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Tule Lake, California

October 3, 1942

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

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

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

Youth Fellowship. The activities of the Youth Fellowship will be followed more closely because this group offers a good comparison with the Young Buddhist group. As was related in the developmental section, Christian Church activities began with a spontaneous meeting of Christian youths. These Sunday evening meetings have always been popular, and at least half or three-quarters

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1. Christian News Letter, August 2, 1942, and Tulean Dispatch, July 25, 1942.

2. Christian News Letter, August 30, 1942, and Tulean Dispatch, September 12, 1942.



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

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

While hymns are sung and prayers given, the emphasis of the Youth Fellowship program seems to have been on the speaker, who did not usually speak on religion. Leaders within the Colony, speakers from the outside, and leaders in the Fellowship group have spoken on such divergent topics as "War,"<sup>2</sup> "Fire Hazards,"<sup>3</sup> "Art,"<sup>5</sup> and "Courage."<sup>4</sup> Supplementing these from time to time, hymnspiration periods, musical selections by talents within the group and the like have been presented at regular meetings.

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



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

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

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

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

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

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



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

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

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

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

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

3. See Christian News Letter.



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

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

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

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

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

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

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

4. Christian News Letter, August 9, 1942.

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



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sional donations, regular financial aid from outside church organizations is expected by the Tule Lake Union Church, according to one reverend.

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

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

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

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

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

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1. Christian News Letter, August 16, 1942.



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

Ministers:

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

Evangelists:

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

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

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

One interesting characteristic of the Sunday School teachers is the overwhelmingly large number of women in the lower grades, and the large number of



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men in the higher grades. What this phenomenon is due to is difficult to say.

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

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

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

One other characteristic of the Christian is his extroversive nature, if



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

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



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

Completed October 5, 1942.

Data based on:

Tulean Dispatch

Christian News Letter

Interview with Rev. Tanabe

Interview with Rev. Kuroda

Attendance at a few church functions

Casual conversation, F. M.'s Diary