

Taufman

B 8.17

### The YOUNG PEOPLE'S COUNCIL

The Young People's Council is supposed to be composed of all the presidents and/or another member of each church's young people's group represented in the camp. On the second Sunday in camp (from the beginning of the influx into the camp), a Young People's Fellowship period on Sunday evenings was instituted by a minister of the Methodist Church in San Francisco. He was the former chairman of the Young People's division of the Northern California Church Federation (Japanese) just previous to evacuation, so felt that it was more or less his duty to do so. A former Sunday School suptd. of Oakland was designated by him to be the temporary chmn. of this meeting. This was essentially an attempt to get the members of the Northern California Young People's Christian Conference cabinet to take charge of this group. There was a short talk by the minister showing the immense possibilities for leaders at the camp, and also a short talk by one of the members of the house manager's group showing how the self government would be set up. Then each of the churches represented, was asked to volunteer one representative to be responsible for getting statistics on the number, age and class of each of its former members in this camp. It so happened that those selected were almost all former leaders of the NCYPCC. Then, there was a short business meeting at which time, all these leaders were asked to meet to discuss future plans for the group. Since most of the people concerned were either extremely modest, or were not interested, there was only a very small representation, mostly from the bay region. It so happened that the group was divided into Sunday School, Sunday morning worship, and evening fellowship groups, according to the interests of the people concerned. There was a great number of people who were neutral, i.e., they weren't interested in any of the three. As a consequence, each of the three groups was rather small, the Sunday worship, Sunday fellowship, and the Sunday School, in order of popularity from smallest to largest.

I was a member of the Young People's Fellowship group (interested in it), so I will continue to discuss that phase of it. First of all, it should be mentioned that in attempting to choose a chmn. of this group, there was no recognized



procedure. Two of the fellows, both of whom were not very well liked by the group tried to get the other to be the chmn. There were ten people in this group. The rest of the people present didn't want the two to be chmn., so it was decided to continue the choice of chmn. the next time they met.

I shall attempt to describe the people in this group a little in detail. First of all, one of the boys was a former San Franciscan. He had traveled a good deal and had made many Caucasian contacts. He had worked in an importing company of goldfish and other types of sea pets. He had attended the COP in Stockton and considered that his second home. In his various church and YMCA contacts, he made many Caucasian friends, so he felt very superior to many of the other Nisei who didn't. In fact, his relations with the former th were much better than with the latter. At various conferences, he was a song leader and leader of games and folk dancing, but as far as planning of programs, etc, was concerned, he wasn't very experienced, at least in the conference groups.

Then, the other boy was also a former SanFranciscan, but he had attended the University of Californica, so had been quite close to home. However, the relationships with his home town people wasn't very good in that he was considere d a "pretty boy", i.e., he seemed like a boy who car d too much about his looks and clothes to be very much of a personality. Moreover, the way he spoke, seemed to infer an <sup>superiority</sup> inferiority complex. He had been quite active in his own church group(though the members of the church seemed to resent him, as a group) and did seem to have a great deal of ability insofar as initiative was concerned. He acted very affected, which antagonized many people. Otherwise, there wasn't any great fault. He also, was quite adept in leading games and singing.

The other members of the council were:

A former Alameda boy who had just been married before evacuation. He had quite an cynical outlook on life, and especially on the evacuation problem. He was a former graduate of the University of California in Social Welfare and had been a student secretary of the UC YWCA for two years. He appreciated the finer side of life, as art and music; yet his cynical attitudes seemed to antagp- nize people in general. He had quite excellent relations with the Caucasian



people, mainly through his YMCA contacts, but he didn't seem to lord this over the Nisei. He had a personality which was rather difficult to become adjusted to, but he had arguments prepared for almost any topic. The main problem he faced was that he never gave in in any argument. (However, it is rumored that since his marriage, he has become more pliable and conforming). He was quite experienced as a Christian leader (in conferences, etc.)

Then, there was a former Berkeleyan, a member of a separatist church. She was the daughter of a merchant (dry goods), and had spent most of her life helping there. She had attended the University of California for about two years, but had decided to attend a sewing school instead. As a consequence, she made most of her clothes and was at an advantage over others in this respect. She had always been in the so called clique of this church group and was considered an outsider by other church groups. However, she knew how to get along with the opposite sex, so widened her contacts in this way. She appeared quite cultured and refined in relation to other Nisei, (and probably was resented in this respect). She had also done some work in the YPCC group, as sec'y., member of the program comm., etc. In her own church, she had been a Sunday School teacher.

There was also another girl from Berkeley who had attended the Uof C and graduated in political science. She had been a staunch member of the YWCA and had been a member of the cabinet there for two years. In relation to her church experience, she had lead a number of high school worship services, had been in the Young people's groups, and had been in various program committees of conferences. She liked to make contacts in her church conference work, and especially enjoyed the summer retreats at which time there was intensive religious study and discussion. She was also considered an individualist and an intellect.

There was another former Alameda boy who was a member of the last cabinet of the YPCC and who believed that those in that group should take over. He was also somewhat of an individualist and had some experience in his own church group. He had been quite an introvert in his early college days, but had changed a great deal by the time of evacuation. He was quite a conscientious boy and wanted to continue his education in the East, but felt that his responsibility



to his family was much more important.

Then there was the former suptd. of Sunday School of Oakland. He was also quite an important leader of the conference group and was very religious. He had been a public speaker major and had received his degree in that. Thus, he had a very good ability in speaking before people. He made many contacts, and strangely enough, many of them were Kibeis. He felt that this wasn't a very good place to develop one's talents and to live creatively. However, he was very much interested in education and was waiting for some work in this field.

Another member was the present chmn. of the NCYPCC. He was also a graduate of UC in commerce and was rather inexperienced for such an important position. He had good ideas, however, and with a little aid from others, he should prove quite useful. It was too bad that he couldn't continue in the position that he was elected into, but it was thought that with the war, he wouldn't have done much in conference work anyway. It was the desire of some of the members of the council, that he should take the chmnship of the latter group, in order that the conference group should take over the leadership of the former.

Yet another member was also from San Francisco, who had also done quite a good deal of YMCA work, being the sec'y. at the SF Japanese YMCA. He had also been a very active conference leader and had also done much work at his own church. He was an optimist and idealist, in comparison with many other so called leaders.

A minister from Oakland was also a member. He had had much experience in conference work (especially in discussion groups) and in his own church in Sunday School. He was quite well-liked by most young people.

A nother girl was from Oakland and had quite a great deal of experience in conference work as chmn. for various committees, especially reception and dinner committees. She was also a member of a church clique which liked to stay together.

There was another minister from San Francisco, who felt just as most other ministers that church groups should stick together.



He of course was a leader in his own church, and had done some conference work.

I am unacquainted with the other members, but I presume they are leaders in their own church mainly. There are about 15 church groups represented.

At the first meeting, it was decided to hold weekly meetings, with everyone participating as a unit. This will be an attempt to unify the church movement in the pattern of the Berkeley Fellowship, which is an interdenominational church group (Protestant) and which was composed mainly of college students. It was decided to hold singings with each of our weekly meetings, which would be composed of discussions and speakers, as well as occasional worship services. As I stated before, there could be no agreement about the chairman, or the make-up of a cabinet, so it was decided that SI (from SF and COP) would be the temporary chairman.

At another meeting in the middle of the week, it was attended by many from San Lorenzo Holiness and Centerville, which was quite a ritualistic group. These people felt that it would be valuable to hold different types of worship services (patterned after each of the different sects represented) at various intervals. This group especially felt that testimonials and some of the rituals of the various churches are very impressive and that they should be used as a contribution to the whole group. Some of the members present felt that this would seem too cliquish and that an attempt should be made to keep the group unified as much as possible. (This group was mainly from Berkeley and Oakland).

Then, there was a planning committee for a panel discussion which was to be held in the following week. The members present were again mainly from the bay region and the speakers chosen were mainly from San Francisco (older men) and one from Berkeley (a girl and recent graduate). These people were to speak on the topic, "The Possibilities at San Francisco". The church aspect, leadership aspect and the religious aspect. As it finally turned out, there was one girl from Alameda in addition to the minister from SF and the girl from Berkeley. This was an experiment in unified effort, to choose the leaders from the group as a whole.



COP man

The chmn. for this discussion was the YMCA leader from SF, SEI. SI, who gave a few introductory words and merely introduced the speakers, giving a brief summary at the end. The speakers tried to be practical, but only one girl (the Sunday School from Alameda) proved to be so. She spoke about the influence of the church in this camp especially in ethics and manners. The girl from Berkeley was too idealistic about the possibilities, and the minister was rather vague and long-winded.

At the next YP Fellowship, a social was held. At this time, a few games were played, a few songs sung, and then SI said a few words on the importance of religion. Everyone present felt that this last part was rather unnecessary, especially since this was supposed to be a social.

After this meeting, there was another council meeting, at which time, there was a decision to have a SF leader speak to us, followed by another panel on the topic, "WHAT SHOULD BE THE CHRISTIAN ATTITUDE TOWARD THE GOVERNMENT POLICIES IN RELATION TO THE JAPANESE". The speakers chosen were mostly students, one from Stanford, 2 from Cal., and one minister. It was the hope of the council that these speakers would be frank and present their own true opinion. The chmn. for the next week would be EI (the YMCA leader), and for the week following, would be MPO (from SF). This council meeting was also predominated by bay region conference leaders.

When the speaker from SF spoke, he spoke on "What We Can Do at Stanford". He was so simple and direct that everyone enjoyed him immensely. He showed us that we can all achieve something here if we try. *Give more detail about what he said*

At the panel discussion, the speakers didn't present any of the negative point of view, but merely a strongly positive one or a median one. However, the audience contributed many of the negative points of view, so that was somewhat reassuring. The chmn. was ill, so EI had to pitch in again. *Examples?*

Immediately following, another council meeting was held at which time, plans were laid for the coming meetings. There had been a discussion a few days before, at which it was tentatively decided to divide each meeting between each of the church groups represented. In order to do so, it was thought de-



sirable to divide into our own church groups during the week, and so be able to have talent available for the weekly meetings from one's own church. The purpose of so dividing up was to give every group adequate opportunity to utilize and develop their talents to the utmost. It was felt (and correctly) that if some arrangement were not made, the same people would be utilized each week. The argument of the unitarians, was that there would be too much cliquishness, and that young people in general didn't care for such an arrangement of dividing up into their own church groups. (The person who brought this up was a former member of a large clique of Oakland). Finally it was decided, after some argument (especially by the ministers present who felt that church groups should be kept together) that the members of the council would not be represented as members of their respective churches, but would be mentioned as chmn. of each successive meeting, and it would be up to them to utilize their own talents as much as possible. However, if they couldn't find adequate talent, they could utilize others from outside. Another argument against the unitarians was that if the church were mentioned, the other members of that church would be more willing to attend and feel themselves more closely allied to the group. However, it was finally decided that the group would continue as a unit. (One of the opponents was SI, who also felt that too much use of the same people would result).

The first meeting was to be by the Oakland and SF Methodist representatives - worship, music, and drama. They are utilizing outside material as well as their own.



This was the program for Sun., June 14. The Oakland and San Francisco Methodists were in charge of the program.

#### WORSHIP IN MUSIC

Theme: America The Beautiful

Prelude: Violin, Eiko Yoshizato, San Francisco

Call to Worship: Hiro Katayama, Oakland Independent

Selection: America the Beautiful, Double quartette

Prayer

Hymn: No. 45 "Faith of our Fathers"

Selection: Brass quintette, San Francisco

Reading: Sachi Kajiwara, Oakland Methodist

Organ Selection: Alice Iijima, Oakland Methodist

Interpretation of Hymn "America the Beautiful" Gladys Hayashi  
Berkeley United

Vocal Solo: Kyoko Hoshiga, Berkeley

Selection: Brass quintette with taps

Postlude.

It worked out very well because the planning was very intense and a successful attempt was made to keep a sense of unity throughout and still a wide source of talent was utilized. Not only the members of the two head churches were used, but also members of other churches were used very effectively.



Today, a few of us went to the Buddhist morning service since the speaker was a well-known philosophy professor from SF State. As it happened, he is also a Christian minister, and his topic was on Buddhism. Although there was a conflict between the two religions to some extent, he presented the more Christian aspects of Buddhism(i.e., from the Mosaic, "Love thy neighbor as thyself" and similar Christian doctrines). He spoke on the unity of science, the power of the inner self to keep up one's morale, and the possibility of conquering hate by love(i.e., the Negro soldiers who were persecuted retaliated by greater effort to succeed, and did by obtaining many commissions). He presented the more pacificistic aspects of Buddhism which reflected his personal feelings toward the war. He is a very good friend of the Japanese people and is very well-liked by them.

Another of the speakers was a newly elected councilman, who tried to impress on us the necessity of consulting the councilman in our own district as to desired and necessary improvements. Also, he tried to show us the role of the house managers in effecting many of the improvements to date. As a last point, he advised us to use our leisure time to the most constructive ends, by studying and keeping our minds awake and living. He also was a guest speaker (a Christian).

The whole service was conducted in English so that it was easy to understand. There was a large crowd, but still it was about 2/3 of the Christian group(maximum). There was no loudspeaker so that it was difficult to hear in the back of the room, but the speaker was very distinct so that it wasn't too difficult. The only different aspect from the Christian services was the prayer-bead, and the type of music--oriental.

An announcement was made that an evening discussion on "How



to Improve the Camp" will be held in the evening. There will be a panel discussion followed by an open discussion. There was also an announcement that on Friday evening a discussion under the direction of the Council of Christian and Buddhist Churches, would be held in the form of a panel represented by members of both groups. The topic would pertain to the camp. This was a very concrete demonstration of the cooperation between the two religions. (Moreover, many Christians attended the service today, which shows that there isn't the strict antagonism between the two as might be supposed.) The beginning of the Council activity was shown in the Mother's Day Program which was initiated by a Christian minister, but which was planned by the joint action of both groups. The Memorial Day service was also planned and presented by both groups (ministers from both spoke). The Father's Day Program includes members of both religions in its group of speakers and performers.

I dropped in on the above program, but it was the usual oratory extolling the virtues of fatherhood, etc. All the speeches were in English and translated into Japanese and vice-versa. There were musical numbers--including vocal solos, violin solos, and brass band numbers. Only the older people, especially the fathers, were present. Since there was a loud speaker, many of the younger children and young people sat around in the grass, and played near the pond. The Issei were impressed by the Japanese parts, and the Nisei were mainly bored, but watched mainly as a matter of courtesy. There were speakers representing the Christians, and also speakers representing the Buddhists, so that there was cooperation between the two religions(altho' the former predominated).



On Sunday evening, the Young People's Fellowship held a devotion al service. The sponsors were the San Lorenzo Holiness, and Centervi Holiness churches. The program was conducted as a typical service of these two services. First, 5 girls presented their testimonials of their Salvations and the Transformation in their lives following the same. They were very sincere and emotional. For this reason, the audience felt rather restless and embarrassed. Then, the minister of the Centerville Church delivered a very religious sermon on "The Three Aspects of Christ".

1) One can obtain a full happiness from self-denial and -renunciation.

2) One can make Christ a reality in one's daily life.

3) As your spiritual life grows, you will be on the Cross with Christ.

Concl.--Only through keeping one's heart empty so that God may enter the soul, can one really experience God. Everyone may and should experience this phenomenon.

The musical aspect was provided by the girls' choir (made up of ten girls) which sang very pious hymns, as "Praise the Lord", etc.

The reaction of the group was not as enlightened as one might hope. They took it as something above their level, not as an interesting and revealing aspect of Christianity. Most of them were more amused than anything by the whole service. That was regrettable since it could be regarded as in a more scientific light. However, the speaker was very dogmatic, so that it antagonized most of the young people, especially the college people.

After the regular meeting, the council met again to plan for the weeks to follow. Once again, the bay region people predominated. The minutes of the previous meeting were read--as follows:  
The policy of the groups was defined as an opportunity for worhsip



and discussion.

1) The council is to be a working group, representing each of the religious groups in this center.

2) The purpose is to develop and maintain interdenominational cooperation and good-will.

3) We want to maintain the solidarity of the Protestant movement.

4) The plan of the group is to allow each church group representative to utilize its own resources to the utmost by giving each the chairmanship of one of the meetings.

5) In order to allow more variety and leeway, outside resources may and should also be utilized by each group.

6) To prevent stagnation of the individual groups, a single meeting should be held during the week by the individual churches, with the interdenominational meetings on Sunday evenings.

The program as outlined for the following two weeks follows:

June 7--Forum on "What Should be the ~~N~~ Christian Attitude

Toward the Govt. Policies in Regard to the Japanese"

14-- Worship in Music--Oakland Methodist, and SF Methodist

21-Devotional--San Lorenzo Holiness, and Centerville Holiness

28--Devotional and Social--Berkeley United, and Berk. Free Methodist.

July 5--Forum or discussion--Oakland Independent and Alameda Met

The advisor recommended that the church in charge contact the proper authorities about any of the arrangements, and especially the recreation dept. for the loud-speaker system. Announcements are to be given to the sec'y. of the Church Council.



Also, announcements to be made in the Totalizer are to be in the office by Wednesday noon. Care should be taken that the correct time be stated. A poster should also be placed outside the proper entrance for the group so that interruptions and embarrassment will be avoided to the utmost. (The two wings are interchanged between this group and the high school group each week.)

Another very important recommendation was that ushers should be appointed to serve each week. Also, the group in charge should be responsible for the general arrangements before the meeting.

Other tentative events for July are:

July 12--Missionary Movie

17--Discussion-- Berkeley Laymen's Church.

26--Religious Art--Prof.---. SF Episcopal

On the whole, two churches cooperate for each meeting, so that the sense of cliquishness is dispelled. Sometimes the most illogical combinations are made--as for example the two Berkeley churches, which haven't cooperated for the longest time--one separated from the other about ten or fifteen years ago. Of course, the young people didn't feel so antagonistic as their parents, but it was the sign of change in their relationships.



In planning for this social and devotional, two girls who represented the two churches, met and discussed the whole program for the event, including the order of program, and possible social ae games, folk-dances etc., so that the whole program was complete (including possible personnel to lead the various parts of it). This program was presented to the assembled group of both churches (about ten from each). This was a very undemocratic procedure even if it saved time. (The possible leaders should have been left up to the group).

The personnel appointed was the exact one that the two girls had chosen. The reason was that the room was too noisy (the notice in the paper timed the regular meeting 1/2 hour early). Both churches were to be equally represented, according to the program.

During the week, these same two girls met to discuss the games, and folk-dances in detail. Then, all the arrangements were to be made by two girls from one of the churches. The general arrangements, and the games were to be the responsibility of a boy in the same church, but one of the girls failed to get in touch with him, so that he was rather hurt when a girl from the second church notified him about the general arrangements on the day of the program (because it seemed that they did not want him to lead the games, etc., since they didn't notify him ahead of time) so he didn't come at all.

As the program turned out, therefore, the other church had almost complete charge of the formal program:

A.--leader of worship--call to worship, philosophical readings  
with religious significance.

B. Prayer

B. vocal solo ("The Lost Chord"), and organ accompaniment

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Social

A.--Song leader, leader of folk-dances

(pep songs) (group and couple dances)



(legend--A--Church one, B--Chruch two\*).

Thus, it is easy to see that the first church monopolized the program. Moreover, since no other church talent was used, this system of individual churches planning the program sometimes seems too cliquish to most others. As it happend, only girls participated in the worship service, while one boy handled all the social part.

Certain boys were assigned to usher the people in, to pass out song books, and to conduct them into the social hall, but the last task was sadly neglected. Moreover, these same boys were compelled to handle the general arrangements also, since the others were not assigned to this task. Also the ortgan key didn't arrive in time, so that the service was delayed fifteen minutes--at this time, a boy was asked to lead the singing of hymns--impromptu(the same church group would have done so, if the person were available, but since there wasn't, someone from another church was used).

The worship service was conducted without a loudspeaker so the speakers were not heard very well in the back of the room. Outside of that, it was very well-presented.

The transfer to the social hall was very slow, since there were no ushers to conduct them to it quickly. When we did arrive, some people had all the <sup>song</sup> books, so that the newcomers didn't receive any. The leader of the folk-dancing was very vague in his directions--merely demonstrating once--quickly, and then, letting us continue. If the majority of us didn't know these dances, I don't think anyone would have learned anything. After about one hour of these dances(Oh Suzannah Spanish Waltz, Have you seen my new Shoes?, and the Shottish.) we sang some more pep songs, and adjourned with a hymn. It was 9:30 PM.

It seemed that the folk-dancing period was very short because the worship part was so late in beginning, and cut into the 1½ hour of the former. Most of us wanted more, although the heat of that day had



tired most of us.

The consensus was that the idea of having one or two churches conduct the meetings is not very democratic, especially if no outside talent is used at all. We hope that the groups which will be in charge in the future will not be guilty of this error.

On Sunday, July 5, the speaker was an Issei who had recently returned from a concentration camp in Montana. I didn't attend because I do not understand J. and this speaker always uses it. However, I heard that it was very amusing. He didn't present the bad conditions in the camp, but he presented the companionship between the men there, the cooperative venture they began there (and which brought them profits too), and many amusing experiences they had. This was a joint meeting between the high school and above high school groups, but the attendance was comparatively low--about two hundred. Those who understand Japanese well enjoyed it, but others didn't like it very well.

After this meeting, a meeting of the council was held again. As usual, the bay region predominated--Berkeley, Oakland, Alameda, and S.F.--Palo Alto and a few other small areas had a few representatives. The purpose was to discuss the program for this month since the missionary movie planned for next week was impossible to be obtained. Since the Berkeley Layman's church group is unaccustomed to conduct informal discussions as planned for the following week, they wanted to change with the SF Episcopal church for the discussion. Thus, the Berkeley group would be in charge of the art lecture. Next week, the SF Reformed church group is asked to conduct the meeting. This showed to some extent that these groups could adjust themselves to the situation, but still the tendency to retain their identities as separate churches is not very good.

Another matter of discussion was that a publicity leader should be appointed for the council, since some of the groups neglected to



get in touch with the newspaper. However, tho' some of the younger groups suggested this, an older person who is very acquainted with newspaper procedures, said that the man on the newspaper staff who is in charge of church news should be appointed the reporter for our group. This was accepted by the group. However, some of the groups are unaccustomed to proper procedures so it may facilitate matters to have one of our own members be in charge. Especially, the man appointed is in charge of bulletins and is a member of the news staff, so that his time is very limited--also he doesn't always attend the church meetings, nor is he very interested in church activities.



The program for the evening was consequently impromptu and was composed of group games (like charades, advertisement matching games, anagrams, etc.), pep songs, and readings by the leader of the church--he reads like ~~th~~ he is reading to a group of kindergarten children--with a superiority feeling. The song and game leader is SI--of the Christ church, and as usual tried to show off in front of the group, but as usual, the group resented it. (and didn't join in wholeheartedly).

There was a very small attendance of about 50 people since it wasn't announced in the morning service or in the newspaper. Most of the people didn't like it because they didn't know what to expect.



On Sunday, July 26, the Fellowship group had a joint meeting with the high school people--and had an art demonstration and talk by an art prof.(and director of the art school here). The scenes were from everyday life at the camp--as the arrival of people and baggage here, a scene from the grandstand of the a couple at the railing, 2 horse pictures(both in action), a sea ice cream soda and cookie, and a stripe-bass. The high school group started to get silly and to giggle, but the older people watched quietly, tho' making comments on the quickness and accuracy of his strokes, etc. This made everyone realize that in everyday life even in this camp, there is beauty.

Afterwards, there was a council meeting--there were only six members present--one from the Free Methodist in Berk., Berkeley United, Alameda Methodist, Palo Alto Metho., Oakland Metho and the minister from the SF Episcopal. The latter felt that after attending a clergyman's meeting, it was suggested that the fellowship group hold strictly religious meetings on Sunday evenings, since throughout the week, the rec. dept. holds socials and also some workers are unable to attend the Sunday morning services. However, all those present felt that since the adult education phase of the camp wasn't adequately developed it is very important that the church group undertake that phase of the program, and so hold a worship service at the beginning of every weekly meeting, but have an informal discussion or speakers after that, followed by singspiration and free time after that if advisable. (The model was the Berkeley Fellowship group which is a college young people's group--non-sectarian, which strives to have outside as well as student speakers each week, instead of holding the usual type of sermon). The minister retaliated with the suggestion that the religious type of program be used at the beginning, and if the young people don't like it, it could be changed to the other type. However, those present felt that we have had at least one example of the completely religious type and the group didn't enjoy it any too well. Thus, the minister gave in.



Then we discussed the various of ices we would need in our cabinet.

pres., program chmn., worship chmn., music chmn., publicity, gen. ar angments, sec'y., social chmn. We discussed the best time for aa meeting of the council, and decided that Sat. afternoon at 2:30 PM or 3:00 Pm would be the best time since most workes are free at that time.

The temporary chmn. for the business meeting for next Suncay was chosen--the rep. from Palo Alto. He is quite conceited and thinks he is capable of anything(he is the one who challenged the First Aid teacher to the race), so he accepted, tho' trying to say he was very busy with the next Thursday evening amateur show. Then the sec'y was appointed as the rep. from the Berk. United church--she always took notes at these meetings, so it seemed appropriate(moreover she was the only regular girl representative at this meeting).

It was decided that the minister from the Oakland Methodist church will be responsibel for the notice in the Totalizer announcing the general business meeting and worship for next S ah. even ing, and alos the announcement of the council meeting for Sat. afternoon.

This is the program for Sun., July 26.

Chmn--rep. of Palo Alto Methodist church.

Hymn., prayer, scripture(rep. from Christ Church of SF--high school), reading--chmn. hymn.

Annou cement--YP Council meetin after the talk.

Demonstration by Prof. Ohata--Art in Everyday Style.

He spoke about the artistic ability of the Issei and Nisei as exhibited at the hobby show at the art school last week. Also, they don't need an incentive, but naturally like to create artistic things He believes art belongs to everybody and can be found in every day life--even in a rainy and stormy day--there is beauty of feeling, with the eucalyptus trees swaying in the wing. Other examples were the prize-fight--beauty of form, aggressiveness, etc.; baseball--art of coordiantion; mess-hall-food--desgn and color



the faces of different kinds of Japanese bring a good opportunity for an artist. Everyone uses different color schemes, etc., so they all have an artistic touch in everyday life. In his art school, there are 600 people but there is still room for more. Nature provides many beautiful things--moonlight, etc. So he shows by demonstration how beautiful everyday things can be--dimension, color scheme, spacing, etc. are very important.

Today, a Christian speaker was supposed to go to the Christian church--but as it happened, the Christians and the Buddhists are having a feud. It all began at the council on morals meeting--the four representatives of the two churches were discussing the means of curbing crime in this camp--there were a number of cases of gambling and attacks in the infield lately--and a few of them suggested a curfew or lights out, or a night roll call. These suggestions were not to go outside the meeting, but it seems somehow, the rumor got out that the Christian ministers were trying to put a curfew on the camp. On tracing the source, it was found that the four Christian ministers had made no mention of the suggestion, so the only possible source could have been the Buddhists--so there was much ill feeling between the two groups. Once before, the Buddhist minister had prohibited his members from participating in a Christian discussion on Comparative Religions--and this was the probable reason. The Buddhist discussion was to be on American Buddhism--which was to be essentially a discussion on the faults of the Buddhist religion--the Christian speaker was to present a neutral viewpoint on the fault of the outside world toward Buddhism--but when he told some of the Christian leaders (ministers especially), they warned him not to speak because anything he said would be accredited to the Christians in general, no matter how neutral he made it sound. The WRA and the WCCA don't want any proselyting of other religions by one religion, so that would be against their policy. Moreover, with the feeling between the two groups what it is, there would be a new riot between the two. It is a shame that there needs to be such feeling between the groups



YPC  
On Sun., Aug. 2, a general election of the cabinet of the Young People's Fellowship was held. The purpose of the cabinet was to obtain more uniformity and expertness of presentation and planning for each of the Sunday meetings. Previously each church had handled one meeting, but uniformity, and expertness were sacrificed. The council of representatives from each of the churches is to continue in an advisory capacity, but the cabinet will be responsible for the actual planning of each week's program, choice of speakers, etc.

The council had been the nominating committee, which met on Sat. afternoon, to make nominations--3 for each of the eight offices. It was attempted to have representatives from each of churches on the cabinet, so on the nomination list--in any one office, people from different churches were represented--all sources were used.

At the meeting--which followed a worship service under the S. Mateo church, but with an Oakland Minister( "The Marks of a Real Christian"--to do justly, to love mercy, and to walk humbly with the God; and to "wash the feet of the people with whom one comes into contact"), only about 40 persons were present, since about 15 walked out after the worship. Most of those present were from S. Mateo--which shows that the church in charge gets more support at each of the meetings--which is contrary to the purpose of the Fellowship--to promote unity among the various sects.

Those elected were--a former representative from the SF Christ Church as chmn; a member of the Oakland Independent church--program chmn; former member of the SF Reformed church as worship chmn; former member of S. Mated Meth. as gen. arr.(chmn. of tonight's program); a former mem. of Berkely Layman's church as music chmn; SF Christ church--Fellowship chmn; S. Lorenzo Holiness--sec'y (and previous sec'y of the council); Berkeley United Church publicity. Thus, a wide variety was chosen. Most were not present at the election, so a meeting will be held on Fri.(after notification of those elected) to plan for next Sunday's meeting.



At the meeting held on Friday evening, only four people showed up-- one from S. Mateo, one from S. Leandro, one from SF, and one from Berkeley. The chmn., publicity chmn., sec'y, and gen. arrgts. chmn. were the ones present. The most important offices were not present--program, worship, social, music. These elected all refused, saying that they were much too busy-- many of them being directors--as in the nursery school, recreation, etc. However, it seems that the real reason behind it all is lack of interest and the feeling that the Fellowship isn't worth their trouble. Especially since this camp is expected to be relocated in the next month, most people are rather restless, awaiting the orders, trying to get their baggage ready, and bringing all their last-minute duties to an end. For the last month, the interest in the Fellowship has slackened a great deal--mainly because the leadership has been mediocre and the programs have been too routine-- mostly mere worship services, and speakers. The members haven't had adequate opportunity to participate themselves, so have felt left out.

The chmn. (from SF) felt that this was an opportunity to bring that homey atmosphere to the members, since they didn't get that in recreation, nor in their own homes. They liked to chat among their friends, but couldn't invite very many to their own homes since they were too small. Also, discussions, community singing, and worship (as a part of each week's program), could be utilized to a mere-- greater advantage. It was decided that since many of the elected officers were not present, others who had been nominated should also be contacted in an attempt to obtain a full cabinet for the Sun. night meeting. The cabinet decided that since time was short, the young people's group would meet with the high school group in hearing a recently returned internee from an alien concentration camp in Mont.

After the Sun. night gathering--which was greatly enjoyed by all because the speaker had a fine sense of humor, and he had a very poignant story to tell--about his friendship (acquired while in camp) with a suptd. of schools at a nearby town, who gave him invaluable aid in his teaching problems (by



sending him books, answers to his problems, etc.), and the appreciative humor of the FBI, in questioning him--they laughed when he said that answered a question by an attorney--as to the length of time in which the internee could teach the former to speak and read J.--(he had taught someone a 12-r. course in 2), he answered, that he would have to take an intelligence test to determine his IQ. Also, he told about the hobby of polishing stones found in a lake-bottom(inside it was very shiny and pretty)--which was followed all day long. and part of the night. However, he did note the questions of the FBI--asking him what he was doing with a certain person in the latter's car, in his home, in his company--which he denied(truthfully). Also, they wouldn't tell him the cause of his internment--so that he couldn't tell his children nor his friends.

At the cabinet meeting, to which only the addition of the worship chmn(from SF) and an acceptance by the social chmn(but not his presence) were added, was the same as on Fri. night. Since all resources seemed exhausted, it was decided that the committee of five would attempt to plan the two meetings to follow(since two of them were to be taken up by camp-wide affairs,(as the community sing at the lakeside, and the Mardi Gras--a closing affair of the camp). Even the chmn. seemed discouraged that the residents didn't seem too interested in the Fellowship, nor did they want to help in the cabinet, so that it was felt that maybe it shouldn't function. However, those present felt that there was a need for it--especially for discussions and community sings. So it was decided that the next week's meeting will be a community sing(beside the worship), and the following meeting will be a discussion on Cooperatives(Christian aspects). There was some disagreement about the potential speakers, since one of the possibilities was a very unpopular fellow(suspected of being an FBI agent)--but finally a Christian leader, an expert on agriculture(also interested in cooperatives), and a recent graduate from UC(girl) who was interested in the topic--were named as possibilities. Those present weren't very enthusiastic about the fellowship since the chmn. painted such a gloomy picture.



On Sun., Aug. 16, the fellowship group planned to have a short worship service with a community sing afterward. But as it turned out, the high school group which meets right next door, instead of holding the planned social, had a doctor speak on boy and girl relations, so the meeting of the older group was cut short. Thus, the worship service--including a few hymns by the group, a 15-minute talk by a young minister on the importance of keeping up our morale, and hopes for the future, a <sup>15</sup>30-minute singspiration period was held. Another reason for the limitation of this meeting probably resulted from the fact that about 3 of the leaders were invited to the wedding reception held that night. Also, there was a weiner roast for the departing rec. director by the whole rec. dept. so all of the rec. leaders were invited to that. However, the group was very small (about 50 people), for these many reasons, and also because some of them joined the high school group for the evening. They were rather disappointed that the meeting ended at 8:15 PM instead of the usual 9:00 PM. It was a shame that all of these complicating factors had to enter, since there will be only one more meeting of the group before the closing of the camp.



In order to conclude this section of the survey--I would like to state that the interest in religious activity--especially among the Protestants (tho' I hear the same is true of the Buddhists) has been reduced greatly in the past month. One example may be cited--the last meeting of the young people's fellowship--on the weekend prior to the first family movement to Utah. It was a short worship service, followed by folk-dancing and singspiration--even this very informal program failed to attract very many young people--probably because many of them were bidding their friends adieu, and partly because they were all rather bored with the evening programs. Instead of the friendly atmosphere intended, these meetings developed into more formal services, lectures, or the too informal folk-dancing sessions. The conservatives objected to the latter and the liberal to the former. All in all, it wasn't a well-balanced program. Only in the last few weeks, was there an attempt made to have a short worship service before each meeting, which latter was intended to be an informal discussion, singspiration, or some other form of informal program. By the time this program was decided upon, most of the young people had developed other interest--as badminton, strolls around the track, bridge sessions, just informal chats and visits, etc. (of course, there were other sports as baseball, tennis, golf, ) All in all, the young people seemed to feel that the meetings were not worth attending, especially since the quality of personnel conducting the various aspects of the program, as well as the planning of the program wasn't very high. Since the individual churches were responsible for each week's program, there wasn't that sense of unity and cooperation, so necessary in a group like the fellowship. Of course the members consisted of two extremes of conservatives and liberals, so that it was very difficult to get everyone interested in the program. Even the cabinet lost interest almost from the very beginning, so that the chmn. had to plan all of the programs himself. Moreover, since he did plan the programs, the same personnel was used for all of the meetings (worship chmn., etc.) All in all, the young people seemed to have forgotten that this group ever existed. However, the morning services are very well-attended since especially when Caucasian speakers come.



Answers to questions

Young People's Council

Tauferan  
B 8.17

page 1. There are fifteen churches operated by the YPC in camp.

Berkeley Free Methodist  
Berkeley United  
Berkeley Layaman's  
Oakland Methodist  
Oakland Independent

Alameda Methodist

SF. Methodist  
SF. Reformed and Evangelical  
SF. Episcopal  
SF. Christ

San Lorenzo Holiness

Centerville Holiness

Palo Alto Methodist

(and I think 2 others)

The NCYPCC is a sectional and regional conference. That is, the NCY PCC is the regional conf. and within it, there are about 7 regions--  
Bay Region, Sac'to./<sup>valley</sup>section, Coast Region, Palo Alto and environs, and three others in Northern Calif. that I can't remember.

These sectional groups are composed of all Protestant church group in the region (average about 10). They meet (young people about high school age and up) once a year in various Caucasian or J. churches in the region. They each appoint their own chmn., v. pres. (about 2-3), sec'y's (2), publicity, treas. and program committee, plus about 3-4 other committees ~~em-~~ which take charge of the various activities of the conference--as dinners and banquets, registration, social and reception, gen. arrangements, picture, etc. which are composed of members from the various representative churches. These conferences usually last for 2 days (Sat. and Sun.), and are composed of religious discussion, social problems discussions (including current events), forums (student participation), sermons by Caucasian and/or J. ministers; church services, organ recital, banquets and luncheons (usually box lunch), sings-



piration and folk-dancing periods, entertainment period (by members themselves). The main purpose of the conference is to bring all the Protestant church groups together and to develop Christian leaders to lead the various discussion groups, participate in the forums, and to lead the various committees, as well as helping on the committees. It is a non-sectarian conference, and helps to develop the sense of unity between the various groups. These conferences have been in being since about 1926. At first, only the older young people (20 yrs. and up) participated, but after about five years, the younger people of high school age and up took part. The average attendance is 250.

The regional conference covers the various sectional groups, and is usually held in Berkeley, so that the college people (about 500) can attend, and also because there are a large number of Caucasian Christian churches of large enough capacity (1000) to hold the various members.

At these conferences, (which take up about 3 days--in a year, as the sectional conferences) are held on week-ends. The average program is comprised of the following:

Fri. afternoon--3:00 PM--Registration and singspiration and/or folkdancing and games.

6:00 PM--dinner--at a Caucasian church.

7:30 PM--Opening service--usually an address by a Caucasian minister; hymns, readings. Introduction of the theme (chosen by the cabinet --which is similar to the regional cabinets; usually followed by each of the sectional conferences).

9:00 PM--close--housing is arranged for out-of-town (outside Bay region) delegates--at the homes of Caucasians or local J.

Sat. 8:30 AM--Registration at another C. church.

9:00 AM--Singspiration and hymn service.

10:00 AM--Discussion groups on religious and social topics



(such as the Bible; the home; community; Boy and Girl Relationships; Marriage; the ministry; our world(some current problem)relavent to theme.

12:00 noon--group picture.

12:30 PM--box lunch either out of doors or in the basement of the church.

1:30 PM--Singspiration and/or folk-dancing.

2:00 PM--Forum--usually on some world topic--as for example  
What should be the Christian Attitude toward the War.

4:00 PM--Vesper service

5:30 PM--Dinner(banquet) at the International House.

8:30 PM--Program(I.House)--plays, music, readings, etc.  
(usually closed with a hymn and prayer)

9:30 PM--End of day.

Sun. 9:00 AM--Church services at the local J. churches.

12:00 noon--luncheon at the local J. churches(prepared by the mothers of the church and served by the young people of the church)

1:00 PM--program(games, talents) at the local churches.

2:30 PM--Closing service--Conclusion of the theme--Caucasian minister; chmn. of conference presides; induction ceremony of the new cabinet and discharge of the old cabinet.(at large Caucasian church)

4:30 PM--End of conference of year--people stand outside the church to say goodbye, take snaps, and make plans to meet again next year.

Just prior to evacuation, the conference cabinets were planning to hold sectional conferences, but only a few regions held them this spring. The NC was planning to hold a meeting for only leaders(about fifty at the most). The regional conferences were held for only a few--about 100 at the most. The NC was to be a leader's meeting only



(composed of elected or chosen leaders from each of the representative churches).

Each summer, there is a leader's conference held at San Anselmo (SF Theological Seminary) for leaders (above highschool age). The average attendance is 75 and is a three-day affair(weekend). We slept at the seminary and had discussion groups, forums, musical hour, bonfire rally and weiner roast on Sat. evening, church services, communion service on Sun. evening, and prayer circles every night. The topics for discussion were concentrated on what we could do in our own churches and in the conferences to develop interest and talent. They were really leader's training conferences and only the more serious minded attended. One really got the feeling of fellowship and cooperation because the delegates took turns in being hostesses, waiters and waitresses, and sometimes in washing dishes, so that the costs were reduced to a great extent. The average costs of these conferences was about \$4.; for NC-\$3.00; and for sectional \$2.(including pictures)

The NC young people's conferences are under the auspices of the NC Church Federation of America. Thus, all sections of the US are represented. We were planning at the end of last year(before war) that we would plan to have a California Conference, a Western Region conference and even a National Conference. We were really becoming ambitious and felt that we had adequate leadership to initiate such a wide-scale program.

There was truly a great deal of cooperation between the church groups in the NC, altho' the other groups complained that the Bay Region people ran the conference as far as leadership and planning went. To remove this complaint, the last cabinet(1941) included the-vice-president of each of the regional conferences as vice-residents of the big cabinet, so that they could have a voice in planning the program of the conference. The cabinet met about once a month



from Dec. to May to discuss the theme, possible improvements of the coming conference (usually held in the fall), and sketchy outline of the program. The program committee chosen by the cabinet made up the program in detail (speakers, topics for discussion, etc.). This last year (1941), the program committee did all of the planning without being chosen by the cabinet, and without its knowledge, so that there was a great deal of complaint by the cabinet and others connected with the conference, especially since the chmn of the cabinet implied that the program as set up by that committee was ok in its entirety, so the cabinet had very little voice in its acceptance or disapproval. The cabinet is chosen by a Nomination committee appointed by the vice president (one of them who is responsible for this task) <sup>approved by the</sup> ~~with-a-beat---~~ <sup>er-</sup> by the previous cabinet with ~~suggestions-by-the-vice-president;~~

before the appointees are notified, and then presented to the delegates of the conference on Sat. afternoon at a business meeting, for approval by the whole conference.

Thus, the really capable leaders were chosen (altho' they were of necessity concentrated in the Bay region by reason of their proximity to the locale of the conference and to each other.

(The churches represented are not individual churches in this camp, except on week-day evenings because on Sun., they all meet as a body.)

b) The possibilities for leaders the minister indicated in his talk referred to education, recreation, administration, and religion.

c) Yes, the YPC is limited to Christians, altho' there is a Federation of Christian and Buddhist ministers which sponsors many of the camp-wide activities as the Father's and Mother's Day programs, and flag-raising ceremonies.

d) About 250 people were present at the mass meeting which was composed of high school and college age people who had attended



church previous to evacuation.(Protestant)

3) Each of the three groups formed were about ten each--these were mainly people who had had experience in leadership of the respective groups, as Sunday School, young people's fellowship, and Sunday morning worship.

2) a) I explained why the two fellows were not liked by the groups at home--as far as the groups here were concerned, they disliked them for the same reasons(I was referring mainly to the Bay region people as comprising the majority of the group on young people's fellowship)

b) COLLEGE OF PACIFIC--. The Caucasian contacts the person had were mainly Christian leaders, college students(because he attended the Asilomar Regional Conference for College students held each winter)

1) The Nisei didn't like him because he liked to do "sheeey" "showey" things--i.e., eh he liked to lead songs, be master of ceremony etc., just to be in the lime-light. Moreover, he didn't remember his former friends very well, at least didn't seem very friendly to them if they didn't have some prestige, attractiveness, or popularity.

c) cynical outlook--i.e., he didn't have very much faith in human nature. For example, I had an argument with him once about the affect of the war on the people and on us. I maintained that in this war, there wasn't as much mass hysteria concentr- throughout the country as a whole as in the last war. At that time, the G. were antagonized even from the very beginning of the war--by personal injuries of all sorts. In this war, people in the street didn't throw things at us and use abusive language at us. Of course, Berkeley is an ideal and different community, but even in SF, people in general(middle class) don't use mass or personal violence. He maintained that this was only the beginning of the war, and that they would use as much mass violence as in the last war. Education and a more liberal outlook on life had very little to do with their emotions which were a primary factor in



man's behavior. Everyone in the YMCA felt that he had a cynical outlook on life and that he didn't have a very great faith in mankind.

3) The "separatist church" of which the B. was a member--is the Berkeley Free Methodist group. It separated from the original Methodist church (merely a personal reason--the parents couldn't get along with each other, so they separated, and their children were forced to join the other church.)

4) The Sunday School he was supt. of was a children's (intermediate--in the teens--early teens--boys and girls) He liked to let his classes hold joint meetings with other church groups and to develop the habit of meeting and mixing with other children so that they wouldn't develop the sense of cliquishness so prevalent in many church groups. (This church had also broken from the Methodist church of Oakland, from personal reasons.) Thus, it was called the Oakland Independent Church.

b) His ideas were good in that they were rather novel. For example it was partly his idea that the conference movement should be spread more widely to the state and then to the region (Western), and to the whole US. Also, he felt that it is more important to develop leaders than to concentrate on satisfying the masses, as for example for social reasons (the young people often attended conferences to meet those of the opposite sex). Those in the conference cabinet for 1942 and those who didn't like the first mentioned fellows wanted him. It was mainly for the purpose of getting the NC cabinet in power that this was desired.

c) Everyone was a member of the Protestant group--but there are various sects represented.

- |                            |                            |
|----------------------------|----------------------------|
| 1) SI-SF Christ Church     | 5) CI-Berkeley United      |
| 2) GL-SF Christ Church     | 6) LZ--Alameda Methodist   |
| 3) LB-Alameda Methodist    | 7) GL-Oakland Indep.       |
| 4) LN-Berk. Free Methodist | 8) JB*Berk. Free Methodist |

- 9) EI-SF Christ  
10) IZ-Oakland Methodist  
11) RL-RL-Oakland Methodist  
12) GU-SFF Christ.

d) Methodist clique--they had their own athletic teams, choir,



entertainments, and social activities--get-togethers, and went out together exclusively.

5) Not all representative attended the meetings.

6)a) The speaker was practical, in that she gave practical examples from everyday life in the camp, as in the rudeness of people who crowd into line at the mess halls; also, she spoke about some people who tried to take someone else's place in the wash room while washing their dishes and faces; quite a few people don't feel bad about not returning found articles to the lost and found dept.

b) The Berkeley girl was too idealistic in that she tried to show the possibilities of leadership among college grads--as in administration, education, recreation--especially of those who had already had experience in such work before; she tried to show that the administration of this camp was very good compared to other camps, but the audience didn't fully agree.

c) Everyone who attended any of the Protestant groups at home, and many others who hadn't attended church for a long time attend these meetings.

d) The speaker from SF spoke about the admirable characteristics of the J--industry, initiative, imagination, resourcefulness. He said that we could improve the camp if we tried and that we should feel a sense of Achievement for anything we did, no matter how insignificant it may seem, as eating a meal. Anything we do should make us proud as in making some piece of furniture, sewing a dress, leading a group, etc. (more in diary)

The speakers were chosen by the council. The positive and negative points of view were-- p--complete support of govt. policies; n--at least slight opposition to govt. policies, especially those which are very undemocratic (as the denial of citizenship, curfew, etc.)