

P 3.6812

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c

W - 1

Aug. 29, 1942

Dear Mr. Townsend,

Re: Church Services

I thank you very much for your letter confirming Sunday Services to be conducted in #2 Recreation Hall instead of #4. I sent your letter to Rev. Machida at same time marking our schedule already made up with Rev. Hashimoto and Rev. Kodaira. I think I rather state our set up of church work here, at least until permanent arrangement is made. In last Sunday's worship which jointly conducted both Area G and Mr. Machida's Area E. At that meeting I was chosen as the liaison Committee of the Project in the Protestant Christian Circle Between the Authority, to other religious group to ministers with other areas. And also this is the general opinion to put each area a pastor, like Rev. Hashimoto in Area G. Rev Machida in Area E and understood that Rev. Kodaira move into Area between G and E. Rev Shoji of Episcopal, Rev. Sakuma of Holliness, Rev. Fukuyama of young people church are coming and stationed in the others areas soon. And should Portland group ever come in here. Rev. Hayashi of Portland Methodist and Rev. Nakajo of Episcopal and probably Rev. Horikoshi of Wapato (Washington) Methodist will be in the group and to take a area each or assist the Seattle Ministers. For your information with state names in full in the following

- |                   |  |
|-------------------|--|
| Liaison Committee | W. Shoji Terazawa  |
| Area G.           | Rev. Shozo Hashimoto<br>(Seattle Baptist Church)               |
| If he move in F   | Rev. Naomichi Kodaira<br>(Seattle Presbyterian Church)         |
| Area E            | Rev. Tamotsu Machida<br>(Japanese Methodist Church)            |
| Coming later      | Rev. Hide Sakuma<br>(Seattle Japanese Holliness Church)        |
|                   | Rev. Gennosuke Shoji<br>(Ex. Pastor Japanese Episcopal Church) |
|                   | Rev. Tsutomu Fukuyama<br>(Baptist Pastor for young people)     |
| From Portland     | Rev. Minoru Hayashi<br>(Portland Methodist)                    |
| Probably          | Rev. Koretaka Nakajo<br>(Portland Episcopal)                   |
|                   | Rev. Yoshikazu Horikoshi<br>(Wapato Methodist)                 |

Yours truly,  
W. S. Terazawa

C  
O  
P  
Y

Minidoka Project  
INTER - OFFICE MEMO

*Religion*

Date Oct. 30, 1942

TO: Mr. Harry L. Stafford DEPT: Project Director

FROM: George L. Townsend DEPT. Community Services

The Open House for religious workers of the Snake River Valley will be held here Wednesday, November 4th. The resident religious workers are acting as hosts for this Open House. They would like for the guests to be served at luncheon on Wednesday and also a few visiting Catholics to have breakfast after a special Mass, which will be said at 9:00 A.M. It is not possible at this time to give the exact number of outside guests that are to be accommodated, but it would probably not exceed 50 to 75.

Reply Requested. \_\_\_\_\_ Signed. \_\_\_\_\_

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Y

Minidoka Project  
INTER - OFFICE MEMO

Date April 3, 1943

TO: Mr. Philip Schefer DEPT: Asst. Project Director  
FROM: George L. Townsend DEPT: Community Services

Confirming my conversation with you a few days ago, this is to request the use of the two busses on Thursday, April 8, to transport to Twin Falls, members of the Issei Choir of the Federated Christian Church. I would like to have the busses report to Recreation Hall 34 at 9:30 a.m. and pick up the passengers again at the First Methodist Church in Twin Falls at 4:00 p.m.

Reply Requested. \_\_\_\_\_

Signed: /s/ GLT

*file in Religion*  
Minidoka Project

INTER - OFFICE MEMO

Date Nov. 10, 1942

TO Mr. R. Townsend DEPT. Community Service  
FROM S. Kusumi DEPT. Census (Placement)

Mr. R. Townsend:

I have been approached by a religious group, the Sei-Cho-No-Iye, meaning "The Home of Infinite Life and Power", for a permission to have regular services, Communion, and gatherings. I had the opportunity to glance over their pamphlets and Bible and find that there is a similarity to Christian Science, however not that extreme as of the latter.

Of course this religion is not publicly recognized as Christianity and Buddhism, however there are quite a number of followers. It is their wish to obtain a permission to have their services and gatherings two or three times a month and so they have asked me to talk this thing over with

Reply Requested: \_\_\_\_\_ Signed: \_\_\_\_\_

Minidoka Project

INTER - OFFICE MEMO

Date Nov. 10, 1942

TO Mr. R. Townsend DEPT. Community Service  
FROM S. Kusumi DEPT. Census (Placement)

you in full details explaining their belief and the principle of the "Sei-Cho-No-Eye".

Since I'm not one of them, I have attached here the translation and interpretation of their Bible. I know that you are very busy and cannot be bothered with every minor details however, I would appreciate it greatly if you will look into this personally during your spare moments. Also if possible, I would like to make an appointment at your conveniences relatively to this matter.

Thank you,

Reply Requested: ✓ Signed: S. Kusumi

*Religion*

MINIDOKA PROJECT  
Hunt, Idaho

Chief, Com. Serv.

Dec. 14, 1942

Rev. L. K. Bishop  
Central Church of Christ  
Ninth and Pleasant Streets  
Des Moines, Iowa

Dear Rev. Bishop:

Thank you for your generous offer of October 15 and for the toys which you sent. I am very sorry that I delayed replying but the pressure of work and formulation of policy on acceptance of such articles as you mention has caused the delay.

The matter of adult clothing is taken care of very well since the Government assumes responsibility for providing clothing for those who work and their dependents, and those who are unable to work and their dependents. It has been difficult for the residents of the project to purchase children's and babies' clothing. Complete new layettes would be particularly welcome; it would be of great assistance to mothers of new babies on the project. This problem is particularly acute since the residents cannot get out to purchase garments and the store which is operated on the project is unable to carry a complete stock of baby clothing. Bed clothing is not needed as blankets are issued by the Administration. Used clothing would be quite a problem for us to handle.

It may interest you to know the Protestants comprise almost 50 per cent of the residents on the project. There are eight ordained ministers of Japanese ancestry on the project and four Caucasian workers who have been assigned by the respective Home Mission Boards. The Protestant group has formed a Federated Church Council and all religious activities are sponsored and carried out by this council. The young people organizations are particularly strong and perform a splendid service. We are indeed glad to know of your interest and service to these evacuees.

Sincerely yours,

George L. Townsend  
Chief, Community Services

Minidoka Project

INTER - OFFICE MEMO

Date 10-24-42

FROM Carl V. Sandoz DEPT. Counselor

TO Mr. Geo. L. Townsend DEPT. Chief, Community Services

Attached is a letter which was referred to me for reply by your office. I did not receive it until yesterday and since you are returning so soon, I am sending it back to you as I believe that you can answer it much better than I.

You will note that they offer clothing and layettes. I believe we can use any number of complete layettes. As we agreed before, however, I think that it would be quite questionable to ask for clothing. We have been distributing the supply of second hand clothing which was brought from Puyallup. As this has been the only supply of clothing for children and women, it has been accepted readily. When clothing coupons and cash for clothing become available I hope we can get away from the use of second hand clothing.

REPLY REQUESTED: \_\_\_\_\_ SIGNED: \_\_\_\_\_

December 21, 1942

Mr. W. S. Terazawa

Religion-Block 5-6-F

George L. Townsend

Community Services

In reply to your inquiry of December 18, I wish to advise that it is against our policy to distribute religious pamphlets to others than those who are communicants of a specific denomination or faith. We ask that pamphlets of a secular nature not be distributed generally.

12/18/42

Dear Mr. Townsend

Re: Attached Pamphlet

Reo.

Miss Jergensen brought in a sample  
of her pamphlet, her sister printed  
in L.A. to distribute among Japanese  
non-Christians here, and asked me  
to present to you for your Census.

I believe these 2 pamphlets will  
help initial guidance for average  
non-Christian to find God  
& meaning of Cross.

Awaiting for your permit to pass  
them. Thank you for your  
usual kind attention

5-6-F N.S. Teague

## 我等の神

牧童

會

「エホバ(神)降りて、彼の人衆の建る邑と塔とを觀たまへり」(創十一・五)  
 上に繁殖して、シナルの地に集り、神に對抗せんとして邑を造り塔を建てた。而して神は是を見、人間を分散し給ふたと言ふ。此の話の中には貴い宗教眞理が見出される。

抑々宗教は二大別する事が出来る。一は人間が神に達せんとするものであり、他は神が人間に近づき給ふものである。而して基督教は後者である。

本文にある所の「エホバ(神)降りて」と言ふ句には三つの思想が含まれてゐる。

第一、エホバ降りて觀給へり 神は我等の行狀を見給ふ。我等の生活の一切を見給ふ。顯はれたる事、隠れたる事、人なき所に於てなしたる事、人の前に於てなしたる事を、神は常に觀て居給ふのである。世には幾多の偶像神があるが、果して彼等は我等を觀てゐるであらふか。然らず。偶像は見るを得ず、聞くを得ず。答ふるを得ず、行ふを得ないのである。人間が徒らに之を見るのみである。

我等の神は人間を觀給ふ。我等の神は遍在である。而して遍在なるが故に全能であり。全智である。我等の神は我等の中にあり、外にあり、凡てを見抜き給ふ。然らば此の神を信する者は、誰も見てゐないからとて、自分勝手な眞似はなし得ない。

卿は卿の裸体を、名譽、財産地位、學問等を以て覆はふとしてはゐないだらふか、併し何物を以てしても我等の神の眼には一切が露はである。我等の神は我等が歩む時にも座する時にも、一言語る時にも我等を

觀て居給ふ。我等、藻草をかき分けて海の底邊にひそむとも、視よ、彼そこにあり、我等、鷺の翼を借りて星の間に住ふとも、視よ、彼そこにあり。彼そこにありて我等を知り給ふ。我等の神は心の中を見、舌の動きを知り給ふ。我等は彼の臨在を逃れる事は出来ない。我等の神は親子關係、夫婦關係、家庭關係、國際關係の凡てを觀、且知り給ふ。感謝すべきかな。我等の神は事務所でペンを取る者、臺りで働く者、眞黒になつて工場に居る者を、觀て居給ふのである。

**第二、我等降りて罰せん。**

エデンの園に於て叛逆せる人祖の上に刑罰は下つた。惡徳の町ソドムとゴムラは滅亡した。バビロン、ギリシヤ、エジプトは神に叛けるが故に罰せられた神を認めない民族は永續せぬ。神なき國神なき民は滅ぶ。

今は非常時である。國際的に道徳的に、思想的に、我等は實に危機に直面してゐる。民族と國家と、家庭と、卿とを救ふものは果して何であるか。卿の救は家庭の救ひ、家庭の救は國家民族の救ひである、然れば民族の存亡は卿の双肩にかゝつてゐると云つても過言ではあるまい人間は人間を救ふ事は出来ない人間は自己を救ふ事も出来ない煙草の一本が捨てられず、酒の一杯を斷ち得ぬ、弱虫に何が出来よう。傳道者は卿に呼びかけてゐる「神に歸れ」と、自己の弱さを感じる兄弟、自己の汚穢を知れる姉妹よ、神に歸るべし我等が神に歸る所に、我等と民族との立つ可き唯一の土臺がある。「人々の平和無事なりと言ふほどに滅亡、にはかに彼らの上に来らん」と聖書は警告してゐる。「にはかに」である。然れば救は急を要する。今日、身を立たなほせば、卿に望がある我等は弱くある脆くある。

「神に立歸る事さへ、なし得ない人間に、神が近づき給ふ」これが福音である。今は惠の時救の日である神は人間に迫つてゐる給ふ。然るに卿の現状は如何であるか。闇に蔽はれ、惡魔に繋がれてゐるではないか。

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救を受けねば卿は滅ぶ、永遠に滅ぶ。視よ、卿を呑まんとして待つ地獄の火を!!「今、火事が起つた。火は炎々として建物を包んだ。大音響と共に、彼處、此處が崩壊し始めた」と想像せよ卿は右するか、左するか即刻決斷を要するではないか。

**第三、我等降りて救はん。**

神は徹底的に罪を憎みながら人間を救はんとしてゐる給ふ。而して救はイエス、キリストによつて成就せられた。無力なる人間、縮みこんだ人間は、どうしたら救はれるか。人間の所まで來て、引上げ、抱上げるより他に方法はない。池の中に落込んでゐる子供に、複雑な誠めが何の益になる。聲ばかりでは救はれない。飛び込んで行つて抱上げてやらねばならぬ。此こそ唯一の救の方法ではないか。キリストは人間に接近してくれた。埃及の國で四百三十年間、奴隸の軛につながれてゐた。イスラエル人は苦役に堪えかねて神に叫んだ彼等の叫は神の耳に達し、神は「我等降りて彼等を助けん」と宣ふた。人間の姿は此である。人間の神實な魂の叫は「神が降つて救ひ給はねば、私の救の道はない」と言ふのに相違はない。

世の中には反宗教運動もあるけれど宗教は絶体に滅ぼされない。地上に人間が一人でも生き残る限り、宗教は依然として存在するだらふ宗教心は人間の心の奥底に刻みこまれてゐる宗教は力であり、生命である。生命の本源は神である。神は生命そのものである、だから人間の生存する限り、宗教は存在するのである。神の生命に活きる。神と人間との生命的合体を體驗する此がキリスト教の眞髓である。此を救と言ふ。其處に永生があるその永生は湧き上つて讚美となる。人間は嬉しい時には、よく歌ふ。基督者はほんとの歌を知つてゐると。言ふのは我等の歌は生命の噴出であるからである噴水の出口を抑えると、恐ろしい力を以てはね返す。我等はハレルヤを叫び、神を讚美する是、生命の噴出である。何者も抑えきれない。

神は卿の心の状態及び、生活の一切を知り給ふ。卿が嘘つきであり、汚れた者であるかも知れないが、神は其を知り給ふ。卿の過去は惨めではなかつたか現在に蹟き勝たはるまいか、未來はと言へば實に暗澹たるものではあるまいか。然し感謝せよ。「それ神はその獨子を賜ふほどに世を愛し給へり凡て彼を信する者の亡びずして永遠の生命を得ん爲なり」(約三・一六)とある。

神は人間を愛し給ふ。卿を愛し給ふ。卿は神があつた時にはあんな事をしなければよかつたこの時には、こうしたらよかつたと悔いて居るのを、憐み給ふ神の前には一切が露である。神は義の故に罪を罰する。神は愛の故に罪を赦す。眞の愛は義の愛である。キリストの十字架に於て此を見るのである。

卿には罪がある。然れども、人間の魂は全世界よりも貴くある。神は嫉む程に魂を愛し給ふ私は卿を責めるのではない。罵るのではない。勿論審くのではない。「たゞ信ぜよ。救はるべし」と勸めるのである。單純ではないか。其ままキリストに來れと言ふのである。

人形師は氣に入つた人形が作られるまでは、幾回でも碎いては作りかへるのである。神は人間を作つた。そして作りかへようとなさる。罪ある人間は神の御心にそはなからである。卿はよろしく、悔いて神の前に己を投出す可きである。さすれば神は新創造をやつて下さる。

「人もしキリストに在らば新に造られたる者なり。古きは既に過去り、視よ新しくなりたり (哥後五・十七)



身代りの話

青木幹太著

昔ユダヤの國では逾越こいふ  
お祭のある時に悪い事をして罰  
を受けなければならぬ人を一  
人赦してやる習慣がありました  
今から凡そ千九百年前の春の  
早朝でした、ピラトこいふ總督  
の官舎の庭に大勢の人々にかこ  
まれて數名の兵卒に兩手を縛ら  
れた一人の蒼白い顔をした人が

つれ込まれました。其群衆の中  
の長い法服を着た祭司や學者た  
ちがしきりにピラト總督に「申  
し上ます、申し上ます」こ何事  
か訴へを始めました。よく聞い  
て見ますと今兩手を縛つてつれ  
て來た其人が何でも自分が王に  
なつてユダヤの人民にローマの  
王様に税金を納める事を止めさ

せ様としたこいふ件で不忠義な  
奴だから死刑にして下さいと訴  
へるのだこわかりました。是は  
大罪人であるこピラトは思ひま  
して、取調べる事になりました  
皆さん、其訴へられて來た罪  
人は何こいふ名か御存知ですか  
それはイエス・キリスト様でし  
た。ピラトは叮嚀に二度も三度  
も繰かへしてイエスさまを調べ  
て見ましたが、調べれば調べる  
程、見れば見る程、イエス様の  
氣高い御品格になんこしても罪  
を見出す事が出来ませんでした

ピラト總督はこれは屹度ユダヤ人が自分たちの宗教のことで争ひを起して此のイエスといふ人を死刑にして貰ひに来たのだなと思ひましたので、外に待つてゐた祭司や學者たちに

「我は凡人に汝等の訴ふる様な死刑にする程の罪はない事を認め、故に汝等の知る如く國家の大罪人なるバラバを死刑にしこのイエスを笞打ちて赦さんと思ふ」

「いけません、いけません、其イエスを十字架に掛けてバラバを赦しておやり下さい」

「お祈り下さつたお蔭でバラバ

LOS ANGELES, CALIF. Printed by BEDROCK PRESS, 4511 Esmeralda St.

して戴く事が出来たのだ」

「イエスさまがお前の代りに殺されたのだから、もう安心して自宅に歸りなさい」

「父よ彼等を赦し給へ」

「お祈り下さつたお蔭でバラバ

「父よ彼等を赦し給へ」

「お祈り下さつたお蔭でバラバ

「お祈り下さつたお蔭でバラバ

「お祈り下さつたお蔭でバラバ

ならば私たちは誰一人として天國に行かれませんが、イエスさまが私共の身代りになつて御死に下さいましたので、私たちはみんな天國に行かれる様にして戴くことが出来るのです。

あなたはそれをお信じなさい  
 ますか、お信じになられたらあなたの罪（ごんな悪かつたことでも）を神様におわびしてイエスさまのあなたの身代りになつて下さつた事をお禮を申し上げて下さる。

そうした子供たちの事を救は

れた子供を申します。さうぞあなたも救はれた子供になつて下さい、もう救はれた子供になりましたら今度は救はれてゐない両親、兄弟、親戚、友人たちのために祈りなさいませ。

【お祈り】

神様、イエス様を私の身代り  
 として十字架の上に死なして  
 下さりまして私を救つて下さ

いまして有難う存じます、この身代りのお話を讀んだみんなが一人も残らず救はれます様にイエスさまの聖名によつてお祈り申し上げます。

アーメン



モット深  
 クオ話ヲ  
 聞タイ人  
 ハ下記ノ  
 處へ才出  
 デナサイ

File under Religion  
Mar. 30, 1943

MINIDOKA PROJECT  
Hunt, Idaho

Community Services

Mr. Dillon S. Myer  
Director  
War Relocation Authority  
Barr Building  
Washington, D. C.

Dear Mr. Myer:

In reply to your recent memorandum on questions of religious policies, I am attaching a statement of our answers to your questions made categorically. I trust this will answer in sufficient detail the questions raised, if not please advise.

Sincerely

H. L. Stafford  
Project Director

GLTownsend/rs  
Attachment

WAR RELOCATION AUTHORITY  
MINIDOKA PROJECT  
Hunt, Idaho

March 30, 1943

REPLY TO QUESTIONS ON RELIGIOUS POLICIES

Compensation of Evacuee Ministers:

1. Organized Congregations on Project:

a. Protestant:

(1) Baptist:

Rev. Tsutomu Fukuyama  
Rev. Shozo Hashimoto  
Rev. Kihachi Hirakawa  
(retired)

(2) Episcopalian:

Father Kenneth W. Nakajo  
Father Joseph Kitagawa  
Rev. Gennosuke Shoji

(3) Holiness:

Rev. H. T. Sakuma

(4) Methodist:

Rev. Francis M. Hayashi  
Rev. Thomas J. Machida

(5) Presbyterian:

Rev. Naomichi Kodaira

(6) Congregational:

Mr. M. Tajitsu (a layman)

b. Catholic:

(1) Our Lady Queen of Martyrs Parish

Father L. H. Tibesar

c. Buddhist:

(1) Nichiren:

Rev. Yohaki Arakawa  
Rev. I. Iijima

(2) Shinshu:

Rev. H. E. Terao

(3) United:

Rev. G. Y. Kimura  
Rev. H. N. Sugimoto  
Rev. Tansai Terakawa

d. Other:

(1) Seicho-no-Iye

Of the preceding organized congregations the following are prepared and have been paying cash allowances as follows:

Protestant:	Baptist -- -- None	Methodist -- -- -- None
	Episcopal -- None	Presbyterian -- -- None
	Holiness -- None	Congregational -- None

Catholic: Supported completely by The Church

Buddhist:	Nichiren -- None
	Shinshu -- 1
	United -- None

2. The following evacuee religious workers have received funds from outside denominations as follows:

Name of organization	Religious Worker	Amt. of Cash Advance Paid	Wife Included	Clothing Allow. of Family Incl.
Baptist	Rev. T. Fukuyama	\$35.00 probably \$19 after this	Not Married 1 dependent	Yes
"	Rev. S. Hashimoto	\$50.00	Yes plus daughter	Yes
Episcopal	Rev. K. Nakajo	\$19.00	Yes plus 2 children	Yes
"	Rev. Joseph Kitagawa	\$19.00	Unmarried	Yes
"	Rev. G. Shoji	\$19.00	Yes plus 4 children	Yes
Holiness	Rev. H. T. Sakuma	\$20.00	Yes plus 1	Yes
Methodist	Rev. F. M. Hayashi	\$19.00	Yes plus 2 children	Plus \$12.00
"	Rev. T. Machida	\$20.00	Yes plus 2	Yes
Presbyterian	Rev. N. Kodaira	\$19.00	Yes	Yes
Congregational	Mr. M. Tajitsu	\$16.00	Yes plus 2 children	Yes
* Shinshu	Rev. H. E. Texao	\$19.00	Yes plus 1	Yes
Catholic	Father L. H. Tibesar	Supported completely by The Church		
*Supported by the congregation				

3. This project is not compensating religious workers for other types of assignments performed on the project. The wives of some of the religious workers are employed in clerical community activities or other assignments on a bona fide full time basis. We have scrupulously refrained from any work assignment which might be a subterfuge to permit continuance of religious services by the religious workers.

### Admission and Treatment of Outside Ministers

1. Nine non-evacuee religious workers reside on the outside of the project and have been given permission to engage regularly in religious activities on the project. The organized religious groups on the project have from time to time invited neighboring religious workers, such as ministers, to appear at their services and to engage in certain religious activities. Such requests are referred to the Chief, Community Services, who in turn makes a recommendation to the Project Director for appropriate action. There is no Community Council in this project. The basis employed in "determining whether outside ministers' services on the project are requested" are:
  - a. Is the group making a request, an organized group or congregation?
  - b. Has the recommendation been cleared through the Buddhist Church Office, the Federated Christian Church Office, or the Catholic Church Office represented on the project?

We have an Inter-Faith Council composed of all religious workers on the project that meets monthly with the Chief, Community Services. This Council discusses problems of religious workers, the religious groups, and their relation to the Administration. Also, community wide activities are sometimes undertaken by this group. In addition the Protestant Churches are organized into the Federated Christian Church. They maintain an office on the project with two full-time secretaries and other clerical help. They raise their own funds, the Administration furnishing only a room for the office. Likewise, the Buddhist sects cooperate together and occupy a room as an office as do the Catholics.

2. There has been no indication that present W.R. A. policy is developing a pro-Buddhist bias or restriction of admission of Protestant pastors except the prohibition against outside religious workers residing on the project has worked a hardship on Protestant and Catholic clergyman because of distances to be traveled.
3. Outside religious workers who visit regularly and have a recognized and official working relationship with persons on the project are given monthly passes by the Project Director on the basis as outlined in No. 1 Above.

### Other Aspects of Religion

1. The Inter-Faith Council referred to in No. 1 above has been very

helpful in our administrative problems and in administration of the center. We do not have a Salvation Army or Seventh Day Adventist Organization on the project. The minister of the Holiness Church is a member of the Protestant Federated Church and is accepted on the same basis as is the Presbyterian, Methodist, and other ministers. It must be seen from this type of organization that all Protestant groups are organized into a Federation for the promotion of their own activities and each member in turn belongs to the larger and more inclusive Inter-Faith Council. The Inter-Faith Council is loosely organized and meets with the Chief, Community Services more for the purpose of clarifying policies and discussion on mutual problems rather than in the promotion of religious activities as such on the project. The latter are left to the three dominant groups, Buddhist, Catholics, and Protestants.

2. There are no buildings or meeting places assigned for the exclusive use of any religious group except for three rooms which serve as headquarters or offices of the three faiths. Church services, Sunday School and other activities share the use of Recreation Halls, Dining Halls and school classrooms along with Other groups on the project. Preference as to meeting hours and place is given to religious groups for Sunday and mid-week services. Cupboards have been constructed in Recreation Halls where the religious groups may store hymnals, altar accoutrements and supplies and they are kept there between services while other groups may be using the same meeting place. Offices above mentioned are used by outside religious workers along with the evacuee religious workers.
3. There is no evidence that Buddhist priests are spreading Shintoist or other pro-Japanese teaching on this project. On the contrary, most of the Buddhist priests actively promoted recent registration and enlistment of volunteers. They held meetings of their own members and conferred frequently with members of the appointed personnel relative to means by which they could cooperate best in our endeavor. Buddhist priests on this project thus far have been most cooperative with the Administration and other religious groups and a mutual respect and understanding exists between all religious workers of all faiths.

To illustrate the degree which the various faiths cooperate, the Buddhist, Catholic and Protestant churches in Seattle and Portland to which evacuees on this project belong made available to the project over 2,000 folding chairs, pianos, primary school supplies, and other equipment which was shipped to the project

and distributed to recreation halls and is used indiscriminately by all groups. The equipment was given to the project without any restrictions and has been a valuable aid in carrying on community and religious activities. Thus far there has been no display of an attitude of priority by any group on the equipment which was shipped to the project but rather such equipment has been made available for the use of other denominations, other faiths, and other groups.

The Federated Christian Church maintains a splendid working relationship with the Snake River Valley Ministerial Association. This Association is composed of Protestant ministers of churches within a radius of 60 miles of the project. They hold quarterly meetings. The Protestant ministers on the project--both evacuee and outside religious workers assigned here--are members of this association and attend some of the meetings. This association has done much to develop good public relations and there is scarcely a Sunday that some minister or young people's organization from the project does not fill the pulpit of a Protestant church on the outside. Ministers and representatives of young people's church organization from the outside come into the project almost weekly to participate in church services here.

WAR RELOCATION AUTHORITY  
Washington

WAR RELOCATION AUTHORITY  
COMMUNITY ANALYSIS SECTION

May 11, 1943

MEMORANDUM

TO: All Project Directors

FROM: John H. Provinse, Chief  
Community Services Division

The Protestant Church Commission for Japanese Service had furnished us a list of the Protestant ministers at each center to whom they are paying compensation, and the amount of such compensation.

Attached is a list of the ministers at your project who are receiving compensation through the program of the Commission, showing the denomination of the minister and the amount he is receiving per month.

According to the information furnished by the commission, The Presbyterian, Baptist, Episcopal, Salvation Army, Disciples, and Evangelical Reformed Boards are paying full compensation, including \$19.00 to the Minister, \$12.00 for his wife, and clothing allowances for the minister and his dependents, or the equivalent. The Methodist Board is paying \$19.00 plus clothing allowances, and the Congregational Board will probably pay the same amount.

The Holiness and Free Methodist pastors are now receiving \$20.00 a month which in some centers is supplemented by the local churches with clothing allowances. The former have no regular Board connection and thus the \$20.00 is being contributed by the Oriental Missionary Society. The Free Methodist Board may be able to contribute the additional clothing allowances.

Several of the independent pastors are also being helped by the local center churches.

In the attached list, amounts are indicated where known; otherwise, maximum and minimum amounts are indicated.

This information will be useful to the Community Welfare Section should any of these families apply for service or assistance.

Attachment

File

P 3.66

# FEDERATED CHRISTIAN CHURCH

22-1-C HUNT, IDAHO

## MINISTERS

Emery A. Andrews	Thomas J. Machida
Tsutomu Fukuyama	Henry T. Sakuma
Joseph M. Kitagawa	Gennosuke Shoji
Naomichi Kodaira	Everett W. Thompson



## CONSTITUENT CHURCHES

BAPTIST . . . . .	Seattle
CONGREGATIONAL . . . . .	Seattle
EPISCOPAL . . . . .	Kent, Seattle, Portland
HOLINESS . . . . .	Seattle
METHODIST . . . . .	Tacoma, Seattle Hood River, Portland
PRESBYTERIAN . . . . .	Seattle

December 14, 1943

Mr. DeYoung  
 Community Analysis Division  
 22-7-C  
 Hunt, Idaho

Dear Mr. DeYoung:

Last week one of your office workers came with a request. The first question was in relationship to social welfare in Minidoka.

In our project the function of social welfare has been assumed by the Social Welfare Division. They have been doing a fine job. However, there are people who hesitate to come to the W.R.A. for help and assistance. Many people do not like to reveal their personal status and personal problems to a stranger. The Christian Church and its missionaries are meeting the need of those types of people. We are assisting materially in used clothing which come from the outside and in our counselling program. People come to each minister and missionary constantly for advice in their personal problems and problems of their future.

The second question was in regard to a legislative action. We are not doing much of anything along this line since we feel that this is the function of the Federated Council of Churches in Christ, and of our respective denominational bodies. We keep in contact with these larger organizations and they in turn work for us in legislative action.

Your final question was pertaining to what we are doing in order to prevent crime in Minidoka and for civic betterment. We feel that religious training and character education are basic to the development of a better community. To this end we are devoting a great deal of our efforts to the religious education program which attracts nearly five hundred children. You might be interested to know that our older people carry on a program of constructive activities such as preparing gifts for hospital patients at Christmas time, wrapping gifts for the community Christmas parties and trying to assist people in need through friendship and in material ways.

I hope that I have answered your questions satisfactorily. In case you want further information, I would be glad to devote more time by talking to you.

Sincerely,

*Tsutomu Fukuyama by mt*

MINIDOKA PROJECT  
HUNT, IDAHO

Chief, Com. Ser.

Dec. 14, 1943

Rev. L. K. Bishop  
Central Church of Christ  
Ninth and Pleasant Streets  
Des Moines, Iowa

Dear Rev. Bishop:

Thank you for your generous offer of October 15 and for the toys which you sent. I am very sorry that I delayed replying but the pressure of work and formulation of policy on acceptance of such articles as you mention has caused the delay.

The matter of adult clothing is taken care of very well since the Government assumes responsibility for providing clothing for those who work and their dependents and those who are unable to work and their dependents. It has been difficult for the residents of the project to purchase children's and babies' clothing. Complete new layettes would be particularly welcome; it would be of great assistance to mothers of new babies on the project. This problem is particularly acute since the residents cannot get out to purchase garments and the store which is operated on the project is unable to carry a complete stock of baby clothing. Bad clothing is not needed as blankets are issued by the Administration. Used clothing would be quite a problem for us to handle.

It may interest you to know that the Protestants comprise almost 50 per cent of the residents on the project. There are eight ordained ministers of Japanese ancestry on the project and four Caucasian workers who have been assigned by the respective Home Mission Boards. The Protestant group has formed a Federated Church Council and all religious activities are sponsored and carried out by the council. The young people organizations are particularly strong and perform a splendid service. We are indeed glad to know of your interest and service to these evacuees.

Sincerely yours,

George L. Townsend  
Chief, Community Services