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RELIGIOUS ACTIVITY IN TULE LAKE

Preliminary Report
(Confidential)

A. Introduction

The discussion of religious activity in Tule Lake will be restricted for the present to the dominant groups--the

Buddhists and the Protestant Christians. Although churches as an institution have diminished in importance in controlling the behavior of individuals in a community, nevertheless among the Japanese churches have provided one of the most important centers of social activities for the young people. The comparison of the Buddhist and Christian groups is especially fruitful because members of the two religions seem to represent two different types of adjustment. These points will be made clearer later on.

B. W.R.A. and Religion

In the assembly centers the WCCA held strict control of religious activities and did not pretend to recognize religious freedom. The number of churches were limited to three--Buddhist, Catholic and Protestant. It was ruled that Japanese was not to be spoken unless it was necessary to make the audience understand. The WRA, however, has stood by its democratic principle of freedom of worship. While the administration seems to have welcomed religious groups into Tule Lake because they were organizational force which would help to organize religious and social activities to keep the colonists occupied and orderly, they interfered as little with church activities as possible. There was much apprehension among reverends because ministers were not eligible for pay under WRA rulings, unless they took up a regular non-religious job along with other members of the Project. This meant that they could not give full ^{time} time to their life task, which was more than a full job in itself. The WRA explained that since it desired the churches to have absolute freedom of worship, it did not want to have any of the minister on its pay roll. The churches, then, were forced to rely on its own initiative in building up the type of organization that they desired in the Project with

the limited facilities they possessed.

C. Historical Setting

In attempting to understand the religious activities going on at the present time in the Project, it is helpful to look back to the past for obvious facts which will help to clarify the picture. In the first place, the Buddhists and Christians have been rivals for a long time. In most towns large enough to have churches, there were usually a Buddhist and a Christian church. Often times the split between the members of the two churches was so obvious that they hardly spoke to each other. The Christians have always been the trail blazers and took the lead in modeling their church activities after American patterns. The Buddhists, and here we are speaking of young people especially, were usually a step behind, attempting to imitate the Christian church in making changes in its rituals, in its organization, and in organizing such activities as ~~the~~ state-wide conferences. The Christians seem to have always maintained a higher social status than Buddhists. The former were always more Americanized in their behavior and their contact with Caucasians gave ^{them an advantage} ~~them~~ everything which the Buddhists did not have. The Buddhists were restricted by the conservative outlook of their reverends and their parents, and they did not have the help of Caucasians. When the war broke out the Buddhists were looked upon with suspicion because it was felt that Japanese tradition was being ^{taught} ~~taught~~ in Buddhist churches. Many of the Buddhist reverends were interned, and an attempt was made to reorganize the Buddhist churches by putting the control of the churches in the hands of the Niseis. In the assembly centers, there was still some fear among Buddhists that they were

under suspicion. It was with such handicaps on their hands that the Buddhists had to start their organization here in the Project. The Christians, on the other, had been helped by the war because many people who had hardly ever gone to church/^{before} started to go to the Christian church just to avoid being looked upon with suspicion by the F.B.I. Membership in the Christian church gave many people a feeling of security after the war broke out. With this picture in our minds, we should be better able to study religious activities of the two dominant churches in the Project.

One other relationship in church activity which is interesting is the struggle between the ~~first~~ and ~~second~~ generation. This struggle appears clearly in the Buddhist Church, and it is evident that the war and ensuing events have facilitated the transference of power from the Issei to the Nisei Buddhist. For a number of years there has been talk among Bussei leaders that it is necessary to change the organizational set-up of the Buddhist Church in order to meet the demands of the younger generation. Up until this time the efforts of the reverends have largely centered around the needs of Isseis. Their preaching, their use of Japanese, their use of Japanese Buddhist rituals have all been suitable more to the Issei than the Nisei, even though they had separate meetings. Reverends have also claimed that they have always been too busy to gather funds to pay for church buildings and to administer to the needs of the older people to be able to do much for the young people. Most reverends did not speak English. Very little effort was made in most churches to learn Buddhist songs in English or to prepare textbooks in English. Consequently the teaching the young people have had to learn has been the teaching suitable to old people whose prime concern was

for the salvation of ^{the} his soul. The more fundamental and practical tenets of Buddhism which would have interested the young people more was buried under this emphasis on the purely religious side, which the young people often found hard to believe.

In spite of these handicaps the Buddhist youth organization, The Young Buddhist Association, expanded. It began in most churches as a part of the Sunday school, and its members were usually composed of those who went to Sunday school. In some churches, however, the YBA broke away entirely from the Sunday school and had meetings of their own. While they sponsored a few religious activities, the interest of the members were centered around such social activities as sports, dances and conventions. A few of the leaders attempted to give religion its rightful place in the YBA by making it more attractive to the young people. At various Sunday school teachers' conferences and YBA convention, meetings the problem of attracting young people to the church and of making the church program more attractive to them were discussed, but with very little results. In fact, when a few Nissei reverends appeared and began to explain Buddhist doctrines in English, there was a great deal of complaint from Nisei church goers that it was difficult to understand, and that they preferred to hear sermons in Japanese. Interest of the young people was definitely centered on social activities, and it was a general observation that when they got married, they ceased to take part in church activities. They were too old to take part in YBA activities and too young to sit through uninteresting sermons given to the elders.

On the eve of the war there was a general feeling among Buddhist leaders that Buddhism in America was doomed to failure.

When the Issais passed away, it was felt, there would be no one to take enough interest in the church to keep the various churches supplied with sufficient funds to continue to operate. When the war broke activities of the older Buddhist members ceased entirely. It was said that some of the Caucasian reverends for a time refused to have much to do with Buddhists. The activities of the young people also were greatly curtailed by various restrictions imposed by the Army. The young people were asked to take over the Buddhist Church in the community, in spite of their youth and lack of interest and financial power. Americanization and loyalty to America was stressed by the Buddhists at this time. A change in the whole Buddhist church set-up in America was attempted by incorporating into the dominant Issei organization, the Buddhist Mission of North America, such Nisei organizations as the North American young Buddhist Federation and the North American Sunday School Federation and the California Young Buddhist League.¹ But preparation for evacuation required more attention, and nothing significant was done by the young Buddhists at this time.

The war, however, had given the Busseis the chance for leadership over the Issais that they could not help but desire. Busseis were handicapped by a lack of leadership, lack of textbooks, lack of knowledge of Buddhism, conflict of religious teachings. Their habit pattern, also, had been one of conforming to the existing ways of their parents as much as possible, and this was a great handicap in attempting to take up leadership or to change their ways. It is in the light of these changes that we must see, the conflict that took place between the first and second generation Buddhists.

1. The Initial Impact of the War, T.S., 96.

D. Significance of Study of Religious Groups

The comparison of the two dominant religious groups in the Project affords insight into certain problems which would be less evident if the groups were studied independently. Some of these will be discussed briefly before taking up the Church groups separately. First, there has been a lack of conflict between these two large religious groups, in spite of the fact that they have been rival organizations. Part of this lack of conflict can probably be explained by the general disorganization existing during the first several months. Other factors, however, should be considered. In the first place, there were enough recreation halls to accommodate both groups. Most of the recreation halls were without equipment, which made one just as good as another. Also, the Christians were already organized when the Buddhists started their organization, and the latter never built up the elaborate set-up maintained ^{by} the Christian Church so that heated rivalry was not possible. Thus the fact that the Christian group made use of all of the nursery school rooms for their Sunday school classes did not seem unfair because the Buddhists held Sunday school services without breaking up into classes and required a recreation hall for their purposes. While recreation halls with pianos were desirable, it did not make too much difference because most of the services had to be held without pianos at all because there were only half a dozen pianos available for use by the Recreation Department and the church organizations. However, where there was any advantage in securing a certain facility, the Christians usually acquired its use before the Buddhists. More conflict can be expected when the Buddhists organize more strongly and expand their activities

to rival those of the Christians or when facilities are not sufficient to meet the needs of the two groups.

Another obvious difference between the two organizations is the differential speed of organization. The Christians were quick to build up their organizational structure as soon as they arrived. Even without a reverend they organized meetings and set up a temporary structure. The Buddhists, on the other hand, had to await the arrival of a reverend before they held a meeting. Even then the structure was extremely simple, even though they ^{had} probably ~~as~~ ^{as} much membership or more ^{than} ~~so~~ the Christians. Even when the YBA meeting was too crowded and over a hundred were being turned away every Sunday evening, they still continued to hold the meeting in only one mess hall. The Christians held similar meetings in at least five different places. To both groups a large church organization, except for experience in assembly centers, was a novel idea. But it was the Christian group, in spite of some opposition from sectional groups, first built up an elaborate organizational structure. The Christians have shown a greater degree of adaptability in this matter.

One of the most significant differences between the Buddhists and the Christians is the difference in proportion of leaders and members. The Christians have a great many capable leaders and many more potential leaders. In proportion the membership is relatively small. Some of the classes are being held with 6 or 10 or 15 members in the class. The Buddhists on the other hand have very few capable leaders. There are only a handful that is capable of leading a large group effectively. On the other hand, their membership is proportionately large. Each group is still ^{lead} usually by a reverend and the attendance is usually at least 50 or 100. The YBA meetings are held in a mess hall which holds

about 500. The difference in the speed and elaborateness of organization can be attributed to a large extent on the difference in the proportion of capable leaders to members.

One characteristic which sets the young Buddhists apart from the Young Christians is the greater friction between the reverends and the young people among the Buddhist group. This is significant when one remembers that the Buddhists are usually more complying to Japanese ways than are the Christians and on the whole are more submissive. While the conflict is not large and is the sort that have existed in the past, it is still significant that it should have taken place under present conditions.

All of these difference between the Buddhist and the Christian groups seem to point to at least one conclusion: the "adjustment pattern" or the "role" accepted by the members of the two groups are generally different. The Buddhists tended to be submissive, and the Christians are apt to be dominant. One desires to be lead, the other to lead. An implication of this statement is that not only are Buddhists submissive because they are Buddhists, but they remain Buddhists because they are submissive. On the other hand, people become Christians often because of their adjustment pattern. To what extent traits of Buddhists or Christians are learned by association with the particular group, or to what extent they become Christians or Buddhists because of their traits still remains a question.

Other noticeable differences between the two groups point to a difference in the status of the two groups. The Christians usually speak better English and dress more smartly. While the Buddhists can speak better Japanese than the Christians, this fact does not carry the prestige value that proficiency in English carries. The Christians also give a more classical type of

programs, where ^{Buddhists} as are satisfied to have the type of program appealing to the common people. The elaborate organization maintained by the Christian Church in their affairs also give them more prestige than possessed by the Buddhists. The fact that the Christian way of doing things are closer to the ways of the dominant Caucasians than the ways of the Buddhists makes the former feel superior and the latter inferior. Another observation, then, is the fact that the status of the Christians is higher in the community than that of the Buddhists because of differences of attitude and behavior.

The attempt by the Buddhist youths to emphasize Americanization out of proportion to the actual effort in that direction that they are making seems to point to a feeling of insecurity on the part of the Buddhists on that score. The Christians, for instance, have hardly ever mentioned Americanization at all even though their program is much more Americanized than that of the Buddhists.

In comparing the Issei and Nisei activities in both church groups, it is immediately evident that the interest of the old people ^{is} on religion, whereas the interest of the young people is on social activities. Perhaps this has always been true in past generations.

One characteristic common to both Christians and Buddhists is the larger number of girls than boys, with a sign of increasing of boys. The number of girls, however, is always larger than the number of boys, except for certain ^{Sunday school} classes. This fact is also true of the classical music concert, which is dominated by women. It is probably true that it is the women of the community who ^{attempt} attend

to maintain the standards of that community.

Sectionalism does not seem to have played a large part in the development of the churches in Tule Lake. Certain activities, such as the choir in both Christian and Buddhist groups seem to have been dominated by the Sacramento people. Entertainment and handling of services in both churches were rotated, people from a certain section taking the responsibility for one meeting. Otherwise cooperation and the building up of a ~~sectional~~^{community} church in the Project have been the rule for both religious groups.

With these cursory observations the description of the two dominant church groups shall be taken up in turn.

James Sakoda
Tule Lake, California

1.

October 1, 1942

The Christian Church in Tule Lake

Introduction. When reference is made to the Christian Church in Tule Lake, the major Protestant denominations -- Presbyterian, Baptist, Methodist, Episcopalian -- and a few smaller denominations are being referred to. The Catholic Church, the Seventh Day Adventists, and the like are minority church groups which maintain activities within their own little circle. For this reason they will be mentioned later in a separate paragraph. A significant aspect of the Christian Church in Tule Lake is the maintenance of a single Protestant Church in a population of over 15,000, a large organization with which none of the ministers or members of the separate churches probably had ever coped with before. State-wide conferences have been organized before, especially by the young people, but these were temporary gatherings usually not lasting over a week. To get a picture of this organization, first a running account will be given of the process of organizing this large religious structure.

Development. Pre-organization Period. When the first voluntary group of 447 arrived in Tule Lake from North Portland and Pyallup Assembly Centers, there was no Christian minister among them.¹ Physical facilities for church services consisted only of empty recreation halls, with possibly a bench or two. On May 31, however, a group of young people, under the leadership of Tom Uyeno and Tom Okabe, observed Sunday. Through Ted Waller, head of the Recreation Department, Rev. George Almond, minister of the church of the nearby town of Tule Lake was invited to deliver the sermon.

In the second large incoming group, which arrived June 2 from Salem, Oregon, and outlying districts, was a certain Rev. Andrew Kuroda.¹ J.S., who interviewed him later, describes him in the following manner: "He was born in Japan and had received his basic education there and had received his theological training here in America. He spoke English with only a slight trace of accent. He seemed to be in his early thirties, youthful, frank, and cheerful. There seemed to be very little Oriental about him, except for the fact that he spoke good Japanese. He talked to me in a friendly manner, and expressed many liberal views. He favored a single community church in the Colony, and felt that Ward Stewards should be popularly elected, instead of being appointed by the ministers. His Japanese Church in Salem had been on very friendly terms with Caucasians in that district, and was, in fact, supported by Caucasian church organizations. He felt that the Christian Church had a definite role to play in the Japanese community: that of bettering Japanese-Caucasian relationships."¹

Rev. Kuroda called a meeting of young people from various districts on June 4, and made plans for the following Sunday. As a result, for the children Sunday School was held. The worship service for adults attracted about thirty Isseis. In the evening Donald Dod (?) from a nearby town spoke to about fifty young people who attended the service for them

1. Interview, September 30.

Another meeting of the leaders of Christian young people was held soon after, and Perry Saito was chosen to handle the young people's service, while Mrs. Kuroda was selected as the Sunday School superintendent. By the third Sunday after Rev. Kuroda arrived a definite schedule of church services was

announced in the Tulean Dispatch. By this time 1,900 people had³filled Ward 1, and beginning on June 16, approximately 500 persons from Wallerga Assembly Center began to pour into the Colony daily.² The following schedule was announced for the week beginning June 21:

Schedule for Sunday Services

9:00 a.m. Sunday School for all ages. Mrs. Andrew Kuroda, superintendent, will be in charge. Will take place in Recreation Hall #408.

2. Tulean Dispatch, June 26, 1942

9:30 A.m. Japanese services. Rev. Charles Warren, Seattle, will be the guest speaker. To take place in #1708.

10:30a.m. English services to be held in #1708 with Rev. Warren, Seattle, as guest speaker.

2:00 p.m. Women's Society will meet in #508 with Rev. Warren in charge.

7:30 p.m. Post-high school group meeting will be held in #508. Mr. Bob Yeaton will be the speaker.

Wednesday, June 24

7:30 p.m. Japanese prayer meeting will be led by Rev. A.Y. Kuroda in #508.

Friday, June 26

8:30 p.m. Choir practice in #2508.¹

Up to this point church activities had been voluntarily organized by various Christian leaders. It was not until people from Wallerga had come in that actual discussion of establishment of a church here was begun.

Organization Period. With the Sacramento group arrived two more ministers: Rev. Igarashi, and Issei, and Rev. Tanabe, the only Nisei reverend in the Colony. On June 22, a meeting of all Christian leaders was called and the organization of a Christian Church in the

Colony discussed. Some of the people from Sacramento desired to continue with their own church in their own ward, leaving Ward 1. to Rev. Kuroda. The latter, who had been in charge of a community church in Salem, was opposed to this idea of splitting the organization of the Christian Church here. After some discussion the leaders decided that they would have one community or union church in the Colony. This was the beginning of the permanent Protestant Church organization.

For the week beginning June 28, the following church schedule was announced in the Tulean Dispatch. On the same Sunday the Buddhists inaugurated their first service.

CHURCH SCHOOL

Services this Sunday

Sunday School hour 8:15 - 9:15 a.m.

Beginners (ages 4 to 5) :

Ward No. 1. (May Miyamoto) Bldg.#1408

Ward No. 2. (Masako Miyake) Bldg.#2608

Ward No. 3. (Mary Machida) Bldg.#3108

Primary (ages 6 to 8) :

Ward No. 1. (Rose Soyefima)2 Bldg.#1408

Ward No. 2. (Hannah Miyai) Bldg.#2608

Ward No. 3. (Bill Inouye) Bldg.#3608

Youths (out of high school)

Dave Okada will be in charge of the Sunday School. Church service will be held from 9:30 to 10:30 in building#2508

MORNING WORSHIP SERVICES

All youths from 0 to 18 will hold their own combined Sunday School and Church services from 8:15 to 9:30. Read Church - School notices for place and

leaders.

9:30 to 10:30 (ages 19 and up). #2508. Rev. George Almond of Tule Lake will preach the sermon with Rev. Andrew Y. Kuroda in charge of the services.

10:30 to 11:30. Isssei Service. #2508. Rev. Kensaburo Igarashi, formerly of Sacramento, will preach the sermon.

EVENING FELLOWSHIP HOUR - 8:00 to 9:00

High School Fellowship. #1708 Hiroshi Kaneko will be in charge.

Young People's Fellowship. College age. #2508. Tom Okabe will be in charge.

WEEK DAY ACTIVITIES

Isssei Prayer Meeting. Wednesday, 7:30 p.m. Rev. Kensaburo Igarashi, directing. #2408.

Nisei Prayer Meeting. Bible study. Wednesday, 7:30 p.m. #2608. Rev. Andrew Kuroda, directing.

If you wish to sit down, please bring your own chairs.¹

After the people from Arboga Assembly Center entered the Colony a meeting of all former church officers was called. By this time several ministers had been added to the nucleus already here. Among the Isseis the church organization in the Colony was discussed formally for the first time. One Isssei, a Presbyterian, was especially in favor of retaining separate denominations. After some heated discussion the group voted to have a community church rather than denominational churches. The group decided to have a steward in each ward, who would be in charge of nine blocks. The blocks in turn were to elect a block steward.

By this time five wards had been filled, and a Sunday School

1. Tulean Dispatch, June 27, 1942

opened in each of the five wards. ^{6.} Finer gradations of morning church services were begun. For July 12, the following schedule was announced; Tulean Dispatch, July 11, 1942

CHRISTIAN CHURCH SERVICES

8:15 a.m. College of Life (ages 19 to 24)	#2508
9:00a. m. Worship in English (ages 19 to 50)	#2508
9:30 a.m. Juniors (ages 9 to 12)	#1308
9:30 a.m. Intermediates (ages 12 to 15)	#1708
9:30 a.m. Seniors (high school age)	#2008
Ward 1	#1417
Ward 2	#2917
Ward 3	#3217
Ward 4	#1117
Ward 5	#4418
10:00 a.m. Primaries (ages 6 to 8)	#1417
Ward 1	#2917
Ward 2	#3217
Ward 3	#1117
Ward 4	#4418
Ward 5	#1708
8:00 p.m. High School Fellowship	#2508
8:00 p.m. Young People's Fellowship	#2608
7:30 p.m. Bible Study	

Please bring your own chairs. L

Religious services for the Issels were slower to be organized. On July 19, they had the following schedule:²

Worship Service (10:00 a.m.)

"Live in Christ" (10:00 a.m.) Rev. Igarahhi
Place, #2508

2. Christian News Letter, July 19, 1942

"Self Destruction and Self Protection" by Rev. Sano. Place, #4608

"New Duty" by Rev. Kawashima. Place, #1008.

Bible Study (7:30 p.m.)

Ward 1	#1417
Ward 2	#2017
Ward 3	#3217
Ward 4	#1117
Ward 5	#4415

When the Pinedale group entered the Colony (July 16 to 24). the Christians were invited into the circle of the established Christian Church. There again there were laymen and ministers among the incoming group who felt that they should remain close together and retain their own denominational churches. On July 28, the second general meeting of Issei representatives of all Christian churches in the Colony was held, and this matter of type of organization was discussed. Representatives from the Pinedale group finally accepted the idea of a single community church. On July 26, representatives of the Christian young people, including those from Pinedale, had called an official board meeting, and had accepted the community church setup. Since Pinedale was the last large group to come in, the single community church had been accepted by all Protestant Christian groups within the Colony.

For the name of the Protestant non-denominational church in the Colony the designation "community church" was not employed because there was a community church in the town of Tule Lake. "Tule Lake Christian Church" was at first selected as a name, but as there was a denomination called "Christian Church," the present name of "Tule Lake Union Church" was adopted. In Japanese it was translated "Tule Lake Godo Kyokai."¹

1. Christian News Letter, August 9, 1942

From the end of July the Christian Church widened its scope of activities gradually. The population had become practically stabilized at around 15,000. In June choir practice had already been started, and this was continued.¹ In June the choir was featured at some of the services, especially those held on the outdoor stage when an outside Caucasian speaker was available. Some of the Caucasians who spoke at such a service were Dr. Grant of Sacramento (July 26,) Alfred Tonness of Sacramento (August 9), and Caleb Foote of Berkeley (August 16). The Christian News Letter, a weekly mimeographed sheet printed on one side in English and on the other side in Japanese, was started in the middle of July.

On July 26, the first meeting of the Adult Youth Fellowship was held. This claimed to be the first group of its kind organized on the Coast by a Japanese Church group, including those between the ages of 25 and 35, and age span which included only a small proportion of Niseis.³

Under the leadership of Koso Takemoto, Christian Niseis were organized into a discussion group which met every Saturday night, starting in August. By August a church loan library had been started.⁴

By August the following organization of Sunday School Classes and services for Niseis was established:

WORSHIP SERVICES AND CLASSES⁵

10:00 a.m. Dr. Tonness will speak at the outdoor stage.

10:a.m. Worship in English. #2508, #4708. #1008.

9:00 a.m. Beginners and primaries

Ward 1 #1417 Ward 2 #2917

1. Tulean Dispatch, June 18, 1942
2. Christian News Letter
3. Tulean Dispatch, July 25, 1942
4. Christian News Letter, August 2, 1942
5. Tulean Dispatch, August 8, 1942

Ward 3 #3217

Ward 6 #4916

Ward 4 #1117

Ward 7 #7017

Ward 5 #4415

Ward 8 #5808

9:00 a.m. Juniors. #1308, #4808, #21089:00 a.m. Intermediates. #2308, #17089:00 a.m. Seniors. #2008, #46089:00 a.m. College of Life. #24088:00 p.m. Youth Fellowship. #2508.8:30 p.m. High School Fellowship. #1708

In the meantime by August 9, Issels had also organized services, bible study classes, and prayer meetings in every ward. The only exception was Ward 1, which did not have a worship service until August 16. The worship services were held at 8:45 a.m., bible studies at 7:30 p.m., and prayer meetings on Wednesday evenings. A Women's Club had already been inaugurated and another meeting held on August 9.¹

By September 5, the Juniors were meeting in four places instead of three, and the Intermediates in four places instead of two. The evening High School Fellowship was meeting in two places instead of one. But evidently the maximum organization for the time being had been achieved. The population reached its peak on September 10. From then on the population began to shrink slowly but steadily. While most of the outgoing members of the project headed for the beet fields in Idaho and Montana and only a handful of students left for school, it seems to have been the latter group which affected the development of the Christian Church most. Several of the theological students and other leaders left for school, leaving others to carry on. On October 4, it was announced that the intermediate group would meet in only two places instead of four. While the cause of this shrinkage is unknown,

1. Christian News Letter, August 9, 1942

the drop in population, especially of leaders, should be considered as a contributing factor. The trend of the Church from September 10 on should be reconsidered later on, and in this section we shall be concerned with developments up to September 10.

Thus we can see the rapidness with which the Christians reorganized themselves in the Colony. From the moment the first group entered without a minister to lead them, leaders were organizing the Christian group into worship services, fellowship gatherings, prayer meetings, choir practices, discussion groups, bible study groups. With the coming of the first reverend an organization meeting was held to take in more leaders and more activities. With each new group coming in organization meetings were called, and the next step discussed was mapped out to bring the greatest use of leadership. But it should not be supposed that everything went along smoothly and that organization was achieved without much effort.

Obstacles to Organization. In each incoming group there were some Christian leaders who felt that it was desirable to remain with their own group and maintain their own churches. Part of this was probably due to a feeling of sectionalism. The Niseis seem to have accepted the idea of a community church with all of the adjustments such organization entailed much easier than Isseis. It was among the latter that a great deal of discussion, some of it quite heated, was carried on concerning the desired type of church organization. Among the Isseis there were denominational differences among the church leaders. The strongest objection to the community church seems to have been raised by Baptists, who desired to retain their entity as a group. It is interesting to note that their doctrine, which stresses "emersion," is considered conservative in theological circles. As a group Baptists are generally not in favor of many liberal thoughts maintained by some church people. The Presbyterians also objected somewhat to a community church. In

their church structure they have elders and deacons among the lay church men, and elders, for instance, are allowed to preside at services. If this structure were to be maintained rigidly in the Colony, it would have been necessary to form a separate Presbyterian church.

There were individual differences among church ministers in their attitudes toward a single Protestant church. While seven of the twelve accepted ministers were Methodists, one Methodist minister from Pinedale especially insisted on a separate Methodist church for himself and his group. Although his objections were overruled, an eighth ward was created from Blocks 56, 57, 58, and 59 as a compromise; and the Methodist minister was put in charge there.

At present there is no uniformity in the procedure of conducting services which has been adopted by the different ministers. Some prefer to be more formal than others. However, this has not resulted in any conflict, and there has been discussion among the ministers of appointing a worship committee to work out a uniform procedure for services within the Colony.

Of the twelve accepted within the circle of the Ministerial Fellowship, it is interesting to note that one is Adjutant Matsushima from the Salvation Army. Some discussion was held in accepting two others who were not ordained ministers. Hisashi Sano was the head of the Laymen's Christian Church, and there was some objection to accepting him as a minister. However, the argument that as head of a recognized sect he should be recognized on equal terms with others finally prevailed. John Fujimura had quit the ministry for some time, but he was accepted by the Ministerial Fellowship because his services were needed by the Union Church. Both of them, however, are referred to as evangelists, while the others are called ministers.

It is interesting to note that the English-speaking reverends-

Kuroda, Kitagawa, and Tanabe -- get along very well among themselves, making whatever adjustments are necessary quite easily. The other older Isséi reverends find it harder to make some of the necessary changes in attitude. ^L Based on interview with Rev. Kuroda.

Uniform Ways. In analyzing the behavior of the Christian group, thought should be given to the type of activities carried on in comparison to what has been done in the past, ways in which new conditions have been met, and activities and attitudes which distinguish this group from the Buddhists, their rival organization. Some of these should be clarified better by analyzing activities historically, tracing their development, while other problems should be given a comparative treatment with the Buddhist group to obtain a better understanding of this group.

Organization. The Tule Lake Union Church is controlled by a Board of Directors composed of eight Issei Ward Stewards, their secretary and their treasurer, eight Nisei Ward Stewards and their secretary and their treasurer, and twelve ministers. The ministers, however, have only one vote among themselves. The chairman of the Board at present is Rev. Sasaki. Under each Ward Steward there are nine Block Stewards, who take care of incidental business, such as contacting church members in their blocks, Each ward calls meetings of their Block Stewards occasionally.

In deciding how the Ward Stewards were to be chosen, the discussion by church leaders brought out a Japanese attitude. Many of the Issei leaders desired to have the ministers appoint the Ward Stewards. Some of the others, including Rev. Kuroda, desired to have the people of the block elect their own Block Stewards, who might in turn elect their own Ward Stewards. After some discussion Isseis were allowed to have the Ward Stewards selected in their own fashion -- that is, by appointment. The Block Stewards, however, are elected by the church members

in the block. One minister suggested that all Ward Stewards be former officers of a church. This was opposed on the ground that outside ties should be forgotten entirely, and the other minister's suggestion was overruled. Subsequently, however, there has been no trouble concerning the choice of Ward Stewards.

Facilities. Most of the activities of the Christian Church are carried on in various recreation halls. At first there were not enough benches for all attending church activities, so that sometimes more than half had to bring their own chairs or stand up. ¹ Tulean Dispatch, June 27, 1942. The church in the meantime has procured some benches and has broken down the meetings to small groups so that it was unnecessary for most church goers to bring their own chairs. One of the exceptions is the Youth Fellowship group, which draws a large crowd of about 200; and at these meetings those in the back have to stand. For their Sunday School for little children between the ages of 4 and 5 and 6 to 8 they have procured the use of nursery schools in each ward. On Sundays, they have almost exclusive use of the Music Room in #2508, which contains a piano, a phonograph, and benches. This hall is probably the most desirable for church services from the standpoint of location and facilities. There are also five pianos which belong to the community which are available to all church groups.

The Christians have been quick to organize and to spread their scope of activities, thus requiring use of facilities before the Buddhists were even organized. The exclusive use of the nursery schools by the Christians for Sunday schools, for instance, when Buddhists have not broken down their Sunday morning services to small groups and hence do not require a series of small rooms, seems to be characteristic relationship between these two rival church groups. So far there has been no conflict between the two groups over the use of facilities because the Buddhists have not organized sufficiently and because enough

recreation halls and messhalls have been available for use by both groups without conflict.

Major Activities (Nisei) Beginners and Primaries. Sunday school classes for children between 4 to 5 and 6 to 8 is carried on in the nursery school of each ward. Two teachers were assigned to take care of a class. All of the teachers except one were women.

Juniors. There are three classes in scattered parts of the Colony for children between the ages of 9 and 12. For these classes 14 teachers have been assigned, four of them being men.

Intermediates. Classes for those between the ages of 12 and 15 are held in two different places. The teachers for these classes are eleven in number, four of them being men.

Seniors. For those of high school age Sunday school classes are held in two different places. All five teachers who were announced on August 9 were men.

College of Life. For those between the ages of 19 and 24, "an informal, stimulating discussion dealing with some of life's major problems" is held in one place only. The discussion leaders are Dave Okada and Wilbur Takiguchi.

The number of membership in these classes has not been determined. On the whole the size of the class seems to be small and out of proportion to the number of classes organized. On September 27, there were only about six boys present in the College of Life class. On the same day about twelve girls and two boys attended a class for seniors. The size of other classes seems to be not larger than fifteen or twenty. The interesting point about the membership is the existence of a large number of Christian youths who are willing to take leadership roles and the creation of many leadership roles.

One other interesting observation is the change in the sex composition of the teaching staff as each higher age group is analyzed.

Whereas the smallest children are handled almost wholly by women teachers, the senior and College of Life groups are led by men.

Worship in English. All of the above classes are held presumably for those between the ages of 4 and 24. For those between the ages of 19 and 50, Worship in English is held in three different places. These services are in charge of the three English speaking reverends. When an outside Caucasian speaker is available, this Worship is held on the outdoor stage with the choir also appearing. The number of attendants at these outdoor meetings has never been large, perhaps two or three hundred. Some Buddhists come to these meetings in order to hear the speaker.

Fellowship Meetings. An interesting aspect of the Christian Church are the evening fellowship meetings held by young people of high school and college age. Early in the history of the Christian Church in Tule Lake, fellowship meetings have been divided into High School Fellowship and Post-High School or Youth Fellowship. More recently the Young Adult's Fellowship for those between the ages of 25 and 35 has been started. ¹ 1. Christian News Letter, August 2, 1942, and the Tulean Dispatch, July 25, 1942. The Young Adult Fellowship is a small gathering of perhaps of fifteen people of both sexes, on the whole serious in nature. Still more recently, a new Intermediate Fellowship has been started for those between the ages of 13 and 15. Also High School Fellowships are held in two places instead of one. ² 2. Christian News Letter, August 30, 1942, and Tulean Dispatch, September 12, 1942.

Youth Fellowship. The activities of the Youth Fellowship will be followed more closely because this group offers a good comparison with the Young Buddhist group. As was related in the developmental section, Christian Church activities began with a spontaneous meeting of Christian youths. These Sunday Evening meetings have always been

popular, and at least half or three-quarters of a recreation hall has always been filled with youths around the age of twenty. At the present time, #2508 is packed every Sunday evening with young people, so that many have to stand in the rear and a few even overflow out of the door. There is a popular concept among young people of both sexes, even among Buddhists, that fellowship meetings are interesting. J.S. notes in his journal after attending a Youth Fellowship meeting:

"In the evening I go my third dose of religion for the day. All of us wanted to go to this one because the speaker usually said something interesting and not too religious. Then, too, it was a social occasion when young people with like interests got together. Eugene, Hiro, Tony, and his friends were Buddhists, but they were present. The girls sat on the benches in #2508, and the boys propped themselves against the wall. There were more girls than boys, and all of them decently dressed for the occasion."¹

While hymns are sung and prayers given, the emphasis of the Youth Fellowship program seems to have been on the speaker, who did not usually speak on religion. Leaders within the Colony, speakers from the outside, and leaders in the Fellowship group have spoken on such divergent topics as "War,"² "Fire Hazards," "Art,"³ and "Courage"⁴ Supplementing these from time to time, hymnspiration periods, musical selections by talents within the group and the like have been presented at regular meetings.

1. J. S. Journal, July 5, 1942
2. J. S. Journal, June 21, 1942
3. J. S. Journal, June 28, 1942
4. Tulean Dispatch, August 1, 1942

To coordinate the activities of fellowship groups from various districts a policy of each group taking turn in taking charge of the program for one evening has been adopted.¹

The type of programs presented in the fellowship meetings, however, has tended to be culturally on a relatively high plane. Topics for discussion have included art and war, and musical selections have usually been classical or semi-classical.

Twilight Circle. This discussion group for Kebeis was organized under the leadership of Koso Takemoto, a Councilman and a leader in community activities. This group has a membership of thirty, and about twenty appear at the weekly Saturday night meetings. Such topics as "The Function of Kibei Youth in Camp Life,"² and "Colony Administrative System"³ have been discussed. Japanese language is spoken most of the time, but some attempts have been made by members to use English occasionally.⁴

Nisei Bible Study. Nisei Bible Study meets only on Wednesday nights in an apartment in Block 30. Compared to the rest of the activities for Niseis and compared again to the activities of the Isseis, this single Bible Study group is an indication of the lack of interest in religion as such.

Major Issei Activities. The activities of the Isseis are characterized by emphasis on sermons and on the religious aspects of church activity. Every week in the Christian News Letter appear announcements of the titles of the sermon to be given in each ward and also the chapters of the Bible to be studied.

1. Tulean Dispatch, August 1, 1942 and Christian News Letter, Aug. 23, 1942
2. Christian News Letter, July 31, 1942
3. Christian News Letter, August 9, 1942
4. Interview with Koso Takemoto, September 18, 1942

in the Bible Study classes. In each ward there is a worship service on Sunday morning, a Bible Study Class on Sunday evening, and a Prayer Meeting on Wednesday evening. Such sermons topics as "Live in Christ," "Self-Destruction and Self-Protection," and "New Duty" show the religious trend of Issei church goers. These groups are evidently rather small. In one Bible study group there were only about sixteen persons present.¹ In comparison with the young people, the number of Issei churchgoers seems to be relatively small. Rev. Juroda has estimated that about 400 Isseis and 400 Niseis attend the morning worship services. This does not include, of course, the large number who attend the evening fellowship meetings.

Minor Church Activities. Choir. Choir practice was one of the first activities to be begun in the Colony, and it has been continued ever since.² The choir has been meeting once or twice a week for practice. It has performed at various morning worship services, especially those which were held on the outdoor stage.³

Christian News Letter. The first Christian News Letter was printed during the week preceding July 12 and has been printed and distributed every week since. It is a mimeographed sheet, one side written in English and the other in Japanese. Announcements of church activities, bits of news, short quotations filled the sheet. To Niseis who were able to read newspapers from the outside or the Tulean Dispatch, the little sheet had practically no news value. For the Isseis, however, for whom there were no publications in the Colony written in Japanese, it was a definite source of news. Hospital bus schedules, quarantine quarters, and the like were included in the Japanese side of the sheet for the benefit of the

1. J. S. Journal, September 27, 1942

2. Tulean Dispatch, June 18, 1942, and July 28, 1942

3. See Christian News Letter

Issei readers. Discussion of the sex problem in the Colony, population of the Colony, food consumption, water supply, school plans, adult education classes, change of address were discussed in the News Letter.¹ The W.R.A. had prohibited any publication in Japanese inside the Colony, but the Christian group had gone ahead of their own accord to print church notices and news in Japanese, and to add other news of vital interest to Isseis in the same sheet.

Church Loan Library. A little library was started some time in July, and books were lent for a fee of five cents a month.² It was announced that fifty new books were received by the library through donations from the outside.

Relations with Caucasians Probably the single characteristic of the Christian Church that distinguishes it from the Buddhist Church is the former's relation with Caucasians. From the very first voluntary meeting a Caucasian speaker was obtained. Staff officials and outside Caucasians were called in whenever possible to speak on various topics of interest. Even for some of the Issei services, missionaries who had been to Japan and others who could speak in Japanese were sometimes obtained.³ From Sacramento, where many of the Colonists came from, speakers such as Dr. Grant and Alfred Tonness came to visit the colony.

These connections with Caucasians were not limited to having them come to speak. Letters stating Caucasian sympathy with the plight of the Japanese here were frequently received.⁴ Donations of money--\$5, \$15, \$50-- numerous books, hymns books, music sheets, mimeograph machine, ink and paper were also received from time to time.⁵ These words of sympathy and donations probably have their effect in influencing the attitudes of the Christians. Aside from occasional donations, regular financial aid from

1. Christian News Letter, July 24, 1942 and July 31, 1942

2. Christian News Letter, August 2, 1942 and August 30, 1942

3. Tulean Dispatch, July 21, 1942, "Dr. Chapman Gives Talk in Japanese, and July 25.

4. Christian News Letter, August 9, 1942

5. Christian News Letter, August 9, 16, and 30, 1942

outside church organizations is expected by the Tule Lake Union Church, according to one reverend.

Finances. Since the W.R.A. has set a policy of not paying for the work of ministers, they were faced with the choice of working on other jobs of the W.R.A. besides ministerial work or accepting an income from among church workers. F. M. in his Tule Lake Diary has this to say about a minister whom he interviewed and who is working in the Adult Education Department as a teacher:

"When I arose to leave, S. seemed to regret that I couldn't stay to talk longer about the matter. S. is torn between his desire to help the people and his concern for his own family and the need to support them. I would judge that, as a minister, he hasn't saved much on which to live without an income here. He must worry about finances, but he also wants to continue the religious work; for he seems to believe in his religion."

With the help of regular financial help from the outside, there are plans to pay the ministers the wages rate paid in the center to professional workers plus clothing allowances for the whole family, which would probably amount to about \$30.

At present a collection plate is passed around at most services and a "penny offering" is collected. It is said that Niseis give more than Niseis.

Language. All of the teaching in church schools are conducted in English.¹ This use of the English language in dealing with Niseis is characteristic of the Christian Church.

1. Christian News Letter, August 16, 1942

Membership Characteristics. Leaders. For possible future reference the names, religious affiliations, and places of origin of the twelve accepted ministers will be given.

Ministers:

Andrew Huroda, Methodist, Salem, Oregon
 Yonosuke Sasaki, Methodist, Florin, California
 Shigeo Tanabe, Methodist, Sacramento, California
 Isamu Nakamura, Presbyterian, Sacramento, California
 Kensaburo Igarashi, Baptist, Sacramento, California
 Daisuke Kitagawa, Episcopal, Seattle, Washington
 Suenoshin Kawashima, Methodist, Loomis, California
 Seiichi Niwa, Methodist, Tacoma, Washington
 Isaac Inouye, Methodist, Hood River, Oregon

Evangelists:

Adjutant Katsuji Matsushima, Salvation Army
 Hisashi Sano, Laymen's Christian Church, B
 John S. Fujimura, Baptist and Methodist,

Besides these ministers, on August 9, there were one theological graduate, three theological students and six pre-theological students, who took active part in organizing the Christian Church. There were also sixty-one teachers listed on the Tule Lake Union Church staff.

One characteristic of the Christian Church, when compared with the Buddhist Church, is the large number of active leaders among the young people. Without these leaders spending time and effort in promoting the welfare of the church, the Christians would not have been able to build up the elaborate system that they did.

One interesting characteristic of the Sunday School teachers is the overwhelmingly large number of women in the lower grades, and the large number of men in the higher grades. What this phenomenon is due to is difficult to say.

Members. An outstanding characteristic of Nisei Christians is their Americanized way when compared with the Buddhists. On the whole they speak better English and poorer Japanese than the Buddhists. Also, their attitude toward such things as culture and custom is one of attempting to maintain a high standard of American ways. The manner in which they dress, interest in classical music, discussion of art at meetings, are indications of their attitude. As one Buddhist put it, the Christians are more "high-class" than the Buddhists.

On the whole the Christian youths seem to have received more education than the Buddhists. This is especially true of education on the college level. In case of girls a larger percentage of Christians than Buddhists probably go to college. For the boys the gap between the two groups is probably not quite as large as that for the girls. Because of the desire for higher education on the part of Christian youth, several of the Christian leaders have left the Project to study in colleges and universities in the free zone. For that reason it is not surprising that in October one of the Sunday School groups has been reduced from four to only two classes.

Because of the Americanized way and relatively frequent contacts with Caucasians of the Christian group, the attitudes of these people are different from that of the Buddhists, who hardly come in contact with Caucasians as a religious group. On the whole, the Christians make an attempt to approach Caucasians on the Project and from the outside. They attempt to secure Caucasians for speakers whenever possible. They are also willing to accept what help they can get in the way of donations and financial aid from Caucasians. Christians are usually proud of their Americanized ways and their contact with Caucasians.

One other characteristic of the Christian is his extroversive nature, if that term may be used. They tend to be more "showy" and possibly

more aggressive than their Buddhist counterpart. This trait is brought out first of all by the large number of persons who are willing to take leadership roles. The rapidity and boldness with which the Christians built up their organizational structure, which, as one of the ministers termed it, was a "novel experiment," exemplify this characteristic. The fact that the Christian Sunday School has set up an elaborate gradation of Sunday School classes held in many places seems to indicate a desire to present an organization that is well-ordered and impressive. The printing of the Christian News Letter in Japanese as well as in English at a time when Japanese language publications were banned in the Project again seems to bring out this characteristic in question. The eagerness of the Christians to expand their organization has given some Buddhist the impression that Christians on the whole are aggressive. This trait is evident when Christian and Buddhist youths are compared, but the same is true also of Issei participants in the two religions.

Evaluation. Much of the material for this section was culled from the Tulean Dispatch, the Christian News Letter, and several interviews. Participation in church services has not yielded much information concerning the dynamic personal relationships, as the interaction between members in a church service is neither free nor spontaneous. However, the group is too large, too, to follow closely. The size of the organization and membership should give some indication of the trend toward Americanization. The contrast of organization, membership, and types of activities of the Christian Church with those of the Buddhist Church should bring out different sorts of adjustments by two groups in the same situation. The contrast in membership characteristics give rise to hypotheses as to the cause of these traits. Do people become Christians because they have these characteristics, or do they have them because they are Christians? Apart from these considerations, the

Buddhist and Christian churches are large organizations, whose activities reflect the behavior of a great many people, and may weild influence in the future trend of things. Although the church is too large a group to follow closely, its more obvious activities seem worth keeping an eye on.

Completed October 5, 1942

Data based on:

Tulean Dispatch

Christian News Letter

Interview with Rev. Tanabe

Interview with Rev. Kuroda

Attendance at a few church functions

Casual conversations, F. M.'s Diary

Interview: History of the Tule Lake Union Church

As told to James Sakoda by Rev. Kuroda

September 30, 1942

Pre-organization Period

The first colonists to enter Tule Lake arrived on May 27, 1942. It was not until the following month that a Christian reverend came to live with the colonists. On May 31, however, a group of young people, under the leadership of Tom Uyeno and Tom Okabe, observed Sunday. Through Ted Waller, head of the Recreation Dept. Rev. George Almond, minister of the Tule Lake church, was invited to deliver the sermon.

On June 2 Rev. Andrew Kuroda arrived with the people from Salem, Oregon. A meeting of leaders of Christian young people from various districts was called together on the fourth, and plans were made for the next coming weeks. The following Sunday morning Sunday school was held for the children. The worship service for adults given by Rev. Kuroda attracted about thirty people. In the evening Donald Dod from a nearby town spoke to about fifty young people. These first meetings were largely voluntary in nature.

Another meeting of the young people was held soon after and Perry Saito was chosen to handle the young people's service, while Mrs. Kuroda was selected ~~as~~ as the Sunday school superintendent. This arrangement was maintained until the Sacramento group arrived in Tule Lake.

Union Church--2
Organization Period

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With the Sacramento group arrived Rev. Igarashi and Rev. Tanabe. On June 22 a meeting of Christian leaders was called and the organization of a ~~single~~ Christian church in the Colony discussed. Some of the people from Sacramento desired to continue with their own church in their own ward, leaving Ward I to Rev. Kuroda. The latter, who was in charge of a community church in Salem, was opposed to this idea of splitting the organization of the Christian church. After some discussion ~~the~~ the leaders decided that they would have one community or union church in the Colony. This was the beginning of the permanent Protestant church organization in Tule Lake.

After the people from Arboga Assembly Center entered the Colony a meeting of all former church officers was called. Among the Isseis the church organization in the Colony was discussed formally for the first ~~time~~ time. One Issei from a Presbyterian, especially, was in favor of retaining separate denominations. After some heated discussion the group voted to have a community church rather than denominational churches. The group decided to have a steward in each ward, who would be in charge of nine blocks. The blocks in turn were to elect a block steward. A

Name

non-denominational

For the name of the Protestant/church in the Colony the designation "community church" was not employed because there was a community church in the town of Tule Lake. "Tule Lake Christian Church" was at first selected as a name, but as there was a denomination

September 30, 1942

called "Christian Church," the ~~xxx~~ present name of "Tule Lake Union Church" was ~~chosen~~ adopted.

Method of Election

In deciding how the ward stewards should be chosen, the Isseis desired to have the ministers appoint the ward stewards among themselves. Rev. Kuroda, on the other hand, desired to have the people of the block elect their own block stewards, who might in turn elect their own ward stewards. After some discussion the Isseis were allowed to have the ward stewards in their own fashion--i.e., by appointment. One minister suggested that all ward stewards be former officers of a church. Rev. Kuroda opposed this on the ground that outside ties should be forgotten entirely, and the other minister's suggestion was overruled. Subsequently, however, there has been no trouble concerning the choice of ~~representative~~ ward stewards.

Pinedale Group

Issei When the Pinedale group entered the Colony, there were ministers among the party who preferred to stay close to their own group and retain their own denominational churches. On July 28 the second general meeting/was held, and this matter discussed. Representatives from the Pinedale group finally accepted the ^{single} community church idea. On July 26 ~~the~~ representatives of the Christian young people, including those from Pinedale, had called their office board meeting, and had accepted ~~a~~ the community church setup.

Board of Directors

The Tule Lake Union Church is controlled by a Board of Directors composed of eight Issei ward Stewards, their secretary and their treasurer, eight Nisei ward Stewards and their secretary and their treasurer, and twelve ministers. The ministers, however, have only one vote among themselves. The chairman of the Board is Rev. Sasaki.

~~XXXXXXXXXX~~ Objections to a community church

As was indicated before there were some opposition to the idea of doing away with denominational churches. The strongest objection seems to have come from Baptists, who desired to retain their entity as a group. It is an interesting that their doctrine, which stresses "emersion," is considered conservative among theological circles. As a group Baptists are generally not in favor of many liberal thoughts maintained by some church people. There was also some objections to a community church from the Presbyterians. In their church structure they have elders and deacons among the lay churchmen, and only elders are allowed to preside at services. If this structure were to be maintained rigidly, it would have been necessary to form a separate ^{Presbyterian} church. ~~of / the / of /~~ One Issei Methodist minister ~~XXXXXX~~ declared that his people (from Pine-dale ?) desired a separate Methodist church. Although his objections were overruled, an eighth ward was created from Blocks 56, 57, 58, and 59 (?) and the Methodist minister put in charge there, as a ~~partly~~ compromise.

Other Obstacles

At present there is no uniformity in the procedure of conducting services adopted by the different ministers. Some like to be more formal ~~for~~ than others. However, there is no conflict on that account at present, but ~~a~~ there has been discussion among the ministers of appointing a worship committee to work out a uniform procedure for services within the Colony. Of the twelve accepted within the circle of the Ministerial Fellowship, one is Adjutant Matsushima from the Salvation Army, and two others are not ordained ministers. Hisashi Sano was the head of the Laymen's Christian Church, and there was some objection to accepting him as a minister. However, the argument that as head of a recognized sect he should be recognized on equal terms with others ^{finally} prevailed. John Fujimura had quit the ministry for some time, but was accepted ^{by the Ministerial Fellowship} because his services were needed by the Union Church. The English speaking reverends, Rev. Kuroda, Rev. Kitagawa, and Rev. Tanabe--get along very well among themselves, but the Issei reverends seem to have a more difficult time adjusting themselves to each other.

Ministers

The denominations of the various ministers are as follows:

Andrew Kuroda--Methodist

Yonosuke Sasaki--Methodist

Shigeo Tanabe--Methodist

Isamu Nakamura--Presbyterian

Kensaburo Igarashi--Baptist

~~Kensu~~ Daisuke Kitagawa--Episcopal

Suenoshin Kawashima--Methodist

Seiichi Niwa--Methodist

Isaac Inouye--Methodist

Adjutant Matsushima--Salvation Army

Hisashi Sano--Laymen's Christian Church

John S. Fujimura--Former Methodist and Baptist

Congregation

Rev. Kuroda estimated that there are 400 Isseis and 400 young people attending the morning services held throughout the Colony.

Role of the Christian Church within the Community

Rev. Kuroda felt that the Christian Church had a definite role to play within the Japanese community. During the conversation it was brought out that Christians on the whole were more "progressive" and more Americanized. Also, there were a great many leaders among the Christians, while there were very few among the Buddhists. The Buddhists also tended to be backward and conservative. It was pointed out that that Christians should serve as spearheads toward greater assimilation into the Caucasian world.

Miscellaneous

Rev. Kuroda seemed to ~~be~~ lack confidence in the number of Christians in proportion to number of Buddhists. In his own community in Salem fifty per cent of the ~~7~~ 150 Japanese were members of his church, which he felt was a very good percentage for a Japanese Christian Church. He was also proud of the fact that the Japanese and Caucasians maintained very good relations with each other.

~~Miyamoto~~
Salada

BUDDHIST CHURCH

Preliminary Report
(Confidential)

BUDDHIST CHURCH

I. INTRODUCTION

A. General Identification

Just as the Christian Church in Tule Lake is dominated by the Protestant group, the Buddhist Church is controlled by the Jodo Shinshu group, the most popular Buddhist sect in both Japan and America. The only other Buddhist sect that is represented in Tule Lake is the Nichiren sect, which has a group of followers who conduct one service every Sunday morning. The Buddhist Church is a single organization operating as a unit, although its structure seems to be neither as elaborate or as formally ~~net~~^{knit} together as the Christian Church. The official name of the church has never been widely publicized and is unknown to the writer, although the youth group, Young Buddhist Association, has chosen an official^{name} and even a banner for itself.

B. Significance

The Buddhist have always been looked upon as being less Americanized than Christians. The former have usually spoken more and better Japanese, while their grasp of the English language was proportionately poor. In their ideas, in the things they did, in the way they dressed even, they were generally thought to be more backward in a cultural sense than their Christian counterparts. Underlying this fundamental difference in acculturation^{ization} seems to be a difference in the adjustment pattern of the individual. Whereas the Christian tended to strive for leadership and position, the Buddhist tended to remain simple. The latter are less willing to take

leadership roles, are more inclined to conform to the ways of their parents, and less likely to strike out on an unbeaten path. Because of these characteristics, the adjustment of the Buddhists to conditions here in Tule Lake should be of interest. In comparison with the Christians, especially, their behavior should be revealed.

C. Method of Writing

First a ^{ological account} chronicle ~~act~~ of the development of the Buddhist Church shall be given. This section will be concerned with 3 divisions of the Buddhist Church--the Sunday School, the ^{adult} educational service, and the YBA. The last group will be given more thorough treatment than the first two because of the greater material on hand and also because it is of more value in contrasting with the fellowship group of the Christian Church. Following this, a cross-sectional picture of the Buddhist group will be given in terms of significant membership characteristics, uniform ways of the group, and inter-personal relationships.

II. GENESIS AND DEVELOPMENT

A. Incipient Organization

In contrast to the Christian group which began to have meetings even without the help of a minister, the Buddhist group did not have any sort of meeting until it was organized by the first Buddhist reverend that arrived in Tule Lake. Reverend Sasaki, a middle-aged Issei reverend of the Jodo Shinshu Sect, arrived with the people from the Walerga Assembly Center. It wasn't until June 27, after all the people from Walerga had arrived that the first service was announced in the Tulean Dispatch. It was held in an empty recreation hall (No. 3008) in the section of the Colony where the people from

Walerga settled down. A few rows of benches were available, but people were asked to bring their own chairs.¹ In the morning a service was held for Sunday school children, and for the adults a different kind of service was held in the afternoon.

J.S. in his journal described the service in the following manner:

"Went to 10 o'clock Sunday school service. There were little children setting up in front, while adolescents were standing in the rear. There were a few college students, too. Fumio and Jimmy Nishida were acting as leaders, passing out song cards. The whole service was held just as it would have been held in a city before the evacuation and the war. Everything was carried out in Japanese, and the service was directed toward little children. The Junerai was chanted, and Japanese songs sung. Most of the group was conservative-looking in appearance.

"There were three reverends, all of whom spoke in Japanese. Reverend Sasaki was in charge of the service, and is evidently the most elderly and the head of the Buddhist group. He said that he received much cooperation from the administration in setting up the Sunday school. Reverend Nagatani was from San Jose and was a good story-teller for children. Reverend ^{Hiro}~~Hayashi~~ spoke with a more direct approach to religion and advised the children to tell Buddha whenever they did anything good or bad.

"All of the reverends mentioned ^{that} the grabbing for lumber (see ~~ing~~ Scrap Lumber Conflict)

¹ T.D. 6/27

It was disgraceful.

The service was for young children, and I couldn't get any satisfaction from it. I don't think that many of the older ones could."¹

The service for Isseis was different in that it was directed toward a much older group whose primary interest in church going was ~~not~~ⁱⁿ hearing the sermons. J.S. describes the second service for Isseis in the following manner:

"Ruby insisted on going to the Buddhist service in Japanese. We got there right after it started, and had to sit through almost half an hour of chanting of okyo (sutra). There were practically no young people. The number of women was around 60, while the men numbered around a dozen. The sermon was by Rev. Naito from Brawley. He spoke on faith, not to use it as a tool for daily living, but to use it as a guide, to give oneself up to this guidance, etc. He impressed the audience very much with the idea of how wrongly they live and how they should put more trust in Amida Buddha, and ~~murmurs~~ of "Namu Amida Butsu" could be heard from time to time from the audience. He used the right amount of emotionalism to move the listeners, and still kept practical enough to get them thinking about action. Ruby seemed to like it very much, and said that it was worthwhile. I myself was not impressed by it too much. George didn't go because he thought that it would be a waste of time."²

1. J.S.J. 6/28

2. J.S.J. 7/5

The Sacramento Buddhist girls' choir was reorganized here by Miyoko Mano, the choir leader. A notice of the first meeting appeared in the Tulean Dispatch on July 10. On July 19, the choir appeared on the outdoor stage in attractive uniforms and sang a few numbers.¹ At the first meeting of the Y.B.A. it was scheduled to sing, but the choir did not appear. Since then it has not been so very active.

B. Development

On July 12 the activities of the Buddhist Church were expanded. Sunday school services were held in three different places and the adult service in 4.² Two weeks later after the Pinedale group came in it was still further expanded. Sunday school was held in five places and adult services in five places.³ Two weeks later two evening services for adults were added to the five held in the afternoon. Churchgoers were still being asked to bring their own chairs. At the same time the first Y.B.A. service was held in a mess hall.⁴ By September 6, Sunday school services were being held in eight places, adult afternoon services in five places, adult evening evening services in two places, and the Y.B.A. in a single mess hall.

The interesting point about the development of the Buddhist Church is that the services have not been sub-divided into smaller age groups as the Christians have done. From the beginning the Sunday school included from tottering little children who could not possibly understand what was being said by the minister, to high school and even college students who could not get very much out of the childish story that

1. J.S.J. 7/19 4. T.D. 8/8
 2. T.D. 7/11
 3. T.D. 7/25

were directed at the smaller children. While the formation of the YBA would take care of the adolescent and older groups, no opportunity for leadership was made for the more capable young people by breaking up the Sunday school services into smaller classes. Perhaps it was partly due to the lack of adequate facilities. Nevertheless, this lack of elaborate organization is characteristic of the Buddhist group.

C. Tule Lake W. B. A.

The suggestion to form a youth organization of Buddhists first came from Ben Kasubuchi, block manager for Block 14, ~~the Victory Block (?)~~. Ben Kasubuch is

He talked to Buddhist reverends and called a meeting of all former presidents of YBA's. of Washington, Oregon and California during the second week of July.¹ At the meeting of Bussei (Buddhist youth) leader on July 9 Bill Teramoto, a block manager, presided as chairman. Yasuo Honda was appointed temporary chairman of the new organization, while Shizuko Ninomura was elected secretary. A mass meeting was scheduled to select nomination and charter committees. The preparation committee for the organizational meeting included:

Yasuo Honda, chairman (Portland)

Margie Ito (Seattle)

Tomiko Inouye (Salem)

Eiko Uyeno (Placer)

Haru Ogawa (Isleton)

Kiyoshi Nagatani (Florin)

Evelyn Date (Sacramento)²

At the organizational meeting on July 12 registration was taken and a total of 286 registered. A constitution committee and a banner committee were nominated. In addition to the reverends, Ben Kasubuchi and Bill Teramoto were chosen as advisors to the YBA.³ One interesting phenomenon at the first organizational meeting was the overwhelming large proportion of girls. Most of them were around high school age.⁴ Nominees were selected by a separate committee for Board of Directors for the YBA organization. It was decided that three would be elected from the Northwest and seven from California. This was probably in proportion to the number of people from the ^{sections of the} two/country.

1. No. 14 Block Manager's Report 7/13/42

2. T.D. 7/11/42

3. T.D. 7/15

4. ~~FBS~~ J.S.J. 7/12/42

The Pinedale group had not entered yet. How the latter group was represented on the Board of Directors is not known.

The official name of the Buddhist youth organization was adopted as The Tule Lake YBA (Young Buddhist Association). For the Board of Directors the following were elected:

1. Yoshio Usui
2. Margie Ito
3. Shizuko Ninomura
4. Noboru Honda
5. Yasuo Honda
6. Haruko Ogawa
7. Evelyn Date
8. Tetsujiro Nakamura
9. John Kashiwabara
10. Jean Mori

A constitution was accepted at a meeting and a banner previewed.¹⁵

On July 19, the YBA held an installation service for its new officers on the outdoor stage. Mr. Shirrell and Mr. Waller were guest speakers, and they gave their assurance that the organization was welcome and that they would give it all the help they could. The girls' choir, garbed in attractive uniforms, sang a few songs. The response to the singing from the audience, however, was very poor. The sermon was delivered by Reverend Naito, who said that although we considered our life here our darkest moment, ~~pointed out that~~ there was always a bright side to even a dark moment. He stated that this was an opportunity for people to gain faith. There was a fair turnout of several hundred.²⁶

On July 26, a rally for the organization festival to be held on the coming Sunday was held in a mess hall in the evening. The mess hall was filled by young people of about high school age. There were at least five girls to each boy. A service was held before the rally and Rev. Sasaki delivered the sermon. He spoke

on the meaning of Namu Amida Butsu and said that it meant depending on the boundless light and knowledge. The rally consisted of introduction of officials for the coming festival and a program of entertainment. This pattern of service and entertainment was to be followed in all of the later YBA meetings.¹⁷

The festival on August 2 consisted of the following program:

1. Registration 8 a.m.
2. Opening Service 9 a.m.
3. Speeches 10 a.m.
4. Baseball games 1 - 4 p.m.
5. Community singing 4 p.m.
6. Talent show 7 p.m.
7. Dance 8 -11 p.m.

Registration was required to receive bids to the dance in the evening and many people must have registered just for that purpose. The total registration for the day is not known. The service followed the conventional pattern. The public address system was not working until the middle of the program because of lack of electricity, and the singing was feeble. A short period of group singing was held, but without the public address system, not even a pianist, and a lack of sufficient song sheets, it was not successful. This lack of organization seemed to be typical of the activities of the Buddhists. Then several Bussei leaders got up and spoke on the YBA movement. The grammatical atrocities were glaring, while some of the speakers pronounced "th" as "d." The softball game was between the Pinedale Busseis and the Tulean Bussei All-Stars.

In the evening the talent show was scheduled to begin at 7. Because the talents hadn't gathered together by that time, group singing was held again. There were no song sheets and the leader was poor, and it wasn't a success. The talent show

¹⁷ 1. J.S.J. 7/26, T.D. 7/25

consisted mostly of singing and a few dances, plus a few novelties. Japanese songs by Kibeis~~y~~ were conspicuous by their poor rendition. Although the dance was scheduled to be held in two halls, the group was able to procure only one hall for this purpose. This was ⁱⁿexcusable as the number of people registering was known beforehand. The single hall was extremely crowded and some people had to be turned away. The dance, itself, however, was claimed to have been a success.¹

On the following Sunday evening the first regular meeting of the YBA was held. The time was announced as 7, while the leaders intended ^{it}to start at 7:30. Actually, however, it did not begin until 8 p.m. The mess hall was not quite filled. The choir, the speaker, and not all of the entertainers had showed up. The entertainment consisted of vocal and instrumental selections. This was promised as a regular feature every Sunday evening.²

Since the first meeting the pattern of the YBA Sunday evening YBA Meetings ~~have~~^{has} not changed greatly. The service has usually consisted of songs both in English and in Japanese, the Junirai chanted in Japanese and the sermon by a reverend in Japanese. Then there was often a Bussei speaker on some phase of Buddhism. Following this was a program of entertainment. The service was scheduled to begin at 7:30 p.m., but usually did not start a little after that. More recently people have been coming on time because the hall quickly filled up and there was not enough room for everybody in a single mess hall.

1. J.S.J. 8/2 T.D. 8/1
2. J.S.J. 8/9

the

The theme for service on August 16 was the Obon memorial service (dedicated to the souls of the dead). Roy Higashi also spoke on "Buddhism, Its Inception and Development." On August 23 there was a panel discussion on Americanized Buddhism, but the Nisei speakers spoke only poor English. The Sacramento Girls Choir sang at this service. For entertainment there was a community singing. On August 31, for entertainment a movie consisting of comedies, sea voyage, sport reels were given. Movies were given as entertainment at two other meetings later. The number of attendance at these Sunday evening meetings were increasing and the hall was packed by this time. Some of the adolescents came in couples. On September 6 "Battle of Sexes" was held for entertainment. J.S. estimated that girls outnumbered boys about three or four to one. J.S. describes the meeting for September 20 in the following manner:

This evening went to the YBA service. I was there just before 7:30, when the service was supposed to begin. A group of young people was already waiting outside, while benches were being put in ^{to} supplement the tables, which were not sufficient to hold all of the people attending the meetings. I talked with George Kawano and ~~sat~~ with him inside. I said "hello" to Grace Matsune. There were others from our block present. Dorothy S. and Clara were there. Evelyn and Michiko D. from the Records Office came to sit with us, and they introduced May Sato's sister to me. The service had not begun at eight o'clock. They were still trying to get some equipment. The piano had come, but the truck had to be sent after the loud-speaker. They were also looking for the platform on which to have their

1. T.D.
8/18

2. J.S.J.
8/23, T.D.
8/22

3. J.S.J.
8/30

4. J.S.J.
9/6

entertainment program. This inefficiency of the Buddhist group is characteristic of them. They have members, but not many good leaders.

"I think that the number of boys in comparison to the number of girls is increasing. I estimated that there ^{were} two girls to every boy in the group. Formerly, when the group was first started, the overwhelming large number of girls was apparent. Now, just at first glance there are as many boys as girls. Part of this increase can be attributed to general organization. But more than that, it seems to me that boys have discovered that services are one place where they could meet their girlfriends. A couple of boys from Block 25 were coming with about four girls. It is doubtful whether the boys would be going to the service if there weren't any girls present at all."¹

By September 20 song pamphlets were mimeographed and distributed to members. The attendance was constantly increasing, and at the following several meeting about 100 people were counted standing outside to listen to the service, while others went home disappointed. There were talks of increasing the number of meeting place to two, but no action was taken on this urgent matter.

Reverend Julius Goldwater was scheduled to speak for the Buddhist group and an outdoor mass meeting was scheduled for September 27, but this arrangement met a snag and had to be postponed. It was said that Mr. Shirrell had neglected to sign a permit for Rev. Goldwater in time for him to come on that date. Rev. Goldwater was one of the few Caucasian

Buddhist minister whose services were available to the Japanese on the coast.

On October 4, Americanization was started by having Miss Topping, an English teacher, as speaker. On the following Sunday the Americanization program featured Mr. Shirrell as the main speaker and also Noboru Honda as a Bussei speaker. Singing of Japanese songs and chanting of sutras were discontinued, Americanization. Entertainments were continued as usual. On October 10, it was announced that the membership drive had yielded 2,000 members, with a few blocks still to be accounted for. ^{1/5}

For over a month the hall had been overcrowded every Sunday and more than a hundred persons were not able to get in, but there seems to be no sign of having another meeting place for the group. ^{2/6}

C. Analysis of Development

Thus we can see that the development of the Buddhist Church has been slower than that of the Christian Church. Only such adjustments as were necessary and not too difficult seem to have been made and for the most part the Buddhists have been satisfied with the status quo. The service for the Sunday school continues to be centered around talks in Japanese, instead of having classes in which the little children can have more individual attention and instruction suited to their age. ^{1/7} While Sunday school services were opened in eight different places, they did not bother to divided up the different services into separate age group. Nothing was done to give the older young people a chance to take an active part in teaching other Sunday school children. The YBA programs

1. T.D. 10/10

2. Meeting in two places planned for Nov. 15.

3. Beginning Nov. Sunday school classes were conducted by Bussei leaders.

have also remained unchanged. ⁺¹⁸ For almost a month there was a crying need for another meeting place, but it wasn't arranged. When the Christian group hold the same type of meetings in 5 different places with the same amount or even less membership, it becomes evident that the Buddhists are less capable of making adjustments than their Christian counterpart.

Also, all through the process of organization, we find traces of poor organization. Meetings do not take place on time, equipments are not on hand when they should be, people do not show up when they should, speakers and chairmen are even poorly trained for their task of leading a group. Plans are made but not always carried out. More often it seems that plans are only *sketchily* made.

In spite of the poor organization, the membership of the YBA group, at least, has steadily increased. Most of the members who do attend the meetings seem to do so regularly. The entertainment/^{part of the}program may be responsible for much of the interest in the meetings. However, when over a hundred people stand outside in the cold just to hear the reverend or the speakers, it becomes evident that the interest in the more serious aspects of the meeting are important in drawing attendance. When this state of affairs is compared with the development of the Christian Church, it can be seen that the ^{strength} ~~string~~ of the Buddhists lies in its membership, whereas the ^{strength} ~~string~~ of the Christian lies in its leadership.

One other interesting point brought out by the *Developmental* section is the progressive increase of boys in proportion to the girls. At the first organizational meeting most of the young people were girls. For the first several meetings the
 1. Entertainments were discontinued in Nov.

girls outnumbered the boys by about 5-1. This is gradually reduced in subsequent meetings until it is down to about 2-1.¹¹ On the other hand at the festival dance the hall was overcrowded with a large number of stags. The question could be asked whether very many boys would have come to the services if there were no girls present. There was some sign that more persons were coming in couples, but no figures are available on this.

With these observations on the *developmental* aspect of the Buddhist Church, we proceed to the cross-sectional description.

III. A Cross-Sectional Description

A. Organization.

a)

11. Probably closer to 3-1.

B. Sunday School

The Sunday school is held in 8 different recreation halls in different sections of the Project. Although there are only 7 wards, the example of the Christian group seems to have been followed by the Buddhists in having a Sunday school in "Alaska," which is made up of 4 blocks separated from the rest of the project by a ditch. This special treatment of the "eighth ward" is the more interesting because there are only 7 Buddhist reverends in the project and the help of a layman is necessary in conducting classes in 8 different places.

In most of these halls the only facilities available are a few rows of benches. The rest either have to bring their own chairs or remain standing during the services. Pianos are usually not available in these halls unless special arrangements are made to use one of the 5 pianos belonging to the Recreation Department. The hours are from 9 to 10 a.m.

The size of the weekly attendance is not definitely known. There were about 80 children counted at one Sunday school service. These children included two or three children of 3 or 4 who were brought by their older brothers and sisters. There were usually also a handful of above high school age persons standing in the rear. The girls outnumbered the boys noticeably, possibly about 3 to 1. Except for the small children, the boys and girls usually separate themselves on both sides of the hall, a habit characteristic of Buddhists.

The service is presided almost wholly by the reverend in charge. Usually it is begun with the chanting of the Junirai, one of the shorter sutras consisting of 48 lines of Chinese

character; 4 to a line. Since the original lines are written in ancient Chinese and only readable to the children by means of Japanese phonetic aids (kana), the meaning is entirely unintelligible, not only to children, but even to adults.

During the service several songs are sung in Japanese, such as "Hotoke no Kodomo," "Ondokusan," "Nori no Miyama" and others usually used in Buddhist Sunday schools. "Shinshu Shuka," a song belonging specifically to the Shin Sect, is also a popular song, which partially shows the extent to which the Buddhist Church is dominated by this sect.

The main part of the service is devoted to a talk to the children by the reverend. Usually it has a religious or moral tone. Sometimes belief in Amida Buddha is harped on directly. At other times, or depending on the reverend, interesting stories are related and the religious and moral points are brought home more indirectly. Obedience to one's parents is often stressed, and the analogy of the Buddha as a parent is most frequently used.

Japanese is spoken by the reverend almost exclusively, and only some of the Reverends use English words now and then.

At the end of the service the traditional "Sayonara" ("Farewell"), which is used at the end of a Sunday School Service, is sung.

B. Y.B.A. Service

The service for the young people is held every Sunday evening in a mess hall which is centrally located in the community. A different mess hall is used every Sunday in rotation so as not to inconvenience one block excessively. Arrangements are made to have a piano, a platform, a public address system and

and a Buddhist shrine brought to the mess hall. Also extra benches are put in to accommodate as many people as possible.

The meeting is scheduled for 7:30 p.m. but usually does not begin until a little later. The hall, however, fills up completely by that time, and those who come late are unable to get in, even. As many as one hundred persons are sometimes standing outside listening to the service. The mess hall probably holds over 400 persons. The age ranges from about 15 or 16 up to about 30. The vast majority are probably between the ages of 18 and 21. The girls outnumber the boys about 2 or 3 to one.

YBA meetings are usually composed of three different sections. First, there is the service, which includes a sermon in Japanese by one of the reverends; second, Bussei speakers in English; and third, the entertainment. This pattern has been followed rather closely in most of the meetings. The services are characterized by a peculiar mixture of both Japanese and English. Some of the songs are sung in English and others in Japanese. The songs in English are usually less well known to the members because in many churches they have never or seldom been used. For chanting the Junirai is used. The sermon is delivered by one of the reverends, who take turns in doing this, in Japanese. The sermon usually carry a strong moral or religious tone. Such topics as "The Meaning of Namu Amida Butus," "Camp Life as an Opportunity for Spiritual Development," "The Correct Religious Attitude" have been discussed in the past. Reference is made to many Japanese concepts such as obedience to one's parents, or reverence to one's ancestors, or sometimes *pride*

in the Japanese race. Illustrations are drawn almost wholly from Japanese sources and not from European history and scientific fields as is often done by some of the Christian reverends. Story of the love shown by a mother to a soldier maimed in China, ~~especially~~ ^{experiences} in an internment camp, and also many stories from Buddhist sources are used in the course of the sermon. The interest of the audience seems to be well-maintained, and many of the young people have declared that they have gotten something out of the service. There is very little complaint because Japanese is used.

The Bussei speaker usually makes a short talk on his view of Buddhism or on the future of Buddhism in America, or relate some personal experience. English, of course, is used but the speaker makes glaring errors in grammar or mispronounces the "th." For the last few ~~meeting~~ ^{meetings} as a part of the Americanization program outside Caucasian speakers have been obtained. Miss Topping, who has been ~~in~~ ⁱⁿ Japan and is a disciple of Dr. Kagawa, and Mr. Shirrell have both spoken to the Bussei group.

Entertainment has been a regular feature of the meetings from the very beginning. At first talents in the membership were asked to sing and to play on a musical instrument. There were also jokes cracked, raising a uproar of laughter, a contrast to the serious service and *speaker preceding*. Movies have been shown at 3 different times. As time went on, however, the entertainment became more organized. Different groups were assigned to take care of the program for one Sunday. These groups have been chosen on a sectional basis and have included Marysville, Sacramento and Tacoma. Jokes, skits,

Battle of the Senes, songs and the like have provided the audience with half an hour or more of enjoyment. This entertainment part is almost purely American in character.

Besides these Sunday meetings, the YBA has made plans for organizing of members on a ward basis, but very little has been accomplished in this direction, it seems. Plans for a choir in each ward with a joint choir of about 200 persons has been announced, but so far there is only the single Sacramento girls' ^{which seems to have ceased} choir functioning. Some of the sectional groups have organized softball teams among the Bussei members. One festival was held when the organization was inaugurated, at which time a dance was given. Whether the YBA intends to have a conference corresponding to the YPCC is yet to be seen.

C. Adult Service

The services for adults are held in recreation halls, where some have to bring chairs of their own. Five services are held on Sunday afternoon, 2 in the evening and one on Thursday evening. Those attending number on the average from about 50 to 150. Most of those attending these services are over 40 years old, and include some in their 60's and 70's. Only occasionally does one see anyone around 30 years of age present, and then usually it is a woman. Women outnumber men anywhere from 2 to 1 to 4 to 1.

For chanting usually one of the sutras longer than the Junirai is employed and it sometimes requires 20 minutes or more to complete. A few songs are sung, but not as many as in Sunday school or in the YBA service. The service is taken up largely by the sermon by the reverend. It is almost wholly religious in character, although here and there a moral tone may be inserted. According to good Shin tradition faith in

Amida Buddha is stressed. There is a great deal of harping on salvation and how it can be accomplished. Most of the teachings are based on the interpretation given ^{by} St. Shinran, who believed in salvation through faith alone and not through deeds. The sermon often sets off an emotional release of thankfulness, and at such times murmurs of "Namu Amida Butsu" can be heard through the audience. The interest of the adults ^{is} ~~is~~ in religion itself and no stress on entertainment ^{is} ~~are~~ necessary to attract them to the service. Of course, only Japanese is spoken.

E. Miscellaneous

There are 7 Buddhist reverends in the Project and none of them are Niseis or predominantly English-speaking. This fact has necessitated the delivering of sermons in Japanese. Two or three Isseis have helped in conducting some of the Sunday school classes.

The expenses of the reverends are probably being paid out of the money collected at services. A box is placed by the doorway where each person can drop in his coin if he chooses. At the YBA meeting plates are passed around to collect offerings.

The only announcement that are distributed regularly by the Buddhist group is a one-page notice of all the services for the coming week. Half of it is in English, and the other half in Japanese.. The YBA meeting is given the most prominence in these notices, announcing speakers and also the entertainment. These notices are posted up in the mess halls.

RELIGIOUS ACTIVITY IN TULE LAKE

A. Introduction

~~The introduction of religious activity in Tule Lake will be restricted for the present to the dominant groups--the~~

James Sakoda
September 17, 1942

AN OCCUPATIONAL GROUP: THE CENSUS WORKERS

The Records office was set-up early in July under the direction of the Regional Office in San Francisco. First, Mr. Gilbert came to organize the office, but he did not seem to have done very much. Then Mr. Heath, who was here evidently here for some other business, was given the task of actually setting up the machinery for interviewing the colonists. Having been an employment service worker, he chose his interviewers with care. He tried to find college graduates and college students and older persons who could speak both English and Japanese fluently. Unfortunately, however, he did not know very much about the actual process of organizing the Records Office or about this particular interviewing technique, except what he could get from a set of instructions sent from the Regional Office. On July 8 about 20 interviewers received instructions. On the next day, instructions were continued. On July 10 actual interviewing began, with two interviewers acting as "checkers", to look over the finished schedules for errors. Then on July 13 George Shigekawa, a Nisei who had been exempted from evacuation orders and had worked first for the W.C.C.A. and later for W.R.A., arrived and called a halt on the whole procedure. As the ensuing disorder is of interest in itself, it will be followed in detail.

George Shigekawa was a tall, thin, well-dressed man, evidently from the outside world. He came into the office with an air of importance and impatience. We interviewers learned that he had been in Manzanar, directing the taking of the census there and that he had been sent here to organize our Records Office. He was from Sacramento, and someone said that he was the sort that borrowed money and never paid it back, and also that he was a "smooth" type who could talk himself out of almost anything.

He took a look at a few of the schedules that had been filled out, and he said at once that they were almost useless, and probably would have to be done over. He asked how many interviews were being done every day and learned that it was only a couple of hundred. He said that five or six hundred would have to be "run through"

James Sakoda
September 17, 1942

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every day, so that the whole census would be completed within five or six weeks. He talked of efficiency--of a steady stream of interviewees coming in through one door and going out of the other, and none of the interviewers loafing on their job. He mentioned proper office etiquette where interviewers would not talk to each other, and only communicate with their supervisors by raising their hands and not rising from their seats. Nothing was being done to his satisfaction, and he called a halt on the interviewing that was already in progress. There would have to be a period of re-training, he said, when many of the things already learned would have to be "unlearned". More interviewers and many more applicants for jobs of interviewing would be necessary to allow for "screening."

One of the first things he decided was that he wanted an intelligent secretary to take the place of Ruby Kawasaki, the incumbent at that time. After looking through the list of schedules for someone with the requisite education, etc., he picked Kiyo Aiura for his prospective secretary. He said that Ruby was too young to handle the job of supervising the crew of typists and clerks. Ruby was said to be

See Caseefficient, but it was claimed she could not get much cooperation from her workers
History

because she antagonized them.¹ She was accused of being bossy by the workers, while she complained that they were lazy and wouldn't do anything properly, if at all. Ruby was a secretary to Mr. Smith, head of the Housing and Employment Division, and had been "loaned" to the Records Office. Ruby immediately threatened to go back to her original job and take her mahogany desk with her, and took the matter up with Mr. Smith. The latter asked her to wait a couple of days before acting.

The Records Office had been put under the supervision of Mr. Smith, head of the Housing and Employment Division. This was made clear by McEntire, head of the Regional Office, in his instructions to the interviewers. Shigekawa was given the title of Technical Consultant, and presumably was to have the final say on how the schedules were to be filled out. It was never made clear, however, whether he had the

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power to hire and fire the office force, although he seems to have done this in Manzanar when he was in charge.

Shigekawa had talked of making Ruby a receptionist and putting Kiyo in her place as secretary, Kiyo said that she didn't want to work under Shigekawa and did not want to take Ruby's job away from her. The interviewers did not get along with Ruby, but after Shigekawa arrived, they began to talk to her. She kept them informed on some of the inside happenings. She told Shigekawa that half of the workers wouldn't turn up just because of him, and she reported to the workers that Shigekawa said that he hoped that they wouldn't. When Shigekawa asked her to come back to work at night, she refused, saying that she wanted to attend the community forum. Before this, she had worked nights and over weekends just to keep things going.

The day after interviewing was called to a halt, Shigekawa began to reorganize the office. My journal of July 14 relates:

"This morning we were all gathered together, 22 interviewers, in one group, typists and receptionists in another, and Ruby at the desk. Shigekawa explained that he had to reorganize the whole set-up. He said that he might have to do it all over again. He said that Mr. Heath had given him to understand that all of the appointments were tentative, but we said that Mr. Heath hadn't mentioned it. Shigekawa also said that he wanted a personnel of about 60 or 70 to run through interviews of about 600 people a day. He also said that we would have to unlearn a great deal of what we learned. He sent us home and told us to return at 2:30. He asked Kiyo to remain, probably to be his secretary. Some of the interviewers were saying that we should all quit if one person were fired.

The force is demoralized. There is an attitude of defiance against Shigekawa's method. When he asked how many of us could bring in interviewers, none of us answered. He has a one-track mind and cannot understand human nature. He does not know that in a situation like this the workers have the power and things can be

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accomplished only if they are enthusiastic about their work. "his means they must participate in the formation of some of the decisions; the head man's concern should be the quality and efficiency of the work well done."

"Another thing that caused some stir was the fact that Shigekawa had brought three girls as his typists, when there were enough typists already."

In the afternoon, Kiyo reported that Shigekawa had hired 22 more people in all and had already chosen 3 of his 6 supervisors from that group. Since there were only 30 interviewers necessary in all to make the five units, it seemed as though a good part of the original interviewing staff would have to be fired. McEntire spoke that afternoon and at the close he asked Shigekawa whether he was going ahead with the instructions right away. Shigekawa tried to stall it off for a day and wanted to explain the office set-up first. I felt that he wanted more time to get more applicants so that he could "screen" more of the poor interviewers.

My journal for the next day reads:

"Four of the expert interviewers from the Placement Office didn't come back today, but went back to the jobs they came from. Others were talking of resigning. Ruby told the interviewers to stay on: If any of them were fired without good reason, she would complain to Mr. Smith. One man tried to quit, but she persuaded him not to. There is a feeling of staying in as a group so as to be able to file a group protest when the right time comes. In our conversation we talked of Shigekawa as a human of a low type and joked about socking him in the face at night."

"Ruby said today that Shigekawa had told her that 3/4 of the original force would be fired. The original typists were not asked to attend the instruction session today, and several of his typists were here to do what work was necessary. The girls said that his girls didn't have much experience and weren't any better than the original staff typists whom Ruby had chosen. Even the interviewers were indignant about the typists.

"We went through most of the instructions today. He knew his stuff, but

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got stuck at a few places and had to change his mind about it. At the beginning, he asked how we should seat ourselves. I suggested a way, and he said, "You go ahead and do it." Then, after we were all seated, he said that for the sake of compactness we should change it about completely. It couldn't have been done any more compactly. When he saw that everyone was against him, he dropped the matter. Ruby made arrangements for workers to eat in mess halls, while Shigekawa made arrangements to take them home.

That afternoon word was passed around that all old interviewers would meet at 8:30 at Ruby's place. We return to the journal for a picture of the meeting that evening:

"Most of the old staff were there already. A game of cards was going on. I started another with Kiyō, May and Mas while the older men started to play poker. Ruby didn't come home and we had a regular social gathering for a while.

"Ruby came home around 9:00 and the meeting was called to order. Mas kept a lookout at the door to see that unwanted visitors did not come in. At one end of the room were older Issei men. Roy and Max were close together, while Kiyō, May and I were together. The few typists were together at the other corner, while Ruby was alone at the other corner of the room.

"The first point brought up by Ruby was whether we would walk out together if someone of us were fired. The general agreement was that we would. I suggested that we be fair and let one or two people be fired if on reasonable grounds. Roy and Mas thought that it was all or none, no matter what. Roy argued that we were all competent as far as we knew and that Shigekawa couldn't be trusted.

"Roy also suggested that we should stick by the old typists too. The question of their competence was brought up, and it was decided that they were competent enough for us to stand behind them.

The list of new typists was run through, and it was learned that some of them

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were brought by people with the group. Ruby said that these people were not hired yet because their forms had not gone through Placement Office. Also, Mr. Smith had all the power of hiring and firing people and not Mr. Shigekawa. It was revealed that many of his friends were among the new applicants. Ruby said she wouldn't take two of the typists because they were incompetent.

"May said that she thought we should not be the cause of Mr. Shigekawa being fired. After all, she felt, he was a Japanese who had managed to get along among Hakujins, and she felt that he shouldn't be pulled down. Roy came back with a retort that he didn't have the right to mistreat us. Ruby explained that if we walked out, Mr. Shigekawa would be allowed to handle things his own way. May's sympathy however, was overruled. Mas hinted that he'd like to tangle with him some day.

"I felt that the whole affair was getting out of hand and being ruled by a mob spirit. I said that we didn't have the right to select the staff. Some of them even thought that we should be the five supervisors. I suggested that the reason why a person was fired be looked into before we walked out. I was asked by Roy and Mas whether I was against the all or none principle. I did not say that I was, but in turn suggested that we let Ruby investigate the matter before taking action. Automatic action, I said, was dangerous. Most of the older men agreed with me in being more reasonable about the matter. We even came to a decision that Mr. Shigekawa be given a chance to reconsider in case he tried to fire one of us. In this way, the walkout was taken out of mob control and put in the hands of a leader.

"Barriers, of course, were broken down. One Issei said that if he should be dropped, because he was not a Nisei that we should not quit. The cry then was that it was all or none.

"Ruby's position has improved tremendously. From one of power and

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consequent isolation, it has taken that of real leadership. She has worked very hard with Mr. Smith to keep us in, and it has reaped rewards for her. If she was unable to get results from her typists in the past, it is going to be easier henceforth. How Mr. Shigekawa's friends will react to the whole situation is difficult to predict."

The next day the practice interviews which were done by the prospective interviewers were rated. Shigekawa had already chosen his five supervisors, who were: Henry Ichimura, Frank Nakamura, May Sato, Yazo Ishizaki, and James Sakoda. The last three were old interviewers and the first two, friends of Shigekawa. He gathered them together and the six began to rate the practice interview schedules. In all fairness to Shigekawa it must be said that the rating was done without prejudice. Several persons were eliminated because they were below 20 and thought to be too young. The others were graded on a five point scale for education, experience, and practice, the last given as much weight as the former two put together. Since the final rank was determined by the average of the average of the ranking of six persons, personal biases could not operate too greatly. In all 35 persons were rated, when only 25 were needed. One of the old interviewers was ranked 27th. Another was not even ranked because he was thought too young, but the three old interviewers persuaded Shigekawa to rate him with the others. Evidently Shigekawa had been warned that if all of the old crew were not hired that they would quit. He remarked that all of the interviewers were good, and he thought it was a fine idea to make another unit, which would require six more interviewers. Furthermore he saw the other four would probably have to be kept on as substitutes. In other words, everyone who had been rated was selected, and there had really been no need for an elaborate scoring system.

Ruby said that she saw the list of interviewers that Shigekawa had made out for himself and which he would have put into effect if he had his way. Only

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two of the supervising interviewers were from the old crew, while of the interviewers there was only a handful from the old crew. Shigekawa took us home in a car and he mentioned how fair the rating had been. Then he wanted to know where the old crew got the idea that they were going to be fired.

The assignment of interviewers to units was an interesting procedure. First, Shigekawa gave Ichimura his choice and then Nakamura, both of whom were not on the old crew. They were able to choose the topranking interviewers. May had her choice next, and when it came to my choice fourth, I had to do some thinking to choose a staff that would work well together. Four of my selection were from the old crew--Shinsuke Izumi, Masayoshi Tanaka, Masako Itogawa, Tadashi Ikemoto. Miyoko Ito was new, but I chose her because her record seemed to indicate that she was intelligent. The last unit, of course, got what was left.

Mr. Smith assigned Ken Takemoto, an accountant, to head the Records Office. Ken came in this afternoon to see what the work was all about. He was reading through the instruction sheet, when Shigekawa commanded him to make out appointments for 600 persons for Monday. Ken became very angry. He said he wouldn't do it. He admitted that he didn't know what it was all about, and he wasn't going to let Shigekawa make a fool of him by forcing him to go ahead with something he didn't know anything about. This matter of selection of the personnel was something Shigekawa did not like. He felt that he could not run an office properly when there were a lot of "Figureheads."

The old staff had agreed to meet again in the evening at Ruby's place. All that was necessary was to announce the fact that everyone had been selected as an interviewer. Thereupon, two games of bridge were soon in progress and the older men began to play Hana (a Japanese game.) Kimiyo, Ruby's sister served refreshments, and the evening ended in a social gathering, no one leaving till after eleven.

The first day of interview was a busy one. Evidently 600 had been

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scheduled for the first day, as we were kept constantly busy. I had explained to my unit that no one could be made to work, and good work could be achieved only if each worker realized the necessity for it. I also said that the first few days I would point out all of the errors so that they would not be repeating them all of the time. So in the morning I was kept quite busy, pointing out all the errors that appeared on the schedules. The interviewers took pains not to repeat errors, and by the next day, few corrections were necessary.

On the second day of the interview, Shigekawa came up to me and wanted to know if there wasn't an able boy around who could handle the appointments. He said that the present fellow (George Kawano) was not capable of handling them. I asked him whether he wouldn't learn in time to space the interviews correctly, but Shigekawa thought not. Kawano had been handling the social data sheets and master housing list ever since the Records Office was set up by Gilbert, and was more or less in the position before Shigekawa came. Shigekawa seems to have resented this and considered him another "figurehead."

That evening Shigekawa called a meeting of the whole working force, possible with a view to reorganizing the office. But he called it off when he learned he had been deprived the use of a car because it hadn't been checked in at night. We were glad because we did not think that we should have to work at night.

The next morning we learned that Shigekawa had left for San Francisco with the threat that he was going to bring back two men to kick Smith out. According to Ichimura, his friend, Shigekawa thought that he could not work with either Ken Takemoto or George Kawano, who had been put in by Mr. Smith. He felt that he couldn't run the office properly unless he got rid of "figureheads." He didn't like the fact that Smith was put in charge of the office and claimed that he interfered with the work too much.

The office was left without any head, as Ken Takemoto was not around.

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According to Ichimura, Shigekawa left the supervisors in charge of the technical part of the work. We got together and chose Mr. Ichimura as chairman to carry on for the present. We discussed the matter of calling in Mr. Smith, who was responsible for the office, but both Ichimura and Shigekawa were against it because it would complicate matters when Shigekawa came back. But the interviews had to go on. New sections had to be covered next, and no one seemed to know what to do.

In spite of this uncertainty, interviews continued smoothly, for the next few days, although all of the workers were still tense. Shigekawa was expected back anyday now, and we had to show him that the office could be run without him. George Kawano increased the number of interviews assigned from 600 to almost 700, and some thought that he should do this just to impress Shigekawa. The latter did not come back to the office, and instead the Regional Office sent a coding expert named Miss Bonack, an efficient little lady easy to get along with and considerate.

Those who had worked overtime were given days off. The number of interviews was cut down to about 500 a day so that the interviewers would have some time to spare at the end of the day. Interviewers were coached in the coding of occupations. Soon Wards V and VI were completed, and the office was moved to Ward III. Ken worked harmoniously with Miss Bonack and the rest of the force.

What happened to Shigekawa is not definitely known. He went back in Tule Lake the same day that Miss Bonack came to the office, but I did not see him.

In August he was back again, but he did not show up at the office. Bill, the doorman, who is his friend, said that he had dropped census work and was taking up something else. He was not going to Gila to set up the records office there as he had originally planned. He was going possible to Washington.

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II. ANALYSIS OF THE RECORD OFFICE CONFLICT

One way to see the conflict is in terms of the role of "boss" that Shigekawa attempted to play and the ensuing demoralization it caused. A knowledge of his background and how he got into his position as worker for the Regional Office would be of interest.

Another way of viewing the conflict is in terms of the loyalties that it created among the workers. The shifting of Ruby's position; the solidarity of the old interviewers, the obliteration of some barriers are interesting. While no definite causal relationships can be established, they give insight to the method in which groups are formed and kept together. Some of the groups formed within the Records Office will be analyzed more closely.

Internal Groups

Issei-Nisei When the interviewers first came to the office and did not know each other very well, the obvious division was along Issei-Nisei line. About a third of the interviewers were at first Issei, some as old as forty or fifty and they used to get together during lunch time. The Nisei used to keep together, too. But this grouping later tended to break up into smaller cliques. Even among the interviewers there was a definite split between the older and younger girls when it came time to go to lunch.

Interviewers--clerks There was always a gulf between the interviewers and the messengers, clerks, and typists. On the whole, the interviewers were definitely older and more educated. The messengers, especially, were young boys of about high school age. There was hardly any contact between the two groups during the course of work, and the gulf always remained.

Old Crew vs. New Crew When Shigekawa appeared on the scene and the office was in a process of reorganization, there was a definite gulf between the old crew and

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prospective interviewers, This was especially true of the interviewers, as those in the old force were afraid of losing their jobs. The barrier was enhanced by the fact that it was thought that Shigekawa's friends among the new recruits would be given first consideration. During the crisis the traditional gulf between the first and second generation was forgotten. And even after it, there was a freer mingling between the two generations.

While the feeling of sticking together to meet the opposing forces was general among the old crew, there were several persons who were especially for group action. Jack, one of the most outspoken for the "all or none" principle, had already had unpleasant words with Shigekawa, and was almost sure that he would not be hired if Shigekawa had his way. He argued that we were all competent because Mr. Heath had interviewed us and had selected us from a group of job seekers. Also, he had an evident streak of insecurity which probably contributed to his stand for the old crew to stick together, even if Shigekawa had good reasons for firing one of them. Jim was another who stood up for Jack's principle. He was the youngest in the group and probably the least qualified in terms of education and the work done, although he did do a fairly good piece of work. His command of English was only fair, as he had been to Japan for several years. He, too, seemed to be bothered by a sense of inadequacy.

After the crisis, the barrier between the old crew and the new crew disappeared entirely. In choosing members for their unit, the supervisors did not choose all old or new workers, but apparently tried to choose the most efficient workers. In time, the incident was apparently forgotten, and the solidarity of the old crew, as such, vanished.

Unit Solidarity The units were separated, except for the fact that two supervisors sat next to each other and the tables for their two units were next to each other. The interviewers were responsible only to their supervising inter-

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viewer, who in turn was responsible to the director of the office. This prevented contact with other units and with clerks and typists, and strengthened the solidarity of the units.

Ruby K. Ruby's position in the office is unique, and is worth taking up in detail. She brought a different background with her, and the changing/^{role} that she played in the short history of the Records Office brings out her mode of adjustment, as well as the repercussions of the crisis that Shigekawa created. My relations with Ruby have never been intimate, but I have talked things over with her in a friendly manner--and I was probably on as close terms with her as was anyone else in the office. She has told me something of her background, her trouble in adjusting herself to a Japanese community and her future hopes. I have heard gossip about her, and have been able to observe her in the office occasionally.

Ruby was brought up on a farm near Sacramento where there were few Japanese. There were two other Japanese families close by, but her family did not associate with them, except perhaps on New Years Day, when they had to do it as a matter of courtesy. In spite of the fact that her folks were typically Issei looking, they both spoke English most of the time. Her friends had always been Caucasians, and her chum was a Caucasian girl. She did not associate with Nisei. She went to a business college in Sacramento, but here again she did not mingle with the handful of Japanese that attended the same school. Before the war, she worked for several months for the State as a receptionist, and made her adjustment in a purely Caucasian world. She says she got along with her boss and her friends very well.

Then evacuation came along, and she volunteered for work in the Walerga Assembly Center. She got a job as receptionist to the manager of the center, I believe. She had enjoyed doing that type of work for Caucasians, but didn't so much among the Japanese. She wasn't allowed to send everybody in to

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see the manager, and people were indignant when she kept them out. Word went around in the Walerga Center that she was "snooty" and hard to get along with. One girl said that she wondered what sort of girl she really was, but found out "she wasn't bad at all." She thought that the Japanese were narrow-minded. Also, her concept of the Japanese as being honest was destroyed when she left her apartment door open and things began to disappear. She had tried to make an adjustment to the Japanese at Walerga, but she did not succeed. Her aggressive ways, her blunt manners, and her air of superiority were not acceptable to the other Japanese.

It should be noted that her adjustment to life was in terms of Caucasian ideals and way of life. Her way of thinking, her attitude was typically Caucasian. On top of that was super-imposed an attitude of superiority over other Japanese who kept among themselves. The fact that she had Caucasian friends and that she worked for a Caucasian probably gave her a feeling that she was superior to other Japanese. She was proud of the fact that she spoke English and acted like Caucasians. Her blunt ways, which were typically American, would not have been so objectionable to others if she had not adopted an air of superiority. Her aggressive behavior, which is partially evident in her volunteering in advance work crew and getting a job as receptionist was more acceptable in a Caucasian society.

It should also be noted that much of her attitude can be traced to the environment in her home. Both her father and mother spoke English and did not mingle with other Japanese in the district. It is easy to understand why the children shied away from other Nisei, and took an attitude of superiority in their mode of adjustment to the Caucasian population.

Here in Tule Lake, Ruby had got a job as secretary to Mr. Smith, head of the Housing and Employment Division, and seemed to get along very well with him.

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When the Records Office was set-up, she was sent to take charge of the clerks and typists. My first impression of her is jotted down in my journal for July 3:

"In the afternoon, I went to 2408 to look for Mr. Gilbert. He was out, and I went to speak to a young lady at a desk, while others were clustered together at a large table working with piles of social data sheets. There was a wooden decoration with the letters JYO on her necklace, so I presume that it is her name. If it is, it is a very interesting name because it sounds like JYO from OJOSAN, which is used towards a daughter from a good family. Could it be that her folks gave her that name because they felt that she was from a better family than other Japanese in this country.....

"I noticed at once that her attitude was rather curt and arrogant. When she gave commands, it was very bluntly, except that she said please occasionally. She was wearing slacks, while the other girls wore dresses. She sat at a mahogany desk by herself, doing nothing in particular at the time I spoke to her, except to supervise the work of others. She had someone bring in a bottle of coke and ice cream for her and didn't seem to think of the others."

Ruby could not get much cooperation from her typists and clerks. They were playing around a great deal of the time, and when she did have them do something for her, she was not satisfied with it. Often she had to do the work over again to her own satisfaction. She worked nights and over weekends at times to keep up with her work. When the interviewers started to work in the office, they did not go out of their way to talk to Ruby. Ruby was in a superior position, but she did not have a following. Her desire for a leadership role was thwarted because she was resented by her subordinates.

When Shigekawa arrived and tried to demote Ruby and threatened to fire

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part of the old crew, Ruby sprang into action. Not only did she make sure that she was not taken out of her job, but she saw to it also that the rest of the old crew was not fired. She kept the old interviewers in touch with Shigekawa's moves, and for the first time got on speaking terms with them. Then when she saw the necessity of the old crew acting together, she called a meeting at her own apartment. She led the meeting, and it was decided that if any of the old crew was fired, they would all quit together. Ruby was to see to it that none of them was fired, and she was to give the signal as to when we should quit. She was now playing a leadership role which was suited to her frame of mind. Her efforts had been momentarily rewarded.

After the crisis was over, however, and the work in the office flowed smoothly, relations returned to normal. While the interviewers still spoke to her, it was only civilly. There was hardly any contact with her during the course of work. Her relations with her typists and clerks evidently never improved. Some were heard to remark how "bossy" she was when she had no authority at all. The more extreme despised her; the others merely ignored or merely tolerated her.

Evidently it had come to a point where she could stand it no longer. She asked Ken for a termination slip, but he seemed to be reluctant to give it to her. Words were circulated that she had "squaled" to Mr. Fagan about the inefficiency of the office in an attempt to get herself thrown out of the office. It was said that no one did anything about it because they knew of her intention. Finally, toward the end of August she ceased coming to the office. There was no fanfare made. No party was given her for the effort she made to keep the old crew in their jobs. Hardly anyone mentioned that she had dropped her job.

My journal for August 21 describes the mood she was in before quitting:

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"Today, I was talking to Ruby as we sat outside, cooling off toward the end of the day. She seems to accept me as someone she can talk to. She said that she was going to get her termination next week. She said that she expected to leave the Center, perhaps next month. She was getting her termination because she thought that she wasn't getting any place. She wasn't learning anything. She thought that I was. I said that she was getting fed up with being with Japanese and she admitted it. She tried to change her attitude at Walerga, but she says that she can't seem to be able to do it.

She preferred to stay in her room. Her boy friend was in the Army now. He was like her and hadn't associated with Japanese. She said she was going to his place, but was not going to get married to him just yet. Was going to work in Minneapolis, while he was moved from place to place.

"She said she wanted to learn economics and sociology and offered to attend my class if I taught psychology."

Ruby's adjustment adjustment to the opposite sex needs mentioning, even though the information is based mostly from rumors. Ruby is not particularly attractive, and this especially noticeable because she used very little make-up. Her personality, while it may be attractive to some Caucasians, is repulsive to most Japanese. Undoubtedly, she feels inadequate because boys are not attracted to her. In spite of the fact that she has said that she does not go out much in the evenings and is not interested in boys here, there have been many rumors about her. She has been seen at talent shows with fellows. Girls have been heard to snicker that she is an awful type of woman; she has been dubbed "that warehouse girl" by some, while others have connected her with wardens. It may be that in her loneliness she has accepted companionship indiscriminately. Her social maladjustment, at any rate, is definite

Ruby is an extreme example of the type of personality Stonequist termed

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as "marginal personality." Her maladjustment to the Japanese group, however, was forced by evacuation, and not her maladjustment to the Caucasian, which is so often the case with people who attempt an adjustment wholly or largely with the Caucasian population. Her desire to play a leadership role within the Japanese group and her aggressive nature are typical of this sort of personality. Her attempt and failure to adjust herself to a Nisei society is indicative of the gulf between the Nisei and the Caucasian, in spite of the fact that Nisei are supposed to be Americanized. Her apparent attitude of superiority, which is probably enhanced by a sense of insecurity in the face of a multitude of unknown and different people, made her adjustment difficult. This again is found in many personalities of this type.

Status of Supervising Interviewer One of the most interesting problems created by the economic set up in the colony is how to get people to shoulder responsibility or work hard with little pay. Two problems can be posed. One is how to get the people to work hard or to do unpleasant tasks. The other is how to get people to shoulder more responsibility on the same amount of pay. When the uniform wage scale was being discussed, it was argued by many that if wages were made uniform no one would take over the more responsible jobs. While more corroborating data must be gathered, here the status and position of the supervising interviewer will be discussed to throw what light possible on this question.

The selection of supervising interviewers by Shigekawa was purely arbitrary and it was at first thought that both supervising interviewers and interviewers would receive the same amount of pay--namely \$16 a month. But later it was learned that supervising interviewers were to receive \$19, which was top pay. As it turned out, there was very little discussion of this matter of pay in the Records Office. The supervisors had to should more re-

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sponsibility and were satisfied with the extra pay, while the interviewers did not seem envious of the supervisors' position.

In my unit, I was supervising interviewer for about a week, and then turned the job over to one of the interviewers in the unit. This I did because I wanted the experience of interviewing the people rather than the job of sitting apart at a little desk. This was before the reassignments had been made, and it was understood that all interviewers were to receive the same pay. During the first few days, there did not seem to be much dissatisfaction on the part of the supervisors because they had to shoulder an extra burden. Sometimes they had to stay behind at the end of the day till all of the interviewers were through. Perhaps the amount of work they had to do in comparison with the interviewers was not excessive enough to produce any complaints. I explained to my unit in the beginning that one of them would have to take over the task of being supervisor, and that I would allow them to choose their own head. I was careful to explain that the head should be, not someone merely with authority, but one whom the others wanted to be their head. It was not a position of privilege, but one with added responsibility which must be filled by someone within the group of workers. Tad was doing the best work during the first few days and I decided that he should be the supervising interviewer. He did not seem to be too willing to take over the job, but on the other hand, he was not greatly against taking it. When the time came, I asked the others whether it was all right to make Tad the supervisor. There was no disagreement. Tad took over and carried on efficiently. Soon after, he was reclassified to \$19 pay.

No conclusions can be drawn from this account, but similar situations should be observed to find out what some of the incentives are for which people take on added responsibilities.

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Reclassification of receptionists At first, receptionists and file clerks were classified in the \$16 group. In the reclassification, they were put in the \$12 group with the doorman and messengers. There was noticeable grumbling when this occurred. One important factor is, of course, that no one likes to be demoted, however unworthy he may be of the higher pay. Another factor was that their task was just as hard as that of the typists. While the latter only had to sit and type, receptionists had to meet all sorts of people and introduce them to the interviewers. Furthermore, the job required a knowledge of both Japanese and English and this could hardly be called unskilled work.

This raises the question as to why people become concerned about their classification. Is it because of the change, of the value in terms of dollars and cents, in terms of prestige, because of relative status within the department, or relative status in the whole community.

Uniform ways As a group of white collar workers, the Record Office workers are a distinct occupational group. The messengers and typists and clerks tended to be younger and with only high school education. The interviewers, however, were for the most part over 21 and had some college education. The Issei were of the more educated and intelligent sort. Some of the activities of the Records Office force are worth observing.

While the office was in Ward V, it was too far for some of the workers to walk home, and it was customary for them to eat at some nearby mess halls, where a table was reserved for them in advance. Both boys and girls ate with some thought to proper eating manners, not stretching their hands out or taking too much of the food on the table. I think the waitresses treated us with some deference, even though we were, in a sense, intruders. At the mess hall where I used to eat, there was one pot of artificial flowers and

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it always used to be placed at our table.

The favorite past time of the workers seemed to be bridge for the Nisei and hana for the Issei. Although there were some comic books around the office to read when there was no interviewing to do, Japanese newspapers, Pacific Citizen, and even serious books were read. Discussions on the topic of marriage were common, and it was a familiar sight to see Issei giving their advice to young people or to hear discussions of Rev. Tanabe's marriage class and the forum on marriage. Of the interviewers, only a bare handful went to public dances. Several boys from the clerk-messenger group attend them.

The first affair put on by the office was a hike and punch and cookie party afterwards, for which the workers paid 25 cents each. A very successful weenie bake, for which they paid 35 cents, was also held. May Okamura was put up as a candidate for the queen contest, and all of the office force worked hard to make her queen. She qualified for the semi-finals and became an attendant, but lost out to Shizue Tanaki. It was the opinion of the office force that May had dignity and class, which other contestants did not have. A public dance was held to boost May as queen. Some of the workers regretted that it had to be a public dance, since they had hoped for a private one. Stags, however, were kept out till ten o'clock, and the dance was a relatively quiet one.

Another interesting point is the type of job that workers have moved on to as work in the Records Office became scarce. Fourteen interviewers and two receptionists have taken other types of work, most of them which can be called white-collared. None has gone to work in a mess hall. Here is the list of new jobs to which they have been transferred:

Hospital receptionists---3
High School teacher----4
High school stenographer---2
Office clerk---3
Watchmaker---1

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Radio repairman---1
Interviewer---1
Timekeeper---1

No comments are offered at this time on the behavior and attitudes of the Record Office crew. This account should serve as a good contrast to other occupational groups such as mess hall, warehouse, farm workers.