

There are three basic religious groups at Tanforan. They are the Protestant group, Catholic group and the Buddhist group. Others include the Seventh Day Adventists, Konkyo (shintoists) and few others of individual religion. These others are not orthodox since they belong to no particular sect or group, except that they might be sharing some philosophy from Orient and some from Occident.

In any camp-wide affair, the ones in charge of the program try to have at least the Protestant and Buddhist groups represented on the program. On Memorial Day services, two Christian ministers spoke and two Buddhist ministers or rather priests spoke. For Flag Day Ceremony, two Christian ministers spoke and one Buddhist priest spoke, but the entertainment was presented by a Buddhist girl. On Mother's Day program the idea was originated and initiated by a Christian minister, but on the program were number of Buddhist individuals and Catholic persons.

Above illustrations points to one thing. At Tanforan, the three basic religious groups are cooperating so that they will share equally in any camp-wide affairs and try to give each a equal part and responsibility. For Father's Day Program, a Christian person is in charge of the program, but the guest speaker is a Buddhist leader. In the use of buildings, the religious groups cooperate and loan buildings for any good purpose whether it be for Christian group or not.

Twice already, the Buddhist groups have asked Christian minister to give a talk to their groups. They asked them not to talk about Christian religion in the orthodox sense, but otherwise, ~~why~~ they could talk about philosophy or life in any way they chose.

In fact, this effort to cooperate and show an unselfish attitude exists because the leaders who are in charge have open minds and

RELIGION 2.

wish to prevent any type of friction. The issei leaders seem to take a back seat at camp and since the nisei leaders are taking a leading role, there seems to be better relationships and less age-old barriers between religious groups. One reason may be attributed to the fact there is less competition, if any, for any sort of financial support from the community which was not true in the home town situation. Here the leaders in both or three of the religious groups work side by side as in Recreation Department for instance and so understanding is easier to achieve and cooperation more equal.

At present there are no figure on the number of Buddhist at camp, number of Christians, and number of Catholics, but the Christians outnumber any of them all, with Buddhist next and Catholic third. Others are so insignificant in number that perhaps fingers on both hands can cover them.

RELIGIOUS ACTIVITIES:

PROTESTANT: Every Sunday morning there is a Sunday School worship period at 9:00 a.m. and Nisei Church Services at 10:00 a.m. and Issei Church worship (in Japanese) at 10:00 a.m. also in another hall. In the evening there are two fellowship meeting; one for high school age group and one for college age and older nissei. To date, all the meetings are held jointly with fourteen ~~xxxxx~~ differently denominations and churches. The groups represented are mostly from the Bay area.

During the week, one separate church groups are allowed to hold one meeting for their own membership so that they can continue ^{their} organization ~~xxxxx~~ and keep their identity for the purpose of ReLocation Sites. Most churches which have their leadership here hold their ~~week~~ mid-week meetings, but other groups which lost their leadership to other evacuation centers do not bother to get organized, but just attend the joint Union Services.

On Friday nights, there is a seminar and a Training Course for Sunday School teachers, interested students and for the laymen to learn teaching methods, study the bible and discuss religious topics. These two hour sessions are well attended. The ministers and those with religious training are the instructors and lecturers. This is open to any body, Buddhist, Catholic or otherwise.

THE BUDDHIST GROUPS

The Buddhist hold Sunday School Sunday Mornings and Young People's Worship Service right after Sunday School. The issei service was held on the afternoon from 1:30 pm. but they are going to meet in the mornings. Two of the first services are held in English, but the issei Worship is in Japanese. The Buddhist group brought their own alter and regalia for their services.

No Training Course for the Buddhist group has been initiated yet nor have the Buddhist any evening program.

CATHOLIC GROUP

Priest and Mothers come from San Francisco to officiate and handle the services each Sunday morning for Mass at 8:30 a.m. Once in awhile, the young people have discussion meetings in the evenings, but very sporadically. The group isn't as well organized as the other groups.

MORAL RESPONSIBILITY MEETING

A mass meeting of all the residents of Tanforan was ^{to be} sponsored by the religious groups of Tanforan on June 26th, 1942. The religious groups sponsoring the event were the Federated Protestant Churches and the Buddhist Church of Tanforan. The meeting was entitled, "Our Moral Responsibility" and the main speaker was Mr. Easterbrook who was the Chief of Internal Police. At the last day, the mass meeting was cancelled because Mr. Easterbrook had to resign or voluntarily resigned and since he was the main speaker, the meeting was cancelled. There were to be five other speakers on the program. Three of the speeches were to be made in Japanese and three in English.

In order to have the Japanese speeches, it was necessary to submit to Mr. F. Davis, a manuscript of the Japanese speech so that he could have it translated and approved. It takes about four hours to just translate one speech which takes only 10 minutes, so lots of time and effort ~~was~~ were wasted. The meeting was never held after all the publicity and preparation the participants went through. It was to be held in the Grand Stand.

The Christian Church seminars and Leaders Training Courses were postponed on account of the Mass Meeting so all the way through, the cancelling of the meeting proved a big waste.

There seems to be more than just the cognized reason for the cancelling of the Mass Meeting. No such meeting has yet taken place at Tanforan, and since the Army (De Witt) issued new decrees forbidding any mass meetings of any kind in Japanese unless approved, the Administration at Tanforan thought it a could excuse to cancell the meeting on account of the resignation of Chief of Police Easterbrook who was the main speaker. It seems that the permission to hold such a meeting under the auspices of the two largest religious groups was given before the new orders, and since religious meetings are permissible, it was deemed all right. However, with new

restrictive orders from De Witt, General of the Fourth Command, Western Army, the Manager of Tanforan felt it wise to call the meeting off.

The messages which were to be delivered in Japanese were ~~xxx~~ translated and approved. It spoke of loyalty to United States as our part and that our moral responsibility was to preserve our democratic freedom and to cooperate with the government in making their job easier for them so that they could feel that we are doing our best to aid National Defense efforts in our small way. It wasn't the fear of what was going to be said, but it was just the fear of setting a precedent and having things run out of hand which will be bad.

There is quite a bit of undercurrent restlessness and discontent which might flare up at any moment if given a half a chance. The recent election showed that people were really wanting a chance to open their mouth and shoot the works. Threatening of knifing a certain nisei leader was publicly made. So, as part of the restrictive orders of no written materials of any kind in the barracks in Japanese, and no meeting in which Japanese is spoken except ~~extemporaneous~~ conversation without Army censorship and approval, inspectors of WCCA made a thorough search of every room, under beds, between mattresses and sheets, in shelves and etc., for any such contrabands, taking all large nails, saws, knives, and even Japanese hymnals and Japanese bibles. So, if we analyze all these actions, new decrees, and etc., it becomes somewhat apparent that the Authorities are afraid to give too much reins to the evacuees even if they are within barbed-wire fence enclosure and guarded with loaded guns daily.

COLLEGE AGE YOUNG PEOPLE'S FELLOWSHIP MEETING

Since the fourth week at Tanforan, the Young People's Fellowship initiated a series of Sunday night meetings. A Council was formed on which there were members of different religious groups represented. The members on the council was not elected or appointed. The various groups represented at the first mass meeting were asked to have one representative attend the meeting which was to follow and these individuals so designated by their fellow group members or if no one else was handy, he or she stayed for the setting-up meeting. This first setting-up meeting organized the first Young People's Council by informal consent of all those present. They had a ordained minister act as advisor, and without choosing any chairman, the council was formed with duties and responsibilities of preparing meetings for the Sunday night worship.

First meeting after the mass meeting was held on the 24th of May, 1942. This meeting was ~~sponsored~~ sponsored by members of the Christ Church of San Francisco. All together, there were 13 different denominations and sects represented on the Council. They were as follows: S.F. Christ Church, S.F. First Reformed Evangelical Church, S.F. Episcopal Church, S.F. Methodist Church, Oakland Methodist Church, Oakland Independent Church, Berkeley Laymen's Church, Berkeley Fellowship, Berkeley Free Methodist Church, Richmond Japanese Church, San Leandro Holiness Church, Alameda Methodist Church and Berkeley United Church. All these churches are located in the Bay Region area. Two other groups joined the Council, namely, the Palo Alto Epworth League, M.E. Church, and the San Mateo Christ Church.

It was decided at the Council meeting to have each church which was represented on the council take charge of one meeting and this system was to rotate. The reason for this agreement among all the represented churches was to give each church a chance to supply its own leadership, its own ideas, and to give the available leadership

of each group a chance to develop. If the best of all the 13 churches provided the leadership, it wouldn't give the others who were considered second best and so on down the line a chance to develop. It was also decided that more than one church could get together and sponsor the program if they felt like doing so. It meant that each church would be assigned to a certain Sunday night, as Sunday nights were the designated time for the Fellowship meetings, and the Church responsible for that particular meeting could use any talent or leadership, speaker, or anyone in camp that they could get, although it was stressed that it would be best if they could use their own leadership and speakers since it would give them a chance to develop and at the same time give them recognition.

There was the fullest of cooperation between the members of the various groups. In fact, each of the representatives were bending backwards trying to be cooperative and willing. It was a very interesting manifestation of willingness to work together, because the nisei groups are often accused of pettiness and jealousy which is a justifiable accusation judging from past evidences in overt manner. Nisei are very cliquish and petty in their ~~xxx~~ small society. Very few leaders have the broad social outlook and it is a refreshing treat to come across such individuals in the nisei world. Anytime/ one finds any organized nisei groups, one finds pettiness and cliquishness. This can be borne out in the evidences presented during the Tolan Committee Hearing in San Francisco early in 1942. Notably the J.A.C.L. and the religious groups in the Bay Area are well known for their shallowness and pettiness. So, it was very interesting to note that at Tanforan, at least among the religious groups, the people were willing in overt fashion to pull together and combine for the good of all.

It was decided by the Council to meet twice a month to map out the future meetings. The first month's program was assigned at the initial Council meeting. The Christ Church group sponsored a Panel Discussion on the topic: "What should our attitude as Christians be towards our government in the policy it is carrying out in regards to the Japanese people in general." Student speakers were assigned to cover both sides of the topic, namely, ~~summarize~~ in favor of the policies of our government and reasons why, and against the policies of our government and why. Next, the M.E. group from San Francisco were assigned to sponsor a Drama in Religion Night. Next, the Berkeley Fellowship group were assigned a mixer type of fellowship social. It was folk dancing type rather than ballroom dancing. Indoor games were played and community singing was enjoyed. On the 14th of June, the San Leandro Holiness Church took over and they presented a testimonial type of meeting. Four of its members stood before the group and gave testimonies. It tended to be on the emotional side rather than the intellectual approach, but it was the first time that most of the nisei were exposed to such a meeting and they felt very impressed. June 21st, there was a Music night during which time the choir sang and ~~ministerial~~ commentaries were given on various kinds of hymns and songs. The following Sunday night, the Oakland Independent and the Alameda M. E. Church got together and presented a speaker who just returned from the Enemy Alien Detention Camp at Bismarck, Montana.

Since careful notes were not taken for the other meetings of the fellowship group, and since another member on the study group has been assigned to cover these meetings, this writer will not delve into the details of each meeting, but for the meeting which was held on the 28th of June, 1942 he shall go into the contents of the speech ~~xxxxx~~ that the speaker made. The speaker's name is TU.

The speaker was one of the very few who were fortunate enough to be able to return from the Internment Camps. He was a retired executive from one of the largest shipping firm in Japan. It was not primarily a shipping firm, but rather a exportation and importation firm with factories, ships, mines, railroads, and etc. all over the world. The speaker who we shall call DTU lived in Berkeley, California. He has a charming wife and two very well educated and capable daughters who are very popular both with boys and girls. One graduated from Mills College and had taken post graduate work in teaching. The other was a graduating senior at the University of California, Berkeley, Calif. when the war prevented her graduation, since she had to evacuate to Tanforan Assembly Center. The wife and two daughters were at Tanforan when he joined them as he was released by the Hearing Board under The United States District Attorney, Hennessy.

Mr. DTU was very active in the YMCA and Christian Church circles. He was well known by Americans in San Francisco and East Bay. He has been in America for the past 40 years without leaving this country for any length of time. ~~Maximum~~ He was a member of the Oakland Independent Church although his home was in Berkeley. He was one of the so called pillars of his church for his honest and sincere support. Although he was retired by the firm he was working for as its manager, they asked him to help them since he was something like a walking encyclopaedia for the firm. When the war broke out on Dec. 7th, 1941, he was officially retired, but helping half day at the firm whose offices (branch offices) was in San Francisco. (The firm is one of the biggest firm in Japan with head office in Japan and branches all over the world).

To continue with Mr. DTU's actual talk before the fellowship audience. He spoke in English to start with, but changed to simple Japanese mixed with few English words for emphasis.

On the afternoon of Dec. 7th, 1941, before confirmation of the bombing of Pearl Harbor had been made by any official source, there was a FBI man waiting for him. He had come to San Francisco that day, and was not at home. He heard the radio announcement and couldn't believe it. He thought it was a mistake or a publicity propaganda. When he reached home in the afternoon, rather late, a man was waiting for him and asked him to keep his coat on so he could visit the Immigration office. The FBI man didn't say what for or anything. He just asked Mr. DTU to keep his coat on and come to the Immigration Office on Silver Avenue, San Francisco, California. Mr. DTU thought it would be only few hours when he would be home again, put on his hat and accompanied the Investigation man to San Francisco. When they both got to San Francisco, they hailed a taxi and started for the Immigration Detention Home. He didn't know where it was so he just gave the address 801 Silver Ave. The taxi driver didn't know it's exact location either. After asking couple of service station attendant for direction, they finally arrived at the Silver Ave Immigration Offices.

Mr. DTU thought that since he knew so many people, and because he was in an important shipping business, the Immigration people were going to ask him for his help. When he went to the office, the Customs guard took over and led him to a basement. DTU thought that it was dinner time so they were going to give him food first and was going to ask him to wash his hands and face. However, they passed couple of stair ways and walked into the interior of the building. Soon, he saw that there was a huge gymnasium and that in this gym were rows and rows of beds in thruple decker style. He realized for the first time, that he was being detained for questioning and that he would have to spend the night there.

After DTU got used to the dim light, he saw that he was not alone in the caged gym. There were many of his friends and associates. He saw number of issei people who were active leaders in their respective communities or were holding important firm positions. He saw that they were dressed in one suit of clothes and were not expecting to stay at the Immigration station long. It dawned upon him at that time that the FBI had him and all these people that were already there picked out and soon as the word of bombing reached the FBI offices, the investigators were sent out to round up these typed men. In ~~other~~ other words, they were considered to be dangerous alien enemies of United States.

He talked to other men who he knew and they laughed about their detention thinking that soon as they were questioned in the morning they would be released since they had nothing to hide or no reason to be put behind bars. They were fed pork and beans that evening and on the next morning for breakfast, they had the same foods. Here they were ~~without~~ without a toothbrush or towel, thrown into a former gym which now was a sleeping quarters. It was five days before the man who was in charge came down to the gym and talked to them.

This administrator of the place told them that he was sorry that they were detained, but he couldn't do anything about it. The only reason they were detained, he continued, was because they were enemy aliens and they didn't do anything wrong as far as he knew. However, in due time, they will be given a chance to present their case and if found ~~guiltless~~ guiltless, they would be released. He told them that if they wished to have a radio, they could chip in and he would arrange to have a cheap set brought in. They all chipped in 50¢ each and bought a radio. During the five days, they were like animals, pacing ~~up and down~~ back and forth in the gym.

MR. DTU said that for the first time, he realized why the animals like the lion and tigers in the zoo cages paced back and forth for hours. It was a physical necessity for digestion and well-being when caged.

Here they were without a change of underwears or shirt, without toothbrush or towel, in the gym with bunks in triple decks, with hundreds of other issei men. There were few Italians and other Europeans ~~among~~, but they were present before the Japanese issei were brought in.

On the sixth day, the Administration Head of Immigration Station told them that those name he calls will be sent to Montana to await hearings. Mr. DTU heard his name called and he didn't know what to make of it. He asked if he could send for his family to see him off, but he was told that if they were on hand when they were leaving it would be permissible to see them, but that he couldn't allow him to call them to San Francisco. So, early next morning they were whisked away on a bus to the station and they were all (30 of them) put into a pullman with two guards with loaded guns at each end. They were given the pullman food so they had no complaint about the food, but whenever any one of them would raise the shade up just a little to let sunlight in or to ~~see~~ see the sights along the journey, the guards would bark orders to refrain from doing so. It was a hectic ride without a chance to see sunshine for the whole trip to Montana. Soon, they were ushered off from the pullman and with all the police and customs guard that the officers could gather, ~~and~~ these issei enemy aliens were escorted to the Camp Bismarch, Montana. The whole town turned out to see them and made faces and jeers at them. Others just looked at them with curiosity since it was probably the first time that they ever saw a Japanese in their life.

According to DTU, life at Fort Bismarck, Bismarck, Montana was very good. It was cold, to be sure and since they had very little clothing which was in conformity with the cold weather of snow and blizzards, they suffered quite a bit at first until they got acclimatized. Food was very good and soon they were able to have self government.

The man in charge of the Detention camp told the newly arrived internees that they were now Uncle Sam's guest and they might as well consider themselves as such since they were detained only because they were enemy aliens due to the war and if they behaved and cooperated willingly, they would be given certain concessions within reasons to have self government and have own cooks and council for the community administration.

They were put into large barracks that housed forty persons in one open hall and on either sides~~y~~ were the latrines and showers. They had two stoves in the room which came in mighty handy in those December and January days and nights. There were number of old people, the ~~majority~~ majority being over 50 years of age and very few under 35 yrs of age.

Self government was formed with a council, mayor, secretary and work corps. They decided to work on the following basis. The oldest would get the easiets work, an the youngest the hardest. For instance those over 60 years of age would only wait on tables serving water. Others according to age would wash dishes, hand out eating implements, cook, help cook, etc. Everyone had to clean their barracks and keep the latrines and showers sanitary and clean. No one would eat who shirked their duty. They soon formed such a close fellowship and live for each other that they treated each other like brothers and father and son. The only thing which made them lonely was the fact that their children, wives, and family members were

at home in California. If it weren't for this fact, they could be really happy and contented. The group esprit de corp and the cooperation and willingness to live harmoniously was something very inspiring and beautiful to see. It was truly ~~and~~ an rich experience and anyone who lived through the grand feeling of real love and harmonious relations will tahnk the Almighty for giving them the chance to experience it.

Everyone invested one dollar in a cooperative store called the Canteen and they sold over \$4,000 dollars worth in the five months that he was there. His invest~~x~~ment of \$1.00 was doubled or a profit of 100% was realized. Mr. DTU said that it was an ideal community living and cooperative experience.

He remarked that the food and the conditions of freedom was much more in the Detention camps than in Evacuee camps. He said that the relationship between the Administration and the Internees was much better than the relationship between the Assembly Center Administration and the residents at Tanforan. He also remarked that the Canteen sold things at regular retail price, but the profits were all turned into recreationa materials, secretarial supplies and other self-government needs. Here at Tanforan, the canteen sells things which is limited, but the profits go to the U.S. Treasury, so it is claimed by Mr. McDonald, the head of the Canteen at Tanforan. Only limited supply of only few articles are sold at Tanforan. One can't even buy medicine, stationery supplies, ink, pencil, etc, at Tanforan, whereas, at Basmarek, the internees could buy clothing, shoes, any thing they desired.

In closing, Mr. DTU stated that he was glad to see that the Tanforan residents were taking the evacuation with such cooperative attitude, and that they are all retaining such high morale. He wished that this type of spirit will grow ~~stronger~~ *stronger & closer knit*

BUDDHIST AND CHRISTIAN ACTIVITIES

Each Sunday night, the Christian churches hold a young people's meeting for both the high school groups and the college age groups. The Buddhist church did not have ~~any~~ program for the ^{Sunday} evening. Once the Buddhist held a dance, but it was not considered very nice since it was Sunday night and somewhat frowned upon as a usual practice. The leaders in the Buddhist circle realized that unless they do something to keep the interest of the young people, they might lose many of their members to the Christian activities. Already, a number of them have visited the Fellowship meetings. Some expressed desire to join up with the Christian groups.

So, last Sunday, July 5th, the Buddhist group sponsored a fellowship for the young people and had informal ~~discussion~~ discussion and presented plans to have a "bon odori" practice the following Sunday evening.

"Bon Odori" is a community wide festival dance which is usually given in the fall after harvest season to celebrate it. It is given however, whenever there is need for festive atmosphere. It is a very popular event in Japan, and this ritualistic dance is being carried down from Japan to the Japanese communities in America wherever large people gather. This is true, of course, in the Buddhist circle only. The Christian naturally do not do such a thing because it is unAmerican and stays clear of any Orientalism of that sort like the Bon Odori, although Christians do watch it as spectators. The Bon Odori is a dance which has certain ~~rhythmic~~ rhythmic motions. The participants all go around in a circle dressed in Japanese kimonos and boys dress up in masks often. The circle is quite large and it is a single file type of circle. The dancers go around in a gliding motion, with definite steps and certain hand and arm waving as they go around the circle. Others who are

spectators get the urge to ^{dance}urge may do so. In the country towns, such as Lodi, Sacramento, Stockton, these Bon Odori is a long awaited festival and the Buddhist people go for it in a big way. It is hard to find a synonymous event in American life to the Bon Odori because of its Oriental flavor and taste attached to it. The closest thing ~~may~~ that this writer knows of is the folk dance. However, with the dance is lots of music and usually the crowd is in a festive and hilarious mood, so plenty of beer and sake flows around the place. It's usually held on a full moon night with Japanese lanterns all over the place.

Whether, the actual replica of the Bon Odori as it has been done in the past before the war will take place is not known, but the guess of this writer is that such a thing won't be permitted by the authorities in charge of Tanforan Assembly Center. They might have the dance only in the Buddhist Church, but it won't be a ~~very~~ very big affair.

It's interesting to note that the Buddhist people do not have a flexible and wide possibilities of activities for the membership, especially the young people. Since they do not have community singing like the Christian in their religion, and ^{since} regulations from the Western Defense Command and Fourth Army Headquarters prevent any thing with Japanese print or speech to be had even in churches, ^{their} activities are definitely limited. They did not depend upon discussion type of meeting up to this time, so they really are lost. They must cultivate interest in panel ~~discussions~~ discussions and the like in order to have a successful one for their religion. Those who have been to college can discuss intellectually on any topic within limits, but others will not be able to appreciate the democratic means of having open discussion.

The other week, the chairman for the Christian Y.P. Fellowship

for the Sunday of July 5th, asked two of the leading Buddhist youth leaders to come to the Fellowship meeting and talk on their Buddhist religion to the Christians members. The youths, both well known for their leadership and ability as speakers, asked the Chairman Mr. N.N. to wait few days for their answer. Then, they answered after few days that they won't be able to speak because the Buddhist reverends at Tanforan advised them not to talk about their Buddhist church to the Christians since these two persons might misconstrue and misrepresent the Buddhist church to the Christian audience. In other words, these two young men, who were two of the ablest leaders of the Buddhist youth were not qualified to speak on the Buddhist religion. The Buddhist ~~ministers~~ priests were jealous of having their religion misrepresented, whereas, the Christian ministers would be more than happy to have their Christian philosophy and religion expounded by anyone so capable. What the analyzed reason for the refusal of the two youths to participate in the panel discussion on Buddhist religion actually is is not known, but they did give the answer that their priests felt that it wouldn't be wise to misrepresent the Buddhist religion.

Religion is the one institution in Tanforan which apparently is not censored. On May 2 several of the Protestant ministers in the camp had a conference with Mr. Lawson as did some Catholic priests who came in from the outside, and on the 3rd, the first Sunday, these two denominations held their services in different mess halls. Since that time other groups have organized their groups, and by the end of the month a fairly comprehensive church program was in progress.

*John
Reyn*

On May 10, the second Sunday, more denominations came in. The Protestants, using Mess Halls 13, 14, and 15, had the following activities: Sunday School, English (Young People's) service, Japanese service, and the evening following program for both young people and adults. That Japanese language services were permitted seemed to be a great concession, for everything else in camp was so strictly censored. The Protestant young people's services were conducted by Nisei students at the Pacific School of Religion.

The Catholics held their Confession, Mass, and Sunday School as usual with priests who came in from the outside. Even when they were in San Francisco the Caucasian priests came weekly to give the services and this practice was continued in Tanforan. The Catholics met in Mess hall 3.

The Buddhists, meeting in Mess hall 17, carried on non-sectarian services only in Japanese. They had both Sunday school and their regular services.

On the following Saturday, the Seventh Day Adventists held their first service. It was indeed surprising to see the large representation of Adventists among the Japanese. These very devout people held their Sabbath school and services in Japanese in mess hall 17.³⁴

Before long, the Buddhists and the Protestants began more comprehensive programs. The Protestants planned besides their worship and broad program for young people including an evening Fellowship meeting weekly, singfests, discussions, outdoor meetings, music, and a "Get Acquainted" socials.³⁵

The Buddhist organized under their many reverends and planned an American Buddhism program. Their organization included a number of the younger Nisei leaders who reorganized the Y.M.W.B.A. (Young Men and Women Buddhist Association) which planned to carry on their activities as they had in the past. Their program included devotionals, inspirations, forensic meets, religious studies, and socials.³⁶

All reverends in the camp agreed on one thing: more people were coming to the worship that before. One Buddhist reverend avered an opinion, "People do not have much to do now and want to have somewhere to go. Also this gives them an excellent opportunity to get together. As far as I am concerned I should like to see them come to church for other reasons but if they come, we shall try to make them good Buddhists and good Americans."

33. Tanforan Totalizer, May 30, 1942.

34. Tanforan Totalizer, May 15, 1942.

35. Tanforan Totalizer, May 23, 1942.

36. Tanforan Totalizer, May 30, 1942.

BUDDHIST ASSOCIATION

Through the efforts of the Japanese then residing in San Francisco, the first Young Men's Buddhist Association was formed in 1898 and the first of the Buddhist missionaries was called to the United States in the same year. Since then rapid progress was made in the organization of Young Buddhist Associations and Buddhist Churches in the principal cities of the Pacific Coast wherein resident Japanese could be found.

Just prior ^{April 1942} to the evacuation of Japanese nationals and Japanese American citizens from the Coast area, there were existing 46 Buddhist churches and several branch churches affiliated with the Buddhist Mission of North America, Headquarters, 1881 Pine St., San Francisco, California.

The investments in church lots and buildings and improvements may be roughly estimated as totalling close to \$2,000,000.00. The total number of ministers engaged in religious work was 65. The total membership of the congregation may be estimated as being 70% of the Japanese residents within the country. Breaking down this percentage in figures fully 60,000 people of which 40,000 persons are American citizens are members of the Buddhist Church.

The religious education in Buddhism of the so-called Nisei or Bussei (Young Buddhists) did not receive its full impetus till about twenty or twenty-five years ago, which may be explained simply by stating that the Japanese immigrants on the whole were young bachelors who sent for their brides only after they had gained some financial independence. But since its inauguration, heavy emphasis has been placed upon this branch of church services.

The Young Buddhist Associations, too, had its start at about the same time as the Sunday Schools and it is noteworthy that this branch of the church had on the main, a spontaneous origin, that, is to say it was a branching off of the Sunday School of those of older age who banded together for mutual benefit in recreation and social aspects of youth life. The Bussei organizations have banded together under the banner of the National Young Buddhist League with sub-leagues organizations divided geographically. These leagues are the North West Young Buddhist Federation, California Young Buddhist League, later mountain District Young Buddhist League and the Tri-State Young Buddhist League. The total member of chapter organizations numbering 90 and more.

The name The Buddhist Mission of North America has been greatly misleading in that the Buddhist churches have not been the result of the missionary efforts of a mother church. Rather each church has been the result of the desire of a group of people in a set locality and to which ministers were called to the churches by these groups. Such being the case, all the policies of the churches were set by the individual congregations with no obligation to the home church in Japan. The advantages of this system may well be seen as in the case of the unreserved loyalty that the churches and congregation were able to pledge to the United States of America at the time of the opening of Pacific hostilities and its subsequent days.

As for the future the bulk of the responsibilities of keeping the church has been already passed upon the shoulders of the Bussei.

In keeping with this, plans have been formulated for the establishing of a headquarters in Salt Lake City, Utah to coordinate and assist the Buddhist Churches in relocation centers and "free zones" and to assist as much as possible, the resettlement program of the WRA.

The greatest problem of the Buddhist Church lies in the lack of Bible relation department as so few caucasian Americans are members of the church. This may account for the misconception on the part of many that the Buddhist Church is ~~Japan~~^{nationalistic} in its tendency.

Due to lack of materials necessitated by a rather hurried evacuation and an admonition to limit personnel effects to a minimum a detailed outline of the past activities of the Buddhist Churches are difficult to compile.

Steps are being taken to see if a copy of the book "History of the Buddhist Churches in the U.S.A." published in 1936, may be had from some individual.

Further, development of the Buddhist Churches in relocation centers and in resettlement areas will be closely analysed by the American Buddhist Church, Headquarters, 247, W. 1st S. St., Salt Lake City, Utah. Letters directed to either the Rev. K.M. Kumata or Mr. Tad Hirota, executive secretary on the program of the church will receive fullest attention.