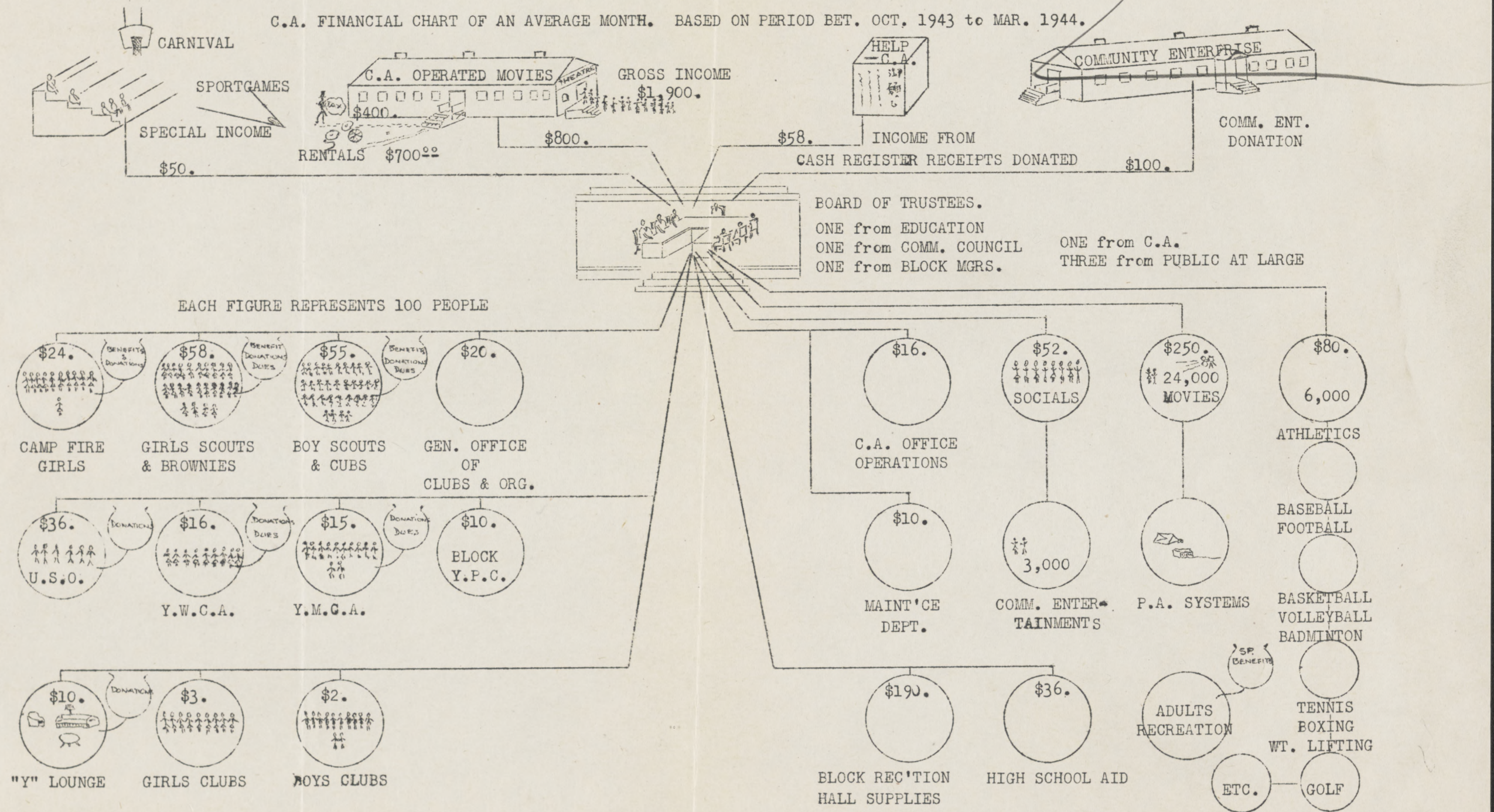
1. Creating an understanding of the school program and bringing parents along in the process of developing more wholesome relations between young men and women.
2. Supplying basic information for the young adult who has never had it.
3. Providing help for young people in solving problems by books, group discussion, and individual counseling.

I could see the community program developing in "spurts". In other words, there might be emphasis in the development of such a program for six weeks, and then picked up again at a later period. In three such sessions during the year using outside leadership if necessary, a great deal could be done. It would probably be advisable to use a man and woman, but discussions should be conducted with the same basic philosophy. It might be possible to do some joint discussions as the project progressed, but I feel sure that only a few young people are ready for that approach now.

In conclusion I should like to raise the question as to how much importance the administration sets on the development of a recreation program. From the viewpoint of "an outsider" it would seem as though recreation was not rated as important as other phases of building a new community. If such is the case, a new interpretation needs to be made for building a new community in terms of barracks, roads, and irrigation ditches will avail nothing if people refuse to accept it all as home. It will be the total satisfaction in living found in Poston, and not just during the work hours that will determine the spirit of the people. What happens to people during their leisure time will also help determine the degree of cooperation which can be expected in work relationships and in the acceptance of the duties of citizenship. It seems vital to me that there be sufficient staff to adequately supervise the growth of a community program of recreation. A program will be developed with or without staff. It is a question of whether the qualities of program that develop are such to further cooperative living and the growth of a sense of adequacy for the individual; or whether it serves to intensify qualities which have a negative affect on the abilities of people to live together with good spirit.

I would like to go on record as raising one other point about administration which I know is self evident. If it is true that morale in Poston is going to depend on adequate rest, adequate food, and constructive leisure interests, it applies to the administrative staff as much as it does to the people they serve. I would hope that in the near future there could be more adequate housing and a lounge where people could congregate for games, reading, or conversation. I feel sure, too, that some social recreation would help in the development of a more cooperative feeling among the staff, and would substitute for some of the methods now used to "kill time". Some opportunity for fun would certainly do something to combat the feeling of "not being able to stand another day of this". The rules about creation and release of nervous and emotional tension apply to all humans regardless of their status.

C.A. FINANCIAL CHART OF AN AVERAGE MONTH. BASED ON PERIOD BET. OCT. 1943 to MAR. 1944.



COMMITTEE REPORT ON COMMUNITY RECREATION

Committee: Paul Terry
Lucy Adams
Miles Cary
Dr. Danielson

No program of community recreation can be successfully planned and executed without complete and wholehearted cooperation of all agencies, section divisions, groups and interests which are concerned with the intellectual or social welfare of all residents of any particular project--both evaceuo and appointed personnel. In short, all interest groups on a project should cooperate in the formulation of a program of community recreation whether it be for the summer or for a longer period. We feel it to be false economy of time and effort not to contact and pool the varied resources of community activities, community services, education, clubs, churches, and the like in the formulation and carrying out of a program which attempts to satisfy the needs and interests of a community in regard to recreation.

We feel that the summer activity program should include meaningful experiences in at least three general categories: (1) activities, such as: handicraft, art, music, games, etc.: (2) there should be provision for supplementary work in some of the fundamental skill subjects commonly offered in the school program, such as: English, mathematics, speech, and reading, and (3) vocational training.

The summer activity program should include a large variety of enriching experiences: it should be adapted to the peculiar circumstances of each project with respect to time and location of offering: it should grow out of and be a fruition of the regular program of the schools and of the community activity section: and it should be of value to participants of all age levels in the light of future adaptations which they will be obliged to make. The summer activity program should meet the interests and needs of all age groups from young children to the elder issei. This summer program should be, yes must be, an outgrowth of community planning, community interest, and community cooperation.

While embodying the collective thinking of many diverse groups, such a program of activities and experiences must possess unity and coherence. This cannot be obtained unless some individual is delegated to initiate and coordinate the various elements which go to make up the total program. It cannot be too strongly emphasized that nothing but confusion and frustration can result from divided responsibility, diverse interests and loyalties, and multiple objectives. The committee is of the opinion that situations may differ from project to project and that only the Project Director will possess the information necessary to decide who should be empowered and delegated to perform this important task of supervising the summer activity program.

The committee, therefore, wishes to submit for your consideration the following recommendations:

1. Full utilization of a community planning committee should be sought in planning for the summer activity program. Such groups as the DSA, YMCA, YWCA, PTA, Girl Reserves, churches, schools, community activities and all other interested groups should be encouraged to cooperate in the planning for such a program.
2. Such planning should be initiated by the Community Services Director,

or such other person as may be delegated by the Project Director.

3. Responsibility for supervision and conduction of various phases of the program should be delegated to the sections and groups included in the planning committee.
4. The school should be cognizant particularly of such activities as classes or group activities in fundamental skills, vocational experiences, handicraft, music, dramatics, art, clubs, and special emphasis should be given to agriculture, food production and health.
5. Insofar as possible classes, clubs, and other groups used in the summer activity program should be organized on the basis of interests rather than geographical proximity. Among other things this means that teams engaging in connection should be organized in terms of classes, grades, and clubs rather than in terms of geographical areas.
6. The cultures of all societies and peoples of the world should be recognized, and appreciated, not the least of which is a recognition and appreciation of the culture of Japan. Even though in our democracy we strive toward this end, a definite attempt should be made to call attention to and emphasize the more desirable aspects of our American life culture. Such things as American folk dances, songs, drama and literature should be given a prominent place in the summer activity program.

Respectfully submitted:

Paul Torry, Chairman
Lucy Adams
Milos Cary
Mr. Danielson

COMMITTEE REPORT ON DISSEMINATION OF THE WRA PROGRAM TO STAFF AND EVACUEES

Committee: W.C. Sawyer
A.G. Thompson
John Provinse
John Baker

Your Committee on Dissemination of the WRA Program to Staff and Evacuees through the Educational Program met at dinner on Tuesday evening and after bouncing pot theories and peeves about a bit, arrived at the following general conclusions,:

1. That because of the close and often direct contact which they have with evacuees and the respect in which they are held, the educational staff is in a position to perform an important function in dissemination information concerning the WRA program to evacuees.
2. That Superintendents in general have not been made aware of responsibility for disseminating information concerning WRA policy and events to the evacuees, and have developed no vehicles for such wide-spread policy dissemination.
3. That much information designed for evacuees in general and even for executive staff members and appointed personnel did not uniformly reach Superintendents.

requirements of the state in which the center is located insofar as possible.

2. Physical education classes should include the study of hygiene
3. Physical education classes should consist not alone of games, but also of the drill type exercises lately prescribed by the army
4. Safety education should be a part of the program both with school children and adults
5. At least one teacher in every school area should be a graduate of a first aid course given by a qualified instructor

Respectfully submitted:

R.A. Pomeroy, Chairman
Dr. Genevieve Carter

COMMITTEE REPORT ON SCHOOL RECORDS & REPORTS

Committee: Kenneth Harkness
Robert E. Gibson
J.A. Trice

It is the recommendation of the committee that some form of permanent cumulative individual record should be kept for every child from nursery school through high school graduation. This record should be kept in a letter-size folder, along with any correspondence or other data concerning the child. The committee thinks the following items should be considered as a minimum on the cumulative record sheet:

1. Personal data and family history
2. Health record or physical condition.
3. Records of intelligence, achievement, and diagnostic tests.
4. School attendance.
5. Scholastic record, showing subject, length of period, number periods per week, grade and credit.
6. Incomplete work.
7. Special interest or activity record.
8. Growth of habits and ideas of good citizenship. A part of this may be in the form of anecdotal records.

The committee recommends that WRA keep in its files the permanent record of each child and that when the child transfers on relocation to another school, that his record be sent on a form similar to the transcript form adopted by the National Association of Secondary School Principals.

Respectfully submitted:

J.A. Trice, Chairman
Kenneth Harkness
Robert E. Gibson (2603)

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BREAKDOWN
FOR
CERAMIC PROJECT

MINIMUM REQUIREMENTS FOR
BEGINNING A CERAMIC PRO-
JECT FOR APPROXIMATELY
TWENTY PEOPLE.....

MATERIALS LISTED HEREIN
WILL BE SUFFICIENT FOR A
PERIOD OF ONE YEAR.....

RESPECTFULLY SUBMITTED
BY
ROBERT K. KINOSHITA

BREAKDOWN FOR CERAMIC PROJECT

RECAPITULATION

I	EQUIPMENT	\$ 1,585.61
II	CLAYS	\$ 520.00
III	GLAZE MATERIALS	\$ 222.75
IV	GLAZE COLORANTS	\$ 125.66
V	MISCELLANEOUS	\$ 85.15
GRAND TOTAL		<u>\$ 2,539.17</u>

TABLES, STOOLS, WORKBENCHES, SPRAY
BOOTH, BINS AND SHELVES ARE NOT
INCLUDED IN THIS BREAKDOWN. APPROX-
IMATE COST OF THE WOOD, NAILS, ETC.
FOR THIS EQUIPMENT IS \$200.00.

BREAKDOWN FOR CERAMIC PROJECT

I EQUIPMENT

A. Kiln

1. Denver No. 106 Standard Pottery Width 31", Length 48", Height 36" Door 29" x 31"				1000.00
2. D.F.C. Kerosene Burners	4	@ 15.00		60.00
3. 30 gal. steel oil Supply Tank for #106				10.00
4. Clay Lined Flue Pipe				
(a.) Tee (12" diameter)				8.00
(b.) Straight length with Check Draft (12" diameter)				9.00
(c.) Straight 24" lengths (12" diameter	2	@ 6.50		13.00
5. Shelves				
(a.) 15" x 15 $\frac{1}{2}$ " x 1 $\frac{1}{4}$ "	18	@ 1.25		22.50
(b.) 15" x 8 $\frac{1}{2}$ " x 1"	36	@ .75		27.00
6. Stilts				
(a.) Double Point #1 1-1/8" diam.	3 gross	@ .70		2.10
(b.) " " #3 1-3/4" "	3 " "	@ .70		2.10
(c.) " " #5 2-3/8" "	3 " "	@ 1.25		3.75
(d.) " " #8 3-1/4" "	3 " "	@ 1.80		5.40
(e.) " " #12 4-13/16" "	3 " "	@ 2.25		6.75
7. Spurs #1 3/4" high	2 gross	@ .70		1.40

Denver Fire Clay Company
Denver, Colorado

8. Cones, Pyrometric (50 to box)				
No. 022	3 boxes	@ .75		2.25
No. 020	3 boxes	@ .75		2.25
No. 018	3 boxes	@ .75		2.25
No. 016	3 boxes	@ .75		2.25
No. 014	3 boxes	@ .75		2.25
No. 012	4 boxes	@ .75		3.00
No. 011	4 boxes	@ .75		3.00
No. 010	4 boxes	@ .75		3.00
No. 09	6 boxes	@ .75		4.50
No. 08	6 boxes	@ .75		4.50
No. 07	6 boxes	@ .75		4.50
No. 06	6 boxes	@ .75		4.50
No. 05	4 boxes	@ .75		3.00
No. 04	4 boxes	@ .75		3.00
No. 03	2 boxes	@ .75		1.50
No. 02	2 boxes	@ .75		1.50

B. Potter's Wheel (Sewing machine treadle)	3	@ 20.00		60.00
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L. H. Butcher Company
2034 Bay Street
Los Angeles, California

Potter's Wheel --- Arthur Sitton
336 W. Wilshire
Fullerton, California

C. Ball Mill, Roller Type #C-1538R 45.00
Complete with 1½ gal. stoneware jar & pebbles. Graphite bronze bearings, rubber covered rolls, ½ Horse Power, single phase, 60 cycles, 110 volts motor & V-B belt drive.

B. F. Drakenfeld Company
45-47 Park Place
New York, N. Y.

D. Potter's Bench Wheel, combination banding. 6" top 3 ea. @ 2.85 8.55

B. F. Drakenfeld Company
45-47 Park Place
New York, N. Y.

E. Scales, Avoirdupois (Counter Scale) No. 11859, single Beam 1 ea. @ 25.00 25.00

F. Scales, Metric #12348 1 ea. @ 12.00 12.00

G. Weights, Metric Scale (Iron) No. 12 910 @ 4.25 4.25

H. Mortar & Pestle (Size No. 4) No. 50420 @ 5.60 5.60

I. Seives - No. 573-10
10 mesh 2 @ 1.45 2.90
20 mesh 2 @ 1.45 2.90
40 mesh 2 @ 1.60 3.20
60 mesh 2 @ 1.85 3.70
80 mesh 1 @ 1.85 1.85
100 mesh 1 @ 2.00 2.00

Braum Corporation
2260 East 15th Street
Los Angeles, Calif.

J. Garbage Cans, 24-gal. Cap. #316 12 @ 1.50 18.00
Funels, Tin, 6½" dia. No. 301 2 @ .08 .16
Beater, Wire #316 2 @ .40 .80
Cups, Tin, measuring-2 qt. No. 64 2 @ .15 .30
Knives, paring No. 5187½ 20 @ .10 2.00
Pans, pudding, enameled--2 qts. 1 dz. @ 2.00 dz. 2.00
Scoops, small, No. 1932N 3 @ .09 .27
Scoops, small, flour # 30 1/6 dz. @ 3.75 dz. .63
Spoons, measuring set, No. 2576½ 1 set @ .10 .10
Wire, Piano, #3, silver bright, ½ lb. coil 1 coil @ .65 .65
Sponges, Dupont #6 12 @ .24 2.88
Bit, Expansion E5 1/12 dz. @ 6.80 dz. .57
Bit, 1/4" No. 62T 1 @ .30 .30
Bit, 3/8" No. 62T 1 @ .35 .35
Brush, wire No. 834 1 @ .30 .30
Can, Oil, transparent No. T14AA 1 @ .25 .25
Hammer, carpenter No. 012 1 @ .55 .55
Level, carpenters, No. 260 1 @ .74 .74
Mallets, wooden, No. 34 2 @ .35 .70
Pliers, No. G26 1 pr. @ .28 .28
Saw, carpenter's hand, No. K5 1 @ .75 .75
Screwdrivers 5", No. 20 1 @ .30 .30
Spatula, large No. G25½ 1 @ .75 .75

J. (Cont.)

Stone, Carborundum	1 dz.	@ .60 dz.	7.20
Square, carpenter's Steel, No. 114	1	@ 1.05	1.05
Stone, Rubbing	$\frac{1}{2}$ dz.	@ .30 ea.	1.80
Wrench, Crescent 8"	1 ea.	@ 6.96 dz.	.58

Hoffman Hardware
229 S. Los Angeles St.
Los Angeles, Calif.

K. Modeling Tools, Boxwood, 6", Tool No. 3	20	@ 1.05 dz.	1.75
Wire Tools, No. 1, Tool No. 1 (1 end brass)	20	@ 3.85 dz.	6.42
Flexible Steel Blades			
14" x 3" -- Thin	2	@ .75	1.50
14" x 3" -- Heavy	2	@ .75	1.50

B. F. Drakenfeld & Company
45-47 Park Place
New York, N. Y.

L. Turning Tools, assorted sizes	12	@ 1.00	12.00
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Arthur Sitton
336 Wilshire
Fullerton, California

M. Jars, Stone, with covers 1-gal. cap.	24	@ .32	7.68
" " " " 3-gal. cap.	8	@ .80	6.40
Plate Rings - 6" diameter	3	@ .15	.45
8" diameter	3	@ .17 $\frac{1}{2}$.53
10" diameter	3	@ .22 $\frac{1}{2}$.68
13" diameter	3	@ .30	.90
16" diameter	3	@ .40	1.20

Pacific Clay Products Co.
306 West Avenue 26
Los Angeles, California

N. Brushes, Artist

Flat Russian sable Size #4 (5/32" width)	1	@ .15	.15
" " " Size #8 (1/4" width)	1	@ .21	.21
" " " Size #10 (3/8" width)	1	@ .23	.23
Round Red Sable Size #2 (1/20" width)	1	@ .15	.15
" " " Size #6 (3/32" width)	1	@ .17	.17
" " " Size #12 (5/32" width)	6	@ .25	1.50
Brushes, Paint, 2" width	4	@ .22	.88
Rolling Pins, Maple, Size 2-1/8" x 19-3/8"			
No. 11F5229	6	@ .35	2.10
Sponges, for finishing clay work	20	@ .07	1.40
Sheeting, unbleached, muslin, for covering			
clay work, 72" width	10 yds	@ .23 yrd.	2.30
Rubber Sheeting, white, No. 66M201	10 yds	@ .35 yd.	3.50
Grinding Wheel, Emery. Dunlap 1/4 h.p.			
motor, 110 V. 60 cycle.	1 ea.	@ 15.75	15.75

Sears Roebuck & Company
Soto & Olympic Blvd.
Los Angeles, Calif.

O. Fan, Spray Booth, Dayton 57A66, 18" diameter, 1/4 h.p. motor, 110-v., 60 cycle A.C.	1 ea.	@ 18.95	18.95
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W. W. Grainger, Inc.
311 San Pedro Street
Los Angeles, Calif.

Breakdown for Ceramic Project
--Robert K. Kinoshita

- 4 -

P. Spray Gun, Glaze, Type C2	1 ea.	@ 19.50	19.50
Glass Jar, 1 qt.	3 ea.	@ .25	.75
Glass Jar, 1 pt.	3 ea.	@ .20	.60
Jar Top & Tube, 2 for each jar	12 ea.	@ 1.00	12.00
Air Brush Compressing Unit, Type WP9 (Complete)	1 unit	@ 60.00	60.00

Wold Air Brush Company
Chicago, Illinois

TOTAL EQUIPMENT...\$1,585.61

II CLAYS

A. Dry M442 Clay - 8000 lbs.	8000 lbs.	@30.00 per M	240.00
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Gladding McBean Company
2901 Los Feliz Blvd.
Los Angeles, Calif.

B. Red Italian Terra Cotta	6000 lbs.	@30.00 per M	180.00
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C. Red Italian Clay	1000 lbs.	@30.00 per M	30.00
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Red Italian Terra Cotta Company
1149 Mission Road
Los Angeles, California

D. Grog, 20-40 Mesh	500 lbs.	@10.00 per M	5.00
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Pacific Clay Products
306 West Avenue 26
Los Angeles, California

E. Tale, Western	1000 lbs.	@12.50 per M	12.50
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F. Kentucky Ball Clay #4	3000 lbs.	@17.50 per M	52.50
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L. H. Butcher Company
2030 Bay Street
Los Angeles, California

TOTAL CLAYS.....\$520.00

III GLAZE MATERIALS

A. Lead Carbonate	300 lbs.	@ .09½ lb.	28.50
B. Cornish Stone	200 lbs.	@ .02½ lb.	5.00
C. Silica or Flint	300 lbs.	@ .02 lb.	6.00
D. China Clay	300 lbs.	@ .01-3/4	5.25
E. Feldspar	200 lbs.	@ .02½ lb.	5.00
F. Whiting	200 lbs.	@ .01½ lb.	3.00

III GLAZE MATERIALS (Cont.)

G. Fritt P-25	300 lb. @ .10 lb.	30.00
H. Fritt No. 2106	100 lbs. @ .10 lb.	10.00
I. Ground Glass	300 lbs. @ .02 lb.	6.00
J. Tin Oxide	50 lbs. @ .70 lb.	35.00
K. Setit Powder "B"	50 lbs. @ .33 lb.	16.50
L. Zinc Oxide (Calcined)	100 lbs. @ .09 lb.	9.00
M. Ball Clay, Kentucky No. 4	100 lbs. @ .02 lb.	2.00
N. Zircopax	100 lbs. @ .21 lb.	21.00
O. Magnesium Carbonate	25 lbs. @ .22 lb.	5.50
P. Fritt L-71	200 lbs. @ .12 lb.	24.00
Q. Fritt G-14	200 lbs. @ .10 lb.	10.00
R. Fritt G-24	200 lbs. @ .11 lb.	11.00

L. H. Butcher & Co.
2030 Bay street
Los Angeles, Calif.

TOTAL GLAZE MATERIALS.....\$ 222.75

IV GLAZE COLORANTS

A. Orange Oxide of Uranium	6 lbs. @2.75 lb.	16.50
B. Manganese Dioxide	3 lbs. @ .25 lb.	.75
C. Copper Oxide	3 lbs. @ .45 lb.	1.35
D. Cobalt Carbonate	3 lbs. @2.00 lb.	6.00
E. Barium Carbonate	3 lbs. @ .27 lb.	.81
F. Copper Carbonate	5 lbs. @ .50 lb.	2.50
G. Black Iron Oxide	3 lbs. @ .35 lb.	1.05
H. Manganese Carbonate	3 lbs. @ .35 lb.	1.05
I. Orange Underglaze No. 4A011	3 lbs. @3.50 lb.	10.50
J. King's Blue Underglaze No. 75	3 lbs. @4.00 lb.	12.00
K. Victoria Green No. 4896 Underglaze	3 lbs. @3.25 lb.	9.75
L. Garnet Red Underglaze No. 7046	3 lbs. @2.75 lb.	8.25
M. Canary Yellow No. 265 G.S.	3 lbs. @2.75 lb.	8.25
N. Pink Underglaze No. 7991	3 lbs. @3.50 lb.	10.50
O. Red Brown No. 123 Underglaze	3 lbs. @2.00 lb.	6.00

IV GLAZE COLORANTS (Cont.)

P. Turquoise Blue No. 4A914 Underglaze	3 lbs. @ 2.50 lb.	7.50
Q. Best Black No. 2130	3 lbs. @ 3.50 lb.	10.50
R. Crimson Red No. 7872	3 lbs. @ 3.50 lb.	10.50
S. White Underglaze No. 4A008	1 lb. @ 2.50 lb.	2.50
T. Rutilox, Light	5 lbs. @ .40 lb.	2.00

L. H. Butcher Company
2030 Bay Street
Los Angeles, Calif.

TOTAL GLAZE COLORANTS.....\$ 125.66

V MISCELLANEOUS

A. Sodium Silicate "N" Brand	3 gals. @ .60 gal.	1.80
B. Soda Ash	10 lbs. @ .11 lb.	1.10
C. Gum Arabic	1 lb. @ .45 lb.	.45
D. Glycerine	1 pt. @ .65 pt.	.65

L. H. Butcher Company
2030 Bay Street
Los Angeles, Calif.

E. Mold Dope (Western Liquid Soap)	2 gals. @ 1.50 gal.	3.00
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McKesson & Robbins Drugs
200 South Los Angeles St.
Los Angeles, California

F. Earth Colors for Staining (Crackle) Assorted Colors		5.00
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G. Asphalt Saturated Felt 30 lbs.	1 roll @ 2.15 roll	2.15
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W. P. Fuller Company
135 North Los Angeles St.
Los Angeles, California

H. Waterproof Compound (4/1-gal.)	8/1-gal. @ 5.50/4 gal.	11.00
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Standard Oil Company
Los Angeles, California

I. Plaster Paris (Pottery)	6000 lbs. @ 1.00 cwt.	60.00
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Blue Diamond Company
1650 S. Alameda St.
Los Angeles, Calif.

TOTAL MISC. ... \$85.15

Head

1.

The problem of setting up a policy for religious worship in the relocation centers is one of the most delicate and complex confronting the War Relocation Authority in its relationships with the Japanese evacuees. It concerns one of the most intimate phases of life. Were it only a case of permitting the evacuees to give voluntary expression to ~~the~~ a desire for religious worship springing from within themselves, it might be a simple matter. But such is not the case. The record of a considerable part of Japanese religion has been one of rather close association and occasional collaboration with the Imperial Japanese Government and the intertwining of political philosophies with religious doctrines. Investigations by government agencies have disclosed that, in many instances, Japanese churches in the United States have been used for the purpose of promulgating nationalism and upholding the policy of Japanese expansion. Many Japanese ministers and priests are regarded by the investigating agencies as being of questionable loyalty, if not actually holding to outright pro-Japanese views. Therefore, the entire problem must

be approached, not only sympathetically, but also extremely realistically.

A line of distinction between those faiths ^{which} ~~xxx~~ are unquestionably loyal and those which are at least doubtful cannot be drawn automatically on the basis of Issei and Nisei; without individual investigation, determination cannot be made of the extent to which the Nisei, particularly the Kibei, have been indoctrinated with the state religions of Japan.

Because of the inherent sacredness of religious worship and the guarantees of our constitution, it is highly desirable that a minimum of restriction and regulation should be imposed in order to afford the greatest possible measure of freedom of worship. But this should be soundly consistent with ordinary prudence and security. As a broad concept, all forms of religious worship should be permitted in the relocation centers, with the exception of Shinto; those sects, creeds or cults which may be using religion, partially or wholly, as a cloak for subversive or disloyal activities; and those whose activities fall within the category of proselyting. A further exception,

minor perhaps in character, might be made in regard to any form of religious activity which disturbs the peace of the relocation community.

To prohibit the practice of Shinto in the centers would not be inconsistent in any manner with religious freedom. Historically, and by definition, there is serious question whether Shinto is a state religion or merely a state ceremony. The Encyclopedia Americana has the following to say in respect to Shinto:

"Shinto (spirit-way), the primitive folk faith of the Japanese, was a typical barbarian religion composed of nature-worship and ancestor (including hero) worship. Chinese culture, filtering into Japan through Korea, brought with it Confucianism about the 4th Century A. D., and Buddhism in the 6th, and these two made with Shinto a religious compound in Japan similar to that which they made with Taoism in China, except that Shinto was nearly absorbed by Buddhism until its resuscitation, from the 13th Century onwards. This culminated in its reinstatement in pure form as state religion at the Japanese revolution in 1868, only, however, some years later to be disestablished and declared not a religion but a state ceremony. "

There may be some who will disagree with the broad statement that Shinto is not a religion. But, whether a state religion or a state ceremony, it is inherently linked with the Japanese Government; emperor worship is its foundation; extreme nationalism its product. It is inimical to the best interests of the United States and to the

relocation centers to permit its existence. It could never be anything but un-American.

The general rule might be adopted that the same broad principles governing religious worship on the outside during wartimes should prevail within the relocation centers. The desire for any particular form of worship should spring from the Japanese themselves and it is the obligation of the War Relocation Authority to provide means for exercising this desire, as long as it is born out of sincerity.

Services should be as free from regulation or supervision by the WRA as it is possible to make them, consistent with public safety and security.

In each of the relocation centers should be organized an inter-religious council, composed of representatives--preferably the ministers--of the various creeds having a substantial constituency. The membership should be properly "weighed" to give fair representation to all the various creeds. This council would, in effect, be a counterpart of church councils or federations existing in most sizable cities. With this council would rest the responsibility of making certain decisions with regard to religious worship and inter-religious relations in the

center in order that the greatest freedom and latitude within the bounds of reason should rest with the Japanese themselves. The council would be the liaison between the religious organizations and the project administration in matters relating to worship.

An inter-religious council has been organized at the Poston Relocation Center and, it is planned, all religious matters that may affect the community will be referred to that body. The council then will formulate its recommendations and forward them to the project administration. A recreational hall has been assigned as headquarters for the council. The council is comprised of four Christian ministers, four Buddhist priests, a Catholic father, and the director of religious education.

However, this is not to imply that the project administration should relinquish all supervision. The fact must be recognized that many Japanese ministers and priests-- and this includes one or more of nearly all sects and creeds--have a record with the official investigating agencies of questionable loyalty; some are regarded as definitely in sympathy with the Japanese expansion program. Many Buddhist priests, particularly those of the Nichiren-shu, have been

interned by the Department of Justice. In recent years, there has been a strong policy on the part of the Japanese government to "Japan-ize" the Japanese Christian Church.

Therefore, no religious organization should be accepted, per se, as innocuous. This is an unfortunate condition. No doubt, many church organizations, principally those of the Nisei, are completely divorced from Japanese influence; their worship is sincere; their constituents are unquestionably loyal to America and democratic concepts. It would be the easy way to accept all religions at their face value. But, in all likelihood, if a frank expression were obtained, the loyal Japanese religious organizations would be the first to admit the fact this could not be done. Just like the evacuation of all Japanese from the Pacific Coast was made necessary by the disloyalty of and the suspicion attached to a minority, the questionable activities of a few Japanese religious organizations and ministers seems to make it advisable to maintain a certain surveillance over all religious organizations.

This becomes an administrative problem. All religious organizations existing in the relocation centers should be subjected to a routine

investigation by the Department of Justice or military intelligence. Before any Japanese is permitted to minister to his constituents, his pre-evacuation activities should be investigated. Those organizations and persons who are loyal to the United States would have nothing to fear; those with a background of questionably loyalty should not be permitted to operate.

This is not an infringement upon the freedom of religion as guaranteed by the Constitution, any more than incarceration of a disloyal editor would be an infringement on the freedom of the press. It is not a special condition being imposed in the relocation centers. Certainly, outside the relocation centers, a religious organization of questionable character would not be permitted to continue after its true nature had become known to the authorities. The conduct of religion within the centers should be no different than on the outside.

The Buddhist Nichiren-shu sect has a history of strong nationalism. In China, it cooperated closely with the military and provided an effective Fifth Column. Most of the Nichiren-shu priests have been interned by the Federal Bureau of Investigation. If it is permitted

within the relocation centers, it should be closely watched.

Fundamentally, the cornerstone of religious worship within the centers should be ^acontinuation of religious worship among the Japanese prior to the evacuation. A large part of the worship of the Japanese is affiliated with established churches; the form of worship is typical of those churches. Their activities would not be subjected to the slightest interference by the establishment of certain restrictions designed to preserve the security of the relocation centers.

Attempts may be made to introduce pseudo cults within the centers, such as the House of Life. It is the belief of this committee that the most effective way of dealing with such organizations would be through the inter-religious councils established in the centers. They could decide whether there was a sufficiently large constituency within the relocation areas to justify establishment of such religious organizations. The council also would serve as the most effective means of keeping out religious groups which have no other purpose than proselyting.

Services in the Japanese language should be restricted to the minimum necessary to give all evacuees in the relocation centers the opportunity of religious worship. This, naturally, will apply chiefly

to the Buddhist churches. Therefore, the project director should make arrangements whereby he will be kept advised of the type of these services so that he may become immediately aware of any un-American or subversive teachings. Sunday schools and daily religious schools, if maintained, should be conducted in the English language.

Therefore, the following general recommendations are made by the Committee on Religion:

- (1) Complete freedom of worship should exist within the relocation centers, with the exception of Shinto; sects, creeds or cults using religion as a cloak for disloyal activities; and those whose purpose is proselyting.
- (2) In all centers there should be established inter-religious councils composed of representatives of all sects and creeds, which would decide all questions affecting religious conduct within the center and act as the liaison agency with the project administration.
- (3) On the basis of amply experience by the investigating agencies of the United States Government, all ministers, priests and other religious leaders, as well as the religious organizations themselves, should be subjected to a routine investigation.

(4) Buddhist Nichiren-shu should, be subjected to intensive scrutiny and refused a place in the relocation centers should it appear ~~that~~ its principle tenet is loyalty to Japan.

(5) In general, there should be a minimum of regulation and restriction upon the conduct of religious organizations, except from the point of view of loyalty.

(6) Services in the Japanese language should be permitted only to the extent of giving all the privilege of worship. Sunday schools should be conducted in the English language.

FILE COPY

Colorado River Relocation Project
Poston, Arizona
March 6, 1944

Religion in Poston

~~Bethel~~
~~Baker~~
~~Fischer~~
~~Taylor~~
~~McKee~~
Library

The Poston Census survey reveals 55% Buddhist, 35% Christian, and 10%, unclassified, out of the population of 18,000 since the establishment of this center. Since then some changes have taken place in religious classification due to the fact that the unclassified or undecided groups are now either attending Christian or Buddhist Churches.

The population of Poston is composed of evacuees from localities throughout California, from Washington, Oregon, and Arizona. The first to occupy the barren barracks of Poston were the Central Californians from the Bakersfield-Delano area. The Imperial Valley people and Boyle Heights from Los Angeles occupied the remainder of the unit while a few from Arizona concluded the full occupation of Unit I.

In Unit II, many came to Poston direct from the assembly centers. There were some direct from the free zone which later was affected as a Military War Zone before evacuation. These people were from Tulare County and Lindsay Exeter Areas. Those direct from the assembly centers are from Salinas, Santa Cruz, Monterey, and some from the Sacramento rural areas.

Unit III is composed of evacuees mostly from Central California and San Diego, and some from the region throughout the state. These evacuees evacuated to the so called "Free Zone", at the time they evacuated to Central California. It was later effected as Military War Zone after they were evacuated here, and they were relocated to Poston the same time the Central Californians were.

The first indication of change in Poston's religious institution since the establishment of Poston would strike one almost as one got to the Project. In the heart of every section of the Project, a once barren hall is now occupied by benches and chairs and equipment. The number meeting every Sunday were some fourteen thousand, representing 27 different denominations. These members of the organizations have decreased since many have relocated for outside employment and the statistics show great change in number of members of various religious believers.

When the evacuees occupied the barren barracks of Poston, many problems were to be faced. There was no equipment to build furniture walls, interior decoration etc., to establish churches, which may resemble as churches so that the many thousands may be able to hear reverends' sermon and to forget the hardship and turmoil which they tasted the time of the evacuation. Despite

these handicapped circumstances the aggressive evacuees devoted their efforts to establish what is today a great church which they could be proud of. Therefore, in these more ponderable aspects, religion in Poston shows drastic change since the establishment, evidence that religion in some ways means enough to evacuees so that they spend their time to build Churches and at the same time devote their time to educate the little one to serve them their purpose in future.

Catholic Church.

Originally there were approximately 200 Catholics in the entire camp. Due to relocation there are about 100 at present time. There are various Catholic activities here. Apart from the Sunday services consisting of Mass at 9:00 a.m. and Benediction at 7:30 p.m. they have a Sunday School each Sunday afternoon attended by some 80 children of both grade and junior high school age. These children are picked up from all over the entire camp by truck. The Sunday School begins at 1:30 p.m. and lasts over two hours. Father Clement combines both recreation and study at this Sunday School, games music slides and often movies on the Life of Christ or some film which has the parables of Christ for subject.

Another activity is the choir which includes the entire group of people both old and young. Then there is the young girls' club, called the Maryknoll Society which is special group of about 25 young ladies whose aim it is to help in taking care of the chapel, the altar, flowers, etc., and to make known that Maryknoll is an interesting friends, inviting them to come to special services. The Sodality has social activities which consists in parties, lunches, Communion Breakfasts, picnics, dance practice, etc..They also help Father Clement in teaching Sunday School.

Still another activity is the Altar Boy's Club consisting of 12 boys who are especially chosen to serve at the altar during mass. They study Latin, take care of the chapel altar. The chaplain in charge of the Catholic Church in Poston, it is Father Clement, formerly of the Maryknoll Church in Los Angeles. Previous to his being in Los Angeles he was a missionary in Japan for five years.

There are three Catholic chapels in camp. In Poston I it is at Block 45 Recreational hall. In Poston II, the Catholic chapel is at Block 222, building 9, apartment A. In Poston III the chapel is at Block 330 Recreational hall. It is important to note however, that among the Catholics in the United States there are several thousand Catholic Japanese, both Issei and Nisei, most of whom have pledged and proven their loyalty to the United States of America.

Y.W.C.A. of Poston

The Young Women's Christian Association is a world wide organization whose purpose is "To build a fellowship of women and girls devoted to the task of realizing in their common life those ideals of personal and social living to which they are endeavor to seek and understand Jesus to share his love for all people, and to grow in the knowledge and love of God". Every day the YWCA all over the center is helping the younger girls as well as the older women to understand the practice of Democracy.

This world - wide organization is open to all girls and women irrespective of creed, nationality or race. In these groups are found girls and women of widely different social backgrounds and economic levels working together with mutual respect and cooperation, and most important of all, a genuine liking for each other which is, after all, everyday practice in democracy.

YWCA in Poston are also following this great movement and striving for the purpose of "building a fellowship of women and girls". With Maki Ichiyasu, former secretary of the Japanese YWCA in Los Angeles, as head, the Poston YWCA was at full speed soon after evacuation. The Business and Industrial Group, Inter-Y Council, Girl Reserves, and an Advisory Board were soon organized with plenty of activities such as planning discussions, conferences, meetings, putting plays, arranging parties, outings, and doing their share in community services.

With the relocation program under way, the older girls' clubs were soon abandoned but this did not stop us from continuing the YWCA. Although they no longer have no active older Y group, they concentrate on the high school Girl Reserves. Programs are planned by the girls themselves with the help of adult advisors. A nicely furnished "Y" room is also maintained for their use as well as well as for their activities. The YWCA room is located in Block 36 Recreational Hall. To date, the YWCA here in Poston has helped organize the USO, maintain a Toy Loan for the little children, organized clubs, and taking part in the community activities. All in all, we are trying to help the girls not only to appreciate and to enjoy the advantages of the American way of life, but also to take an active part in preserving and extending them.

Buddhist

There are ten Buddhist churches and three Buddhist Offices in the project. Originally there were approximately 9,000 Buddhist members including all sects of Buddhist denomination. Due to relocation considerable decrease in membership was felt.

March 6, 1944

The Young People's Service at 10:00 a.m. and the Children and Junior Service every Sunday from 9:00 a.m. The Children's Service composed of person who are from birth to 12 and the Juniors up to 16 years of age. These groups are directed by the Sunday School Teachers who direct and teach these groups the fundamentals of Buddhist religion. The adult services are held at the respective churches in the evening.

There are activities such as choir which includes the entire groups of people from both junior and senior groups. This Choir has made many public appearances throughout the project. The YBA nights sponsored by each block weekly, a evening of entertainment and services, is one of the big activities which has been in progress for last two years. Socials, music and sport are the other activities highlighting the years activities and programs. Beside these activities the Infantile Paralysis Drive sponsored by the young Busseis proved most successful; the YBA Convention held last October in Unit I gathered approximately 4,000 young Busseis which once before evacuation was the Buddhists largest occasion which drew Busseis from all parts of California, Oregon, and Washington. This is the annual convention which was the Buddhists one tradition back home in California.

There are ten Reverends in Poston at present time. The only Nisei Reverend, Rev. Tsunoda formerly of Santa Barbara is the advisor for the young people's movement. Besides Rev. Tsunoda, Rev. Kawasaki formerly of Visalia Buddhist Church is the advisor for the Sunday School groups, and Rev. S. Sakow advisor for the YBA organization. Rev. Onoyama, who transferred to Tule Lake Segregation camp last October was the Fujin Kai advisor. The churches are at 306, 316, and 322 Recreation Hall. The YBA Office is located at 310-7-A & B. apartments. In Unit II Rev. Iwanaga, and his able leader carry on their activities there. The church is at 214 Recreation Hall. The office is adjacent to the church. Their activities are similar to that of Unit III.

In Unit I, there are different sects of Buddhism such as the Odaishi, Nichiren, etc. The Nichiren Reverend is Rev. Ishihara, who have their own church at 30 Block apartment 1-A & B. The Odaishi sect, with small membership congregated at the Block 30 church. Rev. Kurahashi is the advisor. Rev. Izumida, Rev. Nagafuji formerly of Delano Buddhist Church, California, and Rev. Masuoka formerly of Brawley Buddhist Church are the Shinshu Reverends in this unit. Rev. Masuoka was paroled recently from the Santa Fe Detention Station, Santa Fe, New Mexico. The shinshu churches are at block 13, 17, 22, and 54 Recreation Halls. The office is located at 31-1-A & B. apartments.

Approved

Pauline Bates Brown Reports OfficerJames Sera
Senior Research Worker

PROPOSALS TO BE PRESENTED AT INTER-CENTER CONFERENCE

The following proposals represent the voice of the total population of Poston, Arizona, Units I, II, and III, numbering approximately 13,000 residents.

I. Requests of those who cannot either return to restricted zones or relocate elsewhere and their reasons.

Almost all of those with a definite income, or those who have the ability to operate a business, or those with enough confidence in themselves have already relocated, but those who are left would like to have the government continue with the present setup because they cannot relocate for the following reasons:

1. The economics security which has been built by them, during fifty years past, has been destroyed.
2. The majority of the residents have either sold at a sacrifice or leased for the duration their houses, land, stores, and equipment used in farming, industry, business, etc.
3. The majority of the family heads are too old to start anew and their children, upon whom they depended, are in the armed forces of the United States; to relocate with dependents makes it very difficult to insure economic security.
4. Because we lack financial resources, (even if we so desire) we cannot enter farming, industry or commerce. Even though some may have the financial resources, they cannot obtain the high priority necessary to purchase the equipment they need to conduct their business. The insurance companies will not issue policies to Japanese because of the risk involved in case of trouble.

An Issei cannot but or lease land in certain states due to Alien Land Laws. In some cities, they will not grant business licenses to Japanese. Moreover, the majority of the Isseis do not know enough English to go into business.

5. Due to racial prejudice of some individuals, labor unions, and other organizations, a person who held a position before evacuation will not be able to return to that position or to a similar one.
6. Due to racial oppression, a person who returns to restricted zones or who relocated elsewhere will have to live in constant fear. Although the army and the government have assured us of protection of life and property, there have been several cases of threats,

injury and damage to the few who have relocated or returned to restricted zones. It is very doubtful whether the government and the army can control the emotional feelings of the people at large.

7. The present relocation grant is so small that it is wholly inadequate to start a new life.
8. Religious Freedom would be curtailed because of the fact that the majority of the residents are Buddhists and nearly all the Buddhists priests are excluded from the military zones.
9. Since evacuation, the policies of the WRA have changed a great deal and many promises were not carried out, perhaps, due to changes in conditions. As a result of constant disappointment and fear, the residents have become alarmed. Their minds are in a state of uneasiness and anxiety because the future is so uncertain.

Therefore, we the residents request that the center remain open for the duration guaranteeing security of livelihood, educational facilities, and medical care as agreed before and during evacuation.

II. Requests of those planing to relocate.

1. In order to guarantee security of life and property, we would like to have the Federal and Local authorities establish the following:
 - a. To establish a special agency to enforce existing laws in order to prevent anti-Japanese movements and to insure security from threats, bodily injuries or damages to property from individuals or organizations.
 - b. To guarantee a reasonable and just compensation in case of bodily injuries or damages to property.
 - c. To give financial assistance as to all the necessities of life until a relocatee becomes self-supporting.
 - d. To give financial aid to relocatees who need it in case of sickness or death.
2. The relocatees who plan to go into farming, industry, commerce, etc., request the following:
 - a. Loans of necessary capital at a low rate of interest.

- b. To make it possible for all relocatees to buy, sell or lease land in any states.
 - c. To give a priority rating to buy necessary construction materials, fixtures, equipment, etc.
 - d. To make it possible to obtain any and all business licenses.
 - e. To make it possible to buy any and all types of insurance necessary.
- 3. Relocatees would like to have the same job opportunities as Caucasians.
 - 4. Repeal all wartime restrictions imposed upon the Issies.
 - 5. Compensation for all losses due to fire or theft of evacuee property while stored in WRA or Government warehouses.

INSTRUCTIONS TO DIVISION AND SECTION HEADS

ON THE ISSUANCE OF P-COATS

- I. There are blue mackinaws, army surplus stocks, in various sizes, available in warehouses on this Project. Under our instructions, they can be issued only to individual workers as personal clothing, and the cost deducted from the clothing allowance. The cost at present is determined to be \$3.00.
- II. Appointed personnel section heads may issue warehouse requisitions for the number of coats required at any time by workers in their departments. These requisitions will then come to my office for approval. The section head should sign both the top and bottom of the requisition.
- III. When the coats are secured from the warehouse, each individual receiving one of the coats must sign a property receipt DI-105 in quadruplicate. One copy goes to the section head to whom the coats are charged by the warehouse; one copy goes to the property control officer, to clear the account of the section head by the property office; one copy will go to the clothing allowance department, Family Welfare Section in the appropriate unit. The 4th copy will be kept by the individual to whom the coat is issued. *which will enter the deduction against the clothing allowance.*
- If the receipts forms are not signed and distributed as suggested here, the charge for the coats will stand against the account of whoever signed the warehouse requisition. It is, therefore, advisable that a supply of these receipts be kept on hand, and that their proper distribution is emphasized. The warehouses have been instructed to release the coats on requisitions bearing my authorization on the face.

John W. Powell
Acting Chief of Community Management

RECREATION HALL COMMITTEE

In the past, among those who wishing to use the Recreation Halls, there have been cases of unnecessary arguments due to the fact that there were no definite regulations. Therefore, in order to serve the community in the most satisfactorily way and to maintain fairness to all, the Recreation Hall Committee was established by the Local Council of Unit I at their regular meeting of the 19th day of Jan. 1944.

Article I. COMMITTEE

Section 1--The Recreation Hall Committee shall consist of seven members: One from the Executive Board, two from Local Council, one from Department of Education, two from Block Managers and one from Community Activity.

Section 2--The Officers of the Organization shall be a chairman, general secretary and an advisor.

Section 3--The members shall be chosen by the respective departments which they represent.

Section 4--The term of the committee shall be one year.

Section 5--In absence of a member a successor shall be chosen by his respective departments.

Article II. DUTIES AND POWERS

Section 1--The regulating the use of the Recreation Halls shall be vested in this committee.

Article III. POLICIES

Section 1--Poston Public Schools have the first choice in use of the Recreation Hall.

Section 2--Any organization or a representative of an organization who desire to use, to move into, or to change location, shall be required to obtain a permit from the Recreation Hall.

The Recreation Hall Committee and its aim have been recognized and acknowledged.

/s/ Walter Bolderston
Community Activity Division Head

The Recreation Hall Office is at the Executive Board.

RECREATION HALL COMMITTEE

Advisor-----Walter Bolderston

Chairman----Kazuma Matsumoto

General Secretary-Nobuo Matsubara

Members: Sakuji Yamada; Shigeru Makino; Asaguma Jo;
James Murakami; Mieki Hayano and Sekizo
Yoshikawa

02

REGULATION OF SEWING SCHOOL, TAILOR SCHOOL, AND SEWING CENTER
(TEMPORARY).

Article I: Dues and Collection.

Section 1: Fee for school will be fifty cents (\$.50) per month for instruction once weekly. All those wishing extra instruction will be charged fifty cents for each time. *Month* *(Per month)*

Section 2 : Fee will be collected by the 10th of each month.

Section 3: Fee will be collected by the head of department. *(Each School)*

Article II; Employees Wages.

Employees wages will be based on W.R.A scale (\$16.00) or under. Three dollars (\$3.00) per month will be paid to the Head of the Department.
each school

Article III: Clothing Allowance.

Employees will be given clothing allowance according to W.R.A. scale when deemed necessary. Clothing allowance will be paid only to the worker and not to his dependents.
?

Article IV: Supplies.

Necessary supplies will be furnished as much as possible by the Trustees.

Article V: Supplies and Equipment.

Supplies and equipment of the schools and centers cannot be removed from the building. In case of necessity, Trustees approval must be obtained before any removal from building.

Article VI: Collection of money and goods.

Section 1: Any collection from school or students must be approved by the trustees.

Section 2: Any collection for the benefit of the school or instructors sponsored by the students must be approved by the Trustees.

Termination
Article VII: Hiring and Firing of Employees.

Termination
When hiring and firing of employees is deemed necessary the approval of the Trustees must be obtained.

Article VIII: Gift

Any appreciation gifts to the instructor shall be forbidden.

Article IX: Collection of Charges.

Section 1: All articles made at the Sewing Center must be charged for at the regular price set forth by the Trustees.

Section 2: The head of the department will collect all charges for finished articles.

Article X: Controller

Dues and charges for sewing will be controlled and managed by the Trustees.

Article XI: Amendments

These regulations may be amended by the Trustees at any time when deemed necessary.

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(Please do not ^{take or} lose this copy)

RULES REGARDING SEWING MACHINES

1. Do not remove any sewing machine without written permit. Machines have been lost because they were moved without permission. Requests may be left at office of Family Welfare. Machines moved without a permit will be taken up.
2. Do not alter any adjustments on the machine. (Interest of majority comes ahead of single individual.)
3. Do not leave any machine directly on the floor. Cover your machine when not in use.
4. This machine is for light domestic sewing only, so do not sew any heavy materials such as white duck, canvas and the like.
5. Oil your machine at least once a week or more often, depending on use.
6. The oil that is supplied is provided exclusively for sewing machine and nothing else. Do not use the oil in oiling your cooler motors - it does more harm than good. NO KIDDING!!
7. Do not attempt to oil the motor.
8. In case the sewing machine is out of order, call your Block Manager Supervisor and he in turn will notify the Family Welfare Office, or you may call the Family Welfare Office directly.

John W Powell

J. W. Powell, Acting Chief
Community Services Branch

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RELATIVE SIZES OF NEEDLES AND THREAD

Sizes of Needles	Classes of Work	Sizes of Cotton, Silk or Linen Thread
9	Very thin Muslins, Cambrics, Linens, etc.	100 to 150 Cotton 00 & 000 Silk Twist
11	Very fine Calicoes, Linens Shirtings, fine Silk Goods, etc.	80 to 100 Cotton 0 Silk Twist
14	Shirtings, Sheetings, Calicoes Muslins, Silk and general domestic goods and all classes of general work.	60 to 80 Cotton A & B Silk Twist
16	All kinds of heavy Calicoes, light Woolen Goods, heavy Silk, Seaming, Stitching, etc.	40 to 60 Cotton C Silk Twist

WRA Library Washington

RULES FOR QUEEN CONTEST

C.R.
Community Activities

The Queen Contest was a suggestion of Camp #3 Press Bulletin.

The final drafting is as follows:

ELIGIBILITY FOR QUEEN:

Any girl between the ages of 17 and 24 years, inclusively, is eligible and capable of speaking English or Japanese. Her background will be considered also.

NOMINATION:

- (a) Any girl receiving 15 votes will be eligible for the Nomination list.
- (b) Any girl recommended either by the press scouts or council men shall be placed on the Nomination list also.

VOTES:

- (a) Votes will be by subscription for the Press Bulletin. 30 cents a month - 15 votes, 75 cents for 3 months - 50 votes, and \$1.20 for half year - 125 votes.
- (b) Every person over 16 years of age is eligible for one vote. (This will be handled through the Block Managers as they have an eligible voters list)

COLLECTION AND COUNTING OF VOTES:

The Press Bulletin Editors of each camp will appoint a manager to be in charge of their respective camp. He will be responsible for the canvassing for prospects, collection of the votes, canvassing for subscription, and counting of the votes.

CLOSING OF NOMINATION:

The nomination of candidates shall be closed on the 5th of October at 5 P.M.

CLOSING OF VOTES:

All single votes must be in the collecting places by 5 P.M. of October 5th, Monday.

All subscription votes must be in the Press Bulletin offices of their respective camps by 5 P.M. of October 9th, Friday.

METHOD OF ELIMINATION:

For Camps 2 and 3.

The Nomination list shall be left open till 5 P.M., Monday and the 15 girls having the largest number of votes shall be placed on the Candidate list. The votes received from this time shall be added on the vote count of each candidate and the four girls with the largest number of votes at the closing time of the votes, 5 P.M. October 9th, shall represent their camps as finalists for the selection of the Queen.

For Camp 1.

The rules are the same as above, except there will be 20 girls for the Candidate list and 8 girls as finalists.

SELECTION OF THE QUEEN:

The selection Committee shall be composed of Mr. Wade Head, Miss Findley, Mr. Mathiesen, the directors of each camp and the council chairman of each camp.

CROWNING OF THE QUEEN:

The Queen shall be judged and crowned at the opening ceremonies of the Poston County Fair on Saturday, October 17th, at 2:30 P.M.

女王選舉規約

女王選舉はポストン市オニ
スのプレスブルテンの提案で出
来ました。

規則は次の通りであります。

女王資格

一 廿二歳を過ぎず十七才から
二十才までの未婚の方で、母
語が英語か、そのどちらかを
話せる方と云ふことに依つてゐま
す。それと背景も亦考慮され
ます。

推薦

(イ) 十五票以上を得た人は推薦候
補となる事が出来ます。
(ロ) 新聞社探訪記者又は市参
事會員に依つて推薦された人は
同じく推薦候補とされます。

投票

(イ) プレスブルテンの購読契約をした
方は次の数だけ投票券を得
ることが出来ます。

一ヶ月三十仙—十五票

三ヶ月七十五仙—五十票

半年年費三仙—百廿五票

(ロ) 十六歳以上の方は一人一票づ
つ、投票をすることが出来ます。

この投票券は部落長の手を通
じて差上ります。

投票の回収と投票数計算

各区のプレスブルテン編輯長は
一名のマネジャーを任命し、そ
の人はその区の仕事を擔當して
頂きます。マネジャーは候補者
を調べ投票を回収し、購読契約
者数を調べ、それと投票数を計算
しなければなりません。

推薦の締切日

候補者の推薦は十月五日(月曜)
午後五時までにあります。

投票締切日

(イ) 一般票は十月五日午後五時に
投票回収所に於て締切ります

第百三十二号

候補者選抜法

オニ区、オニ区、

(四) 購読者票は十月九日(金曜)
午後五時に各区のプレスブル
テン事務所にて締切ります。
推薦は十月五日(月)午後五時
に締切られますが、推薦された
人の中から最も投票数の多
かつた十五名を選び、その人々を
候補者と致します。この時か
ら得られる投票は各候補者
の得票に加へられて行きます。
そして十月九日午後五時の投票締
切りのとき一番票数の多かつた
四名を各区の代表者とす。最
終の女王選抜戦へ参加せしめる
ことには、この区であります。

オニ区

規則は大体前と同じであり
ますが、唯この区のみは候補者
が二十名、最終選抜戦への参
加者が八名であります。

女王選抜

女王選抜委員會は次の人々
から成り立つて居ります。

ウィード・ヘッド氏、フィンレー嬢、マ
アディ氏、各区行政局長及び
各区の市参事會議長。

女王戴冠式

女王の戴冠式は十月十七日(土)
午後二時三十分、ポストンカ
ンティフェヤの南會式場に於て
挙行されます。

女王戴冠ダンス大會

女王戴冠ダンス會は十月
九日に各区にて挙行され
ます。

Colorado River Relocation Center
Poston, Arizona

March 1, 1945

MEMO TO: All Block Managers

FROM: Richard Nishimoto
Supvr. of Blk. Mgrs.

Please announce in the Mess Halls that from March 3rd and every Saturday up to April 31, the scouts of troop #100 will bring a truck to pick up all papers, books, magazines, cataloges, cardboards, etc. Please bring all papers and stack them up at the Block Manager's office.

Boy Scout troop #100

Block: 2

Rec. Hall: School

A 9:-6

B 9:-6

C 9:-6

Evening Study Room

Dance Practice, Monday

Block: 3

Rec. Hall: School

B 9:-4

C 9:-4

A 9:-11:00 a.m.

Monday-Friday

"

Nursery

Tuesday, Thursday & Sat.
mornings

Adult English Class

Block: 4

Rec. Hall: School

A 9:-4:30

B 9:-4:30

C 9:-4:30

Grades: 2-4

Basketball

Rec. Area: N. of Blk.

Mess:

Flower Making: Monday &
Friday

Block: 5

Rec. Hall:

A 10:-4

B

School

Sewing School:

Tuesday: Afternoon

Saturday: Morning

Managers Meeting:

Tuesday: Morning

Choir Practice:

Saturday:

Church: Sunday

Basketball

Mess:

Flower Arrangement Class:
Friday

Block: 11

Rec. Hall:

A 9:-6
B 9:-6
C 9:-6
B&C

School

Nursery

Boy Scouts: Friday Evenings

Mess:

Ikebana: Tuesday

Ironing Room:

"Goh"

Block: 6

Rec. Hall:

A
B 9:-6
C Mornings

Girls' Club: Day

Bridge Club: Evenings-Tues.

School

Evening Classes

Playground used for school
children

Block: 12

Rec. Hall:

Barber & Beauty Shop

Knitting Classes: Private
Homes

Block: 13

Rec. Hall:

A 9:-6
B 9:-6
C 9:-6

School

Mess:

Flower Making

Block: 14

Rec. Hall:

A 9:-4:
B 9:-4
C 9:-4

School: Monday-Friday

Basketball Court (Single)

Block: 15

Rec. Hall:

A 10:-4:30
B 10:-4:30
C 10:-4:30

School

Church: Sunday

Flower Making: Saturday

Midweek Church: Wednesday &
Thursday

Singspiration: Friday

Volleyball

Basketball

Movie: Thursday

Block: 16

Rec. Hall:

A 9:-4
B 9:-4
C 9:-4

School: Monday-Friday

Y.P. Meeting: Sunday
10-11

Basketball Court (Double)

2 Horizontal Bars

1 Seesaw

1 Volleyball and Badminton Ct.

1 Sumo Ring

Block: 17

Rec. Hall:

A 10:3:30
B 10:-3:30
C 10:-3:30

Nursery: Monday-Friday

School "

Basketball Ct. - North End

Block: 18

Rec. Hall:

A 9:-6
B 9:-6
C 9:-6

High School

Girls' Club Meeting
Once a month
Volleyball
Basketball

Block: 19

Rec. Hall:

A 9:-5:30
B 9:-5:30
C

School: Monday-Friday

Religious Headquarters
Would like to have basket
ball court

Block: 21

Rec. Hall:

Library

Barr: 14
13

Sewing School: 9:-6
Unoccupied
Basketball Court (Single)
North end

Block: 22

Rec. Hall:

A 9:-6
B 9:-4:30
C 9:-4:30

School

"

"

Buddhist Church
Shibai Stage
Basketball-Half

Block: 26

Rec. Hall:

A 9:-4:45
B 9:-4:45
C 9:-4:45

Schools

Sumo: Tuesday-Saturday

(Con't)

Mess Hall:	Drafting: Thursday morning
	Basketball
	Volleyball
	Badminton

Block: 27

Rec. Hall:	Employment & Census
Bar. 13-A	Sumo
Bar. 13-D	Weight Lifting Hdquarters
Mess Hall:	Artificial Flower: Wednesday
	Ikebana: Thursday
	Volleyball
	Basketball Court to be erected
	Movie

Block: 28

Rec. Hall:	Main Canteen
Bar. 1-A	Police Dept.
Bar. 1-B	Jail
Bar. 1-C	Clothing Dept.
Bar. 13:	
A 10:-4:00	School
B 10:-4:00	School
C 10:-4:00	Nursery
D 10:-4:00	School
Bar. 13-A: 4-10 p.m.	Shakuhachi Glass
	Desire partition
	Basketball Court (Single)
	Volleyball Court (between Bar. 11 and 12)

Block: 30

Rec. Hall:	
A Everyday	Red Cross
B 10:-4	School: Monday-Friday
B Night	Boxing Class Daily
	Buddhist Sunday Church
	Volleyball Court

Block: 32

Rec. Hall:

A 9:30-4:30
B 9:30-4:30
C

School, Monday-Friday
School, Monday-Friday
Store~~room~~ School Supplies
Office for Dept. Heads

Mess Hall:

(West Wing) (Hi School)
Needs ping pong tables

Block: 31

Rec. Hall:

A 9:-6
B
C

School Office

Volleyball Court

Block: 35

Rec. Hall:

A 9:-6
B 9:-6
C 9:-6

School

Nursery
Evening Study Room
Uta-practice, Monday & Wednesday

Mess Hall:

Sewing School, Friday and Tuesday
mornings
Sumo
Co-op meetings: Wednesday

Block: 36

Rec. Hall:

A 9:-6

School
Garden
Express
Press

Bar. 13

Bar. 8

Block: 37

Rec. Hall:

Agriculture

Bar. 14:

$\frac{1}{2}$ Judo
 $\frac{1}{2}$ Goh

(Con't)

Basketball Court-(Double)
Between Rec. Hall & Barr. 1.
Hoops & Balls obtained through
Tok Yamada
Complication regarding Rec. Hall

Block: 38

Rec. Hall: Plastic Arts
Playground unoccupied

Block: 39

Rec. Hall:
A 9:-6 School
B 9:-6 School
C 9:-4:45 Nursery
Basketball

Block: 42

Rec. Hall:
A 9:-6 School
B 9:06 School
C 9:-6 School
C Blk. Rec. Hall Evenings
Basketball

Block: 43

Rec. Hall:
A 10:-3:30 School
B 10:-3:30 School
C 10:-3:30 School
Church class: Morning
Volleyball Court

Block: 44

Rec. Hall:

A 9:30-6
B 9:30-6
C 9:-10
10:-6

School, Monday-Friday
Orchestra
Violin, Miss Mandly, English class
Glee Club
Art
Drama
Every day: School Piano Lesson
2 Pianos, Music Dept.
Basketball Court (Double)
Between Barr. 1 and Rec. Hall

Barr. 13:

Barr. 14:

Block: 45

Rec. Hall:

A 9:-6
B 9:-6
C
C

School, Monday-Friday
School, Monday-Friday
See Schedule

Saturday night through Monday morning
Rec. Hall C - Maryknoll
Monday: English Classes: Miss Cheney
Flower Class
Flower Class
Flower Making for Social Work: Tues.
Wednesday: English Class- Mrs. Sugino
Flower Class
English Class-Miss Cheney: Thurs.
Flower Class
Flower Class
Friday: Block Mgr. Meeting
Saturday: Flower Class for Beginners

9:-10
10:-11:30
1:- 4
1:- 4
9:-11
1:- 4
9:-10
10:-11:30
1:- 4
9:-11
9:-11

Block: 46

Rec. Hall:

A 9:30-4:40
B 9: -12:50
C 9:05-3:55
B 2:-8

School
School
School
All Day Poetry Club

Barr. 8-A

Barber Shop
Would like to have Rec. A at night
for study
Basketball
Between Barr. 1 and Rec. Hall

Block: 53

Rec. Hall:

A	After 4:00	Recreational purposes Hdqtrs. #2
B	9:-4	School, Monday-Friday
C	9:-4	School, Monday-Friday
		Basketball Court (Double)
		Between Rec. Hall and Barr. 1

Block: 54

Rec. Hall:

A	10:-4	School, Monday-Friday
B	10:-4	School, Monday-Friday
C	Morning	Nursery
C	Afternoon-3	Kindergarten
A	9:-11:30	Adult English Class, Monday & Thursday

Block: 59

Rec. Hall:

A	9:-6	School
B	9:-6	School
C	9:-6	School

Mess Hall:

English Classes: Wednesday & Thursday Morning
Flower Arrangement: Wednesday Evening
Movie: Tuesday
Shibai Stage
Sumo
May start Ozoli, Monogram

Block: 60

Rec. Hall:

A	9:-4	School, Monday-Friday
B	9:-4	School, Monday-Friday
C	9:-4	School, Monday-Friday
A	7:-10: p.m.	Jazzband, Everyday
		Block asking for donation for recreational purpose
		Would like to have last end of field opposite Bl. 60 for playground

POSTON VETERANS' CLUB

CONSTITUTION.

ARTICLE ONE- MEMBERSHIP.

This organization shall be known as the Poston Veterans' Club. Membership shall be limited to any resident of Poston, Arizona who has served in the Armed Forces of the United States or the U.S. Merchant Marine during any war.

ARTICLE TWO- OFFICERS.

a.- The officers of the club shall be the President, Vice-President, Secretary, Treasurer and Sergeant at Arms. The above officers shall be elected by secret ballot for a term of six months. Not less than 15 members shall constitute a quorum for the purpose of election of officers. The candidate receiving the majority number of votes shall be elected.

b.- The duties of the officers shall be:

President: It shall be the duty of the president to preside at all meetings of the club and to have general supervision over the affairs of the club and perform such other duties as directed by the club.

Vice-President: The Vice President shall assume and discharge the office of the President in the absence or disability or when called upon by the President.

Secretary: The Secretary shall have charge of and keep a full and correct record of all proceedings of all meetings; keep a list of all members of the club, handle all correspondence and perform related duties under the direction of the President.

Treasurer: It shall be the duty of the Treasurer to keep a complete list of members of the club and dues thereof; to be responsible for all monies accruing to the club; and keep records of all monies received and from what source; and all disbursements of club funds.

Sgt. at Arms: The Sergeant at Arms shall preserve order at all meetings and shall perform such other duties as may be from time to time assigned to him by the club.

ARTICLE THREE-COMMITTEES.

To better carry out the work of the Club, there shall be the following committees which shall be appointed by the President.

A.- Executive Committee; which shall be composed of the club officers plus any member or members selected by the Pres.

B. Membership Committee

C. Entertainment Committee

D. Constitution and By-Laws Committee

E. Service and Relief Committee (Sick, Welfare, Etc.)

ARTICLE FOUR- MEETINGS.

a. The regular meetings of the Club shall be held on the 2nd and 4th Thursday of each month at the time and place as may be designated by the members from time to time. The 1st meeting of each month shall be a business meeting and the 2nd meeting of each month shall be a social meeting. Special meetings may be called by the President or by request of 10 or more members. Each member shall be advised in writing at least 5 days in advance of such special meeting and only business as specified in the call shall be transacted at any special meeting.

b. A quorum at all meetings, for the purpose of transacting business shall be at least 15 members.

ARTICLE FIVE- PROCEDURE

Robert's Rules of Order, as amended, shall govern the conduct of all meetings.

ARTICLE SIX- AMENDMENTS

Proposed amendments to this constitution must be submitted in writing at a regular meeting of the club and referred to the Constitution and By-Laws Committee for report and action at the next regular meeting. Such amendment must be adopted by 2/3rds vote of the quorum of such members present and voting.

BY LAWS SECTION ONE

No monies shall be expended from the club fund except on majority vote of the members constituting a quorum at any meeting. This shall constitute authority for the Treasurer to pay outstanding bills or to incur liabilities.

SECTION TWO.

The Treasurer shall have the authority to procure flowers for the bedside of a seriously ill member of this club, not to exceed \$2.50.

SECTION THREE

The Sgt at Arms shall have charge of and maintain a roll book in which the members of the club and visitors shall sign their names at each meeting of the club.

SECTION FOUR

Dues shall be assessed by popular vote of the club in regular session at any meeting. The club may suspend dues for any evacuee or all evacuees and such evacuee member or members shall be declared a member or members of this club in good standing.

SECTION FIVE

These by-laws may be amended as provided in Article 6 of the Club Const.

First reading- May 9, 1945 meeting held Blk 32 mess.

Second reading- May 24, 1945 " " " "

Unanimously adopted on May 24, 1945.

James LeBerthon, Const & By Laws Committee

Attest:

Secy.

COURT OF HONOR
STATISTIC OF THE BADGES AND AWARDS

SECOND CLASS BADGES AWARDED: TOTAL OF-- 24

with Troop 100-- 13
" Troop 120-- 8
" Troop 121-- 3

FIRST CLASS BADGES AWARDED: TOTAL OF-- 8

with Troop 100-- 4
" Troop 120-- 4

STAR SCOUT BADGES AWARDED: TOTAL OF-- 22

with Troop 100-- 1
" Troop 120-- 10
" Troop 122-- 4
" Troop 123-- 2
" Troop 124-- 4
" Troop 125-- 1

LIFE SCOUT BADGES AWARDED: TOTAL OF-- 24

with Troop 100-- 1
" Troop 120-- 5
" Troop 122-- 14
" Troop 123-- 1
" Troop 125-- 3

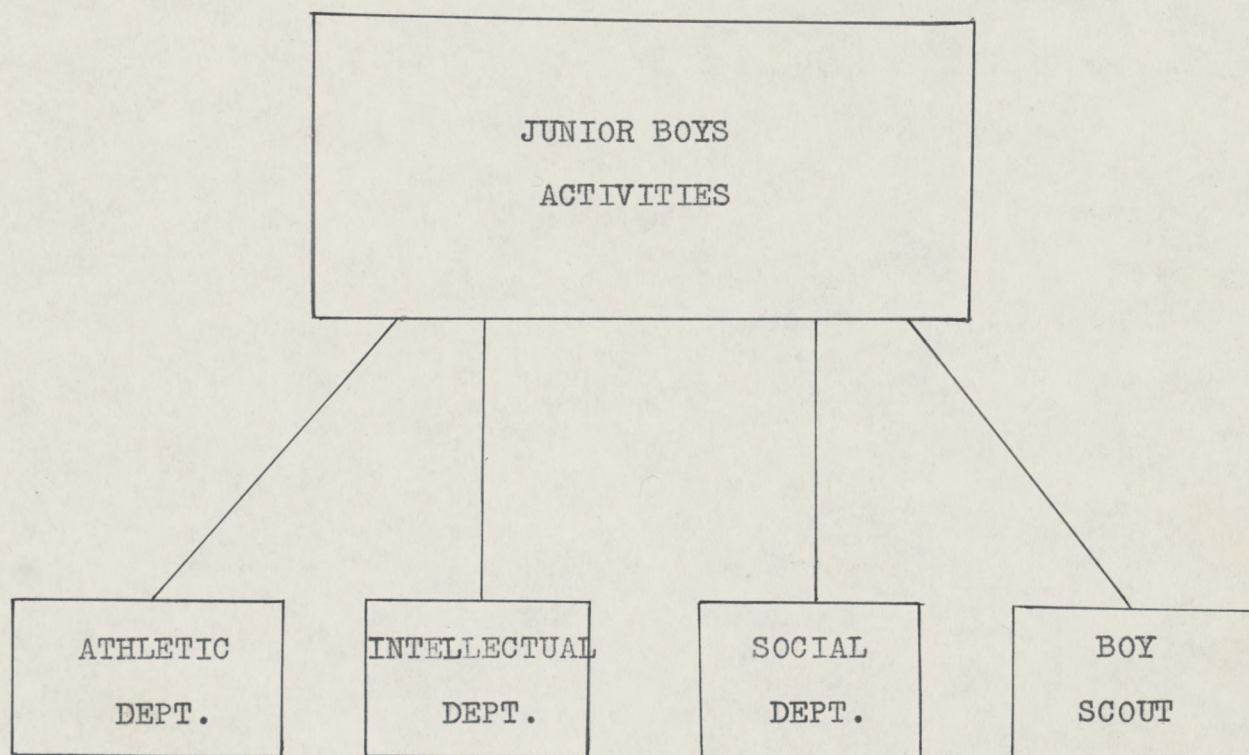
MERIT BADGE-S AWARDED: TOTAL OF-- 167

with Troop 100-- 33
" Troop 120-- 65
" Troop 121-- 5
" Troop 122-- 18
" Troop 123-- 16
" Troop 125-- 30

EAGLE AWARD: TOTAL OF-- 1

with Troop 122-- 1

Tommy T. Yagi
Tommy T. Yagi



MAJOR SPORTS

Baseball
Football
Basketball
Track
Soccer

MINOR SPORTS

Volley ball
Table tennis
Marbles
Tumbling

SPEAKERS

CARVING
Soap
Wood
Kites

NATURE STUDY

Hiking

CAMP SONGS

SPORT AWARD

FATHER & SON

INTER-TROOP CONTESTS

Knot tying
Fire by friction
Athletic
Advancement
First aid
Attendance
Other Scout contest

HANDICRAFT

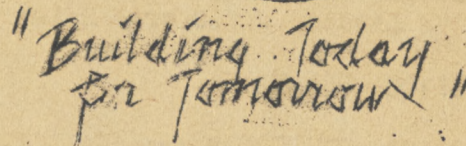
CAMPING

HIKING

VOLUNTARY HELPERS

Messengers
Clean-up

J2 AC



★ 10 AM - 4:30 PM

GIRL RESERVE CODE

Gracious in Manner,
Impartial in Judgment,
Ready for Service
Loyal to Friends

Reaching towards the Best,
Earnest in Purpose
Seeing the Beautiful
Eager for Knowledge
Reverent to God,
Victorious over Self
Ever Dependable
Sincere at all Times

As a Girl Reserve I will strive to
Face life squarely and to find and
give the best.

Postonny. W. C. A.
Girl Reserve Staff

Mary Takahashi
Sady Sakai
Girl Reserve Chairman
Mrs. T. Ishimaru
Miss Frances Cushman

(1984)

AUTOGRAPHS

10:00-10:30 REGISTRATION
Hy-Lites

10:30-10:45 OPENING WORSHIP SERVICE
Chairmen: Nancy Karakane
Grace Morimoto

10:45-11:00 INTRODUCTIONS
Mrs. Ralph Gelvin
President Postion YWCA
Mr. John Evans
Project Head Unit I

11:00-11:20 SINGFEST
Leader.....George Zaima

11:55-12:00 RELAX

12:00-12:30 GREETINGS from NATIONAL
Miss E. Briesmeister

NOTES

12:30-1:30 LUNCH
Toastmistress...Grace
Setsuda

1:30-2:30 GROUP RECREATION
Eunice Mohri

2:30- 3:30 DISCUSSION GROUPS

I CREATIVE LIVING TODAY
Chrmn.: Rose Masamori
Leader: Mr. Kenji Nakane
Place: Back of Clinic

II BOY & GIRL RELATIONS
Chrmn.: Martha Kushida
Leader: Maki Ichiyasu
Place: Ward 7 Porch

III PERSONALITY & CLOTHES
Chrmn.: Grace Setsuda
Leader: Clara Yoshimura
Place: Porch to Clinic

FRIENDSHIP CIRCLE

In true fellowship our hearts we bring,
our hands we bring,
In true fellowship our hearts and hands
we bring;
We pledge our love, our loyalty,
Our strength, our joy, our service free,
Girl Reserves, our hearts we bring,
our hands we bring,
Girl Reserves, our hearts and hands,
we bring.

GIRL RESERVE GRACE

O God, grant our daily food
May prepare our lives to serve,
May create in us the spirit
Of a loyal Girl Reserve!

TRAMPIN'

(Chorus)
I'm trampin', trampin', tryin' to
make heaven my home,
I'm trampin', trampin', tryin' to
make Heaven my home.

(solo)
Now I've never been to Heaven but
I've been told

(chorus)
Tryin' to make Heaven my home.

(solo)
That the streets up there are paved
with gold.

(chorus)
Tryin' to make Heaven my home.

THE CALL OF THE FIRE

The call of the fire comes to us
through the shadows
That follow the close of the day;
Its flames bring us peace and a calm-
ness of spirit
That drives all our troubles away,
We're thankful for days and the joy
that they give us,
For nights, and the rest that they bring
May we go on believing in this love
we're receiving,
Just now 'round the fire as we sing.

HEY! HO!

Hey, ho! Nobody at home,
Meat nor drink nor money have I none,
Yet will I be happy!

LIFT EVERY VOICE AND SING

Lift every voice and sing,
Till earth and heaven ring,
Ring with the harmonies of liberty;
Let our rejoicing rise,
High as the list'ning skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the
dark past has taught us,
Sing a song full of the hope that the
present has brought us;
Facing the rising sun of our new day
begun,
Let us march on till victory is won.

TREE ROUND

To ope their trunks the trees were never
seen,
How then do they put on their robes of
green?
They leave them out.

FOLLOW THE GLEAM

To the knights in the days of old
Keeping watch on the mountain height,
Came a vision of Holy Grail,
And a voice through the waiting night.
Follow, follow, follow the gleam
Banners unfurled o'er all the world;
Follow, follow, follow the gleam,
Of the chalice that is the Grail.

And we who would serve the King,
And loyally Him obey,
In the consecrate silence know
That the challenge still holds today.
Follow, follow, follow the gleam,
Standards of worth o'er all the earth
Follow, follow, follow the gleam
Of the light that shall bring the dawn

OVER HILL OVER DALE

Over hill, over dale,
We will hit the greenwood trail,
As the G. R.'s go hiking along;
In and out, all around,
You will never see a frown,
As the G. R.'s go hiking along,
Then it's hi, hi, he,
Girl Reserves for me;
Shout out the name loud and strong:
GIRL RESERVES! (shouted)
Where'er we go, we will always know,
That the G. R.'s go hiking along,
Keep them hiking,
That the G. R.'s go hiking along.

GIRL RESERVES FOLLOW THE QUEST

Girl Reserves all follow the Quest,
From north to south, from east to
the west;
United the world o'er, we follow hand
in hand;
Honoring and honored by all,
We rise to face the light if we fall;
In sorrow, in sunshine, together
we will stand.

WHEN A GIRL RESERVE WALKS DOWN THE STREET

For when a Girl Reserve walks down
the street,
She looks a hundred per from head to
feet;
She has a word, a smile, a winning
way
And when you see her, boy!
You'll recognize her and you'll say:
Now, there's a girl I'd like to know;
She has that G. R. spirit, pep and go!
Just to look at her is quite a treat,
It's hard to beat a Girl Reserve!

WITCHCRAFT

If there were witchcraft, I'd make
two wishes,
A winding road that beckons me to ro
And then I'd wish for a blazing campfi
To welcome me when I'm returning home.

But in this real world there is no
witchcraft
And golden wishes do not grow on trees
Our fondest day dreams must be the
magic,
To bring us back these happy memories.

Mem'ries that linger,
Constant and true;
Mem'ries that we cherish
Girl Reserves of you.

CLOSING CEREMONIAL
GIRL RESERVE CONFERENCE
POSTON, ARIZONA

February 28
1943

PRELUDE

Look to this day!
For it is life, the very life of life.
In its brief course lie all the varieties
and realities of your existence:
The bliss of growth;
The glory of action;
The splendor of beauty;
For yesterday is already a dream, and
tomorrow is only a vision;
But today, well lived makes every yesterday.
A dream of happiness, and every tomorrow a
vision of hope.

HYMN (1st verse)

We would be building; temples still undone
O'er crumbling walls their crosses scarcely
lift;
Waiting till love can raise the broken rift;
And hearts creative bridge the human rift;
We would be building, Master, let Thy plan
Reveal the life that God would give to man.

PRAYER

Nancy Karakane

MESSAGE

Rev. Jitsuo Morikawa

HYMN (2nd & 3rd verses)

Teach us to build; upon the solid rock
We set the dream that hardens into deed,
Ribbed with the steel that time and change doth
mock,
The unfailing purpose of our noblest deed;
Teach us to build; O Master, lend us sight
To see the towers gleaming in the light.

O keep us building, Master; may our hands
Ne'er falter when the dream is in our hearts,
When to our ears there come divine commands
And all the pride of sinful will departs;
We build with thee, O grant enduring worth
Until the heaven'ly kingdom comes on earth.

CANDLELIGHT SERVICE

PURPOSE:

To build a fellowship of women and girls
devoted to the task of realizing in our
common life those ideals of personal and
social living to which we are committed by
our faith as Christians.
In this endeavor we seek to understand Jesus,
to share His love for all people and to grow
in the knowledge and love of God.

RECESSIONAL HYMN:

To the knights in the days of old,
Keeping watch on the mountain height,
Came a vision of Holy Grail,
And a voice through the waiting night.
Follow, follow, follow the gleam,
Banners unfurled o'er all the world;
Follow, follow, follow the gleam.
Of the chalice that is the Grail!

(1989)

And we who would serve the King,
And loyally Him obey,
In the consecrate silence know
That the challenge still holds today.
Follow, follow, follow the gleam,
Standards of worth o'er all the earth,
Follow, follow, follow the gleam,
Of the light that shall bring the dawn.

A
"Building Today
for Tomorrow" "



GIRL RESERVE CONFERENCE
* * * * * closing ceremonial

Leader: For skill to work with people, to set them alive for their own abilities.

Response: We pray Thee.

Leader: For joyousness with which to meet the dull routine that sometimes seems
to submerge us,

Response: We pray Thee.

Leader: For a spirit of expectancy with which to face life, and a confidence in
our own power of growth,

Response: We pray Thee.

Leader: For ability to share our hopes, our aspirations, our ideals with others,
Response: We pray Thee.

Leader: For a repose of spirit which will save us from losing precious hours of
life through worry,

Response: We pray Thee.

Leader: For insight into the deeper realities of life, thus helping us to
realize our oneness with Thee.

Response: We pray Thee.

Leader: For the mysterious gift of life that is ours to use,

Response: We thank Thee.

Leader: For these hours of searching together and sharing common problems.
Response: We thank Thee.

Leader: For the problems we face in a difficult world, which demand all our
poise, our strength, our intellect

Response: We thank Thee.

Leader: For the strategic place we as women hold in the building of life today,
Response: We thank Thee.

Leader: For the beauty of life which we see on every hand, the silent truths
of Thy Spirit,

Response: We thank Thee.

Leader: With a new understanding of our ambitions, desires and high goals,

Response: We go forth to do our work, O God.

Leader: With a consciousness of our own need for building within ourselves
resources for deeper appreciations of life,

Response: We go forth to do our work, O God.

Leader: With a clearer vision of our place in the up-building of Thy Kingdom,
Response: We go forth to do our work, O God.

Leader: With an earnest desire to become more effective citizens in our own
community, nation, world,

Response: We go forth to do our work, O God.

Leader: The invisible forces at work in the universe give us strength and a
keener sense of the good life, in which we as a group of women and
girls would share; therefore with renewed spirit for the coming days.

Response: We go forth to do our work, O God.

ADOBE MAKING

ADOBE MAKING

One arrives at work dressed in "adobe duds" which calls for something that is comfortable, dirty yet clean, meaning old dresses, pants, slacks, most anything old.

Girls usually wear bandannas to keep that infernal dust and dirt out ^{of} their hair. Shoes? Rattletrap and used to wear types, comfort first, for this work calls for feet work. Many pairs of gloves had been distributed but we were not fortunate enough to obtain them, for the packing. We are now ready for the actual work.

There is a large adobe mixer, built on the lines of a regular cement mixer. With the proper additions of sand, hay, and water, there will be produced adobe.

As the adobe pours for the packer onto the table directly under the mixer, one person tried to grab the adobe and push it towards the packer, who is your partner. Your packer then packs quickly and efficiently into the boxes which are brought for the express purpose of your packing adobe into them. The packer must be careful to pack into the corners well so that the results will be clear cut corners. If the adobe is not packed tightly and well, there is a tendency for the brick to collapse. As the first person gets the adobe off the table for the packer, the packer fills corners and pats down on the adobe to be sure of a firm pack. As the packer nearly gets through patting the brick, the mud getter readies the stick stuck in water, used for leveling off the top

of the brick and which is used for removing the excess mud on top of the brick. This is done with speed. The mud getter then pours a little water over the completed adobe brick in the box and together with the packer, smoothes out the top of the brick.

In moves the two men folks who lift these filled boxes and takes them to the rail line, from whence they will be taken out into the field to be dried.

As the men move in to take the litter of trays away, two girls will now move up and bring an empty litter of trays for the packers. And the routine of the packer goes on. There is a shift every five times the mixer turns out a batch of mud.

It is the duty of each worker to try and relieve the person ~~washing~~ the dirty trays, which are brought back from the field by girls. The person washing the trays must be sure to wash the corners and sides well of the adobe to insure a well-formed brick the next time. This is done in a large garbage can filled with water and the trays are washed with a large scrub brush. The washer then puts them on the tables on each side of from which the "litter bearers," the ones who take empty trays to the packers, takes them to put on the litter.

The "litter bearers" must be sure that the sides of the boxes are damp and wet enough so that the mud shan't stick to the sides, thus resulting in a sloppy brick. If the sides are not wet enough, the person must take a paint brush, dip it in water and paint the sides wet. These

are now ready to put onto the litter. Two trays go onto a litter and two girls will collaborate in this job of keeping boxes wet and being on time in taking empty trays to the packers.

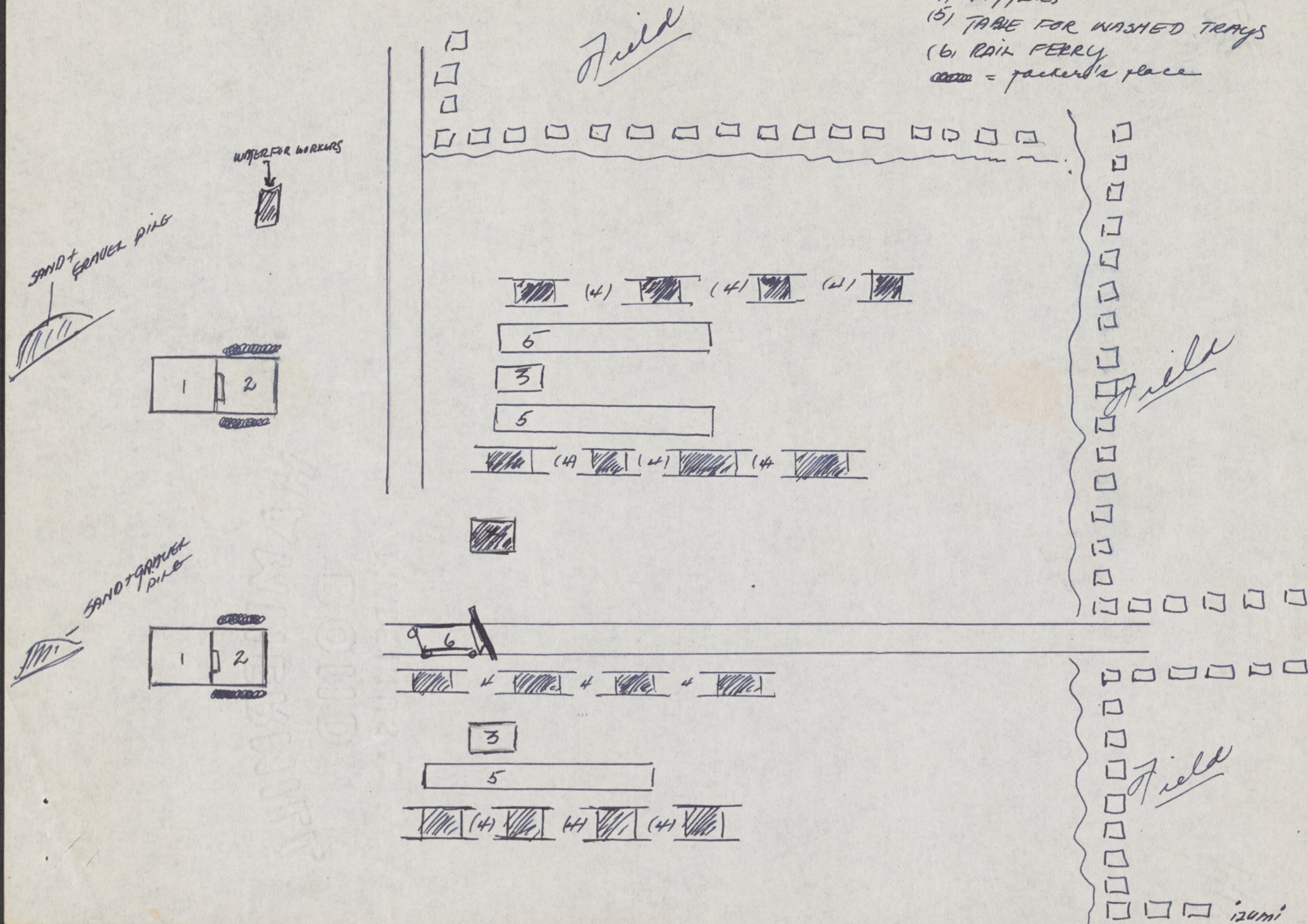
Another job is for the girls to take away the empty dirty boxes from the field. When the completed bricks are laid on the rail line, two boys will now wait till they have three litters and will then push it down the line to the field. Then two other boys will take the first litter off and take them to where they will let the bricks dry. After finding the designated place to lay these bricks, the boys lay the brick down and pull off the box form, thus leaving the brick to dry without a box surrounding. When all three litters have been taken off by the six different boys, the two rail boys go back from three more litters of bricks.

Girls will then pick up the dirty boxes at the field, bring them in to the washer.

Outside work for the boys include hauling the gravel and sand, putting in hay, shoveling the gravel and sand, getting weeds, and hoeing the mud down from the mixer to facilitate it for the mud getter.

All of this work calls for cooperation and work in unison, and a definite working outline. The workers are all of a gay frame of mind, happy and industrious workers, knocking off for rest every so often and talking and singing away and occasionally, we get fruits during our rest periods. All in all, we have lots of fun.

- (1) MIXER OF ADOBE
 - (2) TABLE - RECEIVER OF MUD
 - (3) WASHER'S CAN - DIRTY TRAYS
 - (4) LITTERS
 - (5) TABLE FOR WASHED TRAYS
 - (6) RAIL FERRY
- ~~room~~ = packer's place



ART COMPETITION

The Friends Center at Cambridge, Mass., announces an Art Competition open to residents of all Relocation Centers, who are 18 years or over. All artists, professional or amateur, are cordially invited to send **one** picture (in any medium), which is an original work of art.

To facilitate shipping and save expense pictures are **not** to be framed or glassed, but simply matted or edged. Pictures must be sent **prepaid** to:

RELOCATION CENTER ART EXHIBIT
FRIENDS CENTER
5 LONGFELLOW PARK
CAMBRIDGE, MASS.

At the close of the exhibition (which will last two weeks) all pictures will be returned at the expense of the Friends Center. ALL PICTURES MUST BE IN CAMBRIDGE BY THE FIFTEENTH OF MAY, 1943.

The Jury will award the following prizes:

FIRST PRIZE	\$50.00
SECOND PRIZE	25.00
THIRD PRIZE	20.00
TEN HONORABLE MENTIONS	15.00 each
SPECIAL AWARD FOR THE BEST FLOWER PAINTING	\$20.00
SPECIAL AWARD FOR THE BEST PORTRAIT	20.00
SPECIAL AWARD FOR THE BEST LANDSCAPE	20.00
SPECIAL AWARD FOR THE BEST SCENE AT THE RELOCATION CENTERS OR ASSEMBLY CENTERS	20.00
SPECIAL AWARD FOR THE BEST JAPANESE STYLE PAINTING	20.00

There will be a special class for Mimeograph Art. Any artist may submit **one** example in this class, whether or not he has submitted a painting. In this class there will be the following prizes:

FIRST PRIZE	\$20.00
SECOND PRIZE	15.00
THIRD PRIZE	10.00
FOUR HONORABLE MENTIONS	5.00 each

Artistic merit will be the sole basis in awarding prizes. Design, color, originality and skill in execution will be considered. The decisions of the Jury will be final.

THE JURY

Mr. Edward M. Forbes, Director of the Fogg Art Museum, Harvard University.

Mr. Langdon Warner, Lecturer on Fine Arts, Curator of Oriental Art, Fogg Art Museum, Harvard University.

Mrs. D. Barrett Tanner, Lecturer, Museum of Fine Arts, Boston.

Mr. Kojiro Tomita, Curator of Asiatic Art, Museum of Fine Arts, Boston.

Mrs. Leonard Cronkhite, Dean of the Graduate School, Radcliffe College.

SPECIAL INSTRUCTIONS

The TITLE of the picture, the artist's COMPLETE NAME AND ADDRESS, and the PRICE (if the picture is for sale) are to be WRITTEN ON THE BACK OF THE PICTURE OR SECURELY ATTACHED TO IT.

For any additional information required write:

RELOCATION CENTER ART EXHIBIT
FRIENDS CENTER
5 LONGFELLOW PARK
CAMBRIDGE, MASS.

ART COMMITTEE

The following is a list of the members of the Art Committee, who have been appointed by the Board of Trustees of the University of California, to advise the Board on all matters relating to the art collection of the University.

MEMBERS OF THE ART COMMITTEE
Chairman: [Name]
Members: [List of names]

The Art Committee has the honor to acknowledge the receipt of your letter of the [Date], and in reply to inform you that the same has been forwarded to the Board of Trustees for their consideration.

Very respectfully,
[Signature]
[Name]
[Title]

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[Name]
[Title]

