

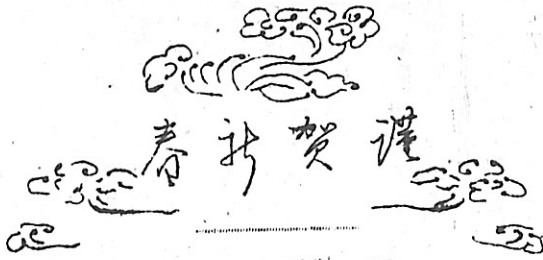
# スレフーリフ 部語本白

新年  
特別  
号

昭和  
二十  
年



一四九五



# 謹賀新春

マンザンナ  
ンカウ  
ン支  
ン配  
ン人  
ン一

## 年頭と年

**本** 年は茲に一九四五年の新暦を近  
く迎ふ二年有半に亘る  
華住所生活に於ける故  
多の不自由にして不  
然なる多き経験も満  
筆して茲に新しい年注  
射す。旧年の新年を近  
く迎ふす。其に今  
西中央政府軍事省発表  
の西軍沿岸臨時防衛團  
接獲の件は下掲し、華  
同胞の米々に配糧す  
る事、又、華同胞の新年

を近かきこと、バツた  
るは、独ッポマンザナ  
華住所一同のみならず  
在米十余万の同胞も共  
に均しく慶賀に堪へず  
謹んで茲に新年の佳辰  
を祝して佳辰一同  
の健康を祈る。其に  
止むべき文字あり。

熟ら回顧すれば過去  
二年高平の嵐は、華  
一々の華り、苦み、其  
つた餘ありや、華  
る事、又、華同胞の新年

形勢にあはる華界の現状  
に鑑み、時に、独ッポ  
華同胞の米々に配糧す  
る事、又、華同胞の新年  
を近かきこと、バツた  
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謹 自 思 隱

一九四五年一月一日  
マンザンナ議長  
安西清彦謹白







# ACCC素描

E. T. N

新年の紙巻と別慶  
 して派々C日C日の全  
 祝に於て喜甚致した  
 と存じます。

新年の紙巻と別慶  
 紐住所の凡ての部門に  
 大編小を行ひ、人質、  
 設備、供給の諸業に於  
 止の制限を行つた結果  
 C日C日の母体である  
 社会事業部に於てはそ  
 の性質上最大の打撃を  
 蒙つたのであります。

順原として保田部長  
 若しくは東C日副部長  
 にお願いして執筆を煩  
 すべしとありましたが、  
 何も御多忙であらざる  
 から当初この事業  
 に携り一頁として筆を  
 のたす範圍を記述致し  
 ます。

之を全部門には、昔  
 來運動、團費、娯樂  
 及び技藝交遊の五大部  
 門に亘り居住者の精神振  
 興を圖る爲めなる事業  
 であるから、此等活動  
 事業は往々不況、殊  
 にC日C日の新方針とし  
 て地味活動の必要を  
 即ち文字、活版、茶湯  
 等はは指導並に供給上  
 であることには、従つ  
 て之等の活動は住民の

C日C日の組織とハ  
 たるは日十三年十月、  
 その動機は必然的にそ  
 の存在と事業との水た爲  
 んとす。即ち日十  
 三年の後半に於ては  
 又ハ不況が深刻のため

現在では組合の一部門  
 として全運動の統一に  
 務めて居ります。  
 むしては組合の精敏  
 は大層マンザナ高等天  
 同組合の組織に等しく  
 各部門の正多果園と  
 しての中心に一人の  
 責任を委ね、各業者  
 は一月一期の初頭に  
 於て代表者会を開きて  
 十人の理事を選ぶこと  
 にして居ります。  
 理事會は以上選出の  
 十人及五部門の部長と  
 人を加へ十五人にて組  
 織され、定款に制定を  
 した三権限に準じて予  
 算と社会事業等項を議  
 定致します。  
 理事長は組織當時の  
 東氏、荒巻氏を推し  
 現在原田氏を推して居  
 ります。

## 組織

前述の理由によつて組  
 織されたC日C日は五  
 部門に併せ尚する住民  
 の生活に於ては三月三十  
 五公米徴果して中央金  
 計に納入し、理事會に  
 して供給するのであ  
 ります。尤も十六公米  
 満及高校生口三、月廿  
 心を課するのではな  
 大、即ち此金費は事業  
 に充てる最も限度の  
 予算を目標として決定  
 したものであります。

この組織は青年が大抵  
 であるから、金費の例  
 として生活費、殊に野球  
 部はどの程度上、最初  
 はC日C日に合流せず  
 独自の方式にて活動を  
 維持して居りますが、  
 現在では組合の一部門

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## 事業

初め社会事業部の補  
 助機関として発生した  
 ものであります。たが  
 現在營業者は左の如  
 く、技藝部、三、五、音  
 樂部、二、二、園藝部、三  
 三、園藝、芝居、球  
 場、その他、二、四、  
 ルフ、六、テニス、廿  
 男子運動部、廿二、総計  
 一、三、二、人でありま  
 すが、金費だけでは経  
 費に不足とす。即ち  
 現在に於てC日C日に  
 も特別被服料等も預け  
 てもらつて居ります。故に一  
 般に遊藝部、一、五、を  
 法で經營せらるべきと  
 出する必要があらす。  
 今受園藝部の活動は  
 頗る回響よく、教員等  
 の純正をあげたるは從  
 業員等、職員の努力  
 の賜である。園藝部一  
 同の高謝するところ、人  
 びとす。

比例として日平人の精神  
 的安んじるとする活  
 動は漸時増進し、複雑  
 化して参りましたので、  
 關係諸機関各該の結果  
 之等の諸活動も統一措  
 等する中央事務部C日  
 C日に引受けること  
 になり、その合理化を  
 進歩發展に努めて住民  
 一般の福祉増進と  
 W日C日の接衝機関と  
 しての主要回給であ  
 ります。従つてその經  
 営に於ては其他の各管  
 轄の権利物に全く有利  
 な面をもち、住民の  
 精神の安んじるとに對  
 しては、大いに功を  
 奏するものと見做され  
 ます。即ち斯くして符  
 号、利益は音楽部、運  
 動部、技藝部、C日C日  
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 H. C. H. C

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# 覚悟はよいか!

## 永富信常

六頁五段へつゞ

米國陸軍の召に悔じ、一人息子と最近オグ  
ラホマの兵營に送られ  
一夫人が世話を頼れ  
ての語に、

「伴に対して今日有  
る事は豫ての覚悟でし  
た。万一不覚の涙でも  
こぼして伴に後登りか  
れる思ひを、してはな  
らぬと思ひ、ゲートま  
での送りも差控へま  
ひな。午前四時行の  
車に送られて行く善子  
を自宅の門口から白  
して見送りました。」

「その前夜の事、荷  
物の整理をしてゐた伴  
は、万母さん、私これ  
を持つて行きますよ、  
と一冊の書物を私に兄  
さました。その書物こ  
そは、二年余り彼が日  
曜毎に佛書礼拝に御寺  
に持て行った聖典でした。  
何かしら私は、  
が熱くなつて来ました。  
大変結構な事だ。私が  
注意してやる善のものを  
を、お前の方で、気がつ  
いてくれた事は本當に  
嬉しい。そしてお前さ  
れを何時讀むつもりか  
へ? お母さん、勿論  
毎日讀まんぞうの佛書  
礼拝のある時刻は、  
ザナの方に向つて讀み  
ます。そして戦時の今  
日、何時かは戦地に送  
られる事覚悟しなく  
てはなりません。戦地  
には基督教の牧師さんは  
澤山居られませうが佛  
教の僧侶は居られま

すまいから、若し戦友  
が戦死した場合、僕が  
この聖典を持つて御經  
を讀んで葬式をしてや  
るのです。伴のこの言  
葉を聞いた私の心は既  
に伴を戦地に送るま  
した。そして聞かぬは  
ならない最後の事を尋  
ねて兎ました。お前は  
戦友の葬式の準備をし  
てゐる様だが、お前自  
身が戦死したら誰に御  
經を讀んで頂くつもり  
か? お母さん、私が  
戦死したら御經を讀ん  
でくれる人はありません。  
んよ。然し、御經を讀  
んで頂くことには依て  
私の魂の問題が解決す  
るのではありませんよ。  
この問題は既に解決し

てゐるのです。この世  
の両親と永い別れをし  
た時が魂の親縁との初  
の対面でありませう。お  
母さん、心配しないで  
下さい。」

「伴からこの言葉をき  
かされた私は、可後の  
世は彌陀の誓ひにまか  
せつ、命を委ねる國に構  
げん山の昔の武人の辞  
世の句と思ひ合せて、  
限りなく嬉しう御座い  
ました。伴はこの覚悟  
と信仰あつてこそ、末  
来せまでの親子である  
事の確信を得た私であ  
ります。」

「戦時に兵となつたこ  
の息子及その母にこの  
覚悟の出来てゐた事は  
眞に尊い極みでありま  
す。戦時の今日、自分  
が男である場合、入營  
出征、戦死といふ事は  
本人は勿論のこと、そ  
の眷族の者達も充分覚  
悟せねばならぬ事であ  
るが、兵に無関係であ  
る吾々に於てはその立  
場々々に於て常に覚悟  
はよいかと、三尺の秋  
水を目の前につぎつけ  
られても、一寸待て、  
と言はない丈の覚悟を  
要するのである。殊に  
轉戾極り無い現在の吾  
等の境運に於て然りで  
ある。人間は禍もする  
と、目前に迫りつ、あ  
る問題に対して何對の  
準備も覚悟もなく、マ  
サカと誤魔化して一時  
楽しまふとする癖があ  
る。」

「一昨年の夏頃であつ  
たかと思ふ。豚や鶏が  
どしどしノマンザナを訪  
向する頃であつた。同  
時にマンザナが閉鎖さ  
れるらしいと云ふデマ  
が横行してゐる頃であ  
つた。一同胞が一米人  
に向て豚や鶏がこんな  
なる事いらいないが、  
現在置かれてゐる他動  
物的な我々の境運に於て

大丈夫だね、と尋ねた  
ところ、之に對する米  
人の返事は仲らざるつ  
てゐた。即ち「君、  
豚や鶏は日本人レガク  
はないと思ふが、米人  
でも結構喰ふぞ」と  
言ふのであつた。

「幸にして、當時の困  
窮云々はデマであつた  
からよいもの、万一  
この豚と鶏を結構喰  
さる負傷兵の爲に飼は  
れで居てゐるなら、今  
の同胞はどんなにあは  
てられた事であらう。  
それは兎も角、お互に  
は一つの現象に對して  
自分に都合のよい一方  
的な解釋を下してその  
場文でも満足しなす  
る癖がある。日常茶飯  
事の事柄はそれでよい  
い。又、徒らに取越苦  
勞をしてヒステリーに  
なる事いらいないが、  
現在置かれてゐる他動  
的之にあてが小時、正  
しい、そして無理のな

は、何時何物が頭の上  
に壓しかつて来やう  
と云ふこともしないだ  
けの覚悟と準備だけは  
しておかなくてはなら  
ない。

「正月早々加州帰還高  
懸。それに關聯してセ  
ンターの閉鎖問題時々  
で話題は活氣づいて来  
た様であるが、結局自  
分は自分であつて他人  
ではない。自分の事は  
自分が一番よく知つて  
ゐる筈である。他人が  
どうであらうとそれは  
自分に關係のない事だ  
である。自分の問題は自  
分を自分と一番よく知  
つてゐる自分が解決し  
なくてはならない。他動  
的に何物が迫つて来や  
うと云ふ、あらゆる角度  
からながめた、偽りの  
ない現在あるが、  
自分の立場を定めてこ  
して之にあてが小時、正  
しい、そして無理のな

は、何時何物が頭の上  
に壓しかつて来やう  
と云ふこともしないだ  
けの覚悟と準備だけは  
しておかなくてはなら  
ない。











新年雑詠

加賀正  
昭和二十年乙巳

マンザリ初會

産米由舟  
土屋天風

迎尊へ大遊幸新の母の福

改造の塔の華命の世の無常

及山千文乃

陣羽のニ文字ノ度びの筆落の

多別川雨

今年こそものに甲初初新

雲田露光  
柳千三子にも教へて初日の出  
山内深月

朝鼓の朝にうら  
暹は水刺

平は呉舎親は配所に初日の出  
笠岡奇風

較足者の運波ノ斬髪歌しつ

仁願鳥城  
棚内で清き日、ヌも年々明ッ

八松を越して初日  
宮址ま石室

初日は太平洋の波を展れる  
横田守平

生息二屈た那の詠れら初日の出

満座那吟社初春句打

土屋天風  
行きずりに交はす初風の露に  
マンザリに舞臺に一坪を合戦の春

木村千代  
木村千代  
木村千代

木村千代  
木村千代  
木村千代

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木村千代

木村千代  
木村千代  
木村千代

新春吟 ぶちかわ

はやく三年、眺めて暮すし玉の露

初日射すにニラキキ、ハハ設けたり

命者の生かす神々しく思ふ

新年の年を暮したく暮出たんか

春宵待はる春はさびしき

あつたまの年の初めら生の中は

昨日も今日もかわらぬ川

新夕所感 中馬清子

暁の雲の色、絶えざる光に映えて、雲は夕の輝くあかしく、長一の巻を捲いて、われうのふに初日は昇る。

秀峯を望みて

暁の雲の色、絶えざる光に映えて、雲は夕の輝くあかしく、長一の巻を捲いて、われうのふに初日は昇る。

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雑詠 美貴子

南洋の夢は別は父の語、散るの年を暮すに子と童。あつたまの年の初めら生の中は、昨日も今日もかわらぬ川。

初日射すにニラキキ、ハハ設けたり

命者の生かす神々しく思ふ

新年の年を暮したく暮出たんか

春宵待はる春はさびしき

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昨日も今日もかわらぬ川

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昨日も今日もかわらぬ川

雑詠 山内深月

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日系人の加州帰還に就いて

重松之磨雄

加州は特に日系人多の島嶼主は禁行す... 戦時中、日系人は...

多くの日系人は何故に... 戦時中、日系人は...

講演藝文家懇話會

軍需施設に投擲す... 戦時中、日系人は...

（一月）主催は... 戦時中、日系人は...

結婚御礼

結婚御礼... 戦時中、日系人は...

梅之寒之豆土

謹誅速水自舟... 戦時中、日系人は...

戦時中、日系人は... 戦時中、日系人は...







# 賀正 共同組合



## 年頭之辭

荒井格之布

災禍と殺戮の戦火  
渦巻く動乱世界。敬  
祈の運命に奮舞され  
し吾人、轉住所に新  
年を迎ふる事殊に三  
度。然る世界は今猶  
軍神の猛威に訓われ  
戦争の席捲に任せ地  
軸と共に猛然として回  
轉しつゝある。

されど、之れ新時代  
の建設自由と人道主義  
の敷行した住み良き世  
界には、さんか為の時代  
の猛進轉に外ならぬ。

平和到来の曙光は未

に逢かば、わが一日経  
過すれば一日、一ヶ月  
経過すれば一ヶ月と漸  
次平和に近づきつゝ、あ  
るに云ふ事実は否定出  
来ない。物情雖然たる  
波瀾万丈の世段の動向  
を透して、来るべき一  
九四五年の初日の光り  
の裡に希望の曙光を現  
出し得るのである。故  
に吾人は年頭、に當り、  
今年こそは平和祈願の  
年なりとし、決意し、

平和の一日も早くからん  
事を祈るべきである。  
新運命開拓の爲に轉  
住も可也。又、住み換  
れし沿岸地帯も可なら  
む。要は、戦後の經營  
を漸立し、幾多の尊き  
試練に力強い希望を以  
て海上の日の出の如く  
雄々しく平和建設の大  
業に協働すべき年にあ  
らざるか。

今年は何年也。鶏鳴  
曉を告ぐる又平和の夜

微たに、吾らにあらざる  
か。吾がマンザン共同組  
合と組合員諸氏の協働と  
役員並に従業員各位の  
献身的奉仕に、つゝ、荒涼  
たる砂漠の中に限られ、  
環境裡にも能く其使命を  
究げし、今日の成果を現  
布して、本年は一層奉仕の  
年として万々期す。

更に願くは、平和祈願の  
年在米同胞の上、自由  
と光明の来らん事を祈  
る事切なるものである。

五十九仙を一度は、リベ  
ートとして拂戻し、更  
に改めて皆様より株券  
五弗の投資を受けたの  
であります。この時の  
会費数は七千余人あり  
し爲、三万五千弗余の確  
定資産を得、勸此外に  
純利益の一割を積立ま  
した。然して、十月三  
十一日迄の当組合の純  
財産としては、現在九万  
七千七百二十一弗四十  
四仙の巨額と成つて居  
るのであります。

## マンザン共同組合

### 発展史概要

爾見仙吉

一九四二年五月二  
十四日WCCAより  
リ引受け、無資本な  
るが故にクロバール  
ゲンハイム会社より  
五千弗余の商号を借  
用して漸く開せしま

した(即ちWCCAの冊  
即三、千弗余の他、開  
時必要の商三、千弗余  
りを新に信用借とし  
て購入)。店は商業草々  
トリ善行、良、爲に  
資金は一ヶ月に六七回

の回轉をせし、仕入に  
忙殺さるゝ有様であり  
ました。

六月一日より雜貨店  
を開きました時のマネ  
ジメント諸氏の盡力に  
より兼て、醜時に於て取  
引ありし諸店と種々交  
渉の結果幸々信用借に  
て一万弗の商号を入荷  
する事を得、五月二十  
四日より九月三十日、  
約四回向に三万八千九

百三十一弗五十九仙の  
純利益を擧げ得たほと  
の発展をたしたのであり  
ました。

一九四二年八月に至  
り、共同組合の組織に  
就きて住民諸氏一般に  
相談を致し、WRAより  
リ、アール氏並にブル  
ス博士の指導を得、同  
時に各店に於て代表者  
を選出し(五十人に對  
し一人の割)、代表者

會議に於て取締役十五  
名を選出しました(一  
世より七名、二世より  
八名)。取締役より、加  
州廳より九月五日を以  
て正式に共同組合とし  
ての許可を得たのであ  
ります。

資本金の構成は、一  
林五弗の株券を發行し  
ました。前記の純利益金  
三万八千九百二十一弗

無資本より斯くも好  
成績を擧げ得たるは先  
輩経営者諸氏の經營宜  
しき結果たるは論をま  
たぬと共に、亦、取締  
役員諸公代表者役員諸  
氏の協働と御盡力と、  
加へて一般會員諸氏の  
御諒解と御援助との賜  
物と深く信する者であ  
ります。此後利益カコ  
の免持を以て我々の組  
合をよりよく進展致さ



# ヒラの旅

## 井底庵知蛙

第三回各センター代表者会に出席の爲にヒラへ行つた。今回の兼務の主題は、時代の變遷について何時かは解散するの来るべき激想の下に共同組合を解散する手順や、又如何すれば最も損失を少くして事業をたむ事が出来るかと云ふ事である。極地味な相談会であつたが、各代表者は熱心これが研究をして、四日に亘る会期もなほこれに足らぬ程に喜び感せられた。

第三回各センター代表者会に出席の爲にヒラへ行つた。今回の兼務の主題は、時代の變遷について何時かは解散するの来るべき激想の下に共同組合を解散する手順や、又如何すれば最も損失を少くして事業をたむ事が出来るかと云ふ事である。極地味な相談会であつたが、各代表者は熱心これが研究をして、四日に亘る会期もなほこれに足らぬ程に喜び感せられた。

開催地なるヒラの人士も心から代表者は歓迎され、出席者一同感謝の念に満ちて散辭した。

ヒラ人は、冬の轉住所の菜園である。恐らく八ヶ所のセンターの内ヒラ程寒くない冬もつ地はあるまいと云はれるので、御意御心と申上げては来たもの、別して昨年十二月はマンザナの冬も温く、風も吹かず、ヒラ人士に対しては相齊まぬが、雪のホイトニを粟物と清冽な水の有難きを命じてマンザナ人は、決してヒラの冬を羨むるには及ばないと思ひます。

ヒラ第三キャンプトを山の町と稱して居るが、其の名の因つて来るキヤンプ中央の小さな上に打立てられたヒラ出現米國二世兵士の名前を書いた掲示板に五百名程の名前を数へた。ヒラの人口一万余に比して思ふが、この比で行けばマンザナの今日迄の入居者は大分少い程に思はれる。

ヒラ川と云ふから魚でも釣らせてもらへるかと思ひながら心組して行つたのであつたが第一キャンプトを川の町とは申せ、たゞ一筋流水の爲の人工水道が流れて居るのであつて、相憶の頃は水も潤れて川底にはバミユダ草がはびこつて居た。

キャンプ外の旅行をするに別に大した珍らしい事もない程ですが、鮮柿ひの米人になるべく近よらぬが良いと思ひます。

### 共同組合だよ

●各店共十二月卅一日の日曜日は休業致します。但し鮮魚部だけは卅一日の日曜日も商店用命に應じます。

●正月は各店共元旦と二日を休業、三日は冊切りの為閉店、一月四日未曜日からは営業。

●鮮魚部は一月九日又曜日からは休前通り、日取りで営業致します。

●アンセル・アダムス氏撮影編輯、USカメラ発行の『ポーンフリー・エンド・インクル』の寫眞帖兎本が到着しました。保護紙、紙表紙、一帯、布表紙、二帯、兎本はキヤンプト雜誌部で御覽下さい。前金で御注文に應じます。

●マンザナ記念として御推奨申上げます。布表紙は発行が遅れます。

代表者會

取締役會

事務所

食料品部

昭和二十拾年元旦

## 謹賀新年

雜貨部

理髮部

美容院

裁縫部

鮮魚部

洗濯取所

寫眞部

造花部

運動部

時計修繕部

靴修繕部

倉庫

修理部

映画部

前途立せせ度く布つて止まぬ次第であります。組合としては常に住民諸氏に対して不便宜興へない様に必要の手配を供給すると共に、弊會の諸品は出来文返ける方針を取つて居ります。

正月二十日以後は当センター内に收容されて居る同胞は一時に外出を許さず、幸なれば一層お互に研究せし、且つ協力を厚くし、損失の少く振舞の程はならんと思ひます。

第三回回の新年を迎へるに當り、共同組合創立當時より今日に到れるを顧み、重役諸公の犧牲的導き御協力と全組合役員諸氏のたゆまざる奉仕的精神とに對し謹腔の感謝を捧ぐると共に、一般組合員諸氏の温かき御協力と御援助を厚く謝する次第であります。





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Page . Title of Newspaper

Manzanar Free Press Special Edition

Page 2. Greeting by Mr. K. Anzai

As we greet the New Year, let us pause a moment to ponder over the events of the past two and a half years of living in the center. It has been a bitter experience to all of us. Many of us became disillusioned and disheartened by the evacuation. But this is all a past history. With the lifting of the restrictions on the return to the West Coast, all of our former rights have been restored to us. We are truly thankful for the announcements.

Although our past two and a half years has been like a passing of a bad dream, yet compared to the ever changing events of this chaotic world, it is a mere trifle. The misery and suffering of the civilians and soldiers in this conflict are getting worse and worse. Both sides are putting all their energy in this titanic struggle for a decision. The end does not yet seem in sight. This is a world of raining bombs and falling bullets. The world population is certainly going through hell.

The conflict in the Pacific is likened to a tidal wave engulfing a metropolis. Neither side can be too optimistic of the events of the future. It would be ridiculous for me to say that the residents of Manzanar are happy, when the conditions in this world are of such a nature. Although our movements and actions have been restricted to a great extent, yet within our own confine, we have been able to get along peacefully with each other with the spirit of cooperation and helpfulness.

We should all welcome the coming year, with sound mind and high ideals. We must continue with denials and inconveniences and hope and pray for an early end to this tragic conflict. With these words of greeting, I wish everyone of you a Happy New Year.

Page 3. Explain G. I. Dependency Act

From the Manzanar Free Press, December 16, 1944, page 1, col. 2, 3

Page 4. The Functions of the G.A.C.A.

I wish to use this New Year's edition to explain the work of G.A.C.A.

G.A.C.A. was organized in October 1943 because the latter part of the year of 1943, W.R.A. reduced the expenses for the various departments of the center.

As a result of the reduction of the expenses, Community Activity Department had a hard time to keep functioning. Then, the G.A.C.A. was organized and there are now music, sports, arts and crafts departments under G.A.C.A. but an amount of my own spirit will not be solved by reading the book. In other words, re-education. The fee for membership of G.A.C.A. is 35¢ for every three months for adults and 20¢ for those under 16 years of age.

The Sport section consists mostly of young members and the payments of the dues have a tendency to negligence.

G.A.C.A. has been organized under the system similar to that of Co-op and one representative out of every 40 persons of certain blocks, has been elected.

Profits raised from the vegetable department and the G.A.C.A. stores are used for the expenses of music, sports and other recreation departments.

G.A.C.A. has at present, 1392 registered members for all the departments combined.

The object of G.A.C.A. is to make the center residents happier.

If you have any questions please ask Mr. Yasuda, director of G.A.C.A. or Mr. Ushijima, secretary or Mr. Shiozaki, general manager of G.A.C.A.

Page 5. Are You Prepared? by Rev. Nagatomi

A lady called on me the other day and told me the following story.

My son joined the United States Army and is staying in an army camp in Oklahoma. I expected it to happen someday and wishing to have the boy start in good humor, I refrained from sending him off at the gate of the camp. I was afraid if I shed tears at the time of separation, it may lead him to gloomy thoughts. The night before his departure he was arranging his luggage and told me that he would take a book with him. This book is the Holy book of Buddhism which he used to carry with him every Sunday to church during the past two years. I told him that it was fine to carry it with him but when did he expect to read it? The answer was this: Of course I will read it every Sunday morning when I consider that the Manzanar Buddhist church will hold the usual worship ceremony and moreover, in the battle front I think there will be many Christian preachers but I don't expect there will be many Buddhist leaders. Therefore in case of a comrade's death, I would like to read this Holy book and perform the ceremony of burial.

Then I told him that he seemed well prepared for his friend's death, but who will read the book for him. The boy answered:

No one will read it for me but the problem of my own spirit will not be solved by reading the book. In other words my determination is already settled when I leave my worldly parents. I am meeting my parents of the spiritual world, so just forget my own case.

On hearing this I recollected the words of an olden day warrior at the point of his death. "Leave the care of future life to Buddha. My present day life I offer to the country." This is what we Buddhists believe in, and I am resolved.

Having my child arrive at this kind of thought, it made me very pleased that he was living in such a strong belief.

In time of war, those who are directly concerned with combat should have their mind set with certain determination. In the meantime those who are not concerned with direct combat should have their mind set to face any eventuality. In our daily life we must have the destination of our mind settled but in many cases they are not.

Sometime in the summer of the year before last, many hogs and chickens were being brought in to Mansanar. Suddenly a rumor arose that Mansanar would be closed. At that time an evacuee told an American that such a large quantity of hogs and chickens were coming in so he believed that the rumor of camp closing was not true. The answer of the American was this: "Do you think only Japanese eat chicken and pigs. Americans may eat it just as well."

This is only an instance but in our daily life we have a tendency to study one symptom to our advantage. When the matter develops contrarily, they will stand aghast. Such a trivial matter of life we may set aside and let it go as it will but who can tell what fateful occurrence may approach suddenly. Our spiritual problem should have been solved to meet any such eventuality.

A year's plan will be made on New Year's day. How we meet this new year day during this worldly conflict and no one can foretell what effect will be inflicted upon us from this great disturbance. Therefore, as I said before, we must cultivate our mind and detect the destination of our spirit.

(2) Advertisement

Year-end service will be held on the 31st day of December at 8 p.m. and New Year's service on January 1 at 10 a.m. All Buddhists are urged to attend. Sunday school and Sunday worship on December 31 will be postponed.

Page 6. Welcome of New Year - by Mr. Tammin Tsushiya

Time rolls on and we meet the New Year, 1945. The present world conditions are upsetting. No one can tell what new addition will be brought on these 20 billion human beings on the earth.

A Chinese proverb says, "Year after year we meet something new." It was taught to us from our childhood and no one can tell where the destination of the world is directed.

Now in this year we cannot tell what lies ahead; whether mankind wishes to continue the fighting, establish peace or create a new civilization, no one can tell. This is what we want to know and must be the biggest problem given to our human being.

An old Chinese philosopher, Lao-tsu's saying is this: "In this universe there is nothing but hard trails of substance and time is the eternal guest."

If we stand on a high place and observe the present day, we may agree with him, but the actual conduct of the human race in the present day or their social conditions will not agree with what this old philosopher said so simply.

Anything will be distracted when it is fated to be distracted and cannot abate it by the human power, it is true that the influence of time will solve all these problems sooner or later. Therefore, we had better leave all these thoughts to the progress of time and just forget it and try to keep our attitude as quiet as possible, forbear what we have to forbear, wait for the peaceful day and the new age's arrival. We can find no other way besides it. Another proverb says to plan a day's task in the morning and plan the year's in January. On this first day of 1945, the New Year, I wish everyone will come to this thought and meet all the hardships which we expect to encounter and overcome all obstacles. With these few words, I send greetings to you all on this New Year's day.

A poem comes to my mind so I'll write it here.

Let us fight our enemy as if we had a running river behind us.

(2) Are You Prepared? - by Rev. Nagatomi

Translation of this continuation is included in page 5.

(3) Programs of the local Buddhist Church at the end of the year and those of the New Year.



A ceremony of the New Year's eve will be held on December 31. 8:00 p.m. and that of New Year on January 1, at 10:00 a.m.

December 31 at 7 p.m. Worship of the Sunday School, YMBA and for adults will not be held.

(4) Reports from Shindo Kan (Judo House)

From the Judo Do-jo

Donations from the following persons:

Junie Ohara \$5.00

Promoted to first grade

Joe Kobayashi \$2.00

Returned from furlough

Non-absence certificate to the following persons following the brief speech made by the instructor Murakami:

Takao Okamoto promoted

Fuul Sakamoto "

Saginote "

Party was held after the ceremony. Judo practice will start from January 8, 1945 from 6:30 p.m.

(5) A Rumor in the Nansanar Center

Assistant Project Director, Edwin H. Hooper says that the rumors circulating in the center, like most rumors, are simply not true. One such rumor is that Nansanar will close on June 15, 1945. Assistant Project Director Hooper stated emphatically that this rumor is entirely false. He says, "WRA Director Milton S. Myer has announced that no center will close before July 2, 1945, and that at least three months' definite notice will be given before any center is closed. No date has been fixed for closing Nansanar. Mr. Hooper further stated, "There is no reason for anyone in this center to pay any attention to word of mouth rumors. Anyone who has any question about the effect of the lifting of the exclusion order or about anything else which will affect anyone in the center should submit his question in writing through his Block Manager or through the Office of the Project Attorney. A definite and authoritative answer to every question will be given directly to the person who asked it, and questions and answers of general interest will be issued by means of bulletins and will be printed in the Nansanar Free Press."

Page 7. Home Association - by Yoshie Muramatsu

Nansanar Parents' Precepts

1945 is the third year since the evacuees came to Nansanar.

Now that the army has announced the lifting of the ban and to be freed from one's responsibility, as a member of the educational committee of our Mansanar Co-op, I am writing this precept.

As far as I could see, most of the parents' method for treating their children is not to teach but to scold and abuse them. If the children can be kept nice under the parents scolding or abuse, it will be permissible. However, after the children become 10 years old, they react according to the temper of the parents and the children will reply accordingly to the reactions of the parents.

When children become over 14 or 15 years of age, they become worse and worse because they will learn love and treasure.

These facts are only caused by the treatment of the children by the parents.

Any child born would be a perfect child unless he or she is born sick. Then why do these good children become such vagabonds?

It is because the children have the intellect for mimicry, incompetency on the part of the parents will destroy this mimicry and cause life.

Therefore, the parents should think about their children's lives and teach them good methods and in good environment. Think, think parents of Mansanar!!

(2) In Request to All Mothers - by Gashun Yamagihara

Good habits should be had when the child is at the infant age. The foundation for the future success or failure of the child is entirely upon the careful attention given to the child during infancy. The child should be taught according to the liking of the child. It is the duty of the mother to lead the child as such.

To do this, first of all, the child should be taught common sense when he or she is at the kindergarten age. For example the child should be told what he or she should bear in mind when attending public gatherings or public buildings in such a manner not to injure the mind of the youngsters.

The effort of the mother can readily be seen by watching the innocent child at play. Now is the good opportunity to train a child to form good habits, while residing in a center. If the child cannot be brought up with greatest possible care at the infant age, in the future it certainly would bring about an incident which would create undue

hardship when among each other. So mother of the young children, please take this into consideration as we greet the new year.

Page 8. Harvest of Manzanar - by Keichi Osano

Although America is declaring that they are carrying this big war to prevail democracy over the world, correspondents or politicians in Europe are reporting that all Europe, China, and the Soviet ideology is realizing. Von Weigand argues vehemently "America is a dream walker".

The war is quite noisy, but on the other hand, politicians and diplomats are facing really serious problems. I have no intention to touch with such grand propositions, but one thing that I notice is this:

In this America, when people are aspiring to maintain free enterprise, and supports the Bill of Rights to guarantee the individual freedom, we know that in the year of 1935, according to Bureau of Internal Revenue figures, less than 4% of the reporting manufacturing corporations earned 84% of the profits of their group. One of the requested war statistics is the fact that 80% of the munitions contracts have gone to less than 100 corporations.

(Supplement to Fortune, Dec., 1942)

Today, two years have elapsed since the above statement in this mass production age. The concentration of wealth must have been lightened rapidly. In other words, it seems capitalism marched on its right course and the day of capitalist emperor's dynasty is reaching near.

In the land, when the capitalistic emperor may appear we know that, there is a King of Hebe also. This Hebe king is well known representing several tens of thousand hebes, who are living an extremely simple life but they are law abiding American citizens, although they are of not much help to our society but inflicting no harm, they are decidedly distinct from those underworld elements. This is what he (hebe king) insists and declares on the paper once in awhile. It seems that even the mighty capitalistic emperor wouldn't be able to lay hand on this group of people.

Switching power of Gold may act on the avaricious mind only. Now, the human mind is a container of desires and "grease" (worldly concerns) so it is wrong, to try to get rid of desiring instincts, but the very important procedure to take must be to harness that avarice.

I know that they are doing several studies on how to lead the post-war world. Although, the killing war may cease, when the avaricious

minds face each other, there can be no real peace. Therefore, the first step to take to bring peace on this earth is that whole mankind of the world will quit selfish way of thinking.

If this is the case, the most valuable study of present day mankind must be that, how we will be able to get rid of these selfish ideas.

Now let us take notice of which one of 20 billion human beings on earth born with special grant from the Creator. Everyone jumped out naked, howling, and in the course of their life they are just gathering things in their reach, according to their ability and knowledge and as long as things are not theirs, trying to monopolize it unnecessarily, is not the right attitude. If we may make this fact clear, the problems will be solved and when this is achieved, we call it perfection of character.

Now, we studied the following facts in the W.R.A. center life, that if there are justifiable reasons and methods worked out, we could get guaranteed legitimate way of livelihood. These would-be utopia or idea of new village could be realized by adapting the method of W.R.A. system.

When mankind abandons that selfishness and get the livelihood guaranteed, the flush of intellectual world will come into their minds and their conducts may produce something respective, to their tastes or abilities. There we expect uprising of enterprises which we will manage with the method of Co-operative, by doing so, all the profits will be distributed evenly among the members and there cannot be any perpetuation among them.

(2) Wanted to Buy

One phonograph. Please contact Mr. Arita, 17-6-4. Those who have an interest and in need of more information on farming also please contact Mr. Arita who is at present working as a farmer in the district of Logan, Utah.

(3) In Appreciation: Tetsuo Zeriki

From the Mansanar Free Press, December 30, page 2, col. 4, 5

(4) Lost Article

A pair of eye glass has been lost between the blocks 28 and 29. Reward. Please contact Hoshizaki of 28-8-1.

Page 9. Japanese Poems (Mokini, Senryu, Waka, etc.)

A thoughtful mother, praying good luck for her son who is joining the army, puts up a good breakfast diet.

Who can tell the movement of the world--reconstruction or revolution.

To emphasize, to forbear, this is the third time we are writing in the New Year's greeting.

Come peace in this year, is the way I pray.

Admire the rising sun, teaching the child how to respect it by occasion.

What a beautiful rising sun in addition to emancipation order.

The child in an army camp and the parents in a center gaze at the same rising sun.

No words can be spoken for New Year's greetings to surviving family.

Wishes could be fulfilled in this, the third year in the center.

The bright rising sun over the whole world again comes this New Year's Day.

On the first sunrise of the year, I see the rough waves of the Pacific.

What a glorious morning. I'm grateful, I have life in myself.

Passers-by greet each other on the New Year Day.

This New Year Day we recollect the child, Manzanar-born.

In the hush of the sallow, I hear the grinning cow and goat at intervals.

I pour water on my little plant that I pet wishing it healthy growth.

On a wholesome spring evening I strolled along whispering my favorite poems under the moon.

New Year's greetings come from my friend with a picture of the newly arrived baby.

What a respectable sight seeing my father take a sunbath, his hair turning gray.



evacuate from the western coast for the reason of military necessity.

After three complete years of life in relocation centers, on account of the tendency of now possibility of an enemy's invasion on the West Coast and in view of the decision of the Supreme Court on the exclusion of Japanese Nisei, the U. S. Government, through the U. S. Army lifted the ban against the people of Japanese ancestry.

The Proclamation of the repeal of the exclusion by the army, is a very righteousness given to the people of Japanese ancestry by the U. S. Government and we, the Japanese in America should have a heart-felt thanks to Uncle Sam.

However, we (Japanese people) must think deeply about the subject of the returning to California. Of course, there are no doubt, that the people who have investments in California or those who left their valuable properties in California, or who have many Caucasian friends who would help those who may return, should like to go back to California, but we should not forget that the majority of Californians dislike the return of Japanese to California. Such being the case, we are much better off to resettle in other states of which there are 47 in number besides California state.

Now is the time to relocate anywhere in the United States, besides California, because the government supplies the travelling expenses for the evacuees.

We must not forget that, this war would be a long war, and by medium of daily newspapers and radio, we hear often the bombing of many Japanese cities in Japanese mainland, namely Tokyo, Nagoya, Yokata, Sasebo and others by U. S. Airforce.

These bombings, of course, are aimed at various military installations. However, sometimes attacking aircrafts are flying tens of thousands feet above the sky where there are a great deal of cloud and may sometimes cause casualties of old people, women and children.

We should not forget the hardships which we (Japanese) had at the last evacuation and would not wish to have it again. Therefore, we, the Japanese in the relocation centers should think well and should decide our future resettlement before we would make any grave mistake.

- (2) An Announcement of C.A.C.A. New Year's Programs
- (3) Appreciation of Marriage: Yoshiharu Takahashi and Misako Takahashi

A friend leaves, repeatedly asking to take good care of his kitten.

A mother rejoices in seeing her children playing happily on Christmas.

Along the frosty way the children run. Ah, the leader fell down.  
Glimpses of the star leak through the window shade, on Christmas eve.

On New Year morning we have semi feast (Japanese way of celebrating New Year). Who can tell if we will be separated tomorrow.

I see snow on the Sierra Mountains on the arrival of the third year, also adding to my age.

The morning sun reflecting on the lofty Sierra mountains makes a sublime picture.

I say "Happy New Year" but I cannot help thinking there is something lacking.

We call it the beginning of the year but what is the difference between yesterday and today.

I see the New Year's rising sun at dawn and the clouds with an eternal beam of light as if the Holy spirit were shining through praising the eternal spring.

What a brilliant sight to see the heavens covered with low clouds surrounding the mountains.

On the prairie there is a strip of stream with clear water running through it.

I can hardly believe that we can encounter such a heavenly sight and beautiful music, in this humanly life.

My heart is filled with thankfulness.

Old age comes to father despite his dreamy talk of the South Sea Islands.

Father and son sit calmly looking at the induction notice.

Hiding from the watchful eyes of his mother, the prodigal child plays.

Mother love is seen as a child on the operation table grasps his mother's hand.

(4) For Sale

One mandolin. Please inquire at the Music Hall (24-15)

(5) Appreciation for a funeral

Masatara Kondo and friends

(6) Poems

The Blossoms of the early plums in the church garden.

The white blossoms of the plums in the church garden, will have  
the sweet fragrance, enduring snow storms.

Although the white plum trees because so old, they are still beautiful  
with the reflections of the New Year's sunlight.

Page 11. New Year Babbles - by Mr. Shikara Kose

I see many funny old men in the world. They ridicule the young  
people. People in the age group of 40 or 45 are sometimes included  
in the young set. When those who are in the age group of 40 or 45  
are called young in the general meaning, there is nothing to object  
to that. If a ten-year-old boy laughs at his five-year-old brother,  
we don't see any meaning in it.

If the younger brother is peer, the older brother may laugh at  
him but at the same time may lead him with his sympathy to better  
effort. The older brother, is respected by the younger by doing  
this.

A mountain is not valuable just because it is high, nor are the  
woods precious just because they are aged. I know there are many  
big trees of no value.

An oriental saying says: Mankind may live until the age of 70.  
A lay bone to know that then may live only 80 years and it is a  
great warning so that they won't spend time in vain.

In the orient parents think that after getting their children married  
their work is done and abandon all the effort for livelihood. In  
other words, they are getting a period on their own life. All they  
do is to sit on the veranda and pat the head of the kitten and play  
with their grandchild and pass time. Therefore, in the olden days,  
Japan had Obasuteyama.

Goets made love to a girl of 17 years of age when he was 72 years  
old and admiring her, proposed to get married. When he was rejected,

he was so heart broken that the doctor sentenced him his death. The people consider this old poem to be eternal youth but oriental eyes may regard him as a wretched villain.

Although I see these things, I don't have any objection to see that aged men behave themselves according to their ages. But let me compare them and see which is better--an old man of 60 years or a 70-year-old youth.

The famous inventor, Thomas Edison, used to say that he would work until a few days before his death. He achieved over 2000 inventions living in this spirit. This eagerness and this courage I respect and admire.

I recollect Mr. Masuyakaji, a Japanese writer, who used to say that when he reached the age of 60, he might be a little like Confucius. But when he reached the age of 80, he found he was not yet like him. So he thought he would be at the age of 70 but at 70 he may find himself not quite like him. At the age of 80, he thought possibly he would be more perfect a character than Confucius, but who can confirm it. Obedience is an admirable virtue. No resistance is a virtuous thing too. It will be well said, don't make any resistance to the stronger. That's for your own safety's sake. But we can't see any meaning of life in saying yes, yes from a to z.

It is a wise thing to adapt yourself to your environment because anyone likes to live peacefully, with no quarrels among the families and live a life of smiles. But over-loving peaceful life is rather cowardly if men try to avoid any kind of struggle. That is a very poor attitude. Be obedient moderately; be non-resistant in a reasonable way. In other words, living by the demands of others and denying yourself altogether is the idea of slaves.

Christ says "Let him beat you and slap you on both cheek" but at the same time we see He beat men who abused the holy shrine.

Spring day arrived in Memsanar although we staying inside the fence for three years. To hear that the West Coast is open for us sounds like good tidings. Many of us will rejoice. For me, I don't know the reason, but I don't feel like jumping out of the fence and going back to California. I wonder why?

Page 12. The Explanation of a Chinese Calendar

(Excerpts from a book) For reference, please see the Encyclopedia of Americana, Vol. 29, page 719 "Zodiac"

The Zodiac is a belt of the celestial sphere, extending 8° on each side of the ecliptic or the path of the sun among the stars. It was

taken of that particular with known planets never go farther than  $8^{\circ}$  from the ecliptic. The belt is divided into 12 parts of  $30^{\circ}$  each, to which are given the following names; Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces. This division into 12 parts was suggested by the 12 reappearances of the moon in a year. The idea seems to have originated with the Chaldean astronomers about 2100 B.C. Giving to the fact that the earth is not a perfect sphere, the pole of the earth's equator describes a circle around the pole of the ecliptic, which causes a constant retrograde motion in equator, with the point of intersection of the plane of the zodiac. The rate of this motion is 1 in 70 years, and has amounted to  $30^{\circ}$  or one entire sign, up to the present time.

During the Middle Ages, the signs of the Zodiac were supposed to influence human life and hence were distributed to different parts of the human body. Disease were supposed to be cured by the aid of the Zodiacal power presiding over that part of the body. The remnant of this superstition is still seen in some almanacs.

The Egyptians are supposed to have adopted the 12-fold division of the Zodiac from the Greeks, but they changed the symbols of living creatures to others of their own. The Chinese divided the course of the sun into 12 parts which they designated as the rat, the ox, the tiger, hare, dragon, serpent, horse, sheep, monkey, hen, dog and pig. This division is still found in some parts of Central Asia and Japan. It has also been found among the remains of the Aztec race in America. The original Zodiacal constellation occupied unequal spaces in the heavens.

Hipparchus was the first to divide the Zodiac into equal spaces of  $30^{\circ}$  each, and give to them the names of the older constellations. His method of reckoning positions in the ecliptic was used until this century. Astronomers have now abandoned it for the more accurate measurement of degrees, beginning at the vernal equinox.

Page 13. New Year's Greetings - by Kakmesuke Arai

1. In the present world upheaval we find ourselves greeting our third New Year in the relocation center.
2. Still the world is ruled by King War, and yet we realize that this is a condition necessary for a creation of a better world, more in keeping with humane and moral advancement.
3. Needless to say we will anticipate before peace is achieved. However, we are aware that each day find us nearer to that goal.

4. In this trouble and turmoiled world as we greet the first ray of new year, 1945, let us find in it a ray of hope and peace.

5. Therefore, let us each and everyone of us hope for and pray for peace to arrive.

6. For the creation of our new destiny, relocation may be desirable, and also it may be desirable for us to return to the evacuated area to our homes and friends.

7. According to oriental sodine the year of 1945 is designated "Bird Year". Just as the crowing of a rooster indicates the breaking of day, the year 1945 can be likened unto a sign of coming era of hope and peace.

8. The Co-op has existed in this desolate area with many restrictions and limitations. However, due to unflinching and splendid cooperation and interests from the members and parties concerned we can say with pride that all's well with our Co-op.

9. We pray as we start this New Year for Peace, Freedom, and New Hope.

(2) The History of the Nansanar Co-op - by Senkichi Shikami

On May 24, 1943, we succeeded in acquiring the camp canteen from the WCCA; but as we didn't have any capital, we borrowed about \$5,000 worth of merchandise from Klumber Waggenheim Company and opened the store. At that time, as I've had merchandise WCCA amounting \$2,000 and vital necessity to trade with amounting about \$2,000 we bought by credit. Now the business of the store was very active and the capital turned over about six or seven times within a month and were quite busy for purchasing merchandise.

On July 1, we opened the dry goods store. At this time, the workers and the management who used to be experienced merchants in Los Angeles conferred unexpected benefit in the course of trade, and we could obtain about \$10,000 worth of merchandise by credit. During about four months of time namely May 21 to Sept. 30, we piled up a net profit of \$28,821. 89.

In August of 1942, we consulted about the organization of Co-operative Association which we consulted with the whole residents of the center, and we get aid from WRA and from Mr. Foote and Dr. Bruce. They lead us right away. We selected representatives from every block, one out of 20 people and conferred congress, and at the congress meeting, we chose fifteen directors, seven out of first



generation and eight out of the second generation. The directors fixed the by-laws, and on September 5 we were recognized as the legal non-profits association from the state of California.

The construction of capital is conformed by a certificate of \$5.00 each. Net profit as I stated before amounting to \$35,221.55, we distributed to the members as rebate and from every member, we collected \$5.00 each and issued certificates. At this time we counted the association members a little over seven thousand. Therefore, we acquired \$35,000 certified capital. On top of this amount we set up as net profit as special asset and on December 31 present the total asset of the association amounts to \$97,721.44.

Starting from nothing such a brilliant result we have achieved. This is nothing but the gift of the management, good judgement and untired effort. Directors and Congressmen guided us with sincerity. Not only that we cannot forget good aid and good understanding of all members of this association. This is outlined as the development of our association.

We understand after the twentieth day of January center will be opened. This is very trying period to run the Co-op to good effect. We all must pull together and let us close it in success when such a time comes.

Page 14. The Trip to Gila - Koichi Ozono

I made a trip to Gila to represent the Mansanar Co-op to attend the third conference of all center representatives. The main purpose of the conference was to study ways and means to dissolve with the minimum of loss in the eventual liquidation of center cooperative associations. All representatives studied the problem with admirable eagerness; and although we had four days of conference, it seemed we needed more time.

The people of Gila treated us wholeheartedly, and it was worthy to express our sincere thanks to them.

Claiming their center a winter paradise, the people of Gila are very proud of their climate and say that there probably are no other centers with such moderate winter. I admitted that they are right; however, with the beautiful snowy scenery, incomparable clear, pure water and the recent moderate weather, it is needless for the people of Mansanar to envy the Gila winter.

The Camp Two is called the Mountain Town; the name of which has derived from the small hill in the center of the camp. On the top of this hill is a big sign board with the names of Nisei soldiers from this center of which I counted more or less five hundred. I

estimate the population of Gila to be around ten thousand. In comparison with that of Manzanar, the ratio of Nisei soldiers from our center is much less than that of Gila.

The Camp One is called the Town of River because of a river called Gila River running through the camp. I had been expecting to do a little fishing when I arrived at Gila, but to my disappointment, I did not see any river there except just one waterless strip of man-made canal with the Bermuda grass stretching at large in the bottom.

Travelling outside the camp these days, I cannot see anything particularly interesting; however, I would like to warn travelers to keep away from drunken soldiers.

(2) Co-op News

All Co-op stores, except the Fish Department, will be closed on Sunday, December 31st. The Fish Department will be open on Sunday for the convenience of the center residents.

All stores will be closed on January 1, and 2 for the holiday; and the 3rd will be closed for inventory. All stores will resume business starting January 4th (Thursday.)

The Fish Department will resume business starting January 9th (Tuesday).

A few sample copies of Ansel Adams' "Born Free and Equal" have arrived at the Magazine Section of the Canteen. The prices are: A dollar a copy for the paper binding; and two dollars a copy for the cloth binding. Orders will be taken at the Magazine Section of the Canteen. Advance payment on each copy is required. The publication of the cloth binding copies will be somewhat delayed.

Page 18. Author's World - by Takashi Kubota

The New Year has arrived. This is an ordinary new year in the midst of the world war. We will find some reason to congratulate the arrival of the New Year. From this meaning the Japanese section of the Free Press issues a special edition to express our congratulations of the New Year's arrival. There are certain restrictions on what we write and are very careful in our writings so that we should not make any grave mistake.

As we know, the West Coast has been opened for us Japanese. It is quite doubtful that we would be able to issue the next New Year edition of the Free Press so we put forth our biggest effort to finish this special issue of the New Year's edition. This is

probably the last chance we have for this kind of task in Manchuria. No one can tell when the war will cease. But if it lasts for five or ten more years, it is very important for us to bear in mind the fact that we must not lose our principles.

Now I am going to introduce the members of our Japanese section: Mr. Uda, Mr. Ozawa, Mr. Shigematsu and myself. These people are well known in the center and there is no need for adding any explanation about them.

Everyday, we try to present you with agreeable news. Even under such circumstances I believe that our paper has seen the world a little broader than some other papers of this kind. Let me express our heartfelt thanks to those who gave us good writing or several New Year greetings. At the end of this writing, I wish a sincere happy New Year to you all.

- (2) Signatures of the staff members of the Japanese section, the Manchurian Free Press,

Nakahara Oda  
Keichi Ozawa  
Kunao Shigematsu  
Takashi Kubota