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August 2, 1942

In the evening after supper Dr. Leighton and I attended the mass service of the Poston Christian Church. (See program of service which is attached to this account) The service was held in the large open space near the Adobe Project. The platform had been built with benches in front of it and very impressive background consisting of a large rough cross perhaps 8 to 10 feet high and desert greenery had been placed near the foot of the cross. To the west of the cross was a large streamer with letters "God is Love" and on the east in similar letters "Poston Christian Church. There was a very large audience in attendance. My estimate was probably far from accurate, but I guessed 3 to 4 thousand. Dr. Leighton, Miss Findley, and I stood in back of the benches as did the vast majority of the audience. It seemed to me as I looked about that all age groups were represented, but with the young people perhaps in the late teens and early twenties in the majority. We arrived a little late after the sun service had begun. We stayed through all of the addresses until the final one which was given by Reverend Kowta. The Reverend Mitani was presiding. After the singing and prayer, he invited Mr. Head up to the platform. Mr. Head spoke very briefly apparently from a paper in front of him on the rostrum. He spoke of "These Terrible Times Through Which We Have All Been Going" and said in a very few words that all that was necessary was faith in something according to whatever religion one might have. He ended with a brief reference to the high degree of cooperation shown in every Poston activity and emphasized how



characteristic the union of the Christian Churches is of Poston spirit. As soon as his remarks were ended, he disappeared towards the administration building. Reverend Morikawa was scheduled to give the major talk in English, but Dr. John W. Thomas of New York City was present and Reverend Morikawa introduced Dr. Thomas giving up his program to the later. Dr. Thomas's talk had as the theme "A Home In The Wilderness". He said that when he came to Poston, He began to think about the meaning of the situation and suddenly, as has so often happened in his experience, the words of an old hymn came to mind. These words were "A Home in the Wilderness". Dr. Thomas's talk was extremely emotional and very effectively delivered. It affected me very strongly and no doubt colored my impressions of the audience reaction. It is difficult to summarize the talk because of its predominately emotional character, ~~so all of the ideas developed in it.~~ However, one or two of these <sup>ideas may</sup> could be mentioned. For example, he began by saying "These are difficult times, it is hard to live here in Poston, but it is hard to live in New York City. It is hard to live any where in these times". He stressed then a similarity in the hardships of Poston life to hardships almost any where in the world today. Another idea which was dwelt throughout his talk was the following "Things may have melted out of your lives, but there is one permanent thing left. That is the cross." Later in talking with one of the administration, I was told that this sermon of Dr. Thomas's was duplicated almost word for word by a sermon which had been delivered by the Reverend Morikawa the week before.



According to my informant, the same theme "A Home In The Wilderness" had been developed in almost the same words. (I suspect that a great many preachers in thinking of Poston in similar Relocation Centers might conceive almost identical sermons using those words.) My feeling was that the large audience standing in the dusty air, as darkness came on, were deeply impressed with the sermon and that many of them were strongly moved by it. That certainly was my own feeling. Dr. Leighton and I left before the following talk which was in Japanese had been completed.

(EHS)



August 16, 1942

MEETING: Meeting of Poston Christian Church

PLACE: Open area west of Adobe Project No. 1

SUBJECT: Nisei Mass Worship

With Mr. Haas I attended the meeting of the Poston Church which began at 8:30 and lasted until 11:00. The setting was as it has been previously, with the large rough log cross standing behind the platform and the red and white lettered banner on either side, one reading "God Is Love", the other "Poston Christian Church". The attendance was very large, hundreds of young people returning from the baseball games stopping in on the way home. There was a considerable sprinkling also of older people. I estimated the attendance as something under 3,000, more than 2,000 of whom stood during the whole service behind the rows of chairs which had been set up in front of the platform. Mimeographed programs and hymn books were given out throughout the crowd. The platform was set up with electric lights and loud speakers. The main events on the program were first, sermons by outside speakers Dr. Frank Heron Smith, Chairman of the Western Protestant Commission for Japanese Service (a Methodist) and Dr. Ralph L. Mayberry, Executive Secretary of the Los Angeles Baptist City Mission Society; and secondly, the commissioning of new pastors for Poston II and III from the Poston I Church Organization. The services were opened with singing lead by one of the pastors scheduled to go to Poston III, Mr. Paul Nagano. The leading of the singing was rather in the manner of college cheer leading with a great deal



of action and little pep talks by the leader. The crowd joined in heartily throughout. There was singing by a choir of nine women which had gray and red choir uniforms. Dr. Smith was introduced first in the program although he had been scheduled to speak second because it was necessary for him to catch a train westward before 11:00. He spoke on the theme of "Sealed Orders" using <sup>as</sup> his text, a verse of the old testament something like this "Abraham went forth but he knew not whither he was going". The theme of "Sealed Orders" was developed in relation to the experience of the Japanese in recent months. Dr. Smith said, "We can sum up everything I can <sup>say</sup> ~~see~~ by considering the two words "fate" and "father" which differ only in respect to two <sup>different</sup> ~~lights~~. There are some who believe that their destiny is fixed and that they are battered about by the winds of chance and that they can do nothing about it. There are others who don't believe in this kind of a fate, but who are Christians and know that The Father is looking out for them. They know that The Father will take them by the best way and that the best way for you here leads through Poston. A few months ago you had no idea that Poston would figure in your life. You did not even know it existed, probably, but now you have come here and you may be sure that The Father is leading you by the right way."

<sup>Another</sup> theme developed was the following: "No one knows the future. All that we ~~can~~ do is to live the best we can here and now. If you should ~~ask~~ me how I have lived I'd say that I live everyday as though it were to be my last and also as if I had 50 years to go. (He then touched his bald head and said, "I



know it doesn't look as if I had fifty years to go now and the crowd reared with <sup>TER</sup>laughed). Let me quote you a poem from Edward Roland Sill about this.

Forenoon, afternoon, and night  
Forenoon, afternoon, and night  
and what . . . . .  
make each forenoon sublime  
each afternoon a psalm  
and each night a prayer. . . ."

Dr. Smith's talk throughout was full of "quips" calling attention to his own personal frailty<sup>ies</sup> and brought constant responses of laughter from the audience. After another hymn by the choir, Dr. Mayberry was introduced and began to speak. His approach was facetious from the beginning and his sermon impressed Mr. Haas and me both as having been lifted from a book of sermons which he probably carries about with him; ~~and~~ it had the air ~~as~~ having been given in the same words repeatedly before. He began, "The Reverend Morikawa has told you who Dr. Smith and I are. I think you should know who you are. You are long suffering saints." (These words were delivered with great solemnity and I was feeling that we <sup>would</sup> now have reference once again to the injustice of the evacuation and the unpleasantness and miseries <sup>of</sup> ~~and~~ life in Poston. Dr. Mayberry paused allowing us to feel this and then resumed.) "You are long suffering saints because you have to listen to two preachers in one night." The crowd responded with a tremendous burst of laughter and from



this point on Dr. Mayberry made the effort to keep people laughing more than anything else. There was no distinguishable theme in his sermon. One point which <sup>he</sup> made involved a joke which he made in typical Caucasian fashion at the expense of Negro <sup>ways</sup> ~~face~~. He said that once he had been delivering a sermon in a Los Angeles Negro Church when suddenly he heard a loud shout from somewhere in the audience and immediately a hat came sailing up onto the platform. It was a women's hat. This picture of Negro religious behavior evidently amused Dr. Mayberry very much and it also amused the audience. When Dr. Mayberry's sermon was finished, the important ceremony of commissioning the Pastors took place. A group formed on the platform in the shape of a square letter "U" with Reverend Kowta, as Meditator of the Poston Christian Church, and Dr. Mayberry <sup>standing</sup> ~~sitting~~ with a microphone in front of them at the base of the "U". The "U" opened outward toward the audience; the sides made up of six officials of the Church in Poston; three on either side. Reverend Kowta spoke for fifteen or twenty minutes on the theme of "Challenge". He said that the young people of Poston II and III had asked the Church for pastors. The church had accepted the challenge and call of God and were sending forth their young men to the other camps even though it meant great loss, particularly to Chapels 2 and 4 where these men had been serving in Poston I. Reverend Kowta spoke of the call from the other camps as the Macedonian Call. When he had finished, four young men including Paul Nagano, William Kobayashi, John Miyabe, and Clifford Nakadegawa came to the platform and knelt in front of the mi-



crophone with their backs to the audience. Dr. Mayberry then pronounced a prayer over them asking for help for them in their new work. Then Mr. Kobayashi rose and spoke in response. He spoke of Livingston going to darkest Africa, of Hudson Taylor giving his life to Christianity in China and of another Missionary, a Scotsman who went to India. He asked why these men went forth and answered that it was for Love of God; leaving us to draw the conclusion that going to Poston II and III was something like going to the wilds of Africa, China, or India. His talk was simple and full of feeling, but with no rhetorical ~~flourishes~~ <sup>flourishes.</sup> ~~flourishes.~~ Then Mr. Nagano gave a word of response developing no particular theme bending low over the microphone and talking in a low voice with a great deal of dramatic manipulation of his voice; calling for help from Heaven for himself and his assistants and announcing his determination to do his extreme best. The Doxology was sung by all and the meeting was at an end. (EHS)



8-22-42

Organization: Seventh Day Adventist Subject: Sabbath School and Church Service  
Filed under: Place: Rec. Hall 19  
Principal Actors: Elder Alfred Okahiro, Miss Frances Nakamura, Mr. Richard Iwata

I attended the Sabbath School and Church Service of the Seventh Day Adventist group this morning at Block 19, Recreation Hall. I arrived at the meeting place about 8:40 and after waiting about 20 minutes, the Sabbath School began at about 9 o'clock.

The meeting place is the same one used by the United Christian group as headquarters. There are many folding chairs in this hall and the group this morning was easily accommodated. There is a piano and a preacher's rostrum. Directly behind the rostrum and hanging on a beam is a large American flag.

Miss Nakamura presided over the Sabbath School service. In the beginning, there were only about twenty-two people present but as the service went along, a total of 37 people were present, most of them being young niseis and about 10 isseis.

The Sabbath school service was conducted entirely in English. The service was opened with two hymns followed by a word of thought by Miss Nakamura. Two hymns were sung again and a scripture passage was read by Mr. Richard Iwata. The people all joined in a prayer with Mr. Iwata offering the prayer. Elder Okahiro then presented a violin solo. Before playing, Elder Okahiro apologized that his playing is a little "rusty" as he had not practiced for a long time. The chairman then asked the group to what part of the world the morning's offering was to be made, and Dr. Sumida of one of the group immediately replied that the morning's offering was for Tibet. The offering bag was then passed around. The service was then adjourned and the group dismissed to their



respective classes.

The adult group which was composed of entirely niseis, thirteen in number, met in one end of the hall under the leadership of Elder Okahiro. The primary group which consisted of eight young children met in the other end of the hall under the supervision of two adult female leaders, one of whom was Mrs. Suzuki, a Mexican. The youth group, which consisted of fourteen young niseis of about college age, met in the middle of the hall under the supervision of Mr. Richard Iwata.

I attended the yougn group class. The youth class was conducted very informally and was not unlike any of the Protestant Sunday School classes. The leader made introductory remarks, raised questions, and led the group into a general discussion. Most of the youth group had individual Bibles and they constantly referred to them as the lesson for the day was discussed.

In the roll call, which was taken at the beginning of the class, as each name was called the individual responded by stating the number of days during the week he or she had read the Bible. A few who had not read any verses of the Bible during the past week smilingly and very sheepishly shook their heads. The leader asked for memory verses from the group and there was a very favorable response. The lesson for the day was "hindrance to the prayer; friendship with the world." The Sabbath school service and class all took up about 50 minutes.

The regular church service was then conducted a few minutes later. Elder Okahiro presided over the service and he spoke in Japanese using English just occasionally. The service opened with a hymn and this



was sung in both English and Japanese, the issei naturally singing it in Japanese and the nisei in English. A scripture passage was read in Japanese and the prayer that followed was also in Japanese. After some few announcements, Elder Okahiro delivered his sermon which was rather short. His theme was that all Christians should hold fast and firm the faith that they hold in all that Christianity stood for. Christians must be unyielding in their daily thinkings and actions. His sermon was followed by a hymn and a closing prayer. The church prayer ended at 10:40. The same group that made out the Sabbath school service also made up for church service group.

(T.Y.)



## CHRISTIAN DAILY VACATION BIBLE SCHOOL

(August 24, to 29, 1942)

The following information was obtained from interviews with Mr. Masami Toyotomi and Mr. Hideo Aoki who are leaders of the Christian School program. These two men stated that there is no constitution or any definite organizational set-up written down on paper, but most if not all of the information given are on a common understanding basis.

Name: "Christian" Daily Vacation Bible School.

Purpose: (1) to win the young ones to Christ, (2) to provide character training for young ones, (3) good use of spare time (especially now), (4) relieve parents from burden of looking after children all day, (5) leadership training for teachers.

Locus: There are five schools in Poston I and these are located in the Recreational Halls in Blocks 15, 19, 22, 43, and 59. Each of the school covers a definite geographical area in the community (a chart indicating the geographic area of each school is filed herein).

Organization: The general superintendant of all the five schools is Mr. Hideo Aoki. There are about 50 staff members assisting in the school program. Each school has a superintendant and a staff of about 10 teachers and helpers. Reverend Kowta, an issei minister, acts as the advisor of the entire school program. The five superintendants meet with Mr. Aoki every Friday afternoon to discuss problems and to make plans. This council of superintendants is actually the governing body of the entire Bible School program.



Finances: The school finances are provided for by the regular Christian Church offerings which are taken at every Sunday Service. However, some contributions are made by a few individuals within and without the community. Approximately \$45.00 is the budget or allowance for each of the five schools. Each school may spend the money as they see fit. This money is used to purchase materials such as books, handicraft tools and many other necessary equipments.

Age<sup>g. staff</sup>: The ages of the teachers and helpers range from 18 to 32 years. The helpers are those that assist with the handicraft program. Most of the teachers are in their early twenties and have had some teaching experience in Sunday Schools. To many, however, teaching in a Bible School is a new experience.

Activity Record: The school was first organized on June 2, 1942 with the first teachers meeting in which the entire school program was discussed and outlined. On June 5, 1942 the official registration of prospective pupils was taken in Poston I. On June 15, 1942 school started. On June 17, 1942 an Intermediate "jamboree" was staged. The Intermediate boys and girls met separately and staged their party which consisted of playing games, singing songs, staging skits, and refreshments. About 70 boys and 125 girls attended this jamboree. On August 18, 1942 a Junior "jamboree" was staged. The boys and girls met separately and staged their party. On August 13th and Intermediate rally was held. This rally was strictly devoted to worship and the boys and girls met jointly. The program, which lasted for an hour, consisted of regular worship



service with Reverend Morikawa delivering the key message. Over 200 Intermediate boys and girls attended the rally. On August 18, 1942 an Intermediate "jamboree" was held and this time the boys and girls met jointly. On August 21, 1942 a teachers party was held. Besides these activities, which was arranged for the entire five schools, the individual schools conducted their own parties and get-together activities. At each school an "open-house" was held in which the parents and friends of the pupils were invited to witness the work/<sup>the</sup> boys and girls were doing and also an enjoyable planned program. For the boys an inter-school softball tournament was held and this covered the period between July 11 and August 15. An essay contest in which the topic was "What Jesus Means to Me" was staged and many pupils participated in it. A prize was awarded for the best essay sent in. (A copy of the winning essay is filed herein) On August 28<sup>th</sup> the current Bible School was concluded with a combined rally held in the morning near the adobe brick project. The rally program lasted an hour and a report of it is filed herein. (Report of Press Bulletin of August 29)

Registration, Enrollment, and Attendance: In the registration conducted on June 5, over 1,000 boys and girls registered. However, the enrollment on the first day of school was 760. The enrollment has gradually decreased till it was 606 on August 21. The attendance record was kept weekly for the period between June 26 and August 21 and the following is the record.



June 26	664
July 3	556
July 10	529
July 17	529
July 24	546
July 31	551
August 7	565
August 14	547
August 21	560

(A chart of the weekly enrollment and attendance record between the period of July 3 and August 21 is filed herein) The following is enrollment by departments and sex in the five different schools on June 26 and August 1.

## SCHOOL 15

Mrs. Teragawa -- Superintendent

	<u>June 26</u>	<u>August 21</u>
Beginner	20	13
Primary	45	48
Junior Boys	31	35
Junior Girls	29	29
Intermediate Boys	17	12
Intermediate Girls	29	15
<u>Total</u>	<u>171</u>	<u>152</u>

## SCHOOL 19

Miss Doris Fujimoto -- Superintendent

	<u>June 26</u>	<u>August 21</u>
Beginner	24	10
Primary	21	18
Junior Boys	18	14
Junior Girls	18	19
Intermediate Boys	30	25
Intermediate Girls	35	23
<u>Total</u>	<u>155</u>	<u>109</u>

## SCHOOL 22

Miss Mary Nagata -- Superintendent

	<u>June 26</u>	<u>August 21</u>
Beginner	11	11



## SCHOOL 22

Miss Mary Nagaoka -- Superintendant

	<u>June 26</u>	<u>August 21</u>
Beginner	16	16
Primary	23	21
Junior Boys and Girls	32	26
Intermediate Boys and Girls	34	27
<u>Total</u>	<u>105</u>	<u>90</u>

## SCHOOL 43

Mrs. Nakani -- Superintendant

	<u>June 26</u>	<u>August 21</u>
Beginner	23	14
Primary	50	42
Junior Boys and Girls	57	35
Intermediate Boys and Girls	52	31
<u>Total</u>	<u>182</u>	<u>122</u>

## SCHOOL 59

Mr. Mas Toyotome -- Superintendant

	<u>June 26</u>	<u>August 21</u>
Beginner	20	18
Primary	30	25
Junior Boys	18	18
Junior Girls	25	23
Intermediate Boys	27	49
Intermediate Girls	27	
<u>Total</u>	<u>147</u>	<u>133</u>
<u>Grand Total Enrollment</u>	<u>760</u>	<u>606</u>

General Program and Make-up of the Different Schools:

All the five schools are established on a more or less uniform basis. There are four different age groups. The Beginners group is made up of boys and girls of 4 and 5 years of age. The Primary group includes boys and girls between the ages of 6 and 8 years. The Junior group includes the ages between 9 and 11 years. The Intermediate group includes the ages between



12 and 15 years. This age grouping is held to rather strictly by the different schools but in few instances some readjustment is made. The Beginners-Primary Junior Groups meet together between the hours of 8:30 to 10 o'clock every morning from Monday through Friday. The Intermediate group meets from 10 o'clock to 11:30 every morning from Monday through Friday. In the Beginners-Primary Junior Group the routine schedule is as follows: From 8:30 to 9:00 a.m. a joint worship service is conducted in which the entire group meets for a worship period. In this period, lively songs and hymns are sung. The American and Christian flags and Bible are saluted and a devotional talk is given by one of the teachers. Between 9:00 and 9:20 the group is divided into different classes for a Bible study period. The Beginner boys and girls meet jointly and the Primary boys and girls usually meet jointly. The Junior boys and girls, however, meet separately. Between 9:20 and 9:45 a.m. a handcraft period is conducted and the same division is carried over. In this handcraft period, the pupils are taught by their teachers to make various useful handcraft objects. Between 9:50 and 10:00 a.m. the closing exercise is conducted in which the entire school assemble for a short period before the school is dismissed. Singing of songs, prayers, announcements made up this closing session.

The Intermediate group begin its school on about ten o'clock and their school program and activities follow that of the Beginners-Primary and Junior Group. From 10:00 to 10:20 a joint worship period is conducted in which the American and Christian flags and Bible are saluted, songs are sung, prayers offered



and a devotional message given by one of the teachers. From 10:20 to 10:45 a Bible study period is conducted and the Intermediate boys and girls separate into different groups and conduct their classes. In one case, the boys are divided into two groups and the girls are divided into two groups. From 10:45 to 11:25 a handcraft period is conducted. The same division as in the other classes is carried over. All sorts of handcraft objects are made by the boys and girls. The period between 11:25 and 11:30 is the closing assembly in which the group meet for the closing exercise which consist of singing of songs, prayers, and announcements before they are dismissed.

Official Interconnections: The daily Vacation Bible School is officially connected with the first Christian Church in Poston. Although the church has very little to say in regards to the way the Bible School is administered, the Bible School with its staff and pupils feel very much attached to the church work. Reverend Kowta, who is the head of the church council, is the advisor for the Bible School. The Bible School is within the jurisdiction of the Recreational Department, which is headed by Dr. John Powell and consequently some advice and assistance are given to the school by Dr. John Powell and his staff.

Cross Membership of Staff Members and Pupils: Most of the staff members, if not all, are connected with the Christian Church work and program here in Poston. Some of them are also serving in some other capacity as in connections with softball teams, student relocation committee, adult education, Y.M.C.A., Y.W.C.A., and other organizations. Some of the men school teachers have formed a softball team which is officially en-



tered in the Northern Division of the "B" League. They call themselves "Crusaders" and they play purely for entertainment and relaxation. The leaders felt that the Christian work should provide for some relaxation and fun and they felt the need to put this into practice.

The boys and girls have also connections with the Sunday School program and activities and some even with the church itself. Quite a few of the Intermediate boys are members of some teams in the Midget Softball League. These boys are at the same time members of some boys club. During July 11 and August 15 an inter-school softball tournament was staged for Intermediate boys and most of the Intermediate boys played on their respective school teams. Besides being on the ball teams, some of the boys are connected with the judo, sumo (wrestling), boy scout, and boys club activities. The girls in general have very little connections with other organizations here in Poston. Some of them are connected with sewing class and girls club activities besides connections with the church and Sunday School activities. The Junior boys participated in the inter-school softball tournament. School 19 Intermediate boys and School 15 Junior boys won their respective tournaments.

The school has attempted to provide the boys and girls with a somewhat well rounded program so that the boys and girls could utilize their spare time wisely. Both the boys and girls have been taken on some hikes and at times classes have been conducted outdoors. The boys demand vigorous outdoor sports activities such as hiking. Most of the girls pre-



fer sewing or singing in groups and participating in more quiet activities. However, there are many girls who crave for as vigorous an activity as the boys, and it appears that very little has been done for these girls.

Problems: There have been some conflicts in the matter of school attendance from the softball tournament in which quite a few of the older boys participate. Also the judo, wrestling, boy scout, and boys club activities draw away some of the boys from school. However, in the large the boys make every effort to attend the school immediately after they had finished the ball game or some other activity. It was pointed out by a few teachers that quite a few of the pupils, who attended the Bible School in the early stages, dropped out to attend the Buddhist Vacation School when the latter was organized. A few of the older boys dropped out to accept work on the adobe brick project.

Strangely the school was not bothered by lack of finance as the teachers claimed that the church provided the school with ample funds. In the beginning they were hampered with difficulty in obtaining the necessary equipments, and because of this lack of equipment, a few of the pupils dropped out. Some of the teachers even brought their own tools with them to school and loaned these out to the pupils. In the beginning, they were confronted with the problem of securing Recreation Halls for the different schools, however, the Recreational Department cooperated and reserved for them the right to use five Recreation Halls. The administration has, when necessary, given assistance to the Bible School as in the matter of obtaining transportation, equipments, and other essential material.



Many of the parents of the pupils take a keen interest and delight in the program and activities carried on by the different schools. In the "open-house" conducted by the different schools, the parents take advantage of the opportunity to view the work done by the pupils and the program that is carried out by the school. A few of the parents at times drop in at some of the daily classes and actually assist with the handcraft work that the boys and girls are doing.

Though the school ended officially on August 28, the school has announced that beginning from August 31 for about a month the boys and girls of the different schools are encouraged to attend afternoon schools in which various handcraft instructions would be given the pupils by the trained teachers. Besides devoting the time to hand work, there would be a period for playing games and other more relaxing activities.

Many of the present school staff members are being transferred to Poston II to open a Bible School there beginning August 31 and continuing for about a month. Some of the staff members are already making plans for next year's daily Vacation Bible School which are already under consideration.

General Impression: It appears that the great proportion of the enrollment is from families representing the rural districts rather than the urban districts. A greater interest in class work and in general school work is shown by the boys and girls of the rural districts. They are very obedient and industrious and keenly absorbed in whatever activity they are engaged in. These rural pupils seem to take the school as a golden opportunity for a broader social life. The teachers themselves have expressed their opinions that it is much easier



to work with the pupils who come from rural area then the urban districts. For one thing, these rural pupils are eager to learn whatever the teachers has to teach. The urban boys and girls on the other hand must be delt with very carefully as most of them seem to indicate by their words and actions that they "know it all". Great results are shown by the rural pupils then the urban pupils. Many of the pupils have never had nay contacts with Christian Church and Sunday School activities and this has been the first experience they have had in the Christian program. The school has provided Bibles to a large number of pupils and the pupils are very appreciative about this and take great pride in owing one for the first time. Generally the girls take keener interest in reading the Bible and memorizing verses in the Bible. However, a good number of the boys take as much interest in reading the Bible and entering Bible memory contests when these are held, and they compete against other school boys and girls.

In School 59 it was very surprising to hear many free will testimonies made by young boys and young girls between the ages of 12 and 15. These pupils openly confessed that the Bible School has done a great deal in drawing them closer to Christ and instilling in them higher ideals and goals. They felt that their attendance in school has been more than amply repaid.

In every instance that I know, the teachers were keenly devoted to the welfare and interests of their pupils and through much patience and tactful leadership they have succeeded in winning the confidence of the boys and girls. Many



of the pupils became so attached to their teachers that they come to them for advice and consultation in problems that arise during the course of the day. The teaching technique of the staff is of a high standard, I believe, Instead of driving into the pupils thinking a moral lesson of a Bible reading, the teachers attempt to relate a story which lead the pupils minds to ask questions, which reveal the moral and teaching of the lesson more clearly to the pupils.

(T.Y.)



133  
8-23-42

Organization: United Christian Church      Subject: Church Service  
Filed Under:      Place: Block 19, Rec. Hall  
Principal Actors: Reverend Nicholson, Reverend Kowta

The regular Sunday evening service of the United Christian Church was held at Block 19 Recreation Hall Sunday night, August 23, at 9 o'clock. The first part of the meeting for about twenty minutes was devoted to pre-service singing led by Mr. Harry Hosaka. The hall wasn't quite filled when the meeting began but as the pre-service progressed, many late comers came dragging in. The group, which finally totaled about 250 people, was composed almost entirely of young niseis. Only a very few issei members were present. Consequently the entire service was conducted in English. Regular service started about 9:20 with a violin prelude, "Ave Maria", played by Miss Mary Toyoda. The piece was exceptionally well played and inspired the audience none too little. The opening hymn of worship was sung by the entire group. Reverend Kowta, who was the presiding pastor, read some scripture verses and followed this with a prayer. Reverend Kowta made several announcements, one of which was the appointment of Mr. Harry Hosaka as assistant to the Parish minister. Another violin solo was rendered and thistime it was "Largo". The congregation followed this by singing a hymn.

The guest speaker of the evening service was Reverend Nicholson. Reverend Kowta introduced Reverend Nicholson as a great friend of the Japanese and announced his topic as "Prisoners". Reverend Kowta spoke in a very low and quiet voice, stated that he did not know whether Reverend Nicholson was implying that the people in Poston were prisoners, and the



group responded with a laugh. Reverend Nicholson is a rather tall, lanky person and he introduced himself further by stating that he is a member of the "Society of Friends". He said he is the friend of all and makes no distinctions between different denominations. He explained that he knew many people present that night and that many people knew him too. He apologized for not remembering the many names that had been introduced to him. He humorously blamed this to his age stating that he had just turned fifty years old. He went into his message by describing to the people the many Bible characters who had been made "prisoners", as Joseph, Paul, etc. He said today we have more innocent people made prisoners than at any other time. He pointed to the flag that hung in the back of the rostrum and on a beam and told the people that he could not with clear conscience salute the American flag because, he said, the United States flag does not stand for the things that is supposed to represent as "justice and liberty for all". He said America has fallen down on her ideals. He humorously commented that one woman in saluting the flag stated "freedom and liberty for ten per cent". The audience responded with a hearty laughter.

At this stage he left the rostrum from which he was preaching and drew nearer to the people and spoke rather informally, yet with great emotion and sincerity. He said material security is not what we stand for; there is something more than that which we cherish. He admitted he himself did not have any material security. He said while in Los Angeles, he received \$40 per month salary from the Japanese church and this amount was supplemented by what God gave them. He related a humorous incident in which a young soldier who had just been inducted in the army was almost shocked when he learned that the war might last fifteen years. He tied this story to his theme by saying that the soldier was virtually a prisoner.



He declared that today, United States is taking on militarism and militarism is Fascism, and that is just what we are fighting against. Again we are becoming prisoners. He explained that the American white may dominate the minority group but that the minority group may rise even above the dominant group. He explained that he did not approve of some speakers, who go about different camps, denouncing the U. S. Government in its entirety. However, he said he was not afraid to tell anyone within or without the government that he was opposed to the whole evacuation program. He stated that he did not want to upset the people in different camps but that it is only fair to face the facts.

He encouraged the group that if all the people in the community cooperated, the place would not be a prison or a concentration camp but it would develop into a beautiful place and the people will come through as victors. He said God is always right and that as he sits on the throne in heaven, he understands all. He stated that the Lord Jesus Christ can see the people here and elsewhere. Reverend Nicholson related how he received his message from God as he stood on a mountain top in Japan. He read the exact scripture verse that first struck his eyes as he opened the book. He stated that he and his family had spent many years in Japan and that they had vowed that they will go back to Japan and continue with the Christian work when the war is over. He closed his message with "Jesus one-hundred per cent and for the Kingdom of God". He immediately, followed his sermon and a brief prayer.

Reverend Nicholson's talk was highly emotional and yet very sincere, and it touched the hearts of the people. The audience was unusually attentive and it appeared to me they were quite inspired by the message.



Following the singing of a hymn, benediction was offered by Reverend Kowts and this was followed by a postlude on the piano. Reverend Nicholson stood at the doorway and shook hands with everyone as they went out of the hall .

(T.Y.)



8-23-42

ROMAN CATHOLICS

CATHOLIC MASS

RECREATION HALL, 45

FATHER LAVERY

The Roman Catholics conducted their Sunday Mass on the morning of August 23 beginning at 9:10 o'clock. In all there were about 200 people in attendance. The group consisted of various groups as issei, nisei, and few other racial groups. There were three uniformed Caucasian soldiers who came in a little late. The hall was not overflowing but was nicely filled. Up in front was an improvised alter which was covered with some dark cloth material and on which was a good sized crucifix and a candle on each side of the crucifix, and a few other symbolic objects which were not very visible from where I stood in the extreme rear of the hall. There was a wide maroon drape immediately in back of this alter hanging from the beam above. The priest, Father Lavery, had a white robe over which he wore a green, long tailed coat. The priest also carried a Bible in his left hand and a small crucifix in his right hand. The people were nicely dressed in their Sunday clothes. Some of them wore veils. Almost everyone had seats to sit on and only two or three people were required to stand in the back of the hall.

Throughout the service the priest conducted the rituals and prayers quietly mumbling Latin prayers and using hand motion. Obviously, different rituals had symbolic significance and as it was the first time I have ever attended a Catholic mass everything was strange and new to me. The service was



opened with a prayer by the priest and the people all rose and joined in the prayer. As the priest went through the prayer and ritual quietly, two people passed out literatures to the people. The people then knelt down and for some time the priest bowed and knelt before the altar and offered a prayer in Latin in a whispering tone. Throughout most of the service a little baby kept continuously crying and yelling and it was very disturbing. I noticed two boys up in front by the altar helping the priest with the service, and later I learned that these boys are regular service boys who aid the priest with the service. The people rose as the priest read some Bible passage in English. The priest then made some announcements stating that there would be mass next Sunday and thanking the people who made arrangements for the use of the hall that morning.

Father Lavery then delivered the morning message in a rather informal manner. His theme was "Christian Suffering" and emphasized to the people that the cross and the crucifixion that symbolized Christianity stood for suffering. He said that Christians find glory in suffering and glory in humiliation. A crucifix represents victory through suffering. He said if there had not been a tragedy in Christ's life there would not be an Easter morning, and resurrection. He said through the crucifixion the world was saved. He said out of this terrible war there will come out something good. He explained that Martyrs faced their deaths with joy.

After the priest had ended his message, he stood before the altar with his back to the audience and prayed. The service boys knelt beside the altar and the people rose to receive the



prayer. Throughout the prayers and rituals, which constituted most of the mass, the priest faced the alter and mumbled some prayers while facing his back to the audience. The offering was then collected by a young man. The priest used a little bell which he constantly rang while performing his rituals and reciting prayers. About this time a long ritual was conducted by the priest. He kept his back to the audience continuously and mumbled some prayers in Latin. He used hand motions, knelt and bowed before the alter several times, and kissed the little crucifix which he held in his hand several times. Finally two young women walked up to the alter in front and knelt before it. Brother Paul accompanied these two women and as the three knelt with bowed heads before the alter, the priest performed some sort of ritual to each one individually, and placed a white powdered tablet in each one's mouth. The three then returned to their places in the congregation. I was not able to learn what this particular ritual represented. The service boys then stood on one side of the alter and each held a silver cup which contained some water, presumably holy water. While silently mumbling some prayers and going through some rituals and hand motion, the priest received the holy water from the two service boys in a cup that he held in his hand. He drank this water as he received it separately from the two boys. The people all knelt down and the priest mumbled some prayers in Latin and kissed the crucifix again. The people rose and then immediately knelt down again. The people responded orally to the priest's prayer while kneeling. This

This closed the formal mass for the morning. Before the



group was dismissed, Father Lavery announced that he could not see anyone immediately after the mass as he was scheduled to render a service at the hospital for the sick. With this announcement, the group slowly left the hall. The people, young and old alike, all had some revised Catholic edition of the Bible, and the people throughout the meeting read different parts of the Bible. There were books even for the young children and these books had pictures and illustrations to explain some scripture verses. The service lasted about an hour.

(TY.)



## Volunteers Dedication Services

All of the Christian churches in Unit I, had dedication services for the volunteers for the armed forces on Sunday evening, March 14, 1943. Parish I, at Blk. #5 was under the direction of Rev. Morikawa, regular pastor of that church.

From 7:30 to 8:00 there was hymnspiration as there always is, then church began at 8:00. The services were opened by a prelude on the piano by Miss Mary Momose. Quam Dilecta was sung by the chapel choir under the direction of Miss Momose and Response and Doxology followed. Several hymns were sung by the congregation, including "Onward Christian Soldiers," appropriate for the services. The evening prayer was given by Mr. S. Asai, with a choral response. Rev. Morikawa read the scripture, then more hymns were sung with Mr. James Tanaka singing a solo.

Towards the middle of the evening there was a presentation of gifts for the volunteers to the armed services. First, Rev. Morikawa asked if all the volunteers names in the audience were in, then he called each volunteer up, presented him with a gift and shook his hands. The eight or nine volunteers were each presented with a pocket-sized New Testament and another small book entitled "Strength for Service to God and Country", which has daily devotional messages for those in service. He next gave a commitment prayer for the volunteers. Some of the volunteer that were not called that night were given their gifts the next day. As the volunteers were dismissed the congregation sang a hymn, and Miss Connie Okazaki sang a solo.

The sermon for the evening was "The Soldier and Jesus Christ", by Rev. Morikawa. He told of the thoughts of a soldier as he was about to kill his enemy, then stressed; "Not all of you will come



back-some of you will, but not all of you. "Because he brought out the reality of war and the very nearness of war to Poston, the congregation was profoundly impressed. He closed the services with a prayer, and the congregation sang "I am Praying for you."

Rev. Morikawa, through the list of volunteers, sent out two invitations at different dated to each of those in the Parish I section so they would be reminded just before Sunday evening.

The recreational hall was full because of the volunteers' friends and the volunteers, some being Buddhists, but who were nevertheless invited to the presentation. There were 5 Caucasian teachers who were also present. Altogether there were nearly 200 people, or enough to fill the chairs.

(N.M.)



130 Religion

5-12-43

Class notes of Miss Butler, Family Welfare Worker

Lecture given Family Welfare Workers

Reverend Kowta:

Inter-religious Council (protestant, catholic, & buddhist): not doing much.

1 protestant church (Poston Christian Church) to eliminate friction.

4 parishes - 1 issei and 1 nisei minister

prayer meetings, bible study, singingspirations, forums, services.

5 departments - evangelism, worship, finance, publicity and

public relations (flowers for hospital patients, new borns, funerals, (no matter what affiliations), distribution of clothes, money and presents.

Family Welfare and church can cooperate in guidance of young people and children who are out of hand here - bad habits, disrespect, profane, no choice of children's friends in blocks (even good parents can't keep kids on track in crowded quarters).

In Unit I there are no separate church buildings as in Units II & III.

Limiting ministers are paid by church boards (2 assistants paid by the project, none in other centers except Manzanar).

Buddhists are paid by the project as being under The Adult Education Department.



✓ 133 Christians  
Reverend Kowta

S<sub>2</sub>  
May 12, 1943

Class

Inter-religious council, not doing much (protestant, catholic, buddhist)

1 protestant church (Poesten Christian Church) to eliminate friction

4 parishes, 2 issei, 1 nisei minister

prayer meetings, bible study, singings, forums, services.

5 depts. evangelism, worship, finance, publicity,

public relations: flowers for hospital patients, new borns,  
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Family welfare and church can cooperate in guidance of young people and

children out of hand here, bad habits, disrespect, fix profane,

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parents can't keep kids on track in crowded quarters)

I, no separate church buildings as in II and III, limiting ministers paid by  
church boards (2 assistants paid by project, none in other centers except  
Manzanar) Buddhists paid by project as adult education.



May 26, 1943

52

Questionnaire and Interview with Miss Shizu Yamashita,  
secretary of Catholic Church in Camp III - mf  
Catholic Church - Camp III

(I gave a questionnaire to the secretary of the Catholic Church in Camp 3 upon her request in an attempt to secure all that the church had done in Camp III. After the questionnaire was filled out, a period of interview followed at which time ambiguous statements were made clear and other material secured.)

Prior to December 25, 1943, there was no Catholic Church in Camp III although there were some Catholics. Thus those living in Camp III attended mass in Camp I or II as the case was.

In late December, Father Clement, who is the priest here, chose Recreation Hall 330 to be the site of the Catholic Church. The hall was partitioned into two rooms and the Catholic Church occupied the east half and the west half was to be used as a recreation hall. The church bought the partition material. The cross which stands atop the church entrance was one of many made by a boy in Camp III who made crosses for all of the Maryknoll Catholic Churches in Poston. All the furnishings, chair, etc. were donated by the Maryknoll school in Los Angeles. The rugs on the floor were donated by some Caucasian in Arizona.

The first mass was held on Christmas morning, 1942 with Father Clement officiating. There hasn't been very many people attending Mass. However, it is planned to canvas all the Catholic homes in camp soon in order to notify the people of when to and where to attend Mass. There are about three women to each man attending mass.

Mass was held regularly every Sunday at 7:00 a.m. and lasting for about forty-five minutes until the start of May. Due to the lack of priest, Masses were changed to be held every first and third Sunday in Camp III made possible by a ruling by Father Lavry who is the head in Los Angeles. Camp II holds its



May 26, 1943 (2)

Interview with Shizu Yamashita, sec'y  
Catholic Church - Camp III

services every second and fourth Sunday and Camp I holds mass every Sunday.

At present, there is no Sunday School because of the small group attending. There is also no choir but one is planned. If it becomes a reality, St. Basils' Hymnal, St. Gregory's and perhaps a few other hymnals will be used. At present the "Missals of the Mass" are used during mass.

An altar society is planned soon.

The church in Camp One is the main church in Poston. However, Camp III is independent from it.

There has been one marriage at the Catholic Church in Camp III. There has been no baptisms nor funerals. No one has been converted as yet although there are several non-Catholics who attend.

The Church is not very active in this camp except that they are trying to organize a system so as to obtain jobs (for people of Catholic faith) on the outside.

Father Clement resides in Poston and divides his time between Poston and Gila. It is planned that he will spend all his time and effort exclusively in Poston soon. During his absence to Gila, Father Lavery has taken his place and officiated at the Mass. Father Clement is more or less the "one man army" in Poston as he is the only priest regularly active in Poston.

He formerly spent some time in Japan and can speak Japanese fluently. He is a member of the Maryknoll School staff in Los Angeles which works almost exclusively with the Japanese. Consequently recent rumors to the effect that he is ostracized by brother priests because he is working in Poston with the Japanese are ill-founded.



133  
K

5

## ANNIVERSARY SERVICE

The first anniversary service for Poston Christian Church of Unit I was held at Blk. 5 park on Sunday June 6th, 1943.

It began about 8:45, maybe later.

The location was the same as the Pre-Easter Conference.

From the night of June 6 and for the next two months they are planning to hold service out there. That is because of the hot weather coming up.

The scenery(stage) was very beautifully arranged. Seats were arranged in a semi-circle form facing the west. How I would describe the scenery, I don't know--but I'll try my best.

In the very back were blue and maroon curtains. On the outer sides were the maroon curtains trimmed with green limbs. On the center were blue curtains hanging in oblong circle. They also had green trimmings around them. In the center of the blue curtain was a small silver cross. The platform was made of wood, I think. On the platform were so many seats for the choir members and special speakers. To the left from the congregations view, was a piano. There were two pulpits near the center. There were about 6 feet apart. Also two public addressing systems. (Neither worked) Directly in front of the two pulpits were two tress planted. The tops were cut and looked like 2 pieces of dead trees only it had green limbs. In the very front of the platform was set in some adobe bricks. It added much to the platform. The ground was level and with the trees being taken care of, the location looks more appropriate for a meeting.

The chairman of the evening was Mr. Hideo Aoki.



For the program schedule look in file 133 under Religion.

One part of the service "Thoughts in Retrospection" was spoken on by Mr. Fred Ono. He spoke on the special affairs which this camp has had such as the first mass meeting, the 5 day Evangelistic Service, the Pre-Easter Conference and special speakers such as Dr. Mayberry, Dr. Haron Smith, Mr. Nicholson and a few others. He also spoke of how the conditions were when we first entered and how they are now. His talk was very interesting.

The moderator, Rev. S. Kowta spoke on how glad he was to be a moderator and help out with the Christian work. He said that the last year has really been the best year for him. He had his talk especially based on the Pre-Easter Conference. When so many made their decision to take the Lord Jesus Christ as their personal Saviour.

The Laywomen, Miss Chizuko Takahashi spoke on her incidents and spoke for all of the Christian women. She also made a testimony.

The same thing, at least the same meaning was expressed by the Issei Representative, a representative from the Topaz Center Utah and the Layman of our camp.

The sermon was based on "In this Desert". He spoke on Post-on the desert. Not only that, but the desert spoken of in the Bible. The main thing that I understood was wherever you go remember God first. He's your master. If you want to ge a good Christian always have in mind of winning others to Christ.

The people began to get restless. Yes, the service this



certain night was unusually long. Following the sermon the mass choir sang a hymn, On Higher Ground followed by the benediction. The postlude began, and the congregation was dismissed.

Before the opening of the service mosquito ointment was passed around to each row. This helps very much.

They also passed out a sheet which contains church news the "Poston Witness." Also the program of the evening. The cover was very pretty. (Look in file under 133 Religion.

Some of the announcements which were announced were every third Sunday they are planning to have an outside speaker. The mass choir will also sing every third Sunday.

The choir that night consisted of approximately 45 people.

The crowd was quite large. Sympathys are with the people who live in the distant blocks because they have to walk so far.

In the near future Rev. Morikawa will be leaving for a tour to some of the different state where many Japanese people are re-relocation. He is being sent the Baptist Federation which is located somewhere in the East.

Even though this well known and liked pastor will not be here for a while, I think more people will come because the services are held outside and because Mr. Tom Toyotome a very well known and liked fellow will be here in place of Rev. Morikawa.

All I know of him is that he is attending a Seminary somewhere in New York.

(G.M.)



138 CHRISTIAN  
Interview with A.W. -- by KU  
Poston 3 Chapel Choir

6/10/48

(Interview with Alice Wake, director of Poston 3 Chapel Choir, on history of the Choir)

An announcement of choir tryout made in September was the beginning of the formation of the Chapel Choir of the Poston 3 Christian Church. At the first tryout approximately fifty young people came out. This number was too large for a choir so after the initial practice, the Pastor tactfully told the group that a process of elimination would have to be undergone. It was also announced that each person would have to sing for the choir director so that he might get an idea of the types of voices in this group. The latter announcement managed to scare quite a few of the group. The others took the Pastor's hint. Through these processes of elimination, a total of twenty was left to begin practice at the second meeting of the choir.

The majority of the members were inexperienced for they came from places where there were no church choirs. Those with some experience had sung in choruses or in trios, quartets, etc. The choir director, John Miyabe, had no previous experience as a director although he had been a member of the a capella choir in Los Angeles Pacific College. A.W. laughingly remarked that "at first he did not know what to do with his hands and was very self conscious of being in front of the group. Alice Wake, the present director, succeeded John Miyabe when he left for Asbury College on April 5. She has had no experience as a director.

The group used the church hymnal at first. Miss Patton of Camp 1 later donated sheet music. About a month and a half ago choir books were bought through a donation of \$20.00 from a YWCA in Virginia. This donation was largely through the efforts of Miss Finch, a teacher in the Poston 3 schools. At first they could not even read music but have now advanced to a place where



6/18/43

they can read notes. The choir does not have robes. The girls usually wear white, long sleeved blouses and dark skirts, while the boys wear suits. At one time maroon and white robes were donated by a Los Angeles church. The Crusaders Choir wore these robes for one service but since that time no robes have been worn by either choir.

The choir usually sings about two selections during a service. Lately they have been singing the call to Worship, response and the invocation, and the choral benediction as well as special numbers.

Until recently the choir occupied the first few rows of benches, but now benches for their use placed in front facing the audience. In Chapel 2, their benches are placed on the platform.

The Chapel Choir, composed of 17 voices, made their Camp 3 debut on October 25, 1942, at the Sacred Music and Communion Service. They also participated in the Mass Choir Festival during the Christmas season. Their Poston 1 debut was made in Parish 1 of Camp 1. Since that time they have made several appearances in Camp 1, at the Pre-Easter Conference and during Religious Emphasis Week.

A large number of male voices was lost through many leaving for school, outside employment and induction into the combat unit. At present, plans are to sing every Sunday because before long the majority of the choir members will leave for re-relocation.

The Chapel Choir has shown a tremendous improvement from the time of its first appearance. It is generally conceded by residents of all 3 units to be the best choir. From the beginning people have remarked about the spirit of the group which can be noticed quickly.



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Poston 3 Chapel Choir, 3

AW remarked that the choir members cooperate a 100% and are very faithful in attending all the practices. Although movies are held on Friday nights, all members appear regularly at the practice. The Camp I director said that only about 8 or 10 come to their choir practice and at that it was always a different group of people and thus the choir did not seem to make much improvement. In Camp 5 the members enjoy practicing and also the Christian fellowship which has been very evident in every activity of the Poston 3 Christian Church.



June 18, 1943

Interview with S.S. — by KU  
Sunday School

(Interview with Sophie Shimune, Superintendent of Parish I Sunday School and Church Secretary)

On August 9, 1942, initial Sunday School classes were held in Rec Hall 305 with evacuees both issei and nisei from Central California attending. Some of the classes were in the nearby barracks in Block 310. At present classes meet in the Church Library, the Red Cross rooms, Nursery School as well as in Chapel I.

The arrival of evacuees from Santa Anita Assembly Center brought a need for another Chapel preferably in Roku III where most of them were housed. Rec Hall 322 was chosen, and the first service was held on October 4, 1942. Most of the classes meet in the Rec Hall although the young people and adults walk across the firebreak and join the others from Rokus 1 and 2.

There are about 15 classes in Parrish I and about 10 classes in Parish II. Sophie Shimune who is a graduate of the Pacific Bible College in Huntington Park, is the present Superintendent of the Chapel I Sunday School. She is the successor to Lloyd Wake, who left this month for Asbury College to study for the ministry. Mr. Wake was appointed the Superintendent by the ministers of the Poston 3 Christian Church. Miss Shimune had had previous experience as superintendent and has also been in charge of Young Peoples groups. She was a member of the San Diego Holiness Church. Moto Asakawa is the Superintendent of the Chapel 2 Sunday School classes.

Those who desired to become a teacher volunteered their services at first. Now they are appointed on basis of their desire and capability, and spiritual background. A survey was made by the questionnaire method to find potential teachers. With so many young peoples leaders leaving, it is getting quite difficult to find teachers. About 6 teachers have left the Parish I Sunday School and about 2 from Parish 2. Rev. Imai is the teacher of the



133 CHRISTIAN  
Interview with S.S. -- by KU  
Sunday School, 2

June 18, 1945

issei Sunday School class which meets in Parish I. There are 2 Caucasian teachers at present -- Miss Alice Grube, Miss Finch.

During the first few months, all the teachers used the same lesson material which were a donation. However some of the teachers did not like the presentation of the lesson in this particular quarterly. Now, the teachers order according to the needs of the class. The literature may be slightly different but the international Sunday School lesson is followed in all cases.

The Sunday School classes are divided according to age. At present about 200 are attending although it had gone up to 250 before. Opening services are held in Parish I and II at 8:30 a.m. in the summer and 9:00 a.m. in the winter. The little children from the junior age down meet in the nursery school in Block 31C for their classes.



June 20, 1943

5.

A special combined Issei-Nisei Christian Church service was held at Chapel II in honor of the fathers to whom this day was dedicated. Although the service was scheduled to begin at 10:00 a.m., it did not actually start until after 10:30 a.m.

In addition to the benches of Chapel II, benches of Chapel I were situated in the Church. The Church was completely filled with hardly any standing room left. In fact there were some people standing in the doorway and overflowing to the outside. The benches were laid clear to the back wall. There were also several benches set/perpendicular to the <sup>in the aisle</sup> others.

Old and young alike congregated to honor the fathers. The majority were in their Sunday best, that is, what would be considered "best" for a desert colony such as this. Several of the elderly ladies wore hats but the majority were hatless. The men were in their shirt sleeves as it was much too warm for coats. Many had worn hats to Church as was evident by the heap of hats which could be seen in the back of the Church. There were "jungle hats" as well as dress hats.

Since it was very warm, the people used the program ~~in~~ for fans in an attempt to become cooler. There was one ~~fan~~ program folded in the shape of a fan. Also the cooler which is located ~~in~~ at the back of the Church was made to run at every opportunity since it was too noisy



to allow it to run continuously.

There was evidence that the the Isseis were unfamiliar with the Nisei form of service, that is with a Chapel Choir singing the responses to prayers. This first occurred when there was a general commotion by those ready to sit following the Invocation. However, all was <sup>soon</sup> quiet and the Choir could be heard singing the response. There was another commotion following the Benediction as people prepared to leave. Again, all was quiet again and the Choir could be heard singing the response. Something unfamiliar in the Nisei service occurred during this service and that was that the isseis joined the Minister in the "Amen" that closed a prayer. In the Nisei service, the Minister is the only one who says "Amen".

~~Kamxk~~ Following the Choral Response to the Invocation, Rev. Paul Nagano who was the chairman, requested everyone to move toward the walls as closely as possible so that more space may be created for those who were overflowing to the outside. After much persuasion by the ushers, the people slowly walked into the Church and began to fill the spaces created.

The majority of the program was in Japanese for the benefit of the Isseis. Besides Rev. Nagano's words of welcome in Japanese to the Isseis, four other Japanese Americans gave appreciative testimonies, in Japanese, to their fathers for having been brought up as they were.

A Japanese hymn, written by one of the members of Rev.



Imai's Church in Central California, was sung as a duet by the Misses Ritsuko Konatsu and Aiko Tashiro.

Two hymns, "Holy, Holy, Holy" and "Near The Cross" was sung by the Congregation, Isseis singing in Japanese and the Niseis singing in English. At times the front of the Congregation was one or two notes ahead of the back part of the Congregation. That combined with the mixture of Japanese and English gave almost a wierd impression.

Rev. Imai, gave a short message, "Challenge to the Young People", in English. He said that his father told him to go to America, an unknown country to both of them. His father further added that he could not accompany his son. Nevertheless, he asked his son to go to America. And thus, Rev. Imai came to America. For ten years he wandered throughout California, aimless<sup>ly</sup>. Then he learned of Jesus Christ and his wandering terminated. Now he told the young people to go out, but not alone. ~~xxxxxx~~ Although his father told him to go out alone, Rev. Imai said that ~~i~~ our heavenly father would not ask us to go out alone. "Go out, but not alone. Go with Jesus Christ with you." Rev. Imai ended with a little bit of humor. He said that he was asked to speak for ten minutes. However, looking at his watch, he said, "I've spoken only eight minutes". That brought a soft laughter from the Congregation.

Just before the closing hymn, gifts, a handkerchief for each person, were presented to all fathers in attendance who were 60 years<sup>of age</sup>/and over. They were asked to go up to the front. All in all, there were approximately 25 fathers who went up to



receive their gifts.

During the service several vessels left. They had to report for work in their respective dinning halls.

People thought that the program was very nice and <sup>it</sup> was enjoyed and appreciated by all.



This morning I interviewed Reverend Okshiro for approximately one hour. (9:00-10:00 AM). I had previously advised him that I was going to ask him questions concerning his religion and activities, so when the time came his replies were quite definite.

Reverend Okshiro is the only preacher of his religion in this camp. He has preached for 12 years. He became an Adventist when he was <sup>a</sup>about ~~youngster~~. One might describe him to be on the plump side, big round face with glasses, dark features, height around 5' 8", weighing about 160<sup>lb</sup>, with an age of about 40 years.

There are other Adventist preachers in camps II and III. He, having the Christian ideals was found to be very cooperative in giving information of his religion.

Mr. Okshiro was formerly from Los Angeles. He was evacuated here on May 29, 1942, presently residing in Block 35-2-C.

Although he was evacuated on the 29th of May, 1942, he and his friends had their regular meeting on this date at Block 19 recreation Hall. Their meetings were held regularly from that date. They are held on Saturdays in the morning, beginning at 9:00-11:00 AM. One hour is spent for classes. For their classes they have three divisions: primary, (age around 3-15 years) young adults (age around 15-25 includes all niseis) and adults (which includes issies). In these classes they learn about their Sabbath lessons. After the hour is up the three classes are combined and the Reverend speaks for an hour.

the public is invited to attend these services. Those who attend regularly are almost all from Los Angeles. When this religion was first organized in this camp, approximately fifty members were here.



Many of them are re-relocating and the attendance at present has lowered to approximately 35. It grew since coming into camp, yet with many going out the group became smaller.

Some of the people who are in this church group reside in the following blocks: 31, 35, 32, and in the hospital. Dr. Wakatake, a member, was living in Block 11 until he went out.

About five or six doctors were chosen from the Adventist group by the WRA for work here in Poston. They came voluntarily on the 8th or 9th of May. You probably wonder why there are so many doctors in this camp (group). "During Christ's time, Jesus spent two-thirds of his time healing his people, the other times he was a missionary spreading the gospel."

Many of the Seventh Day Adventists have attended the Memorial Medical College where they learn to be ~~like~~ missionaries and doctors. The members are almost all formerly from White Memorial Church of Los Angeles. There were quite a number of members while in the city but since evacuation, every one has been split up. Adventists are found in every Center.

Some of their leaders are Dr. & Mrs. Sumida, both teachers, Dr. Iwata, teacher, Mrs. Suzuki, another teacher and Reverend Okahiro.

Their offering is taken while in class. (I think they take roll then too). The offering is collected every Sabbath Day. After three months, they send the amount into Washington D. C. to the world Conference. The offering is not used here. It is used and goes to the missions all over the world. Whenever this church does need any money, they ask the World Conference.

Quite a number of Japanese and Caucasian Adventist hold corres-



pondence with this group.

Shortly after evacuation, seven students from La Sierra college came here and conducted leasses on Saturdays. They camped here for a short while representing a college in Arlington, Calif.

Since coming here they have had two Evangelistic Services. One could also call it Public Effort. The sevices lasted for three days beginning on Saturday. Once it was held in the month of March and the second time in May. Something like an Evangelistic Service is held every Thursday night in Camp 11 from 8:30-9:30 PM. It began about March and is still going strong. At this service, I understand they showed pictures, not movie but stills. Here, they show how things were done in the days of Christ and with the picutes some could feel this more realistically than just by listening to a preacher.

Another very active meeting which is held, is the cottage meeting. It is quite acitve. They meet on Menadays, Wednesdays, and Fridays from 8:30-9:30 PM. They meet at the same home for all these cotaage meetings.. AT these cottage meetings they study the Bible and give testimonies.

Visitors have come quite often. They have had <sup>five</sup> outside guests. Last year they have had ten and this year they have so far had five. Some came twice and maybe three times but they did have visitors. A few were guest speakers. These speakers and visitors were all from California and Arizona.

Those who attended the Evangelistic service and who were interested in studying the Bible are invited to the Bible classes which they have on Saturday afternoons, 2:30-4:00PM., in Block 35 recreation hall.



The Seventh Day Adventist have "Feet Washing" and Communion Service every three months. On the last Saturday is when the event takes place. (of the three months). The "Feet Washing" is done because in the days of Christ, before the crucifixion, Christ had washed the disciples feet. He taught others to be humble, and to serve others. Each has a towel and basin which is provided by the church. The women are separated from the men and all wash their feet. Immediately after the "Feet Washing" is Communion Service. They break the bread and serve it to each member. This bread represents the body of Christ. They also take a little cup belonging to the church and in it is wine representing Christ's atoning blood; the communion service shows acceptance.

I don't remember what they did for confession but I heard "if the sin concerns a public affair, it must be confessed before the public, and if personal confession should be done before God."

As for clothing one should dress as a Christian. "Wear no make-up, (bright colors) no ornament (necklace, ring, bracelet), being in scanty or modest dress is forbidden, the main thing is being neat and clean. We studied the Bible and that's what it said."

In being a Seventh Day Adventist you must also be careful of your health. One must not smoke not drink; don't touch unclean food. Never touch swine meat. The Bible has mentioned that swine is unclean and the Adventists studying it have found that to be true.

Every Sabbath Day they have some magazines displayed and for those who want to have them, they have their choice. These magazines are given to the people in Boston as gifts. They are published and sent from the headquarters in Washington D.C.

They received their song books (English) from the "World Con-



ference. Their Japanese song books were bought out from their former church.

Their pulpit was made here in Poston and belongs to the Christian Church.

Beginning this Saturday, the Seventh Day Adventist will meet in Block 36 recreation hall for their services. They will use all three rooms, for their classes and then when they come out of their classes, they will meet in one room for the last sermon.

In classes, they have text books which they follow. They were made in Washington D. C. and the manuscript was sent here where it was translated into Japanese for the isseis. This text book is translated into many many languages, --"1,000"--. This same text is used all over the world.

The real founding of the religion was when a man by the name of Preble first printed the great truth. It was in the month of March, year of 1844. It started in Washington, New Hampshire with about 40 people.

They have a Baptisimal service whenever some new person decides to be baptized. He must thoroughly believe and understand the Bible. The minister goes over the main points with the individual and then is baptized.

When Reverend Okohiro was asked "What do you think of when one says that you are going to be interred?" The answer was "I fear nothing because I know that God will take care of us." Another question was "What did you first think of this camp?" A. "I expected something like this, I wasn't surprised. Since this was an emergency I expected it. We're not the only ones that suffer you know." Q. "Did you think religion could be carried on after you got



into this camp?" A. "We have freedom of religion so we knew we could be protected; God watches over us all the time." The expression I saw on his face was, "why ask such foolish and silly questions, if you're a Buddha it'd be a different story but you're a Christian aren't you?" I ignored it.

It was very interesting interviewing Rev. Okahira. His son (about 12 in age) came in the house once but said nothing so we were not disturbed a bit during the whole hour. I was sitting on a chair facing the south and he opposite me. The room was partitioned by screens for their bedrooms.

As I understand (as I was told) "The difference between the Christians and Adventists is that the Adventist all believe in the second coming of Christ. Whereas just half of the Christians do. The Adventists also study the Bible and keep the commandments. The great difference is that most of the Christians do not thoroughly understand the Bible."



It was Saturday morning and I was wondering when the services were held for the Seventh Day Adventist.

Not knowing a thing, except the time, about this religion I wore a pinafore (red check) and was roaming around Blk. 19 when I heard voices in the recreational building apartment B. There was a man speaking about singing, and happenings of the day when I stepped in. I entered from the right side of the building and made myself comfortable in one of the chairs which belonged to the school.

When I gave my full attention to the speaker he was stating a page from which to sing.

A young man sitting near me offered his Japanese song book but I not able to understand or read the language refused to take the book. A lady sitting in back found an English hymn book so I sang out of that book.

The speaker wasn't what I would call a speaker but a chairman of a service. The chairman was (at least looked like a nisei) and would speak in both languages when stating a page to sing.

After the song was a prayr in English followed by division of classes. There was three divisions: primary, young adults and adults.

The primary class aged from babyhood to 13 years. Maybe a little younger, around 10 (I am unable to state that on definite terms because I didn't see anyone that was in the ages of 11, 12, 13, or 14.) This class met in apartment A. A piano was in that room very near to apartment.B. It was placed there so that the congregation as well as the primary class could use it. During this time, the primary class do mostly memorizing work. (memorizing hymns and scriptures)



while the youngsters are doing their work. the young adults stay in the same room where they had mass worship. They gather toward the front of the room so the adults could meet in the back of the room. The young adults and adults program are quite alike. (Exception is I don't think adults have quarterlies like the young adults). Both groups study the Bible according to their quarterly where the quarterly and magazines come from I do not know but I imagine its from some large headquarter back east.

Saturday's lesson was on the study of Exodus. (The children of Israel. I found it to be very interesting and learned quite a bit. The teacher or speaker talked in a discussion form. He asks questions of how, why, when, where and the like. If no member in the crowd knows he tells them; if one knows they speak out and he repeats the answer so that everyone would hear thru the disturbance.

The study for the day was mainly on the Israelites. They were slaves in Egypt and were chased out by Egyptians. they were going all over not knowing a thing --then on seeing that the Egyptians were gaining, they tried making a turn but was impossible because behind were the Egyptians to the sides were mountains and in front was the Red Sea. They needed help and God was their answer. Moses did swing a rod toward the Red Sea and it divided directly in front of them, permitting the Israelites to pass. During this time there was a cloud resting above them protecting them but after they crossed the Red Sea the cloud swayed in back of the Israelites, in front of the



Egyptians thus leaving rain, thunder, lightening, dark, cloudy and etc. It was a very interesting study.

At one time a man not sure of himself asked a question about an incident referring to the Israelite travel. He wanted to know the possibilities as all those who had Bibles look up certain chapters and verses, looked on maps and cleared the matter up.

At the end of the discussion or talk time was given for questions and additions. Each one having a pretty clear mind did not ask nor add. The end of class time was by a prayer. Little magazines (one could easily call it a newspaper) was distributed. While waiting for the primary and adult class to dismiss. Most of us read these and talked among our friends. Some didn't bother to read them. Subjects while conversing were about departures and Boston news.

While we were in class, I noticed that the girl sitting next to me was chewing gum. The teacher also made things look very informal by resting his knee on a chair every now and then. There was one baby in the crowd and I noticed that it was carried by practically everyone in the group during class time and plus that it was hard to listen to just one person because the piano was being played, voices of children were heard along with the low voice of an Israelite preaching to his group. I noticed that the discussion on the talk the preacher gave was on the same subject as ours and are being in the middle got it worse.

One thing that gave me a funny feeling was when the baby wet his diapers, a woman took it to the front of the room and changed it in front of the room and . No, it isn't required or that is not their belief



but the person who was changing was so narrow minded and not realizing that they're supposed to be in a church went ahead and completed her task of course we didn't concentrate on the body, but everyone in a while someone would glance in that direction. I certainly didn't think much of the religion after I saw what did happen.

After the adults finished their lesson and the primary theirs, they gathered in the room where they had first met, sang a song had announcements by the Isseis (1st generation) and a report by a woman on the treasury I think. I'm not sure because she spoke in Japanese. The primary group went back to their class and this time they drew pictures, colored, wrote a few words such as Save thy Neighbor, God is Love, and etc. While the primary group was going back, the Isseis pastor began his sermon in Japanese. I don't know what it was all about but I suppose the summary of the lesson. (That's what I made it to be. I'm all wrong cause as I said before I can't understand the language---not that well.

The sermon was very long, lasting from 10:00 a.m. to 11:00 a.m. and the whole church hour was from 9:00 11:00 a.m. I became very restless while the sermon was in Japanese. If they meet that long every Sabbath day I do not know.

The attendance was about 35. Approximately 12 youngsters 12 young adults and 11 adults.

Their clothing was regular cotton frocks and cords. Only one girl wore make up.

As for the place, it was pretty blue. It was a regular school building with a pulpit in the front and all the women and girls had their umbrellas and bags resting on the side where some tables were pushed away.



We didn't look like church and I didn't feel like I was in one til I sang a few hymns.

I find that this religion is very much like the other Protestant religions only their day being Saturday instead of Sunday.

NOTES:

Before class took up, one of the men of the men of the front sent an envelope and paper, which was for the attendance, around having those who wanted to be members and members sign it. I noticed that it had passed about 6 people and only 3 signatures were on it so it could have been that they had quite a number of visitors. The envelope was for the offering. Those who could afford and who wanted to put in, did so. No prayer before or after the offering was taken was given.

G.M.



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## GIRL RESERVE RING CEREMONY

### A Girl Reserve Recognition Service

Sunday, May 30, 1943 was a day which many Girl Reserve will not forget.

The Hy-Lites, pioneers of G.R. club, received their G.R. rings and all other member of G.R. clubs were recognized

The program began about 2:00 P.M. in the hospital ward Seven.

The Recognition Service was the first part of the program; the Ring Ceremony being later.

In opening was a musical selection by a pianist. It was followed by a prayer, given by the Ring Ceremony speaker, Rev. J. Morikawa.

Miss M. Takahash was the Recognition speaker. She spoke on the G.R. & Y.W.C.A. In recognizing the girls, she asked all the girls wanting to be recognized, as Girl Reserve to rise, she said a few words to them, thus being recognized.

In closing the Recognition Service was sung "Girl Reserve Follow the Quest".

The program for both Recognition Service and Ring Ceremony were on the same page. On the fold of the program was the list of girls who were to receive their rings.

The pianist was playing a processional as the Hy-Lites marched themselves in the first two rows.

The opening hymn was sung standing up, "Onward Christian Soldiers."



A member of the Hy-Lites gave a speech on "Our Ring". She told of how she strived for a pin while in grammar school and she strived for her ring in her Sr. High years. She mentioned the meaning of the ring, it's symbol and how a girl should act on receiving her ring.

Following was the presentation of rings, by the chief advisor, Mrs. Kondo.

The advisor was seated with two other speakers behind a table; when it was time for her to present the rings, she rose, said a few words about the "holy grail and the chalice", then called the girls names one at a time. After each girl received her ring, thanked the advisor and was seated.

Plans were made to have a selection following the Ring Ceremony but under certain circumstances the vocalist was unable to be present so the pianist had played another musical selection.

The well known pastor of Poston I, Rev. J. Morikawa, was the speaker for the ring ceremony. His topic was "Fellowship". In his talk, he brought out some very interesting points on nationalities, and racial problems. "You should try to like all types of people-----that is fellowship".

He mentioned some very interesting experiences which has happened to him. One was about his school life. After he had entered a certain school, there was a fellow who took quite a bit of interest in him and made visits quite often



The speaker not caring much for him, as for some of his other friends, didn't pay too much attention to him. The fellow always came to see the speaker, but the speaker never did visit him. One day something finally happened, and they became very good class friends. The speaker mentioned towards the end of his talk that one should never mention hate!

After the interesting talk, everyone bowed in a word of prayer.

Following was the audience singing one of the Y.W.C.A. songs, "Follow the Gilead", while singing the second verse, the ring wearers marched out in single file.

The Hy-Lites were the first girls to receive G.R. rings in Poston and maybe of relocation centers. (A girl must be a member of a G.R. club for a year or more and a member of a Sr. High School and Gring Group before she can strive for a ring.

All members of the G.R. clubs were dressed in white shirts (blouses) and dark or light skirts. Some had on all white which looked very nice. A few of the ring wearers wore heels.

Approximately 35 were in the audience. A few were teachers and the others were the girls mothers and friends.

The room was very nicely arranged. On the previous night, some group of people had a fare well party and the decoration remained up there. The room was painted a cream



color. From north to south were streamers in the G.R. colors, blue and white. The globe (light) was hidden by small strips of blue and white paper hanging.

The piano was placed in the north west corner of the ward, next to a cooler.

The two coolers were on, so it was not as hot as some people had expected.

Although many people are not acquainted with the Y.W.C.A. it's organization, with the small group that did attend, I thought that the Recognition Service and Ring Ceremony was a good turn out.

I, as well as the other ring wearers, am very proud to wear a ring with a G. R. symbol.

G.M.



## WELCOME PARTY

During the last night of the Pre-Easter Conference which was on April 18, a group of people were found to be very busy.

The parish IV was filled with people who had volunteered to help with some systematic check up. One person from each block was appointed to check on how often the people of their blocks came (try to get the records of how many attended).

If they had come so many days, they were given an invitation to attend the soul was held on April 20, 1943 at Block 21 mess hall beginning at 8:00 p.m.

The program started by singing some choruses followed by a tableau which was given by various people. The thing was stressed most was how you could lead a Christian life. They more or less demonstrated demonstrated how to pray, read a Bible, and the like. A prayer was given followed by a little talk from Dr. J. Thomas. He spoke on Christian living (write a little about the nuns).

Dr. J. Thomas was here on a visit helping with re-relocation. He is working with the christian group in New York.

Grace was given before refreshments were served. While eating their refreshments, punch, cake and sandwiches, Henry Suzukida and Dick Suzuki were entertaining them with choruses, stories, and jokes.

The people from Camp II & III who were saved were also given invitations.

People from all three camps found it to be interesting



and lots of fun.

I observed the following from ----- friends who attended this party.

B.M.



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## MOTHER'S DAY BREAKFAST

The Hy-Lites ( a young womens Christian Association) of Poston sponsored a breakfast for their mothers on May 12, 1943.

The girls left their homes about 8:00 that Sunday morning for Block 32 mess hall. It took place on the left wing. They rearranged and set the table and helped make corsages for the mothers.

The corsages consisted of red carnations, lavender, and light pink asters and the like. Each mother, guest, and officer of the club received one.

A few of the girls went after their mothers about one half hour previous to the time scheduled to begin.

The program opened about 9:15 A.M. with the program chairman introducing a few guest, then each girl introduced her mother or friend that she had brought. The following was a song sung by the group, "Follow the Gleam".

Grace was given. Some girls were excused and brought out the first course which was grapefruit. Next was some sandwiches and pancakes, along with some hot bitter coffee. While eating our second course, Rose Masamori, member of the Hy-Lites rendered us with a clarinet solo.

In conclusion Mrs. Fukushima spoke in Japanese on the Y.W.C.A., telling the mothers what kind of a girl a Girl Reserve is, what she does, and what the meaning of the organization is and the like. .



While the girls were grouped up one evening quite a while back, the advisor gave each girl a winner, table cloth, hand towel, or some thing, along that live to embroidery, for their mothers.

Most all the girls had completed their work and gave them to their mothers, after the speech. Those who had not finished, had brought them just for looks, and did not want their mothers to open them, but they did. Each girl showed all the other mothers what they had made.

After receiving some beautiful needlework from the girls, they went home, while the girls stayed and cleaned up. I think it lasted about one hour.

This was the Hy-Lites' first affair that they had put on by themselves. All the girls were glad it turned out to be a great success and were glad the mothers were pleased.

G.M.



133  
K✓  
THE POST EASTER CONFERENCE

The Post Easter Conference was held at camp III starting May 16 until 20, 1943. It was held in a recreation hall every night. On Sunday and Monday night, it was held in Block 227, Tuesday thru Thursday, it was held at 305.

All those who wanted to go from camps I and II were provided with transportation.

There were two guest speakers, for the five-night conferences they were, Rev. J. Morikawa of camp I, and Rev. Y. Nakagawa of Granada.

The message given on Sunday night was by Rev. J. Morikawa, Monday night was by Rev. Y. Nakagawa. They both gave some very interesting sermons, each speaking alternately.

I went on Tuesday and Wednesday night. ON Tuesday night, I went with a neighboring friends. We met at Block 19 Rec. hall at 6:45 and left about 7:50 P.M.

On the way over, individuals talked among themselves. They talked of school affairs, present, past and future. Speaker of the evening, and things which have been of interest to them. All we saw was bushes, dry and green.

The road being nicely graveled we reached our destination in about 25 minutes. Things we saw on the way was pretty sad. Dead trees, a few green or bushes, a dirty looking creek, a flow of water looking something like a lake, and the main attraction was the hog farm. A very common comment of "there's your uncle", or "sister" or---thought I smelled



you" and things along that line were heard on different parts of the truck.

We were a little early on our arrival so some people went to watch the ball game which was in the church district, others admired the beautiful senery, while still others stood in front of the church or near by speaking of the service held the night before, comparing the churches of Camp I with Camp III and the like.

While we were waiting, a truck filled with Christians and friend from Camp II arrived. All the people piled out, most of them walked into the church.

They were filling up the front section and so we also went in.

The church was slow in filling up. It began about 8:10 p.m. Before it started, some things I noticed within the building were, they had the front fixed with a wooden platform, a pulpit placed in the center, the background having maroon with light beige curtains on each side. In the center of the curtain, set up high, was a framed picture of Christ. For windows were covered with monks cloth curtains.

The program was very much like all other church programs, toward the close of the service all those that wanted to accept Christ at their Saviour has a chance.

Some of the sermon topics that I remembered are "Can a Businessman be a Christian?" "Can a Soldier be a Christian", and "Building a Christian Home."

The last sermon mentioned was given by Rev. J. Morikawa. Marriage being so great, was his reason for this certain subject. Some things he said were "When you marry, marry a Christian man,



be sure you love him, or it might cause a divorce, love is a Sacred thing". All the things he mentioned were mainly advices. Some facts led to a question like "Are you a Christian." Many found this to be a very interesting mireage.

One Wednesday, I went so I went to the place where we were to meet some of my friend there. I had planned to go to the Chapel I choir practice, but the speaker who had been advisor of the church, I formally came from was to speak, so I went to hear him. I not wanting to look like a stranger, joined in with a group of casual friends. They were fairly nice to me, but I'm glad I went. The program and everything was usual except that testimonies were given by a Christian teacher, pharmacist, student and athletic.

Every night, something different was on the program. I'm quite sure each one that attended at least one service had a great blessing.

Some of the people didn't care to come much because the weather was still warm and light.

As for dress, they wore various types, cottons, silks, rayons, plains and prints.

For further information look at the Post Easter Conference program which is filed under religion, no 133.

GM.



134  
Religion: I34  
Observation: by (gy)

4-23-43

There is one family in our block(5) is a strong believer of a religion called the "Seicho-no-eye". It is to my knowledge that this religion had gathered the bibles of both Buddhist and Christian, and made a condensed volume of the good points of both religion. Mr. T.Y., an elderly Issei around his late sixties is unemployed and loves to do wood carving for his hobbies. Another hobby is to attend the "U-tai", cultural songs which is held at the Block 11 Recreation Hall. Whenever there is any "Sei-cho no eeye meeting" the man never fails to attend regardless how busy he may be. At various occasions I have seen the man and his wife read or chant the sacred scripture reading in his house. The couple sit before a scripture or working that is written in Japanese. I noticed that the couple were sitting on the floor. I approached the man this morning and asked him how he began the study of this new religion, and I was glad that he did not hold anything back in giving me this information. "I didn't take up this religion because I was physically handicapped as some of the people have taken up this religion. I have known cases where some of the people pray in order to get well, and another case is where one farmer wanted to get rid of all the insects on his farm so he prayed and the next morning he discovered that all the insects were gone from his field. I don't believe in those things except for the teaching that is derived from this religion. I think that this religion has taught me is that not to think that the other party is always wrong. When you have a fight the reflection of your thoughts penetrates the thoughts of the other party. This is a world of spirits. The case where the insects went away from the ranch is accomplished through the spirits of the insect and the wish which was fulfilled by the farmer. The farmer wanted the insect away from the ranch and the insect through the waves of spirit, and that's why the insect went away." I was greatly interested in this man's opinion, and although I thought that this man's idea of this religion was slightly off the beam I continued the conversation by asking how has the leaders influenced on the present issue of the war. "I have heard from one of the leaders in the "Seicho-no-eye" that the Japanese in the internment and relocation centers don't have to worry about the resettlement or moving or returning to the old country, because they have constructed buildings for 100,000 people in Tokyo. There are great opportunities for the Niseis in Dutch East Indies. The economic and commercial fields will be opened for the Niseis." "Mr. Y. what is the importance of the knowledge of the Japanese language?" "The use of the Japanese language is very important, but I'll admit that just because you did not know the Japanese language is going to mean that you are going to be a failure. When I came to America I didn't have any knowledge of the English language, but I gradually picked up my vocabulary and at times I used the dictionary and wrote out what I wanted to express. There is no doubt that the knowledge of the Japanese language is important, but the trouble is how the Niseis are going to study the language. They won't study at home; so the only place is to get a school where the students will get into the right atmosphere". I disagreed on this point because I am convinced the right place to study is in the home under the supervision of your mother or father. There are many attending the adult night classes but the class seems to progress very slowly.



February 7, 1943

Perhaps one of the most successful Singspiration gatherings was held on Thursday evening at Rec 305 when George Takaoka was Emcee for "Truth and Consequences" which drew continued reverberations of laughter from the large audience. Volunteers from the crowd participated with many clever and witty answers.

Those who failed to answer correctly were compelled to pay the consequences, the funniest among them being the act which was enacted by Carl Yoshimine and David Arata. The boys portrayed two girls in the act of "making up" and the result was not only grotesque but comical, thus literally bringing the house down.

Songs were sung and a wonderful hour of fellowship was enjoyed. A contest for the best four line jingle to the tune of "The Dummy Line" in a serious vein was announced to be concluded next Thursday. The winner will receive a pocket-size new Testament.

Many who have failed to attend these Singspirations have been missing a lot of fun.