

BEYOUNG'S DAILY REPORTS * CHICAGO AREA

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Interview with Corky T. Kawasaki
Chicago Resettlers' Committee

Corky T. Kawasaki is executive director of the Chicago Resettlers' Committee and as such is a key person in making contacts with members of Japanese American organizations.

He is Nisei, in his late thirties or early forties, is married and has three children. Prior to evacuation he was connected with the export-import business in Seattle. With his family he went from Puyallup Assembly Center to Minidoka but after few months transferred to Tule Lake.~~xxxxxxxxxxxxxx~~
~~xxxxxxx August x~~1945. At Tule Lake he helped organized the Tule Lake Co-op and in 1943 was elected executive secretary of the All-Center Co-op Enterprises. He had transferred to Granada Center at time of the Segregation program. He held the position of executive secretary until centers began to close late in 1945.

He resettled in Chicago in August 1945 and thus from length of residence is one of the newcomers to the city. His wide contacts through co-op in the centers provided him with a fairly large circle of friends and acquaintances in Chicago and he soon became active in the Chicago Resettlers' Committee. At this time the Chicago Resettlers' Committee consisted of a small group of volunteers who tried to supplement the assistance given by the War Relocation Authority. When the Chicago Resettlers' Committee was set up as

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Interview with Corky T. Kawasaki
Chicago Resettlers' Committee

a full time organization, he was chosen as executive secretary.

In appearance, he is a medium sized, slightly plumb and slightly bald young man with a full round face. He has a very benign expression and smiles a great deal. He is extremely friendly. He speaks fairly fluent English although he has a rather pronounced accent. His voice is soft and with ^{the} accent gives the impression occasionally of lisping.

The Chicago Resettlers' Committee office is situated on the first floor of a small (several family size) apartment house. The office apparently at one time was a Japanese photographer's shop for there is a showcase in the front in which photographs are still displayed. Next door to the office, is a ~~xxx~~ photographer's sign. The office consists of two rooms, a square reception room with a secretary's desk and several chairs and couch and a small walled off office for the ~~xxx~~ executive director. There is only one phone and this is on the director's desk which is a large old fashioned table affair. Office equipment is at a minimum. The Committee is running on a very small budget. The director receives \$3,000 a year. There is a part time Nisei girl secretary.

A tremendous amount of work, however, seems to be done by this small staff. Since the Committee was set up in its present quarters approximately 1200 persons have received

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some type of assistance. A major part of this assistance is help in finding jobs and housing. The Committee has a central housing file and in addition to having its own job file cooperates closely with the USES. Committee acts also as referral agency and refers welfare or legal cases to the proper agency. A great proportion of the persons who utilize the Committee's resources are Issei.

The Committee sponsors English classes for Issei, it publishes a monthly newssheet on resettler news and it sponsors recreational activities and welfare work.

This first interview with Mr. Kawasaki was carried on to continual barrage of telephone calls. In the space of one hour at least six different Japanese American agencies had called either asking ^{for} or giving information.

Mr. Kawasaki was at once interested in the Resettlement Study and ~~xxxx~~ offered all the assistance his office could provide. He prepared a list of contacts and called several by phone to tell them about the study and to expect ~~xxx~~ a visit from us. He immediately invi ed me to attend the executive board meeting which was to held that evening ~~xxx~~ so that I could meet some of the representative resettlers.

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Formal Organization

Chicago Resettlers' Committee Executive Board Meeting

On Monday night, July 22, 1946, I attended the monthly executive board meeting of the Chicago Resettlers' Committee as guest of the executive director, Mr. Corky Kawasaki.

The Chicago Resettlers' Committee was formed last January by a group of interested individuals and organizations when it became apparent that there was going to be need for some information service to Japanese Americans when the local WRA office closed. Four main purposes were outlined:

1. To set up a general informational-referral office for resettlers.
2. To establish a long range educational program for Issei.
3. To encourage wider use of existing community recreational facilities.
4. To maintain information files on housing, employment, business opportunities, and schools as a service coordinated with similar activities of other agencies.

A paid executive ~~secretary~~^{director} and secretary comprise the office staff of the Resettlers' Committee. A budget of \$6,300 was set up for the first year of operation. To date almost all the financial support has come from interested organizations and individuals in form of donations. Various church groups, for example, have pledged varying amounts for the year and are paying these ~~xxxxx~~ pledges in monthly installments. Three such church organizations have pledged \$100 a month for the first year. Other organizations have donated small sums. Some individuals among the Japanese

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Formal Organization

Chicago Resettler's Committee Executive Board Meeting

business men have likewise pledged monthly sums. Membership in the Chicago Resettlers' Committee is open to all interested persons. Membership fees are two dollars (\$2.00) per year. The interesting feature of membership is that the Committee has not as yet solicited ~~an~~ a single member. A membership drive is scheduled ~~for next~~ sometime in the next two months. In spite of the fact that members have not been sought, there are roughly 180 paid members who have asked of their own volition to become members. On the basis of this type of interest a good response to membership drive is anticipated.

The Advisory Board of the Chicago Resettlers' Committee includes many prominent and well-known names in the business, ~~and~~ educational, and religious fields of Chicago. The Executive board which was meeting this night is heavily loaded with successful Issei businessmen. (See exhibit)

The executive board meeting was not well attended mainly because so many of its members were out of town either on vacation or on business. Nine members of the board were present. All the officers except the auditor who was away on business were present. A financial report was presented. Roughly \$2300 has been spent to date. Donations to date have been around \$2800 leaving a comfortable margin. Since ^{the} great portion of budget has already been pledged by organizations and individuals, the first year's financial success seems assured.

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Chicago Resettlers' Committee Executive Board Meeting

The Resettlers' Committee sponsors English language classes twice a week both on the North and South Sides of the city. These classes run all year around on request of the students.

The Committee has requested membership in the Council of Social Agencies. As a member ~~xxxxxx~~, the Committee would then be eligible for financial assistance from the Council of Social Agencies budget. A Council representative investigated the interviewing techniques and services of the Committee and a formal application of membership will be sent to the Committee.

An important item on the meeting's agenda was the coming open meeting of the Resettler's Committee. The Board decided that a good meeting was essential for a membership drive is to follow this open meeting. ~~Attempt~~ Mr. Oyama, famous Japanese scholar who has been a refugee at Northwestern University was suggested as a possible speaker. This was discarded when it was discovered that Dr. Oyama does not accept public speaking invitations. Second choice ^{was} Dr. Stoddard, newly elected president of University of Illinois, who has just returned from Japan where he headed an Educational Mission. If Dr. Stoddard accdpts, a record crowd of Issei is expected.

Various other questions were ^{answered} ~~answered~~. A great deal of

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Formal Organization

Chicago Resettlers' Committee Executive Board Meeting

time was wasted on long discussion of ~~max~~ whether clothes for relief packages to Japan should be cleaned or not cleaned before packing. Board decided after lengthy discussion that this was minor detail and drafted a letter on real problem which was announcement to the various church groups that only one co-ordinated drive for Japanese relief would be sponsored by the Committee~~xxxx~~. In the past requests have come from the Friends, the Brethren, the Catholics, etc, all wanting individual drives.

Impressions of Executive Board:

Since this was my first meeting with the board members, I knew little or nothing about the members beforehand. The president, Harry K. Mayeda, is a young Nisei who is employed in the personnel department of the Curtiss Candy Co. He is in his middle twenties but is very mature and is quite adept at handling older Issei. Mrs. Ken Nishii, the secretary, is a young Nisei graduate student in sociology who has been doing some independent research on Japanese in Chicago and who is now doing publicity work for the American Council of Race Relations. She is poised, gives the impression of being extremely intelligent and is sure of herself at all times. Gorky T. Kawasaki, the executive director, has been described in an

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Formal Organization

Chicago Resettlers' Committee Executive Board Meeting
earlier report.

All the rest of the board members ^{present} were Issei businessmen except for one Buddhist priest. They all gave the impression of being what is popularly called 'good solid middle class representatives.'

The group was interested in the Resettlement Study and after the meeting, several of the Issei businessmen waited to volunteer bits of information they thought might be helpful. The Board also officially went on record to cooperate as much as they could with the field workers in Chicago.

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NISEI ORGANIZATION

Chicago JACL Midwest Office

Interview with Dr. Yatabe

On Tuesday afternoon, July 23, 1946, I stopped at the Midwest office of the JACL to see Masao Satow, the Midwest Representative. His home is in Milwaukee. ~~xxx~~ He commutes weekends and he had not returned. Dr. T.T. Yatabe who was Midwest representative until April of 1946 was in the office. Mrs. Yatabe is still acting as JACL secretary.

Dr. T. Yatabe, a dentist, resigned as Midwest JACL representative to reopen a dental office. He is establishing an office in the Loop area of Chicago. Dr. Yatabe is Nisei but falls in one of the oldest Nisei age groups in the country. He graduated from college in 1918 which places him close to the 50 year mark. He practised dentistry in Fresno. With his family he was evacuated to Fresno assembly center where they were stationed six months and finally was sent to Jerome. He came to Chicago in 1943 and since that time has been associated with the JACL. He couldn't ~~not~~ get an Illinois license to practise dentistry until last year. Some regulations forbade his taking the state examination until ~~this~~ last year.

Dr. Yatabe is a good speaker, very aggressive and has very definite opinions on almost every subject. His office is now in process of being equipped and he was killing time in the JACL office. Hence, he was willing to talk at length of his impressions

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Chicago JAOL

Dr. Yatabe interview

of the Japanese American group in Chicago.

Previous clientele, Caucasian. Hopes to built up Caucasian clientele.

" I'm establishing my office over here on West Adams Street. The building is old but the location is good. They are still remodelling the offices, and that is why I'm over here. I've my own equipment and hope to be in there very soon. I'm hoping to build up an exclusively Caucasian clientele. Most of my clientele before the war were Caucasians. Here in Chicago I think there is even more opportunity. I never had much to do with Japanese up until evacuation. I didn't grow up in a Japanese town. My parents didn't have much contact with other Japanese. Most of my playmates were hakusins. It wasn't until I was in the second year of high school that I became aware of the Nisei as a group. I grew up with a bunch of Irish'micks! I was as tough as they were..My boy is the same way. He didn't have any Japanese friends before evacuation. We sent him to a training school and he was the only Japanese there. When we sent to Fresno center he didn't like it all because there were so many Japanese around. Now that we are in Chicago he mixes with an almost completely Caucasian group. He goes around talking about 'Japs'(the boy is in early teens) once a while. He doesn't think of himself as being of Japanese ancestry. The only thing I'm afraid of is that one of these days he'll run into some hard knocks because he is Japanese and he'll acquire a complex.

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Chicago JACL

Int. with Dr. Yatabe

Lives in non-Japanese neighborhood:

We live on the West Side and there are only about 20 other Japanese families out there. When I first came to Chicago in 1943, I stayed at the Brethren Hostel and found an apartment several blocks from the hostel. Then we moved again and this apartment is about 5 or 6 blocks from the old one. We like it there. All the stores know us and we've never lived in a Japanese community. The main reason there aren't more Japanese in our section is because there are very few vacancies out there. I wouldn't want to live down there in "Yabo town". (This refers to 'Jap' town on the NearNorthSide)

JACL in Chicago

There are about 300 members of the local chapter here in Chicago. Iwas Midwest representative and Mas. Satow has that and the East Coast, too. So he's mostly concerned with area problems and then hasn't been here in Chicago very long. The local JACL president is vacationing in Mexico City at the moment. (Note. Noboru Hondok, Lincoln Ins. Agency repr. was awarded this trip to Mexico City by his Company for fine work he did past year--this vacation award is all expense trip/

It's hard to get local Chicago people to come out to meetings. Chicago is so big. It takes an hour to hour and half to get anyplace. Our largest turnout was for the Claims and Indemnification meeting.

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Chicago JACL

Int. with Dr. Yatabe

Toga Tanago is one of the most active of the local workers. He used to be English editor of one of the Japanese language newspapers before the war and he worked in the Reports Section at Manzanar." ~~XXXXXXXXXXXXXXXXXXXX PRO-AMERICAN~~

Certain Caucasians a handicap to JACL

Yatabe in speaking of non-Caucasian members of the local JACL says: "We have some Caucasian members but they are not outstanding people like they have in New York City. I watched them in NYC quite closely and decided that people like Clara Clayman and Clif Forster were too active and vocal and in a sense handicapped the Nisei in the organization. I don't mean that they aren't excellent people. They are and I like them but they are so very much interested that it seemed to me they were shoving younger and inexperienced Nisei out of the picture. These young kids who should be learning are afraid to come out and compete with Caucasians who take the lead. JACL as I see it is for these young Nisei and while I think it is good to have non-Japanese members, I've been careful here in Chicago to get the kind of people who won't inadvertently scare Nisei from participation."

Note: Similar criticism of the role of dominant Caucasian personalities have been expressed by other evacuees. In NYC this was one of criticisms evacuees raised against Cauc. members of Resettlement Board. 'Caucasians did all the talking and planning.' This is a phase that might be checked elsewhere. Question--"To what extent has leadership among Nisei been checked by this type of Caucasian participation?"

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Chicago JACL

Int. with Dr. Yatabe

The Midwest office is very tiny. It consists of a small anteroom not much bigger than 8' square and tiny office for secretary and Midwest representative. Supplies are stored in reception room which is also equipped with mimeographing machine. Local Chapter also uses this office for their records. The space is inadequate. Not more than three or four people can occupy office at one time. All meetings must be held outside.

JACL Office offers some service to resettlers:

Job offers keep coming continually to the JACL office. Best office can do is to list them. Since most of them are domestic offers, JACL find them very difficult to fill. Main interest of local group is publicity and political activity.

Attitude towards Nisei professional workers

Yatabe cannot understand why so many young lawyers are opening offices in Chicago. He says:

"I don't see how they can make a go of it. I think for Nisei doctors and dentists the opportunities are good here because you can built up a Caucasian clientele and there is a demand for doctors and dentists. But who is going to hire a young, inexperienced Nisei lawyer just out of law school. Four or five have opened offices here in the last year. We already have several very good Nisei lawyers here who are established with the old time Japanese residents here. Then there are lawyers like Tom Masuda who came here during the war but who have years of experience and practise behind them on the West Coast. Another young lawyer Tom Chino has been here for years and is established and has a Caucasian partner. I wouldn't go to these young Nisei lawyers

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Chicago JACL
Int. with Dr. Yatabe

Attitude toward Nisei professional workers

if I had need of a lawyer. Of course, there is a little buying and selling of businesses by Japanese now but this can't amount to much. Then, too, in law especially in a place like Chicago you have to play in with the politicians and how are these young Nisei going to do that?"

Re Unfavorable incidents:

"The police have been extremely cooperative ever since I've been here. We had some stabbings a couple of years ago and it looked for a time as though there might be trouble. A couple of these stabbings occurred in bars. I think some of that was partly fault of these young wild Nisei boys themselves.. In one case a couple of boys probably were trying to cut in on some V girls that a bunch of Filipinos had. With a Filipino that's bound to make trouble regardless of whether you are Japanese or not. Also in 1942 some of our Nisei boys were pretty cocky. They floated from job to job and had no sense of responsibility. Most of that gang is gone though. The army threw off a lot of them. I think the army life was a very good thing for these boys. Not that I mean that these kids should become cannon fodder, but the army discipline was good for them. Some of them have come back and they are completely changed.

Re. Memorial Day Veteran Dinner

"We had a tremendous veteran celebration here last Memorial day. Had about 1,000 vets from this area xxxxxxxxxx in attendance. Dinner was held at Stevens Hotel. This affair was probably biggest affair of its kind for Japanese Americans in this country. Also probably biggest affair Japanese group has ever sponsored. It was successful too. The group came out financially ahead."

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ECONOMIC LOSS SURVEY

The American Council of Race Relations has announced that it is interested in sponsoring an economic loss survey among the Japanese Americans in Chicago. The main purpose of this survey will be to get figures that can be used in conjunction with the claims bill now pending in Congress.

I have not had the opportunity to talk with any of the ACRR people in Chicago, but a similar survey was recently carried out by the American Council of Race Relations on the West Coast. Questionnaires, both in English and Japanese) were mailed a thousand or more individuals. Returns were negligible. It is reported (this will be checked on) that only 200 returns were received. With this in mind, an attempt is being made by the Chicago group to ensure a larger percentage of returns.

While the American Council of Race Relations will sponsor the survey, the ~~xxxx~~ Chicago Japanese American Council (which will officially be born next Monday night, July 29) will do the work involved in carrying out the survey.

A committee representing the Chicago Japanese American Council has been ~~xxxxxxx~~ meeting on this problem and the analyst was asked in an ~~official~~ unofficial capacity to contribute to the general discussion. Accordingly, I met ~~with~~ for a few hours with one of the committee members who is also a top official in the Chicago Resettlers' Committee and

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Went over various methods of presenting such a survey to the public.

The poor showing of the West Coast survey seemed to be explainable in the following light. Little or no publicity preceded the mailing out of questionnaires. Most of the recipients very likely did not understand them...The fact that the evacuees have filled out so many forms and questionnaires the last few years is also important. Also important is fact that if a Claims Bills is eventually passed, people might be reluctant at this time to be estimate losses and have such estimates filed away under their names.

To offset some of these disadvantages, a good publicity campaign in the local language newspapers and various organization publications ^{should} be undertaken. ~~That~~ A system of serial numbers instead of names could be used. Original questionnaires then can be identified only by person holding master code ^{only} file. Instead of mailing questionnaires try combination of methods, Volunteer interviewers could be used in certain selected areas.

One suggestion made was that ~~xxxxxxx~~ some sampling to get a cross-section of the evacuees be attempted. Especially in Chicago where large numbers of single men ^{are} congregated in one area, ^{the} survey might present lopsided picture.

If a good return from this coming survey is had, much of ^{the} incidental information on questionnaire will be of use to the Resettlement Study. Very likely, past and present

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Economic loss survey in Chicago

occupations can be compared, perhaps present income determined.

Another feature is that even though the Chicago Japanese Council will gather information, tabulating and compilation of results will be done by American Council of Race Relations. Since this is a national organization, the Resettlement Study could work closely with them and not become too identified in the eyes of the community as being part of evacuation loss program.

The survey has promise of yielding some good, usable information. For that reason, I feel, we should at least unofficially participate in it. It may turn out like the West Coast survey to be not worth much, on the other hand some of the West Coast pitfalls may be avoided here.

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NISEI ORGANIZATION

Metropolitan Japanese-American Civic Committee

Nisei Publishing Company

Chicago Nisei News

On the first day of work in Chicago, Monday July 22, 1946, I ran across a copy of an English language newspaper called the "Chicago Nisei News" which was published by the Nisei Publishing Company. The paper was a six-page printed affair rather lavishly illustrated with photographs. It was evidently a monthly-this issue being No. 5 of Volume 1. This meant then that this Nisei newspaper had been in existence five months. It appeared strange that our office in Washington had not been aware of this newspaper or that I could not recall having read anything of this new newspaper in any of the other language newspapers.

The Chicago Nisei News also claimed to be the official organ of the Metropolitan Japanese-American Civic Committee, an organization which was also new to me. Again none of various reports in Washington had mentioned such a Committee.

Investigation of the address given for the Nisei News and Civic Committee proved futile. The address was on E. 43rd St. on the South Side, a block from Cottage Grove Ave. (This is where the Chicago Black Belt begins). The Newspaper office is located above a movie theatre and shopping section. In the same building and on the same floor, were several other Japanese offices. One office belonged to a Japanese osteopathic doctor, and there were two different Nisei beauty shops.

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Nisei Organization

Nisei Chicago News

The Nisei Chicago News office was located next to one of the beauty shops. The office was locked tight. At one time this office connected with the beauty shop room and inquired there for the editor of the Nisei news. I was informed that he didn't keep regular hours but that he usually stopped in once a day and that he couldn't be reached by phone since his phone was out of order. The Nisei girl who relayed this information giggled and smiled at her assistant when she told me this leaving me with the impression that the phone had been disconnected.

In the course of the week, I dug out some interesting information on the editor of the Nisei news. He is a young Nisei who has been working the past few years with recreational groups. A year or so ago he organized an ~~organization~~ ^{group} called the Chicago Nisei Sports Association which sponsored various sport league activity. A softball league was organized, bowling teams, etc. All this activity had a commercial aspect in that this young Nisei makes his living by organizing and directing such recreational activity.

He is in short a promoter who at the same time appears to be really interested in recreational problems. About six months ago, he formed and organized the Chicago Nisei News. This newspaper which started as a monthly was backed by a Jewish

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Nisei Organization

Nisei Chicago News

group. The editor is trying to make it self-supporting and now has a fair amount of advertizing in it.

The Nisei News is almost entirely a ~~w~~one man affair. As one informant phrased it:

"The Nisei News is Ben Sato. Ben Sato is the Nisei News. He's running it for profit although he'll say it is supposed to be voice of Nisei Sport Association. He's that, too." He uses the Nisei News to advertize all his sport activities. The early issues are almost all sport news. He prints pictures of teams and individuals, etc."

This young editor is now branching out into the outing field, and is beginning to sponsor picnics.

Metropolitan Japanese-American Civic Committee

Early in June, 1946, this young Nisei editor announced the formation of the 'Metropolitan Japanese-American Civic Committee'... This announcement was made by the Chicago Nisei News and the Sports Association and played up in a full page ad in the Nisei news. (See Exhibit) The purpose of this committee as set forth was to serve the welfare, recreational, and civic needs in a coordinated manner. It was announced that it was endorsed by businessmen, welfare workers, civic leaders, labor leaders, etc. It called for a community center program, an athletic program, camping program, etc. A community wide dinner meeting was scheduled for ~~xxx~~ June 29, 1946 at one of

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Nisei Organization

Metropolitan Japanese American Civic Committee

of high priced Japanese restaurants. A few days before this dinner (at cost of \$2.25 per plate), the whole affair was suddenly called off. The answer was simple there was no community support. The various groups and individuals ~~said to be~~ ~~xxxxxx~~ supporting this new overall committee knew nothing about it until they were asked to attend the above dinner meeting. Again the Civic Committee was simply Ben Sato's own idea. One informant in describing this says:

"Ben wanted to form an overall Chicago committee. He wants to call it the Chicago Metropolitan Civic Committee or something like that. He has a lot of ideas for recreational and athletic programs worked out and he wants to get money from the Community Chest for a community activities program for Japanese Americans. But in order to qualify for Community Chest Funds, you have to be a legitimate recognized community organization. So he has this idea of forming the committee and then having himself hired as community activities director. That is his line and that is his main interest in trying to form such a group. He's not getting very much support from the other Japanese groups here though. The other groups have been planning an overall council for several months now and a constitution for that is up for vote by these organizations. This has support of the community and Ben's plan isn't getting anywhere."

Another informant says:

"Ben has a lot of good ideas but what he needs is an older person to guide him. His big plan for organizing an overall committee blew up right in his face. The whole thing was individually sponsored by him. It was primarily a promotional scheme and it fell through because he couldn't get any support from the various Japanese organizations here. None of them were consulted as to this committee. He merely sent them notices that the Committee had been formed and invited them to

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Nisei Organization

Metropolitan Japanese American Civic Committee

his big dinner. He even had a special cocktail party arranged for some of the important business men before dinner. Then two days before the dinner, he had to call it all off.

(note: Speaker was one of older and highly respected Nisei members of the Chicago Resettlers Committee) Some of the groups here have been a little worried about Ben. He's very smart but what he needs is some advise and someone older to guide him. He's so tied up with promoting schemes that the Japanese groups ~~are~~ are reluctant to have much to do with him.

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FORMAL ORGANIZATION (Religious and Social)

Nisei Catholic Youth Organization (CYO)

Int. with Brother Theophane Walsh, director, Nisei CYO

The CYO of Chicago which was founded by Bishop Sheil is very active in racial and minority problems within the city of Chicago. The main CYO early evidenced interest in the Nisei that came to Chicago in 1942 and 1943 and attempted in a small way to meet some of the needs of the young Nisei boys. By 1944 a separate Nisei section had been set up within the main CYO group and a full time worker, Brother Theophane Walsh, was assigned to work with the Nisei group. Recreational needs, and job referrals were the main concern of the group during 1943 and 1944.

By 1944, however, the Nisei group in Chicago began to run into many thousands and problems were multiplied and more numerous. While the CYO nominally is a Catholic group, it operates on a non-sectarian basis and the majority of Nisei boys that it helped during the first years of the war were non-Catholic.

Early in 1944, Father Tibesar, Maryknoll priest, formerly from Seattle and who had been working in Minidoka Center came to Chicago to work with the resettlers. Brother T. Walsh was already working with the Nisei CYO. By 1944, however, the concentration of young Nisei on the Near North Side

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Formal Organization(religious & social)

Nisei CYO

had become so great that various individuals became concerned. This Near North Side area is a slum and cabaret area and it was felt that a recreational and social gathering place in this area was necessary. Up to this time the Nisei CYO had been part of the larger city CYO and used the facilities of the main CYO offices and buildings. Late in 1944, the Bishop(Sheil of Chicago) purchased a four-story house on No. LaSalle St. in the center of the Japanese concentration. This house ~~xxx~~ became the Nisei CYO. Father Tibesar and Brother T. Walsh were installed and ~~became~~ operating the Nisei CYO as a social center and ~~social~~ service agency for Nisei resettlers.

The Nisei CYO building at 1110 N. LaSalle is a four story house which was evidently a private town house of rather good quality. It has been remodeled apparently, for while the fireplaces are old-fashioned-the front windows are casement type. The ground floor which opens directly off the street has been turned into offices. One large room is used as reception room, and secretary's office. The second floor is arranged as lounge and meeting rooms, and the third and fourth floors are used for sleeping rooms. A small number of rooms are used as USO dormitory for Nisei soldiers and young single Nisei boys may also stay while passing through Chicago or looking for permanent quarters.

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Formal Organization (religious & social)

Nisei CYO

The Nisei CYO is supported completely by the main CYO. In addition, to Brother Theophane Walsh there is a Nisei boy who acts as asst. director and a full-time Nisei secretary. The Nisei CYO house has been open since March 1945.

The House is not set up as a Catholic religious organization although it is the Nisei Catholic Center. The Japanese Catholics in Chicago number about 300 but they are scattered all over the city and participate in their own parish activities. The CYO House is not a church in any sense. It does not have a chapel and since Brother Theophane is not an ordained priest he cannot say mass. Father Tibesar who is now back in Seattle, Washington, did say mass at the House but the Nisei Catholics who may have attended these masses did not meet their holy obligations. In other words, the House is not consecrated and while a priest can say mass and meet his holy obligations, any non-religious must attend a consecrated church to meet his holy obligation. The House, then, even for the Catholic Nisei is only a social gathering place not a church.

In addition, to functioning as a recreational and social organization, the CYO since the close of WRA Chicago office has been doing social service work. It runs a job-referral service, a housing bureau of sorts, in addition to

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Formal Organization (religious & social)

Nisei CYO

social activities.

Nisei CYO House Central Meeting Place for JA groups.

Since the CYO House is located in the center of the Near North Side Japanese concentration, it is very conveniently located for people who live in this area. It also marks the halfway point between the South Side residents and the Far North side residents. More important, however, than its strategic location is the fact that it is one of the few places that has ample room for meetings. The second floor of the House ^{has} three large lounges which can be used for various purposes. The House is open to all groups and a great deal of use is made of its facilities. Every Tuesday and Thursday nights the North Side Issei language classes meet in the House. The preliminary meetings of the Chicago Japanese American Council were held here and future meetings of this group will be scheduled here.

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Formal Organization

Nisei CYO

Impressions of Nisei CYO director, Bro. T. Walsh, re Chicago
Directory:

Brother Walsh, director of Nisei CYO House, is a keen eyed, ruddy faced man probably somewhere in his early forties. He was extremely cooperative and made a special point of stressing the fact that his group even though a Catholic group was largely used by non-Catholics since there are only a handful of Japanese Catholics in Chicago.

While discussing population figures in Chicago, I mentioned the new name directory which is in process of being printed.

Brother Walsh in ~~xxxxxxxxxx~~ speaking of the firm said:

"You know that the 'Kalifornians' are strictly a professional outfit. All of us are interested in this new directory but the way that the group has been operating indicates that there will be a lot of padding in the book. They aren't going to be very accurate. If they get 65% accuracy, they'll be doing good. They took many of their names from hotel and rooming house registers without bothering to check to see if the individuals were still there. They are checking, however, to see that they don't duplicate names - say if someone lived on the North Side and then moved to the South Side, they check to see his name doesn't appear twice. They are interested in getting as many names as they can, for that way the business people take more space. One thing, though, they should have a pretty accurate check on Issei bachelors. I think there are far more of these old bachelors here than we think. It is this group that should be studied. We don't know what they do or what sort of problems they have."

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BASIC ECONOMIC ADJUSTMENT

Curtiss Candy Company

Interv. with Harry Mayeda , personnel dept. Curtiss Candy Co.

Harry Mayeda is young Nisei employed in the personnel department of Curtiss Candy Co. He works for Elmer Sherril former WRA official, who is also connected with the Personnel Dept. of Curtiss Candy Co.

Mayeda is in his middle twenties, unmarried, lives with his family on the South Side of Chicago. His family was evacuated from Sacramento and from assembly center went to Tule Lake. Sherril was Project Director at Tule Lake and Mayeda became acquainted with him there.

Mayeda came to Chicago in August of 1943 and went to work for Curtiss Candy Co in January 1944. He made several recruiting trips to various centers for Curtiss Co, but at present he does not have any function with respect to evacuees who are now working at Curtiss. His present job is that of making a job analysis for all positions in the company.

At present, July 24, 1946, there are roughly 175 evacuees employed at Curtiss.

During Mayeda's recruiting days the peak number was close to 300.

Most of the 175 evacuee employees are Nisei girls. Mayeda says:

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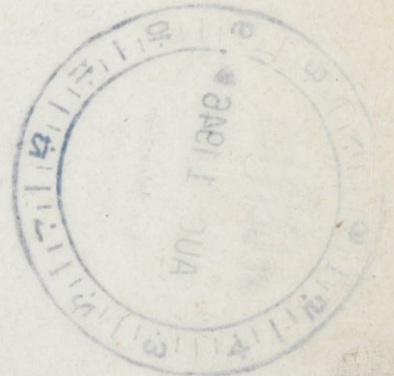
ECONOMIC ADJUSTMENT

Curtiss Candy Co.

Int. with H. Mayeda, personnel dept. Curtiss Candy Co.

"Mostly Nisei girls work for Curtis Candy Co. They work as candy wrappers, candy fillers, etc. All this type of work is on piece work basis and you have to run and fast to make any money. The Issei women usually can't work quite so fast and they prefer jobs on a straight time basis.

Most of the Issei who for Curtiss are on the farms or work as janitors."



Religious organization
Chicago Buddhist Church
Int. with Rev. Kubose

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The Chicago Buddhist Church is located ~~5487 S. Dorchester~~
on the South Side of Chicago near the University of Chicago
and is in the heart of one of the South Side Japanese areas
of concentration.

The church is an old red brick building of about 60 years
age which has been in almost continual use as a church during
this time. At least four different denominations used the
church before the Buddhist group took it over, the last being
a Greek Orthodox group. It is in rather poor shape although
a little redecorating has been done by the Buddhist group.
The Buddhist group purchased the church and a house in the
rear as a parsonage about two years ago.

Rev. Kubose, the Buddhist priest, is a slightly built
young Issei probably in his forties. His English is very
good although he has a slight accent. He is married, has
several small children, and lives in the parsonage at the rear
of the church.

Kubose is a non-sectarian priest at present and the church
is operated as a non-sectarian organization and is supported
wholly by the local congregation. The members of the church
come from all sections of town. In contrast the Midwest
Buddhist church located on the North Side is a strict
Shinshu Sect church and all its members belong to the Shinshu sect.
This Shinshu church is much more Japanese than the Chicago
Buddhist Church which stresses Americanization of Buddhism.

Kubose originally had been stationed in San Francisco but

Religious Organization
Chicago Buddhist Church
Int. with Rev. Kubose

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had spent ~~xxx~~ approximately six years studying and working in Japan immediately prior to evacuation. He had returned to the U.S. on the second to the last boat. He worked in Los Angeles in the months before evacuation.

Kubose even before evacuation was one of the Buddhist priests who were interested in consolidating the Buddhist churches in the U.S. and with Rev. Goldwater of San Francisco was working actively toward that end. He says:

"I've long felt that the Buddhist sects in the U.S. should be united ~~and separate~~ and have ~~not~~ connection with Japan. We were working on this before the war but hadn't gotten very far. In the centers consolidation took place. This was just what I had been working for. In several centers some strong individuals refused to unite with the other Buddhist groups and kept their own sects. Several Shinshu priests did this."

Note: The Community Analysis Section has several ^{field} reports as well as one mimeographed report on Buddhism in the centers.

The Chicago Buddhist Church was organized about two years ago in Chicago. It will celebrate its second anniversary in October, 1947. As indicated earlier it is non-sectarian in that its approximately 300 members belong to a variety of sects excluding Shinshu which has its own church. The church is wholly supported by the local congregation and has no ^{official} connection with any other Buddhist church organization.

General services are held every Sunday for all members but special sect services are also occasionally held. Starting next month the Zen and Shingon sects will hold special meetings in addition to the general services. These special sect services usually are for some special occasion where members like to observe

Religious Organization
Chicago Buddhist Church

Int. with Rev. Kubose

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certain rituals which sometimes differ from sect to sect.

A detailed field report on the activities of this Buddhist church will be prepared later but a few general remarks on church organization will be made here.

Sunday services consist of 10:00 Sunday school for children and young people, an 11:00 general service in English largely attended by the Nisei group, and a 2:00 language service for Issei. The Church sponsors a variety of activities. A bi-monthly newsheet is issued. Study classes are held once a week. A very active YBA group exists, the church has a choir, bowling league, Issei women's organization (Fujin-kai) and several other clubs. All of these groups will be described at length in later reports.

Until the Chicago Resettlers Committee was set up, the Chicago Buddhist Church also operated as a social service agency. It had a housing and job referral service, helped in buying and leasing property and gave general aid to resettlers. This was run on a non-religious basis. Rev. Kubose is a member of the board of directors of the Chicago Resettlers' Committee and now refers ~~xxxxxx~~ resettlers to that agency for help.

The church is in constant use by the Buddhist group itself and also by other groups. Almost every night some activity is going on in the church meeting rooms and lounge. Bi-weekly language classes for Issei sponsored by the Resettlers Committee are held here.

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Japanese Concentration on South Side

Int. with Rev. Kubose, Chic. Buddhist Church

Rev. Kubose, Chicago Buddhist church minister, feels that the E. 55th Street area is the coming center of Japanese concentration on the South Side. There are today roughly three areas of concentration on the South Side.

1. E. 43rd St. area in the transition area. (Negro-white area)

According to Rev. Kubose, Japanese moved into this area in large numbers because there have been more vacancies here than any other place on the South Side. White landlords in this section prefer Japanese since property values can be kept up to some extent this way. However, most of the Japanese ~~ownership~~ ^{occupancy} in this area particularly of housing tends to be on lease basis although there has been some buying. Kubose says that the E. 55th street area is the popular area when people want to invest money. He feels there is already a sizeable move away from the E. 43rd. area and anticipates that this will become a trend within the next few years.

2. The E. 55 St. area running from Lake Park S. to Drexel Bld.

This section is regarded by Kubose and other Japanese S. Side business men as the coming cultural and business center of the South Side Japanese residents. It is this area that most of buying of property is said to be taking place.

3. 3rd area runs from E. 63rd to E. 71st between Lake Park S.

and Drexel. Majority of residents concentrated on 64th and 65 th street. Few stores are starting up here. This area is primarily a residential area although there some old time Japanese stores on E. 63rd street and few new ones have opened there.

Japanese Concentration on South Side
Int. with Rev. Kubese, Chicago Buddhist Church

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A sizeable number of Japanese operated businesses have been started on the South Side. A survey of these is now under way but it appears the number may run as high as a hundred.

Population statistics for this area are also uncertain but ~~xxxxxbxxxx~~ it is definitely known that 5,000 or 6,000 will be a conservative estimate for the entire South Side region.

Business establishments follow the same pattern as on the Near North Side. Restaurants, barber shops, beauty parlors, grocery stores, Japanese provision stores, professional services ~~xxxxakxxx~~, garages, and ~~xxxxpaxxx~~ ^{hotels} are all represented here.

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Economic Loss Survey in Chicago

Int. with Mary Sabusawa, American Council Race Relations

Mary Sabusawa is an attractive Nisei girl in her early twenties who works in the Information Service department of the American Council on Race Relations. The executive director who has been involved with the plans for the economic loss survey is out of town and Mary has been handling correspondence dealing with the survey and has been meeting with a committee of resettlers which is making plans for the Chicago survey.

Contact with Mary S. was made in a round about way. While interviewing members of YMCA staff in a Y on the Near North Side, I ran across a Nisei YMCA secretary who was very helpful in arranging for transient reservations in this Y for myself and the other analyst. This Nisei, Harry Sabusawa, had recently come from Cleveland where he had worked the past several years in the YMCA. He mentioned the work that his sister was doing and relayed the information re the Resettlement Study to her. As a result, Mary S. was interviewed to get some additional information on the economic loss survey. Her resettlement history is interesting and is included as part of the interview.

Resettlement History

Mary S. was born and brought up in Colorado. The family moved to California about 6 years before the war and were living in Long Beach at the time of evacuation. Mary was a sophomore in college at this time. The family consists of Mary, her mother, and older brother, Harry. The father died

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Int. with Mary Sabusawa. Resettlement History

several years ago. Both Mary and her brother were hired by the WCCA during the evacuation period. The brother worked in the personnel section and Mary was one of the Nisei translators that worked with the WCCA field investigators. As a result of this job, she was one of the last of the Nisei to enter Santa Anita assembly center. She immediately began making plans for leaving the center to continue her college work and says she was one of the first students to be accepted. After several months of planning with the Student Relocation Council, Mary decided to accept a scholarship at Antioch College in Ohio. Just about the time she was ready to leave, the evacuees at Santa Anita were being shifted to relocation centers. While most of the Long Beach residents were scheduled for Jerome Center, the Sabusawas requested transfer to Granada since they knew Colorado. They had lived in the region where Granada was located, and Mary S. says that she had often been on the project site when it had been a ranch. At this time Harry S. was working with transfer of evacuees and was able to get the family shifted to Granada Center. Mary went along to help get her mother settled in camp. She planned on leaving immediately, however, for college from Granada. Upon arrival in Granada she discovered that the local WRA camp officials were unaware of the student leave policy. This, of course, was during the early hectic days when hundreds of people daily were being moved into relocation centers. In any event, Mary S.

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Resettlement history of Mary S.

Int. with Mary Sabusawa

who had been cleared on the West Coast for student release now found she couldn't leave the relocation center. She immediately began negotiations with the project director and through his assistance cleared up the release. Her sojourn in a relocation center was very short.

Antioch College which she attended for two years graduating in 1945 has a work program for which students get credit. This co-op work school is widely known through out the country. The students go to school for a term and then are assigned jobs in various parts of the country for three monthx periods. They then return to college again for another term of class work. These jobs are in all fields and the students sometimes receive theprevailing wage rate or at times a special student rate. One of Mary S.'s jobs was that of analyst on the staff of FBIS in Washington, D.C.

She was a political science major in school with a minor in sociology. Upon graduation she was offered a job in Chicago with the American Council on Race Relations. Of this she says:

"I came to Chicago purely because of the job. I used to say, 'Chicago, is one place I won't go.' I didn't like it and then there were so many other Japanese Americans here that I thought I'd like to go someplace where theyre weren't so many and pioneer. The job was so attractive though that I couldn't turn it down and that was how I came to Chicago."

Her brother was established in Cleveland working at the YMCA and the mother had joined him t ere. Soon after Mary took her job in Chicago, the mother joined her and a few months ago the brother was offered a secretary's job at one of the

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Resettlement History of Mary S.

Int. with Mary Sabusawa

Chicago YMCAs. The family now lives on the Southside section of the city in a transition area of Negro-white.

Mary is very much interested in race relations. Her major in school was international relations and she minored in sociology. The staff of the American Council of Race Relations is mixed racially and on a nationality basis. The receptionist and most of the secretarial staff are Negro with one or two Nisei girls. The professional staff has Negro, Jewish, Japanese, and Old American groups represented.

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Economic loss survey in Chicago

Int. with Mary Sabusawa

As indicated earlier, Mary is handling the details of the economic loss survey that the American Council on Race Relations will sponsor in Chicago.

The American Council on Race Relations in collaboration with Joe Grant Masaoka and several other interested individuals sponsored a similar survey on the West Coast. Results of this survey are being tabulated and analyzed in the West Coast office of the ACRR. The response to the West coast survey was meager but was better than earlier reports had indicated. Mary is under the impression that some 400 responded to a thousand questionnaires. While this is not a good showing, it is better than the rumored response of 200 out of several thousand. The group on the West Coast, however, feel that the survey was successful from two points of view. One was that it stirred up interest and activity among outside groups with respect to economic losses of the evacuees and the other was that it likewise aroused interest in the pending Claims Bill amongst the Japanese Americans. From a publicity point of view, the survey is held to have done much good. ~~Apparently,~~ the questionnaires were sent to various civic organizations in towns and cities on the West Coast and volunteer interviewers went out among the returned evacuees. Some places had good response, others very poor. This seems to be explainable in light of the fact that in many places the interviewers did not fully understand

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Economic loss survey in Chicago

Int. with Mary Sabusawa

the questionnaire and could not explain it to the evacuees. In some places Caucasian interviewers did the job and did not have interpreters with them.

The Chicago Japanese American Council has agreed to do the basic work for the Chicago economic survey. The American Council on Race Relations will be the sponsor, will prepare the questionnaires and will tabulate and analyze the results. Mary has been working with a committee of resettlers. As a result of several meetings, the questionnaire has been slightly changed. The local group felt that the Japanese translation was too stilted and classical and prepared a new Japanese translation. The local committee also is planning to experiment with a system of serial numbers rather than names. There was reluctance on part of ^{some} West Coast resettlers to putting down their names. Various methods of getting response are under consideration for the Chicago group wantx if possible to get several thousand questionnaires filledout.

Mary herself feels that if the Claims Bill is passed this session of Congress there would little need for the economic survey since the ACRR interest was to gather data that could be used in support of this Claims Bill. If the Claims Bill is not passed, she feels it would be important to do the survey.

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Economic Loss survey in Chicago

Int. with Mary Sabusawa

The local Chicago Japanese American Council feels it should be done even if the Claims Bill is passed this session. The American Council on Race Relations is willing to continue sponsorship even if the Bill is passed and the survey should get under way soon.

If the survey can produce several thousand responses, it will be quite valuable to the Study since such a number would represent a fair sample of the Chicago population. Information as to family heads, size of family, pre-evacuation occupation, present occupation, estimate of annual income will listed in the questionnaire.

Sample questionnaire attached:

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American Council on Race Relations

Int. with June Blythe, Information Service Director

The director of the Information Service of the American Council on Race Relations, June Blythe, had heard of the Resettlement Study through Mrs. Ken Nishi, staff member of the ACRR and Mary Sabusawa who works in the information section. June Blythe had asked to meet me and I arranged an appointment with her after a discussion with M. Sabusawa on the economic loss survey.

June Blythe is an attractive blonde girl in her late twenties or early thirties. She has a dominant personality, is very confident, and possesses a lot of drive. She stated very frankly that she was interested in finding out how the results of the Resettlement Study could be of use to the American Council on Race Relations. Since the Council is primarily a propaganda agency, it is continually on the lookout for information on problems of minority groups. It attempts to solve such problems by publicity, by suggesting solutions, and by enlisting aid of agencies equipped to do particular jobs.

After I explained the purpose of the Resettlement Study to her, she briefly outlined the ways in which the American Council on Race Relations has dealt with the problems of the Japanese Americans during the past few years.

American Council on Race Relations

Int. with June Blythe, Information Service Director

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Criticism of ~~XXXX~~ local WRA office

June Blythe was quite critical of ~~XXX~~ the local WRA office for what she termed laxness in contacting certain important organizations in the city. She mentioned specifically the CIO labor unions in this respect. She felt that there had been little or no attempt at co-ordinating the work of the various organizations dealing with Japanese Americans by the local WRA officials. ~~XXXXXX~~ The WRA office has failed ~~she~~ felt in not building up rapport and explaining the problems of the Japanese Americans to the agencies that should be responsible for such problems. With WRA now closed, she indicated that these agencies especially social agencies not having had the proper indoctrination were falling down on the job. To quote:

"I think it is shameful the way many of these agencies are sluffing off the problems of the Japanese Americans here. I think your report when it comes out should be widely circulated among these agencies for they certainly need to be told about work that should be done."

Rumor that Nisei are working as 'scabs'.

She reported that in one of the local electrical plants Nisei are taking jobs as 'scabs'. The ACRR is not actively involved in investigating such rumors but try to pass on such information to groups that do so. Briefly, Nisei are said to be taking ^{Jobs} ~~also~~ in this plant which is strongly CIO and where the CIO union has been fighting the management. She said she thinks Nisei are not aware when they take these jobs that union affiliation is almost essential if they are to get along in the plant. Bad feeling is said to be resulting. This she felt was fault partly of WRA ~~for not publicizing both~~

American Council on Race Relations

Int. with June Blythe, Inform. Service Director

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for not explaining situation both to CIO unions and to representative Japanese groups.

ACRR interested in attitude studies

The American ^{Council on} Race Relations is very much interested in attitude studies and it was on this aspect that she offered many suggestions. Their interest is centered on the effect that contact of Japanese Americans with Caucasians, Negroes, and other minority groups has on prejudice. In Chicago she feels that attitudes of Japanese Americans towards Negroes and Negro attitudes toward Japanese Americans is a very important factor to be considered. Since the ACRR does a great deal of work among the Negroes, it has developed some opinions about Negro attitudes toward Japanese Americans.

Negro attitudes toward Japanese in Chicago

In general it is held that the Negro group feel that the Japanese Americans ^{group} ~~have~~ been treated as "a pet" during the war years by various agencies and organizations. They are in a racial sense 'colored' as are Negro but have been given preferential treatment.

Japanese Americans socially are acceptable where Negroes are excluded. This not only holds occupationally for jobs but in all aspects of social life, in restaurants, night clubs, stores, employee relationships. The fact that Japanese are not so rigidly segregated in residential areas is another element.

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Int. with June Blythe, Inform. Service Director

Negro attitudes toward Japanese in Chicago.

In Chicago the Japanese Americans have been invading several Negro-White transition areas. The main reason for this invasion is availability of housing in the transition areas. Hence the Japanese have become competitors with the Negroes in these areas and some Negro groups feel Japanese are given preference. Property values in these transition areas have been going down and whites are not competing to the same degree as the Negroes for space in these areas. These areas except for the totally 'black' belt are the only places open to Negroes. But since property owners wish to keep property value up as long as possible, many prefer to take Orientals in preference to Negroes. There is some resentment in the Negro group toward the Japanese group because of this residential invasion.

On the other hand there is a strong feeling of kinship. This has tended to be of various types. The treatment of the Japanese during the evacuation period was strongly denounced by many Negro groups. Also early in the war years before the U.S. was at war with Japan, there was some evidence of pride amongst Negroes at the success of the Japanese Army in the Far East. In a sense it was the old theme-"The colored races versus the whites" and the defeat of the British and Dutch in the Far East was regarded as just by many Negroes. Any sympathy for Japan, however, vanished when the U.S. engaged in war with Japan.

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American Council on Race Relations

Int. with June Blythe, Inform. Service Director

Job discrimination against Nisei veterans

According to June Blythe the ACRR some time ago prepared a very hasty survey on job discrimination with respect to minority group veterans. This survey was conducted in cities throughout the country and consisted of interviews with minority group veterans re their job hunting experiences and with USES interviewers. Only a small sample was reached but a few trends could be discerned.

It was reported by this survey that in certain places USES was discriminating against Nisei veterans. According to this report Nisei veterans ^{with high job qualifications} ~~were being sent out by USES to lower qualification jobs.~~ ~~xxxxxx~~ were being sent out by USES to lower qualification jobs.

Example was cited of trained draftsmen being sent out on dishwashing jobs. The survey made by ACRR merely indicated that this had happened in some places but since the survey was so limited, it cannot be said that this type of discrimination is a general practice. Blythe indicated that the ACRR would be vitally interested in any information on this type of discrimination that our study might dig up.

Caucasion church activities (Protestant)

United Ministry to Resettlers

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The Church Federation of Greater Chicago which represents most of the Protestant church organizations of greater Chicago early in 1943 became interested in Japanese American resettlement in Chicago and felt they should organize to aid this resettlement. Accordingly, a new department was set up which was designated as the United Ministry to Resettlers.

The first interest of this group was that of publicizing the story of the Japanese Americans. Volunteer speakers, both Caucasian and Nisei, made dozens of speeches in the city. Printed information was sent to churches, to civic groups, and to newspapers. A welcoming service to newcomers to Chicago was organized. Volunteer workers met trains and calls were made to evacuee homes. Employment and housing service, wedding, burial, and funereal service arrangements, educational aid, legal sponsorship of parolees, were other forms of assistance given to evacuees.

To provide this type of service, the United Ministry to Resettlers was set up as a separate section within the Church Federation of Greater Chicago. Eight Protestant denominations supplied Caucasian and resettler workers on a lend-lease basis. In the past three years 24 individuals have been assigned to this organization for periods ranging from six months to three years.

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Caucasian church activities (Protestant)

United Ministry to Resettlers

The various denominations provided the personnel. The budget for office expense, including secretarial assistance, was met by voluntary contributions from the denominations and individuals.

This United Ministry to Resettlers organization has served as a coordinating center for the Protestant church activities concerned with the resettlers.

The office of this organization is in the Chicago Temple Building in the main office of the Church Federation of Greater Chicago. The staff at present consists of:

Executive Secretary. Mr. Roy Smith
 Methodist Church

Staff: Rev. W. Carl Nugent
 Evangelical & Reformed Church

 Rev. George Nishimoto
 Evangelical & Reformed Church

Off. Secretary Miss Ayako Morita

Other associate workers are:

Armitage Ave. Methodist Church
Rev. Sam Takagishi

First Baptist Church
Rev. Jitsuo Morikawa
Miss Kayo Asai

First Church of the Brethren
Rev. Benton Rhodes

First Presbyterian Church
Mr. Arthur Kamitsuka

Japanese Church of Christ
Rev. Sumio Koga
Rev. Andrew Y. Cyama
Rev. Kohei Takeda

Nisei Christian Fellowship
Mr. John Miyake

Triple I Club
Mr. Kenji Nakane

Caucasian church activities (Protestant)

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United Ministry to Resettlers

Note: The work of each of these churches and individuals will be ~~repeatedly~~ described in separate reports.

In April 1945 the United Ministry sponsored a survey to determine the extent of resettler participation in church activities. Questionnaires were sent to 1350 churches. Result of survey indicated that resettlers were connected with 100 churches in Greater Chicago. This was in addition to the separate Japanese churches. A detailed report on this church survey will be made later.

Present work of the United Ministry to Resettlers:

In addition to continuing on a reduced scale the services described above, the UMR has two big projects planned for the near future.

High school rally

In collaboration with the various churches a high school rally for Nisei of high school age in the city is being planned. Purpose is to help these teen age Nisei establish contacts with the youth of their neighborhood churches. As many Nisei of teen age as possible will be contacted and invited to attend this rally. The rally is to be followed up by activities which will stem from the local churches. This rally is still in planning stage at present.

House to house canvass of resettlers:

Refer to separate field report on this proposed canvass

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United Ministry to Resettlers

Re. File of Chicago Resettler addresses.

Proposed house to house canvass.

On Wednesday, August 31st, I stopped at the office of the ~~Church~~ ^{Church} Federation of Greater Chicago to see Rev. Nugent who has been one of the active church workers in Chicago on resettlement problems. Rev. Nugent had not returned from his vacation although he was expected the later part of the week. The month of July and August is ~~xxxxxx~~ the slack season for most church groups and the entire staff of the United Ministry to Resettlers ~~was~~ ~~xxxx~~ either on vacation or gone for a few days. The executive secretary was not due back until September. The office secretary, Miss Ayako Morita was in charge of the office. She also has charge of the resettler files and she was interviewed to find out what type of information the church group had available.

Resettler File

The United Ministry to Resettlers has a name and address file of approximately 14,000 resettlers. This record was transposed from Chicago WRA office ~~file~~. The Chicago WRA file was a card file which gave name, address, time of arrival in Chicago, former place of residence, center, age, sex, marital status, job experience and job referrals in Chicago. This ~~file~~ was sent to Washington when the local WRA office closed. It represented only about half of the resettlers in Chicago and made no attempt to keep track of change of address. Since it had been started early in 1943, its accuracy had decreased by tremendous percent. At the time of the closing of WRA it did represent the largest list of names and addresses

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of resettlers available. According to Miss Morita the Church Federation asked for the WRA file but was unable to obtain it since it was government property and had to be shipped to Washington. They, then, asked for permission to transcribe the names and addresses. This permission was granted by the local WRA office except that information on jobs, previous salary earned, and job referrals in Chicago was regarded as confidential and this information was not to be taken down.

The Church Federation transposed on large size ledger sheets the following information; name, address in Chicago, sex, marital status, center, date of departure from center, and previous residence.

As the file stood, it was not too valuable since it was incomplete and very inaccurate. The group decided to attempt to check the accuracy of the names and addresses by putting on a house-to-house survey with the aid of church organizations. It was realized that this would not provide a complete list, but it would weed out people who had moved from address given on their cards and also add new ^{families} ~~XXXXX~~ that might have moved to these addresses. The file when checked would still be only partial probably not even 50% of the total in Chicago, but it would have the advantage of being fairly correct for the group it did represent.

The office staff is now engaged in transposing the information on the ledger sheets to street name and number cards.

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Cards are filed by street and number. A card will be made for 840 N. Clark St. The individual, family group, or families living at this address will be listed on this particular card. Some cards may have as many as 20 individuals or five or six family groups at one address. The file when completed will not be alphabetical but will be by street and location. These cards will then be divided into community areas and turned over to the church organization in ~~that~~^{the} particular area. Volunteer church workers will then call at the addresses to check whether the individual or family still lives there or whether any new people have moved in. If the interviewer hears of new families who live on same street but for whom no card is filed, ~~that~~ he will add such a family to his file. The primary purpose of the survey is basically a religious one—that is to present to the resettlers an appeal of church in the areas to them. It will be non-sectarian in the sense that calls will be made on everyone in an area regardless of whether they are Christian or Buddhist. The Christians, however, will be invited to attend church if they are not doing so.

In two small community areas on the South Side this method of canvassing is being tried out. It has just gotten underway and nothing is known of results. If this trial proves successful, an overall canvass will be started in September when the church organizations begin active work again. The canvass will not be completed until late September or even October.

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United Ministry to Resettlers

Resettlement History of Nisei girl secretary

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Miss Ayako Morita, office secretary for the United Ministry to Resettlers, is rather typical of a certain type of young, unmarried, Nisei girl who came to Chicago in the early days of resettlement. A short sketch of her resettlement history is given for that reason.

Ayako Morita is a young Nisei girl in her middle twenties. She lived with her family in Seattle before evacuation. The family was evacuated to Puyallup Center and eventually sent to Minidoka Relocation Center. There Ayako became secretary to one of the top administrative officers. She held this job for five or six months and then decided to relocate to Chicago. Through ~~xxx~~ her church ^{organization} ~~xxxxxxxxxxxx~~ she was placed in Chicago and eventually secured a job with the Department of Interior in Chicago. The family, however, remained in the center although an older married brother relocated a year or so later to Chicago. With the opening of the West Coast, the mother and father returned to Seattle.

Several months ago Ayako left the Dept. of Interior and took the job of being office secretary for the United Ministry group. Like many young, single Nisei girls she has been active in local church work and much of her social life revolves around church activities. She is one of the Nisei leaders in one of the Japanese Christian churches in the city. Through her church affiliation she met her fiance, ~~whxxxxx~~ a young accountant.

United Ministry to Resettlers

Resettlement History of Nisei girl secretary

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who is also one of the active church workers. They are to be married soon and are planning to remain permanently in Chiaggo.

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Attitude of Nisei toward Labor Unions

Int. with Harry Mayeda

Harry Mayeda is a young Nisei who works in the Personnel Department of Curtiss Candy Co. He is president of the Chicago Resettlers' Committee and has been one of the most active workers on resettlement problems in Chicago. Prior to the war, he did secretarial work for an East Bay laundry association and had contacts with laundry unions on the West Coast. At Tule Lake he was an active worker in the Community Activities Section and later took a prominent role in Community Council affairs, particularly labor problems. He relocated in 1943.

(Note: Additional information on Harry M. is found in Curtiss Candy Co. report, July 26, 1946)

Attitude toward Labor unions:

On July 31, 1946, I ran across a rumor to the effect that Nisei were working as 'scabs' in a local ~~xxxxxx~~ electrical factory which was strongly CIO organized. Since Harry M. has been working closely with resettlement problems and is interested in labor problems, I checked with him to see whether there was any basis for this rumor. His story was as follows:

When the Chicago Resettlement Committee was being organized an attempt was made to get all important organizations and groups in the city represented on the Advisory Board. Labor union representation was thought very important and the executive secretary, Mr. Mann, of CIO was asked to be on the Advisory Board. Several weeks went by after this invitation

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Int. with Harry Mayeda

was issued without response from the CIO executive secretary. All the other organizations and groups had accepted by this time. Then one day, Mr. Mann called the Chicago Resettlers' Committee and asked for more information on the proposed ~~xxxxxxx~~ Board. He said that he was not very well informed on the Japanese American question~~x~~ and wanted additional information before making a decision. Several of the Resettlers' Committee members, including Mayeda, visited him and explained the purpose of the Committee.~~xxxxxtxxxxxxx~~ They found him extremely uninformed on Japanese American problems.

Note: This lack of information on the CIO executive secretary's part is what Miss June Blythe of American Council of Race Relations was referring to when she severely criticized the local WRA officials for not having made contacts with these important labor officials. Her criticism revolved around the fact that little or no groundwork had been laid by WRA officials with such organizations. Whether her criticism is valid has to be checked, but ~~is~~ significant that as late as January, 1945, such an important union official as executive secretary of Chicago CIO was ~~xxxxxxx~~ still pretty much in the dark with respect to Japanese Americans.

At this meeting it became apparent that Mr. Mann also entertained certain ideas about Japanese Americans' attitude toward labor unions. He wanted to know why Nisei were so reluctant to join CIO unions and cited as example the case of local electrical plant which had a strong CIO union which was working hard for better working conditions and higher pay. A fairly large number of Nisei were working at this plant and others were being hired. According to Mann, they were not interested or would not join the local CIO union. He wanted to know the reason for this for he claimed it was bound to create bad

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feeling among the other workers. The Caucasian workers were practically all CIO members and didn't understand why the Nisei wouldn't join and didn't like it. It ^{was} this reluctance to join this particular shop union that led to rumors of Nisei being 'scabs'. This same reluctance to join certain local unions ~~xxxx~~ apparently has cropped up in other plants. The charge of being 'scabs' is not meant so much in the sense of crossing picket lines but rather in sense of refusing to join shop unions which have strong membership in certain local plants.

The delegates from the Resettlers' Committee invited Mr. Mann to attend an executive board meeting of the Committee to discuss this problem. At this board meeting the resettler members attempted to give him an explanation as to why Nisei and Issei were at times reluctant to join unions. Two main reasons reveal the answer. There are minor factors but these two probably are the most important.

1. Labor unions on the West Coast prior to evacuation were not in the habit of asking Japanese Americans to join their unions. There was widespread discrimination. Except for cannery locals in the Northwest and laundry locals in California, there was not much Japanese participation in union activities. Hence there was little or no union experience on the part of the Japanese Americans.

2. Japanese Issei employers had long either indirectly or directly been against union participation. They did not want their Nisei or Issei employees to join unions. Union membership on

Attitude of Nisei toward labor unions
~~like~~
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part of Japanese employees would have meant that Japanese employers would have had to meet union regulations with respect to working hours and wage scales. This factor was important for the majority of Japanese operated businesses was of a service type and was family operated or had almost completely Japanese help. Hours of work were long and the wage scale was lower than that of the prevailing scale at the time. Japanese employers were certain that if they had to pay prevailing wages, they could not compete with big Caucasian outfits. This was probably true. In any event they indoctrinated their Issei and Nisei employees with the idea that unions were bad in the sense that they were trying to drive Japanese business out of existence. The large Caucasian outfits were interested in cutting out their thousands of Japanese competitors and pushed unionization. This was the belief of many Japanese business men. The Japanese employers then said in effect that if Japanese joined unions they would hurting themselves. Japanese business would be forced out and since Caucasian business discriminated against Japanese workers, the Japanese wouldn't be able to get jobs anywhere. This line of reasoning which was bolstered by the discriminatory practises of Caucasian firms and unions on the West Coast made sense to many Nisei and especially to Issei.

In short Japanese Americans have had little or no past experience with unions and do not understand the union setup. What needs to be done is an educational program

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Attitude of Nisei toward labor unions

Int. with Harry Mayeda

on part of the unions here.

Note: The above report represents the ideas of the Chicago Resettlers' Committee executive board which is composed of Nisei and Issei. The board represents somewhat of a cross-section of the Japanese population and reflects the opinions of the group.

There are, however, many Nisei members of unions in Chicago. A survey made by the WRA office revealed a surprisingly large representation in various unions throughout the city. (This survey will be reported on later.)

Discrimination against Nisei veterans

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#15

There is some indication that the report of the American Council on Relations to the effect that Nisei veterans are being discriminated against is true. However, the ACRR report was that the USES is the discriminating agency.

According to one of the Chicago Resettlers Committee officers, ^{some} Nisei veterans have been coming to the Resettlers Committee for help in finding jobs and with the story that USES can't place them in the jobs they want.

The USES here in Chicago has on its staff a Nisei interviewer and ^asecond hand report from her from Harry Mayeda who knows her well indicates that there is some discrimination. According to H. Mayeda this Nisei interviewer reports that the local USES has been having trouble with employers over placing Nisei veterans in certain jobs for which the Nisei veteran has training. It appears that many employers have set up a system of priorities. First choice of jobs go to their own returning veterans. This is according to regulations. However, it is reported that Caucasian veterans are then given 1st choice, Caucasian non-veteran applicants second choice and minority group veterans are the last to be considered. Thus if choice has to be made between Caucasian either veteran and non-veteran and a minority group veteran all with same qualifications, the minority veteran is always the last to be considered.

Discrimination against Nisei veterans

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It is reported that USES is thus having difficulty in getting employers to accept Nisei GI's for certain types of jobs. As a result the Nisei GI's have to be referred to low qualification jobs for which there is not so much competition.

~~ThaxKXKXKXKXKX~~

This report is significant especially if it is the beginning of a trend. A check will be made with the Chicago Resettlers Committee to get numbers of Nisei veterans who come to them after USES is unable to help them and to get their stories of what sort of jobs USES refers them to and under what circumstances. A further check will be made with the USES office and with the Nisei interviewer of one of the USES offices to get the story from the other end.

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Kalifornians Enterprise

Int. with Joe T. Komaki

Kalifornians Enterprise is the Nisei promoting agency that is engaged in preparing a name directory of the resettlers in Chicago. The agency does not have a regular office but uses the home of Joe Komaki as headquarters. Since both members of the agency are out a large proportion of the time, it was very difficult to arrange a meeting to discuss the directory. A lunch meeting was finally arranged on August 2, with Joe Komaki.

Joe T. Komaki is a young Nisei of about 30 years. He was married during the war and has a small child. He lives on the North Side (much farther north than section known as Near North Side) in the top flat of a two story flat building.

Komaki is very aggressive and is considered the 'brains' of the combination that runs Kalifornians Enterprise. It is said that he supplies the drive behind the agency.

History of Kalifornians:

In partnership with Tom Okabe still his present partner Komaki formed a promoting agency in 1937 in Los Angeles. They called themselves the 'Kingpins' and sponsored dance entertainments on a commercial basis. This agency, however, was a part-time affair and both partners worked at other jobs. Komaki worked for the LA Nisei (business and directory yearbook) where he solicited ads from Japanese businessmen.

The dances the 'Kingpins' sponsored were very successful. They were held at the big hotels and featured big name bands.

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Kalifornians Enterprise

Int. with Joe Komaki

History of Kalifornians

Since most of the social affairs of Japanese clubs and organizations were small, ^{usually} were held in church halls ^{and} had small unknown orchestras, the elaborate affairs of the 'Kinpins' drew large crowds of Nisei.

The Kinpins were so successful that they began to be considered serious competitors by various Nisei clubs and organizations. Since these organization ran on a non-profit basis, they could not compete with the Kinpins in type of entertainment they offered Nisei. According to Komaki these organizations began to 'buck the Kinpins'. Members of these organizations were urged not to attend ~~Kiki~~ Kinpin dances at the expense of the regular Japanese club social affairs. Since many of the Kinpin affairs coincided with social affairs given by Nisei organizations this was an important element. Komaki says that one of the last big dances given by Kinpins before evacuation coincided with social affair of several Nisei groups. These groups put on a campaign to get their members to attend their organization affair, rather than the Kinpins. They were successful and Komaki said that in spite of the fact that they Kinpins had scheduled the affair in one of the well-known Los Angeles ballroom, and had a big name orchestra, they lost money on the dance. Komaki admits frankly that the disapproval of these Nisei organizations was based primarily on the fact that the Kinpins were strictly a commercial outfit and ~~all~~ none of Nisei money spent went into Nisei organization funds.

Kalifornians Enterprise

Int. with Joe Komaki

History of Kalifornians

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Komaki claims though that some Nisei approved of the Kingpin attempt to hold Nisei social affairs on a big scale and in places where Nisei usually did not frequent. He says Toga Tanaka, then English Editor of one of the Japanese language newspapers in Los Angeles supported them and gave them several writeups in his paper.

When war with Japan broke and evacuation began to loom as ~~a~~certainty, Komaki decided to leave the West Coast. At this time he had only his father as dependent and says:

"I decided to leave California before they evacuated us. I had only my father to take care of then, so I piled all our stuff in my car and with my father went to Denver."

Komaki was one of the earliest of the voluntary evacuees.

In Denver he was joined by his partner, Okabe, and they both secured jobs in the Denver postoffice. They continued their promoting agency here but changed their name to 'Kalifornians'

A sizeable group of resettlers were in Denver at this time and within a year or so of opening of relocation, it became one of the popular places of resettlement. Thousands of young Nisei flocked here.

Komaki says that his dances were very popular. He is proud of the fact that these dances were the first attempt at breaking down discrimination in Denver. He says:

"The first dance we had in Denver was held on the outskirts of town in a place that wasn't much better than a cow barn. There was quite a bit of discrimination in the early days in Denver against the Japanese and they couldn't get into the downtown places. Our outfit really broke that. We finally were giving dances at the Cosmopolitan (one of Denver's biggest hotels) and at the Rainbow Room (a swanky Denver ballroom)."

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History of Kalifornians

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Komaki several years ago decided to come to Chicago and took a job in a defense plant here. While he did not say so directly he implied that this move to Chicago was partly to keep from being drafted. When asked if he had worked in Chicago outside of Kalifornians Enterprise he said:

"I worked in a defense plant for a couple of years. It was either that or be drafted".

Komaki married during the war and is now the father of one child and is draft exempt probably ~~xxxxxxxx~~ for dependency reasons.

Activities of Kalifornians in Chicago

The first activity of the Kalifornian group was that of promoting dance entertainments. These affairs were held at the big hotels and big name orchestras were hired. They gambled on the Nisei turning out for these expensive affairs (usual admission was around \$3.00 per couple). These affairs were successful from the very start. They were mannerly and well organized and hotels began to regard the Kalifornian sponsored dances as good business. Komaki says that they always have an officer at their dances and they keep very good order. He is proud of the fact that their dances do not have drunks or fights. On the average the Kalif. Ent. put up between \$500 to \$600 for one of these dances. At a charge of \$3.00 to \$3.50 per couple, however, they have made big returns. These affairs are always strictly a business gamble since they do not sell tickets in advance and do not know until the night of the dance whether they will make or lose money. The attendance is almost entirely

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Kalif. Enterprises

Ent. with Joe Komaki

Activities of Kalif. Ent. in Chicago

couples hence potential trouble of stag line found at other Nisei dances here is lacking.

Last big dance the Kalif. sponsored here was first week in July and was to be in honor of Ft. Snelling boys who were being transferred to the West Coast. However, the main group was moved out one week earlier than anticipated and while dance was financial success, it was a disappointment for the Nisei GI's who had expected to be guests of honor.

In addition to promoting dances the Kalifornians also ~~ran a few services.~~ They handled orders for business cards, stationary, seasonal greeting cards, income tax service and were also Chicago distributors for the Utah Food & Chemical Company.

Directory business

Early in 1945 Komaki began thinking about putting out a business directory here. A small folder that had about 25 or 30 ads of Japanese business ^{was} issued. Then plans were made to issue a regular business directory. This was the Chicago Nisei Business Directory, 45 page directory listing ads for some 260 Japanese operated and owned business enterprises in Chicago. This was released in October 1945 and was sold for 50 cents a copy. Various Japanese stores in parts of the city handled them on a commission basis. (15 cents per copy sold) Komaki claims that about 7,000 ^{copies} of this business directory have been distributed. One of the Chicago columnists, Keith Wheeler, ran a column on the directory and Japanese Americans

Kalif. Enterprises

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Chicago name directory

in the city in one of the local newspapers in May, 1946.

The directory was called 'Nisei' because war was still on when it was issued and the Kalifornians did not feel it good to stress 'Japanese' at this time. A few of the Issei business men felt that this meant only Nisei business should be listed but it was explained to them that this term was merely being used for publicity purposes.

The success of this business directory led to the planning of the present name directory or Japanese American yearbook for Chicago. This was planned as a one year project and both Komaki and Okabe are devoting full time to it. This directory is to be on the order of the pre-war West Coast Japanese yearbooks. It will be lavishly illustrated with photographs, will list over 300 Japanese operated businesses and will have a name and address directory. It is to be called the 'Chicago Japanese American Yearbook for 1946-47, will be about 250 pages in length, will have several hundred illustrations, and a name and address list of approximately 18,000 to 20,000 resettlers in Chicago.

The Kalif. group claims to have about 18,000 names already gathered and hope to have from 1,000 to 2,000 more before the book goes to press. Gathering of ads and names is still in process and will continue for another month. The yearbook is not expected to be out until sometime in September.

Listing of names in yearbook

Thousands of circulars were sent out to resettlers or

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Chicago name directory

distributed through Japanese stores and other businesses. The book will cost \$1.00 but this does not mean that those not ordering book in advance will not be listed. ~~xxx~~ As large a list as possible is being attempted and resettler address files of the church organizations, clubs, resettler committee, and other groups are being used.

Komaki admits frankly that the directory will not ^{be} too accurate and says that if 70% accuracy will be achieved they will be doing good. Family heads will be listed but if there are several adults also in family, they also will be listed. In general, however, small children and adolescents will not be included. Many of the names have been taken from hotel and rooming house ledgers and there is no check being made to see if these people are still at that address or in the city. These names and addresses have been collected since last January and it is known that the turnover in addresses since that time is tremendous here in Chicago. Komaki says:

" We know that many of these individuals have moved to other Parts of the city or out of town but we have not been checking on this. We will be inaccurate to a large extent anyway. Every directory has that problem. There will also be names repeated, for example, if we find a John Ando on S. Drexel (South Side) and another John Ando on N. Clark (North Side) we assume that these are two separate individuals, but they could be same person who moved from North Side to South side. ~~xxxxxxxxxxxxxxx~~ But we feel that even if the addresses won't be too correct they will give people leads as to where to locate friends. Most people leave forwarding addresses and even if an address in the directory is not correct some lead will be given.

Kalif. Enterprise

Int. with Joe Komaki

Chicago name directory

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The file set up by the Kalif. Enterprise for the name directory consists at present of a card file listing people not alphabetically ^{by} by street. Each street where Japanese tend to be concentrated has been canvassed by the workers. This canvass has consisted of checking with rooming house and apartment house owners and operators as to numbers of Japanese living in their places and their names. Komaki says that the directory thus will largely represent individuals who live in these areas of concentration. About 80% representation of the total Japanese population is anticipated. Representation of ~~individuals~~ individuals living ~~in~~ ⁱⁿ areas throughout the city where there are few Japanese will come through various mailing lists or subscriptions to ^{advance} the yearbook.

When the file is closed which will be in another month, the names will be put in alphabetical order for listing in the directory.

Features of the directory;

The big feature of the yearbook will be the illustrated ads of which several hundred already have been sold. This is the big money making feature and approx. 250 of such ads will be in the book. The photographs will be of hotels, apt. houses, restaurants and other business enterprises. The book will differ from pre-war yearbook in that there will not be photographs of individuals or of family groups. The book is to be dedicated to the pre-war Japanese pioneers in Chicago. Komaki says that the pre-war West Coast yearbooks

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Kalif. Entr.

Int. with Joe Komaki

Chicago name directory

had an elaborate section of individual and family photographs representing the well-to-do and upper class Japanese. Their book is envisioned as being more representative and they are not trying to have photographs only of the prominent business establishments but of all no matter how small. Komaki says that the old pre-war yearbook~~s~~ would have frowned on printing photographs of small restaurants which showed Negro trade but since this is a big item in ^{now} business success here in Chicago, the Chicago yearbook is trying to get an overall representation. Since they are strictly a commercial agency, any ^{kind of} ad is being accepted.

~~The~~ Komaki claims that the business directory will be almost 95% complete for they have canvassed every Japanese owned and operated business in the city and even if the business does not take a paid ad in the book, ~~they~~ it will still be listed in the directory section.

Komaki feels that Chicago will be the center of Japanese business and settlement in the U.S. In his opinion there is more opportunity here for both Issei and Nisei ~~whether~~ they are professional business or employee workers. There is less prejudice and discrimination here, work opportunities are better than anything in the past or present on the coast.

Kibei ~~segregant~~

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#17

On Tuesday afternoon I ran across a Kibei segregant who has recently relocated to Chicago. While his present predicament is somewhat unique, in background and attitude toward the U.S. during the war years, he is fairly typical of a small group of Kibei boys who renounced their U.S. citizenship.

I had stopped at the local JACL office to pick up some newspapers. Mas Satow, the Midwest representative, had not returned from a weekend trip and Dr. Yatabe was in the office. He was talking to a young Nisei when I arrived and called me in and introduced me to the Nisei. He then asked me the address of Tom Clark, the attorney-general in Washington and explained why he wanted it.

The young Nisei, it developed, was a Kibei segregant who had recently received notice from his old Los Angeles draft board to report for a pre-induction physical. The Kibei who renounced his U.S. citizenship felt that he was no longer subject to U.S. draft laws and had come in to ask for help in writing a letter to the Los Angeles draft board.

The Nisei⁶ was slightly built young fellow ~~at~~ 28 years of age. His English was good but accent gave fact away that he was Kibei. He had been at Tule Lake where he had renounced his U.S. citizenship. Before leaving Tule Lake he had received a letter from Attorney General Clark listing him officially as enemy alien and giving him an alien registration number. He had gone back to L.A. but had not found it to his liking so he had recently come to Chicago where he had friends. He intended to look for a job here in the commercial art line

Kibei Segregant

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in which he was trained. A few days ago he received a notice from his old L.A. draft board to report for a pre-induction physical. Prior to the end of the war his draft classification had been 4-C like many other Nisei. Recently, however, this alien classification was removed from all Nisei. The L.A. draft board had been informed before he left Tule Lake Center of his renunciation and his new status of enemy alien. Apparently, however, the draft board did not know in what category to place him or had not filed record of the new status. The man very definitely did not want to be drafted. He admitted quite frankly that his renunciation was largely because he did not want to serve in the army during the war years. He felt now that his legal status of enemy alien put him outside the jurisdiction of the L.A. draft board. He had come to the JACL office to ask help in drafting a letter to this effect to the L.A. selective service board. Dr. Yatabe helped him draft such a letter and also one to the attorney general asking for official notification that could be sent to selective service.

This case in some respects represents the feelings and attitudes of a small number of Kibei who renounced their U.S. citizenship.

This particular individual had a great deal of his education in Japan and in actions and thought follows the pattern that has been described as 'Kibeis'. In short although an American citizen, he has leaned more towards Japanese culture. He talked vaguely of Issei pressure in the center which forced him to renounce

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his U.S. citizenship. At the same time he talked of injustice of evacuation and how the evacuation proved that U.S. citizenship didn't mean anything and that he was not going to serve in the ^{U.S.} Army during the war under such circumstances.

Yet the man has no plans of returning to Japan for his future. His family doesn't not intend to return. He thinks in terms of going on with his career here. But this he wants to do as an enemy alien. It was quite obvious that he was scared to death of being drafted. The fact that by being drafted he might possibly be able to regain his U.S. citizenship some day meant nothing to him. From the little he said about his life in Japan, there was some evidence that he had left Japan some years before the war to escape conscription over there.

In some respects he is a man without a country. He wants to be legally Japanese, yet doesn't want to go to Japan. ~~in~~ Apparently he had difficulty finding a job on the West Coast for he talked about discrimination and better opportunities in Chicago. Unlike many of his fellow renunciants, however, he as yet does not regret giving up his U.S. citizenship.

Attitude of Nisei toward such segregants:

Family pressure during the war years was in a great measure responsible for many Nisei becoming renunciants. This was especially so when the family planned on returning to Japan and the Nisei felt obliged to go with them. With the end of the war, many of this segregant group have changed their minds and want to stay in this country. Many of them will do so.

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Kibei Segregant
Nisei attitude toward:

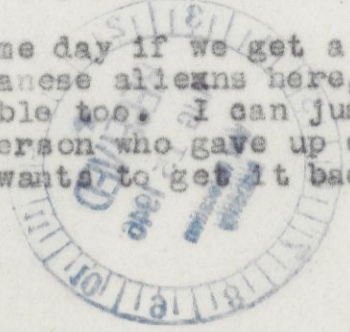
This now puts the Nisei renunciant in a peculiar position of having been born and brought up in this country yet suddenly having become an enemy alien. The ones that now plan on staying here are subject to various types of criticism by the larger Nisei group.

One young Nisei veteran felt this way:

"They ought to gather up all the renunciants and ship them back to Japan whether they want to go or not. They had a chance to make up their minds and did so. Now they want to back out again. Their actions put blame on the rest of us. We are penalized because of them. The Claims Bill opposition in the House was partly because of this group. Ship them all back to Japan-that's where they belong. Then we can say to any critic, 'all the renunciants were sent to Japan'. A lot of us want our parents who have been here 30 or 40 years to get U.S. citizenship. Because we fought for the U.S. someday we might be able to get such a bill ~~xxxxxxxxxx~~ passed and we'd have a much better chance if the segregant group was all cleared out of this country."

The new Midwest JACL representative who learned of the Kibei segregant's visit ~~xxxxxxxxxxxxxxxx~~ expressed somewhat the same opinion as above except that he did not go as far as to suggest that all segregants be shipped back to Japan. He pointed out, however, that such cases as described above weakened the battle that such groups like JACL were trying to fight.

"I suppose some day if we get a law passed giving citizenship rights to Japanese aliens here, cases like the fellow above will be eligible too. I can just hear some congressman ranting about such a person who gave up citizenship during war and then during peace wants to get it back."



Job discrimination against Nisei veterans
Int. with C. Kawasaki, Chicago Resettlers Comm.

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A check was made on August 7, 1946 with the executive secretary of the Chicago Resettlers Committee on the report that Nisei veterans were meeting job discrimination in Chicago. The report had indicated that Nisei veterans were not being referred to jobs for which they could qualify at the USES, and that these veterans were then asking help from the Chicago Resettlers' Committee's job referral setup.

According to Corky Kawasaki, the executive secretary, a fair number of Nisei ex-GIs were coming to him for job help. It was also true that some had not been successful at the USES. His impression was that this was not the result of open discrimination against the Nisei GI but rather a combination of factors. Most of the Nisei GIs have had very limited work experience even though they might possess academic training in certain fields. To most most employers this academic training does not take the place of experience. Thus a Nisei GI who feels he is qualified ~~by reason of~~ ^{for a certain} type of job by reason of training might not be ~~xxx~~ considered qualified by the USES or by the employer. They are referred to lower grade jobs. Some consider this discrimination. Others anticipate discrimination because of past experience on the West Coast. A job referral by USES is somewhat of 'a shot in the dark' for the applicant. The employer usually is not aware that the applicant is Nisei until he arrives in person for an interview. If the employer does not know anything about Japanese Americans, or is prejudiced; there is a chance that the Nisei applicant will be

Job discrimination against Nisei veterans
Int. with C. Kawasaki, Chicago Resettlers
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turned away.

On the other hand all the job referrals at the Chicago Resettlers Committee are selected. The employer who contacts the Committee asks specifically for Japanese Americans. Many of the GIs who have been out of the stream of economic life prefer to take ~~xxxx~~ a job under such circumstances. C. Kawasaki feels that this is one of the main reasons why many GIs are coming to him for job help. The Resettlers Committee also has been able to place GIs in certain jobs even though the applicant might not have had too much actual experience. Most of the employers ~~contacting the Committee~~ ^{are} have had past experience with Nisei and are interested in the Japanese Americans and are more apt to give untrained Nisei a chance than ~~the~~ ^{are} the USES type of employer. Kawasaki's opinion is that this warmer approach of the Resettlers Committee is the main reason why Nisei ex GIs are coming for help.



Social organization toward larger community
Veteran organization
Int. with Mas Imon, Nisei veteran

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Mas Imon, who is assistant director of the Nisei CYO, has been one of the active workers on Nisei veteran problems in the city and maintains a file on veteran activities.

Mas Imon is a young Nisei of about 26 or 27 years although in appearance he looks about 18. He is very small, not over 5'3" or 4' in height and very slightly built. Previous to evacuation he was a Los Angeles resident. He was drafted in 1941 and hence has never been in a relocation center. He was stationed on the West Coast up until the time war was declared on Japan and then along with other Nisei was transferred to a post in the interior. Mas says:

"I volunteered for military intelligence service but didn't get anyplace. I was told at my headquarters that it wasn't much use to ask for this because I was going to be transferred away from the West Coast anyway. So I was sent to Texas and fought out the Battle of Texas for several months. Then I was sent up to Camp Savage to the newly opened language school there."

Mas was one of the first of the Nisei soldiers to go to Camp Savage. He took part in the Aleutian campaign as a translator and at the end of this campaign returned to Camp Savage for a four month rest and refresher period. His team was then sent to the South Pacific. He had a sergeant's rating during this period.
~~xxxxxxxxxxxx~~

In Los Angeles he worked on the Rafu Shimpo doing reporting, editorial work, and even at times set type for the English section. He is an active Catholic and joined the staff of the Nisei CYO here about a year ago.

Social organization
Nisei veteran organization
Int. with Mas Imon, Nisei veteran

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In May of this year the various Japanese organizations in the city banded together and planned a Memorial Day banquet in honor of Nisei veterans in the city. The 14 organizations that sponsored this dinner at this time tentatively grouped together under the heading of the Chicago Japanese American Council although ~~xxxxxxxxxx~~ officially the Council was not yet in existence. Committees with members from these 14 organizations were set up. Mas Imon was put in charge of handling invitations to Nisei veterans. Cards were mailed to all known Nisei veterans and these veterans were asked to submit names of other ^{ex.} GIs.

Number of Nisei veterans in city.

Through this method a mailing list of approximately 700 Nisei veterans ~~xxxxxxxxxx~~ was established. Of this group of 700 who were contacted about 500 attended the Memorial Day dinner.

Mas feels that there are at least 1000 if not more Nisei veterans in Chicago now but the known list has not been added to since May and still stands around 700.

Nisei veteran organization

There have been several attempts to form Nisei veteran organizations here but none have been very successful. The JACL set up plans for a special veteran organization within their local chapter. (This will be reported on in a later report) This JACL group still largely exists only on paper.

Within the last several weeks interested individuals have attempted to sponsor veteran meetings to discuss formation of Nisei veteran organization.

Social organization
Nisei veteran organization
Int. with Masjmon

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Plans to call meetings in both North and South sides of the city. were outlined. The purpose of the proposed organization was described as both social and political. The Nisei veteran organization group would affiliate with some nationally-known veteran organization. The small group of veterans who set up these plans designated temporary secretaries to work out details.

As far as I can discover only the North Side group has held a meeting. The membership chairman of the AMVETS was invited as guest speaker to explain the AMVETS program. 80 invitations to Nisei veterans who had at one time or another *had indicated* interest in such organization were sent out and the meeting scheduled at the CYO house. The invitations were limited partly because of lack of space to hold larger meeting at CYO. Only 10 veterans appeared for this initial meeting at which the AMVET ~~representative~~ ^{representative} spoke. According to Mas who arranged the meeting, these 10 Nisei veterans were primarily interested in setting up a separate Nisei post if they joined the AMVETS rather than becoming members of regular AMVET posts. The reason for this was largely social for the veterans present thought in terms of the separate Nisei post ~~xxxxxx~~ ^{as} a social club. In spite of the small turnout, only 10 in audience, the AMVET representative wrote a very friendly letter to the group a week or so after the meeting offering additional help and advice. This letter indicated that the AMVET group agreed in

Social organization
Nisei veteran organization
Int. with Mas Imon

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part with the reasons set forth by the Nisei veterans for wanting a separate post and said that there was no restriction against such a unit being formed.

Mas Imon who made most of the arrangements for the North Side meeting feels very strongly about a separate unit and is not in favor of it. He says that this voluntary segregation is bad and that if the group is set up primarily on a social basis it will soon fall apart.

"There really doesn't seem to me to be much point in having a separate Nisei unit just for to have another social club. It won't last very long. You can't have card parties and beer busts at every meeting. But that is what most of the Nisei veterans seem to think the veteran organization will be for. Then what's the point of segregating in a separate unit."

Nisei not joiners.

"One of the characteristics of the Nisei is that he is not a joiner. He's just not interested the same way Caucasians would be. You'd think that the Nisei GI's would be interested in joining veteran organizations. So far we haven't had much interest here and when it is found, it is to have a social club affair."

Mas feels that one of the purposes of main functions of Nisei veteran organization would be to act as pressure group & spokesman for the Nisei. He thinks the only group that can speak at present is the JACL and says that the prejudice against the JACL is still very strong. However, at the moment he is not very optimistic about veteran organizations here. He thinks that Nisei Veterans are not joining the national units individually and as yet there is not much interest to form separate units. The interest that does exist seems to be largely pointed towards the AMVETS.

Resettlement History
Nisei girl with family group in Chicago
Int. with M. Maeda

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#20

I spent several hours Thursday night, August 8, with Marvel Maeda, a Nisei girl who works for the USES as a job interviewer. She is about 28 years old and is one of the few Nisei girls in Chicago who holds a professional rating in government service.

Her family group is in Chicago and plan on staying here for sometime to come. The Maeda's were one of the first family groups to leave a relocation center and a short description of their resettlement history is given below.

Prior to evacuation the Maeda family lived in Visalia, California where the father operated a shoe repair shop. The family consisted of 4 girls and 1 boy. M. was the eldest and was studying education at the Univ. of California. Two other girls were also in college and 1 sister and young brother were in high school and grade school. The father had operated ~~the~~ shoe store and repair store for about 25 years but had given up the store end of the business during the depression years and ran only the repair store in the years before evacuation. He owned his own equipment, store, and home.

Marvel as the eldest daughter had ~~xxxxxx~~ ^{finished almost} ~~xxxxxx~~ four years in college by 1940. She was studying to be a teacher and had all her work except practise teaching finished. During college one of the vacation periods, the family decided that the future outlook for a teacher of Japanese ancestry in California was rather bleak. War clouds were gathering and a family

Resettlement History
Nisei girl with family in Chicago
Int. with M. Maeda

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council decided that M. would stay home instead of finishing her work at the Univ. of California. Part of this decision rested on the fact that two other girls were at the same time going to college and the strain on the family income was great.

M. tried to get a job as a teacher in her only county with no success. It was true she lacked certain credits but she said it was very evident that the main reason she was turned down was because she was Japanese. She tried dozens of places in California during this period with no success. Her ^{own} ~~only~~ county supervisors advised her to consider Hawaii if she was seriously interested in a teaching career.

She then went to a business school and took a short commercial ~~course~~ and began looking for a secretarial job. The Associated Farmers (a rabid-anti-Japanese league in this area) needed a receptionist at this time. The local president of the Assoc. Farmers, a friend of her father's, suggested she take the job. (Here is another example, of Caucasian attitude toward Japanese in California. The ~~xxxx~~ president of this Assoc. didn't approve of Japanese in general but his own particular friend, Mr. M. / he didn't regard in that light.) Partly as a challenge, M. took the job. After several months, however, local Japanese became so critical that she resigned and found another job as office manager in another firm.

Evacuation followed and the family went to Poston. At this time one of the other sisters was studying nursing and another did secretarial work.

Early in 1943, March to be exact, the two eldest girls, M. and

Resettlement History
Nisei girl with family in Chicago
Int. with M. Maeda

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the next sister left Poston. M. went to Washington to work for the leave section of WRA and the other sister came to Chicago to take a secretarial job. The girls were to look over relocation possibilities for the family. Chicago was thought to be the best place and the rest of the family came to Chicago in the summer of 1943.

M. however, continued to work in Washington, D.C. until 1945 when she was transferred to the Chicago WRA office. The entire family was then reunited. At present the family in Chicago consists of the mother and father, M., the sister who works as a secretary, and a young brother now a freshman in highschool. Of the two other sisters, one is a nurse attached to the Indian Service and the other attends the Univ. of Illinois and comes home only on weekends and vacation periods.

The father did not sell his shoe repair equipment and has it here in Chicago. The family, notably the mother, thinks he is too old to start over again. He is about 60 years of age. At present he is looking for a buyer or possibly a partner.

The family several years ago bought a 10 room house on the North Side. They had been living in this house and had the choice of buying or moving and chose the former. It is located in the Uptown district where by now several thousand Japanese have resettled.

The family does not need to supplement their wage income and although they have lots of extra room have not rented rooms as have many of the Japanese who have bought property here. The house, however, has been in use constantly as a sort of unofficial

~~Resettlement~~

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Resettlement History
Nisei girl with family in Chicago
Int. with M. Maeda

hostel. Friends and relatives have used it as hostel while they look for permanent place of their own.

The Maeda's are a Christian family, the parents being very devout and strict. The girls do not smoke or drink and prior to evacuation the family attended church at least three times on Sunday. In Chicago, the family except for M. belong to the Moody Japanese church. This is a separate Japanese congregation that meets in the Moody Institute. The congregation numbers about 125. It supports one full time minister and two part-time ministry students. The parents are very active in this church and M's sister is one of the young people's leaders. M. since her Washington days has broken away from the strict pre-war church-going and has not yet joined the family church here in Chicago.

At present M. is thinking of leaving the USES. The USES becomes a state organization in November of this year and she prefers either to stay in government civil service or go into private business. She is confident that she will find the kind of job she wants.

Employment
Job discrimination re Nisei veterans
Int. with Marvel Maeda, USES Interviewer

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Chicago
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Marvel Maeda is a Nisei girl who formerly worked for the local WRA office as an interviewer and ^{who} ~~wh~~ is now employed as an interviewer by the USES. (See Resettlement History, M. Maeda, August 8, 1946).

During the days when resettlers were pouring into Chicago at a tremendous rate, Marvel Maeda, a WRA interviewer, was detailed to one of the USES offices to help deal with Japanese American problems. She was asked by the USES to stay on as regular USES interviewer. While she was special interviewer for Japanese Americans, she did a small amount of public relations work for Nisei among employers.

Several months ago with the tremendous increase in job applicants, a new policy was initiated by the USES. Emphasis was on quantity placements rather than quality. Interviewers were allowed to spend only 20 minutes on an interview~~xx~~. The entire procedure became formal and mechanized. M. Maeda was assigned as a white collar job interviewer and Japanese Americans were no longer treated separately or assigned to her except by chance ~~xxxxxx~~. Hence she was not too familiar with what has happened to Nisei veterans at the local USES office.

She decidedly ~~feels~~, however, that a certain amount of discrimination does exist but it is more of a minority group discrimination than aimed specifically at Nisei. Since the end of the war, some of the Chicago firms and factories which were eager to get Japanese Americans during the war have lost

Employment
Job discrimination re Nisei veterans
Int. with Marvel Maeda, USES interviewer

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all interest in hiring Japanese Americans.

Contrary to popular belief, M. Maeda says that it is rather difficult at present to place anyone in certain kinds of jobs. There is a huge backlog of unskilled jobs in the USES offices but not too many white collar or specialized jobs. There is real competition for the white collar and specialized jobs.
Nisei veterans not experienced:

One of the major difficulties M. Maeda feels is that the average Nisei veteran now looking for a job has little or no work experience. Employers now that job applicants are more numerous are primarily interested in experience and are less apt to give an inexperienced person a try at the job.

She cited a case of a young ex GI who before the war had worked as a grocery clerk for his father and who had worked for about a year in one of the WRA centers in the Supply Section where he was in charge of the Hardware section. He is now about 23 years old. On his release from the army about six months ago he came to Chicago. The only job he could get was that of busboy at one of the large hotels. He has been working at this job since but has been very dissatisfied, and periodically tries USES for something better. He wanted to use his WRA work experience and get a white collar job dealing with hardware. A week or so ago, one of the branch USES offices called M. Maeda and told her of this Nisei boy. At this time M. Maeda had in her file a request from a hardware commission firm for a combination bookkeeper-supply clerk. This was exactly the kind of job the boy was interested in. The employer was called and

Employment
Job discrimination re Nisei veterans
Int. with Marvel Maeda, USES Interviewer.

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asked if he would consider this Nisei. He had no objection. The boy was sent to the employer who asked him to identify an array of hardware ~~elements~~ ^{implements} by their common store names and their official catalogue names. He was unable to do this and the employer did not hire him. The boy's WRA experience did not prove sufficient in this instance to convince the employer that the applicant had knowledge of hardware terminology and experience.

Similarly, it is difficult to place Nisei boys and ^{in general} men, not only veterans, in white collar office jobs. Placing Nisei girls as stenographers and secretaries is still easy but the acceptance for Nisei men has become more and more difficult. According to M. Maeda, employers frankly say that ~~xxxxxx~~ their reluctance to take on Nisei men in secretarial or office positions is because ~~such positions~~ men workers in this field usually are being trained to become office managers. Most employers do not feel that they can risk training a Nisei boy to be an office manager. The other employees might object strenuously as well as customers. They hesitate to take a chance.

M. Maeda feels that in general there is some discrimination but not more than usually encountered and certainly not the same degree that other racial veterans especially Negroes are encountering.

Religious Organization
Midwest Buddhist Church (Shinshu)
Int. with George Katahiro

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August 9, 1946
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#22

George Katahiro is a young Nisei of about 27 who is business manager of the Midwest Dharma (Chicago Young Buddhists' Association magazine) and a board member of the Midwest Buddhist Church. He was on vacation August 9 when I visited the Midwest Buddhist Church office and was devoting part of his free time to church affairs.

The Midwest Buddhist Church is a Shinshu sect church which was founded in Chicago July 9, 1944 about five months before the non-sectarian Chicago Buddhist Church was organized on the south side of the city.

The Midwest Buddhist Church (Shinshu) was founded by a group of young Bussei (Nisei Buddhists) who with a young Shinshu priest, Rev. Kono, formally organized the church. There were seven original founders in addition to Rev. Kono. Only three of these seven still remain in Chicago, the rest having returned to the West Coast. It is significant to note that the first Buddhist church in Chicago was founded entirely by young Bussei. Not until 1945 did Issei membership become important in this Shinshu church. Almost all these young Bussei had been active in Buddhist church activities prior to evacuation. They were all members of the Young Buddhists Association, and Midwest Buddhist Church here is actually an outgrowth of the local YBA. Rev. Kono, the minister, is quite young but has had all his education in Japan and can scarcely speak English. He can understand English fairly well but is very limited in his expression. As a result all his services are con-

Religious Organization
Midwest Buddhist Church (Shinshu)
Int. with George Katahiro

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ducted in Japanese. In September 1945 Rev. B. Fujimura formerly pastor at the Salinas Buddhist Temple joined Rev. Kono at the Midwest Buddhist Church. He was an older Issei and took the initiative in getting Issei interested in the Midwest Church here. He served approximately 10 months and left July 1946 to return to Salinas. His English also was limited and his presence ~~did not~~ did not mean English services.

The Midwest Buddhist Church belongs to the Buddhist Churches of America. The headquarters of this group is in Los Angeles and Bishop Matsukage is the titular leader.

The Bussei group which founded the Midwest Church still retains almost complete control of church policies. There are 15 board members of the church all of which are Nisei. Recently, however, an Issei supporting group was formed.

The Midwest Buddhist church now claims to have regular attendance on Sundays that runs about 500. This is claimed to be the 14th largest congregation in Metropolitan Chicago. This figure of 500 is rather high. Average attendance at Sunday services runs between 250 and 300. Even special services such as 2nd Anniversary Service, Memorial Day Service, brought out *only* about 350.

The Midwest Church does not have a separate building of its own. Services the first year were held at the Uptown Players Building on the Near North Side. This building was destroyed by fire and Sunday services are now held at the Olivet Institute on

Religious Organization
Midwest Buddhist Church (Shinshu)
Int. with George Katahiro

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the Near North Side.

The YBA group is the strong element in the church. It has local
a YWBA and YMBA clubs in addition to the larger YBA chapter.

With the NewYork YBA group, the Chicago YBA has taken the lead
in sponsoring the EYBL (Eastern Youth Buddhist League) which is
trying to set up a school for Buddhist ministers in this country.

(note: A full report on the EYBL and the Buddhist Minister
training program is being prepared.)

It is interesting to note that the Midwest Buddhist Church
has a reputation in the city as being 'more Japanese' than is
the Chicago Buddhist Church. Yet the Midwest Buddhist Church
was founded and "still dominated by Nisei Buddhists. The lack of
an English minister is one of the big handicaps of the group and
this is recognized. The fact that the group is also affiliated
with ~~xxx~~ Bishop Matsukage's Buddhist Churches of America is
another element that makes them seem more Japanese than does the
strictly local Chicago Buddhist church.

There is some friction between the Chicago Buddhist Church
and the Midwest Buddhist Church but this seems to be mostly
on one point, that of the YBA organization. The Midwest Buddhist
YBA belongs to the national organization and has taken the lead
in reorganizing the YBA groups throughout the U.S. The Chicago
Buddhist Church on the other hand has a small local Young Buddhists
Organization whose activities center mainly around the church.
They call themselves the Chicago YBA. This has led to confusion
and the Midwest YBA group feels that this small local group
should take another name. The Chicago Church, however, cooperated

Religious organization
Midwest Buddhist Church (Shinshu)
Int. with George Katahiro

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with the EYBL in ~~xxxx~~ the Minister Training program. The Chicago Buddhist ^{Church} (non-sectarian) does not belong to Buddhist Churches of America.

The Midwest YBA sponsors various social and recreational activities but is hampered by the lack of church building. Dances and parties must always be held in rented halls. One of the main activities of the group is the publication of the Midwest Dharma, a pictorial monthly. This bulletin started out as a two or three page mimeographed newsheet and has now become a 25 page lithographed magazine. It is recognized as the leading Bussei publication in the U.S. and has contributors from all over the country. Each issue contains illustrations and photographs of prominent Bussei leaders and groups throughout the country.

In general the Midwest Church group is following much the same pattern ~~that~~ ^{as is} the Chicago Buddhist Church group. The lack of an English speaking minister and church building has handicapped the Midwest Church group. They do not have Sunday school activities and other church activities on the same scale as does the non-sectarian group. Yet the Midwest (the Shinshu) group has a much larger potential Buddhist group to draw upon. (The Shinshu sect is the largest and strongest in the U.S..) The Midwest group, however, has not as yet managed to raise money to buy a church and parsonage as has the Chicago Church. This is perhaps partly due to the fact that the Midwest ^{funders} group largely was a Nisei group which does not have the financial status of the Issei group. This prediction will be carefully checked.) It is significant though that the Chicago Buddhist

Religious organization
Midwest Buddhist Church (Shinshu)
Int. with George Katahiro

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Church whose board of directors is composed of Issei and Nisei have been able to raise money for church buildings even though the congregation is smaller than that of the Midwest group.

Most of the activities of the Midwest Buddhist Church at the present time center around the very active YBA group. Issei participation in church activities is largely confined to attending Sunday services. In this respect the Midwest Church, although older, has lagged behind the Chicago Buddhist (non-sectarian) Church. The Chicago Buddhist Church has numerous social and educational activities for its Issei members.



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Obon Day which is ^{one of} ~~xxxxxx~~ the most important holy days of the Buddhists fell on August 11th. It is the day on which special memorial services are held for the dead. In pre-war days ~~xxxxxxxx~~ this day was the occasion for elaborate services and for the accompanying Bon Odori dances(dances for the dead). These Bon Odori affairs had somewhat of a festival air. People danced in costumes and masks.

Since all this was Japanese in cultural content, the war made the usual celebration difficult. Elaborate services and dances were held in the relocation centers but Buddhist groups who had relocated have not been doing much along these festival lines.

Last year's Obon Day in Chicago was celebrated by the two Buddhist churches. The Shin church had a special service as did the Non-sectarian church. The non-sectarian group, however, put on an evening program of entertainment to take the place of the former Bon Odori dances. This consisted of musical numbers, a showing of the 442nd movie and refreshments. The introduction of the 442nd Combat movie was interesting ~~xxxxxxxxxxxx~~ It took the place of the traditional Japanese dances. In the pre-war days the Bon dances were ~~xxxxxx~~ organized by the Issei although Nisei participated. The Nisei group now controlling the Chicago Buddhist church wanted a more American type of entertainment.

This year in Chicago, there were three Buddhist churches celebrating Obon Day. In addition to the two churches mentioned above, the new Zen Church held Obon service.

The celebration of the Midwest or Shin church and the new Zen

Buddhist Church
Report on Obon Services

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church consisted of special Sunday services. The Chicago Buddhist church (the non-sectarian) had a more elaborate program. This consisted of a special Saturday night service at which the guest speaker was one of the Zen ministers. ~~Azzarthe~~ This service was ~~xxxtiyx~~ attended mostly by Issei members. The Sunday service was quite elaborate but was all in English and was arranged by the Young Peoples' Group. Sunday evening services were also held. Following these services ^{was} a program of entertainment. This consisted of Japanese folk dances, songs, a play presented by the Sunday school class, and a comic skit put on the YBA boys called 'How Not to Dance the Bon Odori'.

The ~~service~~ ^{celebration} of the non-sectarian group this year was a combination of Japanese and American elements. This was to satisfy both the Issei and Nisei elements in the church. The other Buddhist churches' services followed the traditional Japanese services. These two churches also did not attempt to put on entertainment in place of the traditional Bon dances.



Nisei Male recreational activities
Description of bar frequented by Nisei men

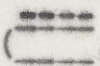
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Chicago
Angus J. deYoung

#24

One of the bars located in the Near North Side district on North Clark street has a nation wide reputation among Nisei GIs and Nisei men in general. During the war it was the favorite hangout for Nisei GIs on leave in the city and through the Fort Snelling and Camp Sheridan boys it gained a notorious reputation.

The name of the bar is 'Playtime' and it is located in the ~~xxx~~ 1200 block of North Clark street. This is the heart of the so-called Near North Side 'Little Tokyo'. It is also ~~xxx~~ an area of cheap hotels, rooming houses, bars, cheap cafes, dance and dine places and whorehouses. It is a mixed area of White, Chinese, Filipino and Japanese. There are several other bars and nightclubs in the same block.

'Playtime' is a war venture. It is operated on a three way ownership. Two of the owners are Jewish, the other is Hawaiian Japanese. He is the active member of the combine. Most of the bartenders are Nisei men. There are usually two on duty during the day and several at night.

The bar itself is rundown and shabby. Apparently it was operated as a cafe or bar before the present group took it over. It is rather large rectangular room. In the center is a huge square horseshoe shaped bar. (). This bar seats at least 55 to 60 people. There are about 30 stools on each side and 12 or so at the front. At the right of the bar, six small booths.

OFFICE OF THE DIRECTOR

WASHINGTON

UNITED STATES DEPARTMENT OF THE INTERIOR
BUREAU OF LAND MANAGEMENT

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Behind the bar is a small orchestra stand and a tiny dancehall.

This bar has been a favorite hangout for Caucasian V girls and pickup girls every since it was opened. It this pickup girl element that made it so popular with Nisei soldiers. The girls are ^{usually} part-time prostitutes ~~if not full time~~. They are fairly young, most of them are blonde and not unattractive. Since the Nisei GI ^{is} ~~was~~ a liberal spender, these girls tended to prefer them to other patrons particularly the lower class white men who frequent this area. The Nisei GI's come to this place and pick up a girl here either for a night or weekend. Several have kept these Caucasian girls for long periods of time.

Two of the Nisei bartenders have married Caucasian girls that frequented the bars. These girls, however, no longer are seen around the bar but stay at home.

Even though the Nisei GIs are not as numerous, ^{now} the bar is still very popular. It is a hangout for ex-soldiers who patronized it during the war and for young Nisei men who like to drink.

This pickup of Caucasian girls in bar is something relatively new to Japanese Americans. Before evacuation if a Nisei or Issei wanted to sleep with a Caucasian girl, the usual method was to frequent a lower class whorehouse. Under this wartime ^{bar} arrangement the girls were younger and better looking. Some of the girls are ~~not~~ professional prostitutes. Most of them make their living

by cadging drinks perhaps getting a small percentage and by getting money from their men friends. ^{WASHINGTON} Shankin up for a night or longer period is usually the end result of such friendships.

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UNITED STATES

Nisei
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6. The reputation of 'Playtime' and similar bars is such that if a Nisei girl is seen in one, she is immediately tagged as a prostitute. So far the analyst has seen only one Nisei girl drinking in the Playt me. She was quite young and attractive and was escorted by two ~~xx~~ Nisei soldiers. All were fairly drunk and the soldiers took turns making ^{maudlin} 'love' to the girl.

Issei men seldom patronize this type of bar. The other patrons are Chinese, Filipino and some lower class whites.

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DEPARTMENT OF THE INTERIOR
UNITED STATES

Nisei attitudes toward JACL
Reaction to Local JACL leaders

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A detailed report on the activities of the local JACL chapter is in preparation. These few quotes by representative Nisei are given to illustrate some of the thinking with respect to the JACL.

JACL still unpopular:

By and large the JACL is still in disfavor with the majority of the Nisei. Here in Chicago the local chapter consists of about 300 members. Many of these members were recruited in a large membership drive that was held in April of this year. At this time the local JACL was very small in numbers. A goal of 500 was set by the local chapter in this membership drive. The city was divided into sections with chairmen for each section. These chairmen worked with volunteer recruiters in their respective sections. In spite of this rather vigorous campaign, the ~~xxxxx~~ goal of 500 was not reached. Roughly half this number was achieved. At this time there were from 15,000 to 20,000 Nisei eligible for membership in the city.

One of the membership chairman says that the small number of members can be explained by the fact that JACL is still being blamed for evacuation and by the fact that there is general apathy among Nisei to join political organizations. JACL in a sense can be called this.

The criticism of JACL is still very strong. This coupled with the fact that ~~xxx~~ many of the pre-war leaders are again

Nisei attitude toward JACL
Attitude toward local JACL



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LOBAIC assuming dominant positions in the organization has made

Nisei avoid the JACL.

A very active local JACL worker says:

"Here we are handicapped by the criticism against JACL. Nisei still think JACL was partly responsible for the evacuation. That's all they remember. They don't know that during the war years JACL was fighting for their rights and achieved a great deal in the way of bettering public relations. But in the centers, most of this news never reached the residents. In a way that is partly the fault of the JACL for not having had a better publicity setup to reach their own people.

Criticism of local JACL leaders:

Two of the prominent Chicago JACL leaders have been associated with JACL for many years. One is a past national president of the JACL, the other is a very active and vocal ex-newspaper man.

A young Nisei man who is one of the active JACL members says:

"I think that JACL is being held back in Chicago by two of our leaders. They are tagged with being part of the old JACL and unfortunately one of them made some poor public statements before evacuation. People haven't forgotten them. Now they are leaders and officers in our local group and other Nisei just won't join.

Another element that I think is important is that in addition to dislike by some is that the fact that these leaders have national reputations scare off other Nisei. Many of our Nisei here have developed into good leaders during the war years but still haven't enough confidence in themselves to come out and compete with these people who have national reputations. They say-'I'm a nobody. I can't get anyplace with people like that.' So they don't bother to come out at all."

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Nisei attitudes toward JACL
Attitude toward local JACL



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A Nisei girl who is one of the strong members of the local JACL chapter says:

"In a way some of our leaders here handicap us. Take Dr. Yatabe for example. He's been with JACL for years and was national president. Everyone knows about him and the national reputation he has. He's been very active during the war and was Midwest representative here and also worked a great deal with our local group.

He's an older Nisei now and to some extent his ideas have changed much. He really doesn't represent the younger Nisei group anymore. But because of his past record, his suggestions still carry a great deal of weight. The local members here in the past were apt to carry out his suggestions even though they might not agree with them. But they didn't like to go against him because he has such a good reputation. Because of that many other Nisei get the idea that it isn't any use belonging to the JACL if the policy is going to be set by individuals that they don't agree with.

We've a new slate of officers now in the local JACL and there are about 8 or 10 of us who aren't timid about speaking our minds and criticizing the suggestions that people like Dr. Yatabe might give. We feel the program is more important than avoiding stepping on such prominent people's toes. If our group feels that the ideas of such individuals aren't in line with prevailing Nisei thought we aren't hesitating to say so. But just the same it is difficult."

Friction between JACL and other local organizations;

During the first two years of resettlement in Chicago there was some friction between JACL and other organizations. Most of this seems to have been on a personality basis although there is some criticism to the effect that the local JACL people wanted to grab all the credit. Last year when the Resettlers' Committee was being organized a slight amount of tension developed with JACL. Apparently JACL felt that this new Committee would usurp all the functions that the local chapter was carrying out.

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Nisei attitude toward JACL
Attitudes toward local JACL

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However just about the time of the formation of the Resettlers' Committee, the local JACL chapter elected a slate of new officers. The new local president of the JACL is a very good friend of the executive director of the Resettlers' Committee and at present a very good working relationship exists between them.

The Resettlers' Committee feels that the main function of the local JACL should be that of public relations and politics ^{it} and should leave social welfare end to the Committee which was set up to handle this aspect. The new JACL president agrees pretty much with this. There is not much overlapping at present except in job offers and job referral service. The Midwest JACL office still runs a job referral service

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IMMIGRATION AND NATURALIZATION
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Gambling Organization in Chicago
Issei syndicate

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Reports that several Japanese gambling houses were operating in Chicago have been circulating in the Japanese community for sometime. On August 12, 1946 these reports became official when the Chicago daily newspapers carried a story of a raid on one of these Japanese gambling places. The story as printed in the Chicago Sun was as follows:

45 MEN ARRESTED
IN S. SIDE GAMBLING
FLAT AS INMATES

Forty-five men were arrested yesterday when police raided a second floor flat at 944 E. 43rd. st. after receiving an anonymous tip that the house was a gambling house.

Detectives Albert Mackey and Edward Tyrrel of the Hyde Park Station confiscated \$166 from five tables, where poker and other games were being played.

All the men are of Japanese descent. Toyo Miwa, 48, of 1347 La Salle St. was charged with being the keeper of a gambling house and the others were charged with being inmates. They will appear in South State Street Court today."

When the case appeared in Court the next day, it was dismissed on the grounds that the gambling house was in reality a private club and all the men present were members. Gambling among members of strictly private club is legal.

The 'private club' was back in operation by Tuesday night, August 13, 1946.

Gambling Organizations in Chicago
Issei syndicate

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In actuality this 'private club' is nothing more than
fictionized legality to stay within the letter of the law.
Gambling joints in Chicago are numerous and since they pay
huge percentages ~~xx~~ for protection, raids are very scarce.
When they occur, however, they ^{cases} are usually dismissed.

~~XX~~

This club is run by a small group of Issei men headed
by Toyo Miwa. Miwa is a former West Coast gambler with a
rather dubious reputation. It is reported that he attempted
to organize gambling in the center in which he was sent.
He relocated a year or so ago ~~xxxx~~ to the East Coast and
tried to operate in New York City and Philadelphia. Chicago
with its approximately 20,000 resettlers drew him ~~about~~
^{general} ~~from~~ ~~of~~ ~~the~~ months ago.

With several other Issei he formed a club called the
"South Side Nippon Club". This was on the surface a
recreational and social club. Actually it is a gambling
organization. The headquarters of the club is in the
center of the South Side E. 43rd Japanese concentration.
The building in which the club has its South Side rooms
has several other Japanese businesses such as beauty shops,
Nisei news, ^{and} two doctors' ^{offices}.

Miwa also has recently opened a north side branch of
this club in his home at 1347 N. La Salle St.

There is a rumor that there is at least one Caucasian
member of the syndicate.

Practically all the clientele of the house is ~~xxxx~~ composed

of Issei men.

Resettler reaction to these gambling houses:

Rev. Kubose, Buddhist ministers' remarks:

I met Rev. Kubose on August 13 and asked him if he had seen the news of the raid. He had not yet heard of it but was very much interested and said he knew Miwa was operating on the South Side:

"When Miwa came here in July, he came to me and asked me for help in finding an apartment. I knew he had been a gambler back on the West Coast and wondered whether he had anything planned here.

We want to keep the South Side clean. He came for help in finding a place to live and I was going along with him to look at a place. When we got outside, I found he had three other Issei men waiting for him on the sidewalk. I thought something was in the wind then. I didn't encourage them at all.

Then I heard that he found a place to live on the Near North Side but had also rented a place down here on E. 43rd St. for a blubroom for the SouthSide Nippon Club. It was evident right away what this was to be for.

They tried to get support at the Sumo tournament and made a donation and sponsored several of the matches. The organizers though of the Tournament knew what they were after and aren't interested in letting them play a part in the proposed Sumo club."

Attitude of Resettlement Committee director:

The executive director of the Resettlement Committee lives near the E. 43rd district. He had attended a movie which is in the same building as the gambling joint on Wednesday ~~xxxxxx~~ night. While waiting in the lobby he had run into the young editor of the Chicago Nisei News whose office is a few doors from the South Side Nippon Club/ room.

This young editor reported that the club had resumed operations the day after the raid. The story that neighbors

had complained was a little farfetched since the game room is in a commercial building and most of the immediate neighbors are Japanese business offices. They have accepted the Nippon Club as an legitimate business.

The young newspaper man reported that two rumors were current in the E. 43rd. St. area regarding the raid. The one that seemed to have some truth in it was to the effect that the syndicate had neglected to get their protection money in on time and the raid was a warning measure. Since this procedure is quite common in Chicago, it is probably the reason. The other rumor was that a Korean gambler who operates on the Near North Side and who up to now has been getting all the Issei trade tipped off the police. However, this probably is not the case since everyone knows that the police are fully aware of these gambling houses.

The executive director of the Resettlement Committee did not express any disapproval of this gambling joint. There were many of these gambling houses in the pre-war Japanese communities and most of the Issei take them for granted. His wife who accompanied him to the movie met a Issei women in front of the movie house who reported that she had been waiting an hour and a half for her husband to come down from the game room. They laughed and joked about the raid of the preceding Monday. This women's husband had never been to the house before this particular night when he had been taken by a fitend.

In general most of the Issei do not express much disapproval of such gaming houses. Some of the Nisei groups here are afraid that such places will give the Japanese group a bad name and they point to the newspaper raid story as example. It might be interesting to check the Japanese language newspapers to see whether they carry a story on this raid.

Up until the South Side Nippon Club began operations, the Issei men and Nisei who wanted to gamble usually went to a Korean gaming house on N. Clark St. This place's clientele is limited to orientals and Filipino's. A bouncer checks people as they come in and Caucasians are not permitted to come in. The proprietor who is a Korean gives quite liberal donations to the various Japanese American organizations and is well liked by the Japanese who have come in contact with him. His place has been running for a long time and the Japanese patronage ~~xxxxxx dxxxxxxx~~ which he might lose to the Japanese gaming crowd will not have mean too much to him. His rooms are very popular with a certain type of young Nisei and these will not go to the Issei clubs.

Religious organization
Chicago Buddhist Church (non-sectarian)
Int. with Rev. Kubose

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Founding of Chicago Buddhist church:

Rev. Kubose, minister of the Chicago Buddhist church, came to Chicago about three years ago from Heart Mountain Relocation Center. He was hired by the Congregationalist Union to establish a hostel in Chicago and to do resettlement field work in the relocation centers. The main emphasis of his work was to encourage resettlement of Buddhists. His salary and expenses were paid by the Congregationalist Union.

The Congr. Union gave up the idea of opening a hostel for resettlers and Rev. Kubose concentrated his energies on encouraging resettlement. His headquarters were in Chicago but he made trips to the various centers. He also met with evacuees in Chicago and acted as an advisor to newcomers to the city. Rev. Kubose in looking for a place to live ran across the present Buddhist church building on the South Side. This was in 1943 and the building was unoccupied. Previously it had been used by a Greek Orthodox Church. A small suite of offices in the church had at one time been used as living quarters and Rev. Kubose decided to rent the old church. He used the former offices for living quarters and the church meeting room he utilized as his resettlement office and meeting place. The entire building rented at this time for \$35.00 a month.

Rev. Kubose worked for the Congregationalist Union for six (6) months in Chicago. Various Buddhists in the city had been asking him to conduct services and since he was renting an old church building, he decided to open a Buddhist church in Chicago. He resigned his resettlement advisor position with the Congr. Union

Religious organization
Chicago Buddhist Church(non-sectarian)
Int. with Rev. Kubose

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Founding of the Chicago Buddhist church:

and set up the Chicago Buddhist Church on his own initiative. He had no backing from evacuees and was not receiving any remuneration. To open the church he utilized some of his own savings. At this time most of the resettlers in Chicago were Nisei. He invited the Nisei Buddhists to attend this church. In describing these early days Rev. Kubose makes a big point out of the fact that there was no congregation when the Chicago Buddhist Church was first opened. About six months later in October 1944 a group of older Nisei who had been attending Rev. Kubose's services got together and formally organized into the Chicago Buddhist Church. A board of directors was elected and church officers set up. The board and officers were all Nisei at this time. The group raised enough money to purchase the church and a two-flat building in the rear of the church for use as a parsonage.

~~xxxxxxx~~ It might be said that the Congregationalist Union sponsored the Chicago Buddhist church indirectly. Rev. Kubose had no intention of opening a church when he first came to Chicago but came only as a relocation advisor. It was through this activity which was supported by the Christian Congregationalist group that he evolved plans for a local non-sectarian Buddhist Church. The Congregationalist group, however, sponsored Rev. Kubose only for six months and only as a relocation advisor. When Kubose began his Buddhist church activities he was no longer being supported by this Christian group.

Religious Organization
Chicago Buddhist Church(non-sectarian)
Int. with Rev. Kubose

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Present congregation of Chicago Buddhist Church

During the first year of operation, practically the entire congregation was made up of Nisei members. The YP⁶, Young People's ~~Association~~ ^{Group}, was the dominant and controlling group in church activities. In 1945 Issei began coming to Chicago in considerable numbers and began joining the Chicago Buddhist church. The church setup was reorganized to meet the needs of this Issei group. A special language service was added to the Sunday services. English language classes for Issei set up and social activities for Issei made part of the church program. While the YP⁶ still remains the dominant group in the church today, Issei members play an important part not only as part of the congregation but as board members and officers. Today the Church board of directors consists of delegates from three main groups, the Young Peoples' ~~Association~~ ^{Group}, the Issei ^{members} group, and the Women's Clubs(Fujin-kai). Each of these groups supplies 4 delegates to the board of directors. Issei have good representation on the board and now have a hand in ~~xxxxxxx~~ deciding church policies. The President, however, is a young but very active Nisei Buddhist.

still

The main body of the congregation is made up of Nisei. It is interesting to note that there are about 30 Caucasian members of the church and a sizeable group of former Japanese Christians who have returned to their original Buddhist belief.

Religious Organization
Chicago Buddhist Church (non-sectarian)
Int. with Rev. Kubose

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Young Peoples ~~xxxxxxx~~ Group (YPG)

The YPG is the strongest group in the Chicago Buddhist Church. The original founders of the church belong to this group of mature Nisei Buddhists. ~~xxxxxxx~~ Originally the group was made up entirely of Nisei but today a handful of young Issei of the same age group as the ~~Nisei~~ more mature Nisei have joined this group. The new president of the YPG is a young Issei of about 36 years of age.

Young Buddhists' Association (YBA)

The YBA (The Young Buddhists' Association) is a teen age club. It includes Nisei in the early twenties. This group is called the 'Bussei' group by Rev. Kubose. He feels that when Nisei reach the age of 25 they are ready to play an adult's role in church activities and should become part of the YPG (Young Peoples Group).

Friction with Shinshu (Midwest Church) Buddhist YBA group.

A certain amount of friction ^{exists} between the Midwest (Shinshu) Buddhist Church and the Chicago (non-sectarian) Buddhist Church. Part of this friction is found in the interpretation of what the YBA should represent.

The Midwest YBA or Bussei group consists of Nisei from teen age through the thirties. The controlling group, however, is made up of mature Nisei in their late twenties and early thirties. It is this group which call themselves 'Bussei' who founded the Midwest Buddhist Church and who control church policies. It is also the group which cooperated with the Eastern YBA groups to

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Int. with Rev. Kubose

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Friction between Shinshu(Midwest Church) and the Chicago Buddhist Church:

form the Eastern Young Buddhist ~~League~~ (The EYBL) This EYBL has mapped out an ambitious program for Buddhist ministry training in the U.S. The Midwest or Shinshu YBA is also part of the national YBA which is affiliated with the Buddhist Churches of America. The Shinshu YBA corresponds to the Young Peoples Group of the Chicago Buddhist Church.

On the other hand the Chicago Buddhist Church's YBA or Bussei group is strictly a local teen age social group. They call themselves the Chicago YBA. This has led to some confusion and the Shinshu group has felt that the teen age social group of the competing church does not warrant the name of YBA. This group is purely local and social in function and is not affiliated with the national YBA group.

A more basic difference between the two churches explains a great deal of any friction that has developed. The Chicago or non-sectarian young peoples' group is much more progressive in their way of thinking. They feel that Buddhism in U.S. should break away completely from Japanese cultural domination and become 'American' in thought and practice. They believe in consolidation of the various sects(non-sectarian churches) and further that such non-sectarian churches be controlled by the local congregation that support them. They do not belong to the national Buddhist church association which is dominated by the older orthodox Buddhist ministers.

The Shinshu group which is also largely a young Nisei group and which is controlled by a Nisei group tends to be more conservative.

Religious organization
Chicago Buddhist Church(non-sectarian)
Int. with Rev. Kubose

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Friction between Shinshu(Midwest) Church and Chicago Buddhist church:

This group follows the ~~xxxx~~ orthodox Buddhist organization. The Midwest Church and YBA group belong to the orthodox Buddhist Church Association of America. This Association is headed by Bishop Matsukage of San Francisco.

The entire philosophy of the Midwest group follows the orthodox Buddhism and hence is much more Japanese in cultural content. The Midwest Church services are all in Japanese even though the ~~xxxx~~ majority of the congregation are Nisei. It is true the group does not have an English speaking minister but this in itself portrays the conservatism of the group. Incorporation of English into Buddhist services is still considered fairly revolutionary by some of the older orthodox Buddhist ministers. However, in Chicago, the Midwest Nisei group feels the need for English speaking priests and for that reason has been one of the leaders in trying to create a Buddhist Ministry school in the U.S. In general though the group is much more conservative in their church thinking than is the Chicago Buddhist group.

In age these two young Peoples' groups of the different Buddhist churches are almost alike. Leadership in both groups is in the hands of mature Nisei. Before evacuation these groups worked in the same organizations. All the Chicago Nisei Buddhist leaders before the war belonged to various sect churches and the the local YBA groups. It was the more progressive ~~xx~~ ~~xxxxx~~ and liberal minded(in church doctrine) of these Nisei who became part of the non-sectarian group here in Chicago.

Religious organization
Chicago Buddhist Church (non-sectarian)
Int. with Rev. Kubose

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Congregation amalgamation of sects

All the members of the Chicago Buddhist Church prior to the war belonged to various Buddhist sect churches. Many were Shinshu, others belonged to Nichiren, Shingon, Zen, Tendai and Jodo sects. The Shinshu denomination is usually known in the U.S. as the Shin sect. It was the strongest sect in numbers and it has been estimated that about 3/4's of ^{Japanese} Buddhists in the U.S. were members of this Shin sect.

Note: Community Analysis Report No. 9. (May 15, 1944-"Buddhism in the U.S.") gives in general outline the history of these Buddhist sects in the U.S. It also gives a short description of the pre-war and center conflicts between the Sectarian and non-sectarian groups.

Since there is a strong Shin church in Chicago, most of the former Shin members attend this. However, some of the more progressive and liberal of the former Shin Nisei have broken away and were active in founding the Chicago Buddhist (non-sectarian) church. The President of the non-sectarian church is a former Shin member as is the president of the non-sectarian group's Young Peoples' organization.

Rev. Kubose's sermons tend to be an amalgamation of ideas from various sects and as a result the older members feel that he is catering somewhat to their individual sects. In other words his services are general but at the same time satisfy the ^{former} sect members. He says:

"Shin people say my sermons are just like Shin sermons; Nichiren, Jodo, Shingon, and Zen people say the same thing. Everybody seems to be satisfied."

Kubose also has frequent sect ministers as guest speakers. Rev. Tsuda, a ^{Zen} ~~Min~~ minister, was guest last week at a special Obon service. A Jodo minister from Seabrook has been invited as a guest minister for several services next month. When such sect ministers conduct services, they use their particular sect rituals and Rev. Kubose adapts his general services to them.

Opposition to Rev. Kubose:

Rev. Kubose says that his local church is strongly opposed by the orthodox group. He says:

"I am too independent ~~from~~ them. I am still a young man~~x~~ the they think I should be taking orders from them."

Here he was referring to the former Buddhist Mission of North American now known as the Headquarters of Buddhist Church in America. This is still headed by Bishop Matsukage.

Kubose apparently was one of the leaders before evacuation in the non-sectarian movement which was headed by Rev. Julius Goldwater of Los Angeles. The opposition to him dates from these early days.

Correction re Kubose

In the first field report on the Chicago Buddhist Church, Kubose was described as a young Issei. This was wrong. He is an older Nisei and after education in U.S. went to Japan to study for the priesthood. ~~His actions and appearance are Issei and his English~~ is strongly accented. ~~Even~~ Even many Issei who know him think he is Issei.

Religious Organization
Non-sectarian Buddhist church
Int. with board member of church

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The following remarks concerning the non-sectarian Buddhist church and the Shin church were volunteered by one of the older Nisei board members of the non-sectarian church. Since some of his remarks were directed at personalities, his identity will not be revealed.

Re Rev. Kubose: Many Nisei do not understand his approach.

"Rev. Kubose is a very good organizer and planner but I don't think he has the right approach to Buddhism for most of the Nisei. It is very hard to follow his sermons. You know, he is Nisei but spent so much time studying in Japan that his English has become difficult to understand. Sometimes in his sermons I don't know what he is talking about.

Most of the Nisei in our non-sectarian group are quite liberal and have gotten fed up with the old orthodox approach of the various sect churches. That is why we left those churches and tried to build up a progressive non-sectarian group.

"I really don't know what the answer for Nisei Buddhists will be. But I know I'm not satisfied with the kind of organization Rev. Kubose is building up here and many of my group feels the same way. In a way it seems to me that our local non-sectarian group is becoming a sectarian group. Rev. Kubose and others want to break away from Japanese domination and from the rule of the orthodox group here in U.S. That is fine but for the future of Buddhism here we'll have to work out some means of working ~~xxxx~~ smoothly with the larger Buddhist group in the U.S. So far that hasn't come about. There is friction and suspicion and it seems to be it is increasing instead of decreasing."

Shin group in Chicago very conservative.

"The Shin or Shinshu group here is very conservative judged by our non-sectarian group. I used to be a Shin member but got so disgusted with ~~the~~ the do-nothing policy that I quit. Most of the leaders in our non-sectarian group feel the same way. The leaders of that group are just about the same age as us and before the war and in the centers felt much the way we did about Buddhism for Nisei in the U.S. Now the Shin group here, that is the YBA group, have largely gone back to the old orthodox fold. They feel that the YBA should affiliate with Bishop Matsukage's group. I can't stand some of these former friends of mine. They have become quite 'Japanesey' in their religious outlook. Yet we all were considered liberals by the older Issei before the war. Many of that group though seem to have become very conservative during the war years."

Religious organization
Buddhist church organization
Chicago Buddh. Nisei church bd. member int.

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Attitudes toward Shin minister in Chicago. Rev. Kono very popular.

"Rev. Kono, the Shinshu minister, is a young Issei of about 34. He can't speak much English but has such a dominant personality that he is extremely popular with both Nisei and Issei. His services draw tremendous crowds. When they held services in the Uptown Players Bld before it burned, sometimes as many as 500 to 600 people would turn out. These services were in Japanese too. He's a natural leader and is very popular. Even now his regular Sunday services draw crowds of hundreds.

"Our average Sunday attendance at the non-sectarian church usually is about 75-80. Our biggest turnout was for a special Hindu philosopher. We had about 225 in the audience and that jammed our little church to the doors.

"I didn't believe that the Shin church had such large turnouts until I went to see for myself."

Rev. Kono is not an organizer or planner:

"Rev. Kono is an excellent leader but he is not a very good organizer. I would say that just the opposite would hold for our non-sectarian minister. Kono was here about the same time as our minister and began holding services. They were very well attended. Kono, however, doesn't have too much organizing ability and didn't plan ahead. Their group still doesn't have a church building and that hampers them a great deal. Kono has plenty of opportunity three years ago when he first came here to get empty buildings but he didn't look ahead and wasn't too sure of a future here. I've heard him say myself--'Well, if things don't work out here I'll go back to the West Coast.' ~~That~~ Since he dominates the YBA group which controls the church policies, his sort of do-nothing attitude has permeated the group. They've been trying to raise money for a church for a long time but can't seem to get underway."

Rev. Kubose more of a planner:

"Rev. Kubose planned for the non-sectarian church right from the start. He decided that there was going to be a large group of Japanese permanently in Chicago and that there would be a need for a Buddhist church. So he went ahead on his own and bought our present church building. He put up his own money to make the down payments. Later when our group was incorporated, the church took over the payments and we reimbursed Rev. Kubose for the payments he made. It was because of Kubose's foresight that we have church buildings today."

Religious or organization
Buddhist Church organization
Int. with Nisei church bd. member of
Chic. Buddhist church

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Role of Issei in ~~xxx~~ non-sectarian church and Shin church:

"We've brought Issei into the controlling group in the non-sectarian church. Our board of directors is composed of delegates from three groups; the Young Peoples' Group, the Issei Men's group, and the Issei women's group.

This Issei participation is important for the Issei still control much of the economic wealth. We've raised money because we have Issei participating right along with us.

The Shin group board is still all Nisei. The Issei at the Shin church go to services but don't take any active role in church affairs. I think that is one reason why the Shinshu group which is so much more numerous than we are, haven't been able to raise money for buildings."

Resettlement History, Single Nisei boy with
Dependent mother.

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Chicago
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Henry Sugimura is a young Nisei boy of 24 who with his dependent mother came to Chicago in the summer of 1945 to join an older married sister. #29

The family before evacuation lived in Los Angeles and consisted of the father, mother, Henry and two girls. The eldest girl married a short time before evacuation. The family operated a small grocery store but were barely able to make ends meet. Evacuation wiped out all but a small amount of savings of the family.

The family was moved to Granada center. The married sister and husband relocated to Chicago in 1944. The rest of the family, however, showed no interest in resettlement. While no definite plans were ever made, the father kept thinking in terms of opening a small grocery store in Los Angeles after the war. To this particular family, life in the relocation center was not unduly unpleasant. The mother and father who had worked long hours struggling to keep a small grocery store in operation now regarded center life somewhat as a vacation. The younger sister was in high school and since she was very popular had a good time. Henry who had graduated from high school the year before evacuation and who had been working without pay in his father's grocery store also found a pleasant niche in the relocation center. He worked as a timekeeper in the maintenance section. Because of a physical disability he was draft exempt.

Resettlement History
Single Nisei boy with dependent mother.

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He had not desire to obtain any higher education than his high school work. He was unskilled and had little ambition. To him life in the relocation center was rather pleasant. He speaks of missing the theatres of Los Angeles but this seems to be the biggest loss he felt. He had an easy job in the center, and there was ample social activity for his needs.

In 1945, however, a crisis in the family forced the resettlement decision of the family. The father died and Henry nominally became head of the family. Since the family had no real plans for relocation except that of the father's wish to return to Los Angeles, Henry was at a loss. He did not have the experience or initiative to open a grocery store in LA. With the center closure looming, the family was forced to make a decision.

The decision was made by the eldest daughter who was married and living in Chicago. The family was to join her. Since jobs were plentiful, Henry could get a job and help supplement the family income.

In this instance, the young Nisei boy was not old enough and did not have enough ^{character} ~~experience~~ to assume the position of head of the family as is usually expected of the oldest boy. Here the eldest sister who is only a few years older than he took this place.

Henry, the mother, and the younger sister relocated to Chicago in the fall of 1945. The married sister had found a large apartment and the family moved in with her. Since the mother was able to take care of the one grandchild, the

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daughter took a factory job. Her husband is also a factory worker. Henry also found a factory job. He makes 90 cents an hour and ~~approximately~~ is still working 8 to 10 hours overtime every week. His pay averages about \$55 a week which is far beyond a wage he could have expected before evacuation. He contributed an equal share for expenses of his mother, younger sister and himself. The younger sister, however, recently was married and has returned to California with her husband. Even though Henry is supporting his mother and himself in his sister's household, he has still not taken over any authority. The sister's husband is the formal head of the family although the sister in actuality is the dominant character. Henry is satisfied to play the role of a younger brother. Except for contributing to his mother's support, he has little or no family responsibility.

The family is Buddhist and attends the Shin Buddhist church. Henry belongs to the YBA and the only social functions he attends are the YBA dances and parties. He associates with a small group of Nisei boys in their late teens. While he is a little older than most of the boys in this group, his ~~own~~ immaturity makes him feel more at ease. ^{with them} These boys most of whom have unskilled or semi-skilled factory jobs spend their spare time bowling, going to movies and occasional parties. Most of them have not as yet begun dating girls steadily. The major part of their social life is ⁱⁿ their strictly male group. They usually attend socials and parties as a stag group.

Permanence of family in Chicago

The family has no property on the West Coast and no family attachments ^{there} except one younger daughter. The eldest sister who at present is the dominant member of the family likes Chicago and she and her husband have no plans to leave. The husband has a good job as a skilled machine operator and is convinced that he would not be able to continue in this line of work on the West Coast.

Henry who according to Japanese tradition should at least be nominal head of the family still is playing the role of the younger brother. He was satisfied with his life before evacuation, center life was pleasant for him and he is now satisfied with the role he plays in family life here.

The mother likes Chicago very much. Many of her friends are here. She enjoys the Buddhist church activities and her role in the family is that of the grandmother who is in charge of the daughter's small child. Since she has always worked extremely hard ~~xxxxxx~~ ^{had} having to care for her family in addition to working long hours helping her husband in his store, her life now is much easier and pleasant. Before the war she did not have time to take part in church activities. Now she has become an ardent church goer.

The family has nothing to call them back to the West Coast and have no plans to leave Chicago.

Japanese business establishments
Restaurants

1
Chicago
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J. deYoung



#30
A preliminary check on Japanese operated restaurants in Chicago revealed that there are about thirty such establishments. Since the check was not complete, the present number perhaps is slightly larger than this. Roughly the distribution of these restaurants is:

South Side district.....	8
Near North Side.....	17
Loop area....	2
Far North....	2

These restaurants fall into three types.

1. Fairly large, elaborate, restaurants catering to Middle class Caucasian clientele and professional and white collar Japanese group. Japanese, Chinese, ^{food} served.

There were two such Japanese operated restaurants in Chicago. Both were located in the better class restaurant neighborhood in the Lake Mich. area of Near North Side. At present only one remains in operation for the other lost its lease.

2. Small, ^{usually} family operated restaurants catering pretty much to Japanese clientele. Japanese and Chinese food. These are located in the Near North Side 'Little Tokyo Area'. They Number from 15-20.

3. Small restaurants catering to mixed clientele of lower-class whites, Negroes, and Japanese. Combination of Chinese and American food. Some Japanese food. Number about 10. Located mostly on South Side and several on Far North Side.

To give an idea of how these restaurants operate and of how successful they are, ~~xxxxxx xxxxxxxxxx~~ short descriptions will be prepared from time to time. Attached to this report are ~~xxxxxx~~ brief descriptions of four restaurants which illustrate the above types.

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The following sketches are not complete and represent at present only a short physical description of the restaurant. Interview material with the proprietors will be added later.

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The Wisteria Restaurant is at present the biggest and best Japanese restaurant in the city. It is located on East Ohio Street in an area which is dotted with popular and swanky restaurants and nightclubs. The Wisteria is in a small cottage building. This cottage was built to be a tea-room and was known as the "Green Shutters". Prior to the war it was well-known tearoom and restaurant in this area. It closed during the war.

Three years ago, a Mr. Nakano opened this tearoom as a Japanese restaurant which he called "The Wisteria". Mr. Nakano *also* owns~~x~~ and operates one of the largest Japanese food producing companies in Chicago and is reputed to be one of the wealthiest Japanese ^{man} in the city. He put a ^{fair amount of} ~~xxxxxxx~~ money into the restaurant for he redecorated and bought new equipment. The only Japanese motif in the place is seen in the wallpaper which has bamboo shoot design.

The booths and chairs are of colored leather and are rather modernistic in design. There is one fairly large dining room downstairs which can seat 50 ~~to~~ 60 people.

Chinese, American and Japanese food is served here. The Japanese food is almost all served ala carte and a complete meal is quite expensive. Chinese and American food is served in a complete dinner fashion. Chinese dishes can also be ordered ~~seperately~~.

The restaurant does not operate on ^a family help plan as is usually the case with Japanese restaurants.

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Japanese business establishments
Restaurant



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Wisteria cont:

A large percentage of the customers is Caucasian who come for Chinese or Japanese food. The restaurant is also popular with office workers for lunch. The Caucasians who come for Japanese food are those who have had some previous experience with Japanese food either in Japan or elsewhere in the U.S. They are usually from the middle class group. Lower class whites do not frequent this area for eating purposes. The prices here are higher than in the other Japanese restaurants that cater to lower class white or Negro group.

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Japanese restaurant

1
Chicago
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The Tenkatsu restaurant is a small Japanese restaurant on N.

Clark Street in the heart of the Japanese concentration. It has the reputation of having some of the best Japanese food in the city and is usually listed after the Wisteria as a place to eat.

It is located in a small, narrow and shabby room on the ground floor of one of the N. Clark street buildings where shops and bars are on the ground floor and apartments and rooms on the floors above.

The restaurant does not have a separate kitchen. Instead the rear part of the room has been partitioned partway to the ceiling to form the kitchen. Since the building is old and rundown, the restaurant is quite shabby. The floor is worn and the walls and ceiling need paint desperately.

Some new equipment has been put in by the operator. A new counter ~~and stools~~ is in the rear of the room next to the kitchen. The stools are covered with leather. One side of the room has ~~xxxxxxxxxxxx~~ four or five booths. The seats of the booths are also leather upholstered. On the other side of the room a line of tables and chairs is placed. The restaurant has a juke box.

It is family operated.

Most of the customers are Japanese. Some Chinese food is listed but Japanese dishes such as sashimi (raw fish) tempura) shrimps are stressed. Prices here are rather high. A ~~xxxxxxxx~~ dinner costs well over a dollar and this includes only one main dish with rice and tea. This is very high in contrast to pre-war prices in Japanese restaurants.

Japanese restaurant

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The Aloha restaurant is located on N. Clark street in the

so-called 'Little Tokyo' neighborhood. The original operator was a Hawaiian Japanese, hence the name, 'Aloha'. This restaurant was also very popular as an eating place for the Hawaii GIs that passed through Chicago.

It is in second ownership now. The restaurant is similar to other small Japanese places in this area. The building is old and run down. The walls need painting. The floor covering is old and worn out. In this restaurant the fixtures are old and worn.

A Juke box is placed in a prominent position.

Japanese, Chinese and a few American food dishes are served. Prices here are a little lower than at the Tenkatsu which is about a block away.

Customers are mostly Nisei. The Aloha is a popular place to stop off at night for noodles and soft drinks. The Juke box has the latest swing numbers as well as several Japanese selections.

One thing about these small Japanese restaurants in this area that is noticeable at once is ~~xxxxxxx~~ the soft drink counter or section. In each of these small restaurants one end of the room is stacked with box after box of coca-cola and pepsi-cola. A good deal of the profit that is made in these small places is after the regular dinner hours when the young Nisei swarm in for soft drinks and noodles or sandwiches.

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Japanese restaurant



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Bob's Cafe is a small lunch counter restaurant on the South Side of Chicago. It is located in the Negro-white transition area and part of its clientele comes from the Negro group.

It is very small, has one small counter, two booths and several tables. It serves American and Chinese meals. Japanese dishes can be ordered ala carte. The regular meals range from 65 to 90 cents.

The customers at lunch time are a mixed group. They are lower class whites who work in this area, Negroes and a few Japanese. At dinner more Japanese are seen.

The restaurant has a juke box and a soda fountain section. It is near a Nisei recreational center (bowling alley) and every night after the dinner hour it is crowded with Nisei. Three young Nisei girls work as waitresses here.

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IMMIGRATION AND NATURALIZATION
DEPARTMENT OF THE INTERIOR
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Buddhist Organization
 Eastern Young Buddhists League
 First annual conference-May 31-June 2, 1946

1
 Chicago
 August 19, 1946
 J. deYoung

#31



The Eastern Young Buddhist's League was founded by a small group of Nisei Buddhists in New York City in 1946. Stanley Okada, a ~~xxxxx~~ Nisei from Hawaii, was one of the original sponsors and became the first president of the League.

The first annual conference of the E.Y.B.L. was held in Chicago May 31, June 2, 1946 and was sponsored by the Midwest YBA Church group. The League now has 7 chapters with a membership of about 500 young Buddhists. ~~new~~³ new chapters were admitted to membership in the League at the conference. These were, ~~Twin Cities YBA~~, Philadelphia YBA, St. Louis YBA, and the Chicago(non-sectarian) Young Buddhist Group.

The theme of the League conference was "Buddhism of Tomorrow". Seven YBA chapters were represented at the conference. There were 53 outside delegates and approximately 50 delegates from Chicago. The executive secretary of the Buddhist Churches of America at San Francisco, Rev. K. Kumata, represented the BCA. Rev. S. Tsunoda of the Tri-State Young Buddhist League at Denver was also a delegate. Other Buddhist ministers present were; Rev. Kubose, Chicago Buddhist Church(non-sectarian) Rev. B. Fujimura, Rev. G. Hirabayashi, and Rev. G. Kono, Midwest Buddhist Church, N. Ishiura and Rev. H. Seki, New York Buddhist Church, and Rev. Z. Mukushima, Seabrook.

Out-of-state delegates were:

Cleveland YBA	10	St. Louis	3
New York YBA	17	Seabrook	3
Philadelphia	2	Twin Cities	6
		Others	4
Chicago	50		

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Buddhist organization
Eastern Young Buddhists League
First Annual Conference-May 31, June 2, 1946

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The League's headquarters will continue to be in New York City at the New York Buddhist Church. Rev. Newton Ishiura of New York City was appointed executive secretary for the year 1946-47. He will serve on a volunteer basis until the E.Y.B.L. can raise money to cover salary and expenses for this position. Stanley Okada, one of the E.Y.B.L. founders was reelected as president. The other officers for the coming year were:

Vice-president..	Dr. Ben Chikaraishi	(Chicago YBA)
Secretary	Miyo Morikawa	(New York YBA)
Treasurer.....	Kiyomi Nakamura	(Seabrook)
Auditor... ..	George Teraoka	(St. Louis YBA)

Four Buddhist ministers were elected as advisors to the E.Y.B.L.

Rev. Gyodo Kono	Midwest Buddhist Church
Rev. Gyomi Kubose	Chicago Buddhist Church (non-sectarian)
Rev. Z. Mukushina	Seabrook Buddhist Church
Rev. Hozen Seki	New York Buddhist Church
Rev. Onoyama	Cleveland

Previous to this conference the E.Y.B.L. had been an independent Nisei Buddhist organization. The delegates decided at the conference to join Bishop Matsukage's Buddhist Churches of America and an amendment to the constitution of the E.Y.B.L. to this effect was adopted.

Three new chapters were admitted to the League.

The League financially is weak. It has a very small budget and this ~~xxxxxxx~~ is made up of contributions and membership fees from the various chapters. Each member organization pays membership ~~xx~~ fees of one dollar per person of its membership each year. At present only about \$700 in membership fees is netted a year. This money and other sums from contributions ~~was~~ used for activity

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Buddhist Organization
Eastern Young Buddhists League
First Annual Conference May 31, June 2, 1946

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purposes.


The League publishes a quarterly magazine called NIRVANA. The various YBA chapters take turns in publishing this. The first issue of the year 1946-47 came out this month and was published by the Chicago YBA. The second issue (November) will be put out by the New York YBA; the third issue (Feb. 1947) will be issued by the Young Peoples Group, Chicago Buddhist Church; and the last issue of the year will be by the Cleveland YBA.

The League has a central news bureau at the national headquarters in New York City. This news bureau is a clearing house for all E.Y.B. L. news and is operated by the executive secretary.

Probably the most important business transacted at the conference was the setting up of plans for the Buddhist Scholarship Fund and the Minister Training Program. The E.Y.B.L. is taking the lead in supporting the drive for training ~~xxxx~~ Nisei Buddhist priests in the U.S. The affiliation with the Buddhist Churches of America is very significant. This Buddhist Churches of America organization is headed by Bishop Matsugake of San Francisco and is regarded as thoroughly orthodox. It was because of the ^{orthodox} Japanese element that some of the Buddhist leaders broke away from this BCA and began forming non-sectarian groups. It will be worthwhile to watch the merger of the E.Y.B.L. and BCA very closely. The members of the E.Y.B.L. tend to be liberal and progressive. The move to set up Minister training program in the U.S. illustrates their trend of thinking. The BCA group on the other hand is dominated by older Issei Buddhist priests who are orthodox in their thinking. The E. Y.B.L., however, feels that in Buddhism in the U.S. is to have

Buddhist Organization
Eastern Young Buddhists League
First Annual conference May 31, June 2, 1946

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 a future , all Buddhist churches and groups must cooperate and work together. They feelxxx though that Buddhism in the U.S. is going to have to develop along American cultural lines rather than the old Japanese patterns. The affiliation with the BSA is in one sense an attempt on the part of the E.Y.B.L. to liberalize this old orthodox group. It is too early to tell whether this group will succeed in keeping the leadership that it has demonstrated so far or whether the old orthodox group will gradually regain its pre-war power.

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MARK RELOCATION VULNOBILA
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Buddhist organization
Buddhist School U.S. for Buddhist Ministers
U.S. DEPARTMENT OF THE INTERIOR
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Note: See Field Report on Eastern Young Buddhist's League Conference, Field Report dated August 19th, 1946, for additional information on this minister's training program.

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There has been some agitation for the past several years to set up a Buddhist school in the U.S. for training Buddhist ministers. An attempt was made during the relocation center days to give some training ~~to~~ to Buddhist minister candidates at Topaz where Bishop Matsukage's headquarters were located.

The Eastern Young Peoples League which was founded by a small group of Nisei Buddhists in New York City a year or so ago has been the most active group in pushing such a minister training program since the ~~end of the war~~ end of the war. In the first annual conference of the EYBL which was held in Chicago, May 31-June 3, 1946 this group after hearing a report on the unstable conditions of the Buddhist Church organization in U.S. decided to take the initiative in working out a plan for a Buddhist School for Buddhist minister candidates.

Briefly, the EYBL hopes to set up a school which will be located either in New York City or Chicago. ~~An~~ An English speaking professor of Buddhism will be ~~secured~~ secured from Japan as soon as possible to train Nisei candidates. The candidates after receiving this training will then be sent to a university in order to obtain a recognized degree. To support such a school and program the EYBL is sponsoring a nationwide scholarship fund. \$25,000 has been set as the minimum goal. YBA groups throughout the country will be asked to sponsor drives to raise money for this fund.





A special scholarship fund committee was set up to make plans for this drive. This committee is headed by Rev. Kona of the Midwest Buddhist church (Shin sect) & Noboru Honda, president of the Chicago Buddhist Church (non-sectarian) is also on the fund committee. The Chicago Buddhist church is also represented on the Minister Training Committee by Rev. Kubose.

The Committee on Ministers Training drew up the following suggestions and presented them to the President of the EEBL.

EYBL MINISTERS COMMITTEE REPORT

I. APPLICATION

- A. Application may be made by
 - 1. Direct application by prospect
 - 2. Recommendation
 - a. Reverends and organization.
 - 3. Prospect sponsored by church, league, or group.
- B. Qualification
 - 1. High school graduates and undergraduate college students.
 - 2. College graduates
 - 3. Ordained ministers, i.e., Issei and Nisei ministers.

II. EDUCATIONAL PROGRAM

- A. Applicants
 - 1. High school graduates and undergraduate college students
 - a. Study for B.A. degree-post-graduate study on Buddhism of one year and half at Buddhist school or privately.
 - b. During summer vacation-either study privately under tutelage or work at church as church worker.
 - c. Finance.
 - 1. Tuition and living expenses paid until graduation.
 - 2. College graduate.
 - a. Take post-graduate work at university.
 - b. Summer vacation--Buddhist research
 - c. Finance
 - 1. Tuition and part of living expenses paid.
 - 3. Ordained ministers
 - a. Take post-graduate work.
 - b. Tuition paid.

Buddhist organization
Buddhist school in U.S. for Buddhist ministers



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MINISTERS COMMITTEE REPORT (cont.)

B. Establishing Buddhist School in U.S.A.

1. Location to be determined after considering concentration of Buddhist cultural center and other things pertaining to school.
2. Instructors
 - a. Ministers in America
 - b. Instructors from Japan
3. Finance
 - a. Contributions--Japanese and Caucasians.
 - b. Support by churches, league, national office.

III. METHOD OF RAISING FUND

- A. Church quotas
- B. Contributions from outside

IV. BOARD

- A. Local Board
 1. Contact group for incoming and outgoing ideas with churches, league, national office, etc.
- B. District Board
 1. Group to consolidate suggestions from local board and contact national office, etc.
- C. National Board
 1. Central Board where all incoming suggestions are received and where ideas are materialized to working unit.
 2. Other detail work as accepting applicants, etc.

This report is to be submitted in the form of a proposal to Bishop Matsukage of the Buddhist Churches of America. The Eastern Youth Buddhist League feels that Bishop Matsukage's group ~~xxxxxxx~~ should be the central organization for all Buddhists in ~~xxx~~ the U.S.

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~~xxxxx~~interesting Some friction with the non-sectarian groups may result because of this. The non-sectarian groups such as Rev. Kubose's group in Chicago and Rev. Goldwaber in Los Angeles have broken away from the Buddhist Churches of American organization.

Buddhist organization
Buddhist school in U.S. for Buddhist ministers

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The Chicago (non-sectarian) Buddhist Young People's Association has joined the E.Y.B.L. and several prominent members of this group have been appointed to the Minister Training Committee. Thus while the Chicago Buddhist Church officially is not part of the Buddhist Churches of America organization, the YPA group has become affiliated with it through the E.Y.B. L. membership. Since the plans for the Minister Training program are still nebulous, there has not been any opportunity for friction between the non-sectarian groups and Buddhist Church organization to develop.

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MAK RELOCATION VULHOKILA
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The activities of the Chicago Chapter of the JACL during the summer months were limited to several social affairs and a short but spirited program to get local support for the Claims ~~xxxxxx~~ Repr. Bill at the time the Bill was defeated in the House in Washington D.C.

A dance held at International House in July drew a Nisei attendance of some 200. A picnic on August 25 brought out about 150 Nisei and Issei. This picnic which was held in a forest preserve some miles outside of Chicago did not draw many of the young Nisei group. Most of the 150 in attendance were family groups composed of Nisei families. A small handful of single Nisei girls came but very few Nisei boys were on the scene. Part of this was caused by the inaccessibility of the picnic grounds. The forest preserve was located miles outside of Chicago and could be reached only by special bus or private car.

Except for a ~~half-hour~~ ball game, the picnic activities consisted of small family groups eating their lunches together and gossiping. Small ~~xxxx~~ groups of friends stayed together and there was not much mixing except among the small Nisei children.

Fall activities:

The main activities of the fall program are a membership drive and a ⁿ attempt to interest local Nisei in the fall elections.

The election activities consisted largely of sending circulars urging JACL members to register and to vote and explaining registration and voting procedure in Chicago.



JACL

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October 7, 1946
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Individual members make small contributions from time to time. These consist of small amounts of money or donation of office supplies.

Dances are held to raise money. The October dance which is advertised as 2nd Anniversary Dance of JACL primarily is being sponsored to raise funds.

Another source of income is the local JACL Issei supporters group or Koenkai. This group started out with a lot of fanfare but is now largely inactive. (note: A separate report is being prepared on the JACL Koenkai)

The Issei supporter group raised an initial fund of some \$1500 when it was organized six or seven months ago. A large proportion of this fund was sent to the National JACL treasury.

In spite of the above means of revenue the local chapter has steadily fallen behind in its financial program. The main expense of the local chapter is the salary of the Midwest JACL secretary. By July of 1946 the local JACL treasury was exhausted. At the present time October the salary of the Midwest JACL secretary for August and September is still unpaid. The present membership drive was brought about largely by the treasury deficit.

Special cabinet meetings have been held from time to time to discuss the problem of financial finances. Ever since the organization of the local chapter in 1944, the financial problem has been the most important hindering factor of the Chicago chapter. The amount left in the local treasury from membership fees after the national chapter's share





has never been enough to cover current operating expenses of the local chapter much less covering salary expense of the Midwest secretary.

The present desperate financial plight brought about the formation of a special committee on Budget and Finance. A minimum of \$1100 is needed to carry on the activities of the local office for the balance of the year. To raise this money the committee organized the following program.

1. September was designated as 'Enlist another member month'. Each member of the local chapter was asked to enroll at least one additional member during the month of September. There were 293 members at the beginning of September, 1946. From this drive the committee hoped to raise several hundred dollars. Letters and bulletins carrying this pleas were sent to each of the 293 members.

The results of this ~~xxxxxx~~ September drive were very disappointing. At the end of the month only a handful of new members had been enrolled by the ~~xxxx~~ old members. The membership fees collected barely covered the cost of mailing letters and bulletins announcing the drive.

2. A special program to push the sales of Ben Kuroki's book- "Boy from Nebraska" was organized. An arrangement was made in which on all orders taken by the local chapter 20% of the purchase price of the book would be credited to the local chapter. The committee felt that at least 500 books could be sold in Chicago. ~~Slowness in response~~ brought this estimate down to 250. In order to receive 20% of the purchase

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Chicago
Oct. 7, 1946
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orders and money had to be sent to the National JACL

Only a few orders had

headquarters by September 15. ~~xxxxxxxxxxxxxxxxxxxxxxxx~~

been recieved by that date. The committee felt that 250 copies could still be sold and a few members advanced enough money of their own to order 250 ^{autographed} copies. The book is scheduled for release around October 9. If all these autographed copies are sold, the local chapter will net about \$125.

3. Two dances as income~~xxx~~ producing affairs have been scheduled for the rest of the year. One will be held in the middle of October, the other will be a semi-formal affair probably to be held during the Christmas holidays. ~~xxxxxxxx~~

4. The 'Buck a Month' club ~~xxxxxxxxxxxxxxxx~~ is another source of income for which plans of expansion have been set up. The present membership of 30 is made up ~~xxx~~ of professionals and higher salaried white collar workers. The Committee hopes to increase this substantially.

5. The committee also drew up tentative plans for a raffle ~~xxxxxxxx~~ which may be held during the holiday season.

The poor response to the membership drive ~~xxxxxx~~ during the month of September ~~xxxxxxxx~~ brought about a reduction of membership fee for the balance of this year to \$1.50.

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from the membership fee of \$1.00 from each individual member.

Only a very low percentage of the YBA members ~~xxxxxx~~ have contributed this small amount. The executive secretary of the group works on a volunteer basis.

The success of the Chicago conference which when it is analyzed consisted largely of social meetings and parties leads the observer to suspect that this social aspect of the EYBL is the main focus of interest rather than the stated focus of Americanizing Buddhism. The Conference to ~~xxxx~~ which member YBA sent delegates drew up elaborate plans for such a program but have been unable to carry them through. The delegates however had a very good time during the conference. Sightseeing tours were sponsored, a dance held, three or four dinner parties given. From a social standpoint the Conference was a huge success. Four months later there are scarcely any tangible results of the proposed program of the EYBL.

The next EYBL conference will be held in New York under the sponsorship of the Eastern YBA groups. ~~xxxx~~ Already interest in attending this conference is expressed by local YBA members. This interest, however, consists mainly in the social and recreational aspects of the conference.

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EYBL Scholarship Drive



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The EYBL Scholarship Drive (described in Field Report-August 19 EYBL Conference)

which was discussed at the Eastern Young Buddhist's Conference in May and June of 1946 has again been announced. A memorandum to the various EYBL member clubs and other interested groups has been issued by the executive secretary of the EYBL. The quota of \$25,000 remains the same.

No actual plans for fund drives have yet been set up. The same type of memorandum was issued four months ago at the end of the EYBL conference in Chicago. The Scholarship Drive was not able to get underway during this four month period. The Midwest YBA group here was one of the active sponsors of the Scholarship fund. This group, however, has not worked out any plans here for raising its share of the scholarship quota.

The EYBL which started out two years ago with three charter members has on paper seven members. These YBA organizations are in New York, Pennsylvania, New Jersey, Ohio, Illinois, Missouri, and Minnesota. The EYBL conference held May 31-June 2 in Chicago was a resounding success. The organization has setup an official publication-'Nirvana' which has a nationwide circulation. The EYBL was the group that formulated plans for the Nisei Ministers' Scholarship Fund.

Since the Chicago conference (May 31-June 2), the EYBL has begun to fall apart. As indicated above plans for the Scholarship drive ~~never~~ were not put into effect. Financially the EYBL is in a very bad way. The main financial support comes

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Midwest Buddhist Church

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The Midwest Buddhist Church (Shin group headed by Rev. Kono) which holds its meetings on the Near North Side has recently conducted a membership drive. This Midwest Church which is still dominated and controlled by a group of fairly young YBA members has regularly drawn a sizeable attendance at the Sunday services. On special occasions as many as 500-600 Buddhists have attended services. Actual church membership is another matter for only a fraction of the Sunday attendance are church members.

Return to the West Coast has taken away many of the original leaders in the Midwest church and a sizeable proportion of the original membership. To recruit new members a membership drive was carried out in September.

The Midwest Church was founded by a group of Nisei under the direction of a young Shin priest, Rev. Kona in 1944. At this time the numbers of Issei in the city were negligible. But even now when the proportion of Issei has probably returned to pre-war level, the Midwest Church still remains dominated and controlled by a young Nisei group. The membership drive indicates this. For this drive, the city was divided into sections and each section sponsored a social and dance for young Buddhists in these sections. As a result, 52 new members were enrolled. These were all young Nisei.

The Midwest Church now claims the largest membership of any Buddhist Church in the U.S. What is actually meant is that the Midwest YBA is the largest YBA group in the U.S. For all present purposes the Midwest YBA and Midwest Buddhist



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Church are the same. The Midwest YBA group uses these two terms interchangeably. This is a decided contrast to the Chicago Buddhist Church where the young people's group is only one of several club organizations attached to the church. In a sense the Midwest Church can be described as a fairly active YBA group which sponsors Sunday religious services.

The membership chairman of the membership drive, a young ex-GI, says in regard to the drive:

"The only way to get the interest of the young people in church activities is to emphasize the social part of church life. Young people today have to be made an attractive offer. That is why I have organized this series of socials and dances in each section.

Many of the ~~XXXX~~ young people who attended there enjoyed themselves and made new friends and as a result have come to our church since. We got over 50 new church (YBA) members through these section socials. If the older Nisei members of the YBA would act as good-will emissaries and take more interest in this young group we could get many more new members . "

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The largest and most successful Japanese restaurant in Chicago, the Delaware Gardens, was forced out of business early last summer when its lease was not renewed. This restaurant was located on East Delaware Place which is in the heart of the Near North Side Lake front area of high priced restaurants and night clubs. The Delaware Gardens was an elaborate establishment comparing favorably to the well-known Miyako Restaurant of New York City. It had special banquet rooms in addition to several public dining rooms. It immediately became very popular with resettlers in Chicago especially for special occasions such as wedding receptions, dinner meetings, etc. A dinner meeting might bring in a crowd of a hundred and fifty to two hundred Japanese. Wedding receptions also brought out large numbers of Japanese in groups.

Recently the report has circulated in the Japanese community that the main reason for the non-renewal of the lease was because of the large numbers of Japanese who were seen in this 'exclusive restaurant neighborhood'. According to the editor of the local Japanese newspaper, the Caucasian business men in this area exerted pressure on the real estate company to force out the Japanese restaurant. When the lease came up, it was not renewed.

This highlights one of the handicaps that face the larger Japanese restaurants. If such a restaurant wants to draw Caucasian clientele, it must be located in an ~~xxx~~ good restaurant neighborhood for not many Caucasians will go to slum area of 'Little Tokyo'. ~~if such a restaurant does locate~~

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in an exclusive area, there is danger of pressure from Caucasian competitors. This pressure here in Chicago has not been one of business competition but rather more of racial discrimination. The main reason for opposition to the Delaware Gardens was in the fact that too many Japanese were being seen in this exclusive ~~xxxxxxx~~ restaurant area. Neighboring business men claim that in the summer, crowds of Japanese congregated on the lawn, that Japanese newspapers were scattered about. ~~xxxxxxxxxxxxxxxxxxxx~~ In short Japanese individually or in small groups is one thing but large numbers of Japanese is another in this type of area.

The only other elaborate Japanese restaurant is also in the same type of ~~xxxxxx~~ exclusive restaurant region. This restaurant caters largely to a Caucasian clientele of middle and upper class status and does not go out of the way to seek Japanese group trade. Individuals and small groups of Japanese patronize this restaurant but not in the same numbers as ~~xxxx~~ was the case for the Delaware Gardens. This restaurant is not used to any extent for wedding receptions or dinner meetings. The Japanese Issei manager is not interested in getting such groups. He makes no secret of the fact that he considers his Caucasian clientele the important part of his business. As a result he is not too popular within the Japanese community. His Japanese customers tend to be the professional and ~~xxxxxx~~ intellectual group.

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The Chicago Shimpō is an eight page tabloid size Japanese language newspaper which claims to have a subscription list of over 3,000. About half of this subscription is in Chicago and the other half is on the West Coast and the Eastern States. (See Field Rpt. Aug. 3, 1946 for description of physical facilities of Shimpō plant)

The Shimpō is edited by Bob Fujii formerly of Heart Mountain. (Hansens reports from Mt. Mt. has material on Fujii's activities in the relocation center). Joe Koide is assistant editor.

The Chicago Shimpō has been important in shaping community thought especially amongst the Issei group. The previous background of the two editors is significant in this respect. Both were formerly on Japanese language newspapers in the West Coast. They are young Issei being in the ~~xxxx~~ forties and have reputations as being 'liberal' in thought and action.

In Santa Anita assembly center, Fujii and Koide organized a series of Americanization classes for Issei. This lecture series was known as "American Geography Class for Issei". ~~xxxxxxx~~ This title was deliberately chosen to forestall criticism from the pro-Japanese Issei. Actually the lectures were devoted to U.S. history and democratic principles of U.S. government. These lectures proved to be very popular in the assembly center and large turnouts of several hundred were not unusual. (The fact that there was very little activity for Issei in the assembly center should be taken into consideration when interpreting this large attendance.)

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Fujii and Koide were transferred to Heart Mountain Relocation center and there Fujii started a mimeographed newsletter in Japanese. Both Fujii and Koide were convinced that Japan would lose the war and this attitude did not make them too popular with the larger group of Issei.

Fujii at the close of the war was anxious to carry on with his liberal Japanese newspaper and felt that a large resettler area would be the best spot for such an undertaking. Accordingly, he came to Chicago. Since he possessed little capital it was necessary to raise outside money to finance the Chicago venture. The Issei Japanese with money to invest in such a venture were the local pre-war Issei business men. The resettler Issei with capital were investing in business enterprises where an immediate return was found and where risk was not so great.

Mr. Mukoyama, local Issei art dealer, became the ~~xxxxxx~~ dominant force for raising money for this venture in the local business group. He advanced part of the necessary capital and sponsored meetings of local ~~xxx~~ Issei business men at which he stressed the importance of having a Japanese newspaper in Chicago.

While as a group, the local Issei business men were much more aware of the current developments of the war ~~xxxxxx~~ ^{than the Issei} not of relocation centers they were not as 'liberal' as Fujii. The editorial policy of the newspaper at first was fairly cautious in expressing the so-called 'liberal' viewpoints. Mukoyama exerted his influence as patron of the newspaper to the fullest extent. His connection with the newspaper put him into the public eye and it was largely through this connection that he

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he began to emerge as leader in the resettler community.

Mukoyama was also the main contact of the Issei community with the famous Japanese political refugee, Dr. Oyama, who had settled at Northwestern University in Chicago. Dr. Oyama whose liberal political views had ~~xxxxxxxx~~ succeeded in banishing him from Japan did not take any active role in community affairs but his ideas were in line with some of the liberal views of Fujii. However, Dr. Oyama ~~xxxxxxxxxxxx~~ did not wish to emerge from retirement to mix in local affairs and confined his contact to a few ~~xxxxx~~ Issei like Mukoyama whom he had met when first coming to Chicago before the war.

As the Chicago Shimpō became more and more established, the influence of Mukoyama grew increasingly irksome to the editors. This friction that developed was not so much on ideological grounds although M tended to be much conservative than the editors but largely because of the interference of M in the newspaper management. A break was inevitable and came in the summer of 1946, a little less than a year after the incorporation of the newspaper.

Today the Chicago Shimpō is operated by Fujii as an individual enterprise and depends on circulation and advertising revenue for support. Whether Fujii can succeed in this venture is still problematical. The current expenses of the newspaper are being met by the advertising revenue and circulation. ~~xxx~~

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The break between Fujii and ~~xxxxxxx~~M and his small group of supporters came at about the same time that other young liberal leaders were becoming concerned over M-'s activities. (This leadership rivalry was discussed in brief in October 14 summary report)

Fujii through his newspaper is now attempting to push more liberal Issei into the community limelight. In addition, to issuing the newspaper, Fujii and his small group of supporters have been organizing recreational programs for Issei. The Judo tournament of last summer was one of these programs. Recently the Chicago Shimpō sponsored a production of a Japanese Classical play which is being given in various parts of the city. In these Issei programs, M. and his cohorts are being ignored as far as active sponsorship goes. Where previously M-would be chairman or master of ceremonies, other Issei business men, usually resettlers are performing these functions.

While Fujii does not openly admit to an attempt to build up new Issei leaders, associates of his feel that this is his aim. It is significant that Fujii apparently feels that the time is not yet ripe for young liberal Issei like himself or Koide to take over leadership in the Issei group. The Issei that the Chicago Shimpō has been putting in the limelight recently are older Issei who while not 'liberals' are not as conservative as the relocation center leaders.

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