

3124394

UNITED STATES DEPARTMENT OF JUSTICE
IMMIGRATION AND NATURALIZATION SERVICE

ALIEN REGISTRATION FORM

				OFFICE USE
1. ☆(a) My name is	Umesaburo	Okabe		310
	(FIRST NAME)	(MIDDLE NAME)	(LAST NAME)	
☆(b) I entered the United States under the name of	Same			
☆(c) I have also been known by the following names (include maiden name if a married woman, professional names, nicknames, and aliases):	None			210
2. ☆(a) I live at	318 M Street	Sacramento	Sacramento California	80
	(STREET ADDRESS OR RURAL ROUTE)	(CITY)	(COUNTY) (STATE)	54
☆(b) My post-office address is	Same			04
	(POST OFFICE)	(STATE)		
3. ☆(a) I was born on	January	22	1888	88
	(MONTH)	(DAY)	(YEAR)	
☆(b) I was born in (or near)	Nagoya	Aichi	Japan	30
	(CITY)	(PROVINCE)	(COUNTRY)	
4. ☆ I am a citizen or subject of	Japan			35
	(COUNTRY)			
5. ☆(a) I am a (check one):	☆(b) My marital status is (check one):			10
Male... <input checked="" type="checkbox"/> ¹ Female... <input type="checkbox"/> ²	Single... <input type="checkbox"/> ¹ Married... <input checked="" type="checkbox"/> ² Widowed... <input type="checkbox"/> ³ Divorced... <input type="checkbox"/> ⁴			2
☆(c) My race is (check one): White... <input type="checkbox"/> ¹ Negro... <input type="checkbox"/> ² Japanese... <input checked="" type="checkbox"/> ³ Chinese... <input type="checkbox"/> ⁴ Other				3
6. I am 5 feet, 3 inches in height, weigh 154 pounds, have Grey hair and Brown eyes.				262
	(COLOR)	(COLOR)		
7. ☆(a) I last arrived in the United States at	San Francisco	on	Sept. 18, 1925	091825
	(PORT OR PLACE OF ENTRY)		(MONTH, DAY, AND YEAR)	
☆(b) I came in by	SS Siberia Maru			SIBERIA
	(NAME OF VESSEL, STEAMSHIP COMPANY, OR OTHER MEANS OF TRANSPORTATION)			
☆(c) I came as a (check one): Passenger... <input checked="" type="checkbox"/> ¹ Crew member... <input type="checkbox"/> ² Stowaway... <input type="checkbox"/> ³ Other				1
☆(d) I entered the United States as a (check one): Permanent resident... <input checked="" type="checkbox"/> ¹ Visitor... <input type="checkbox"/> ² Student... <input type="checkbox"/> ³ Treaty merchant... <input type="checkbox"/> ⁴ Seaman... <input type="checkbox"/> ⁵ Official of a foreign government... <input type="checkbox"/> ⁶ Employee of a foreign government official... <input type="checkbox"/> ⁷ Other				10
☆(e) I first arrived in the United States on	March	4	1905	
	(MONTH)	(DAY)	(YEAR)	
8. ☆(a) I have lived in the United States a total of	35		years.	35
☆(b) I expect to remain in the United States	Permanently			50
	(PERMANENTLY, OR DURATION OF EXPECTED STAY)			
9. (a) My usual occupation is	Restaurant Proprietor	(b) My present occupation is	Same	
☆(c) My employer (or registering parent or guardian) is	Self			
	(NAME)			
whose address is	318 M Street	Sacramento	Calif.	
	(STREET ADDRESS OR RURAL ROUTE)	(CITY)	(STATE)	
and whose business is	Restaurant			

U. S. DEPARTMENT OF JUSTICE
Immigration and Naturalization Service
Philadelphia, Pa.

File No. 39/5892

4/22/44
Date of this report

MEMORANDUM FOR ALIEN ENEMY INFORMATION BUREAU
OFFICE OF THE PROVOST MARSHAL GENERAL
WAR DEPARTMENT, WASHINGTON, D. C.

In Re: Change of Status
Alien Enemy

Name of Alien : Okabe, Umehaburo
Farm Laborer
Nationality : Japan
Sex : Male
Place and date of birth : Jan. 22, 1888 Aichikan, Nakashima,
Japan
Alien Registration No :
Previous Status : Interned at Santa Fe, N. M.
Date of Attorney General's order,
if any : June 26, 1942
Date of Change in Status : 4/15/44
Present Status :) Interned at Crystal City, Texas
Present Location :) Crystal City Texas Internment Camp

146-18-2-11-603

RECEIVED
APR 29 1944
DIVISION OF INVESTIGATION
ALIEN ENEMY UNIT
SLB

File Efr

Earl G. Harrison
Earl G. Harrison
Commissioner

Docketed DM
File DM

c.c: Special Division, State Department
c.c: Director, Alien Enemy Control Unit
c.c: Consolidated Files, I&NS
c.c: Ass't. Commissioner for Alien Registration, I&NS

Basis for Report:

Telegram 4/15/44 Crystal City, Texas O'Rourke filed 56125/88

AG-DC-7
(Former AEP-1)

5892

7E- 8- B
Amache, Colorado
June 29, 1943

*Anderson
has 31 records
on list*

Mr. Willard F. Kelly
Assistant Commissioner
Alien Control, Immigration & Naturalization Service
Franklin Trust Building
Philadelphia, Pennsylvania

Dear Sir:

On behalf of my husband, Umesaburo Okabe who is now in the detention camp in Santa Fe, New Mexico, I wish to send my request for your kind consideration and ask your aid to make us united in a family camp as soon as possible.

Many thanks in advance,

Yours very truly,

Asao Okabe



July 12, 1943

39/5892

Mrs. Asao Okabe
Block 7E-8-B
Apache, Colorado

Dear Madam:

This will acknowledge receipt of your letter of June 29, 1943, inquiring as to your possible reunion with your husband at a family internment camp.

In all probability, no further reunions of families in an internment facility of this Service can be effected earlier than October, 1943. We are collaborating closely with the War Relocation Authority in this program, and the Director of the Project where you reside will keep you and other applicants for transfer to a family internment camp informed of developments.

A statement of the policies which have been adopted relative to entry into and residence in a family internment camp has recently been issued, and I believe that your Project Director is now in a position to answer your inquiries concerning the Crystal City Camp.

Very truly yours,

W.F.M.
W. F. Miller
Acting Assistant Commissioner
for Alien Control

SWA:jmw

cc. to the Officer in Charge, Crystal City Internment Camp, Crystal City, Texas.

APPLICATION FOR REPATRIATION
 (By alien of enemy nationality under jurisdiction of
 Immigration and Naturalization Service)

I, Umasaburo OKABE, also known as none,

residing at Q-50-B1 Crystal City Zavalla Texas
 (Number and street) (City or town) (County) (State)

hereby apply for repatriation as hereinafter indicated.

In support of my application, I submit the following facts:

(1) I was born in Hewamura Aichiken Japan
 (City or town) (County, district, province, or State) (Country)
 on Jan. 22, 1888 Meiji 21
 (Gregorian calendar) (Japanese calendar)

(2) My nationality is: German Italian Japanese Dual Other
 (Specify) (Specify)

(3) My profession(s) or occupation(s) is (are) resturant

(4) My last permanent address in the country of which I am a national is Hewamura
 (City or town)
Aichiken Japan
 (County, district, province, or State) (Country)

(5) My address at the time of my apprehension was Woodland, California

(6) My nearest relative in country to which repatriation is desired is Kiyusaburo OKABE
 (Name)
brother Hewamura Aichiken, Japan
 (Relationship) (Complete address)

(7) My desires regarding repatriation are indicated in the box checked below. (Check and complete approximate box.)

- I desire to be repatriated to _____ unconditionally and without qualification.
 I desire to be repatriated to _____ if possible; otherwise to _____
 I desire to be repatriated to Japan ONLY if the persons named below accompany me.

(8) I desire that the following persons be repatriated with me:

(Each such person, if 18 years of age or over, must submit a separate application.)

NAME	AGE	RELATIONSHIP	COUNTRY OF BIRTH	NATIONALITY	PRESENT ADDRESS
Asao OKABE	47	wife	Japan	Japanese	Crystal City, Texas
George OKABE	23	son	America	Japa.Amer.	Crystal City, Texas
Yoshiaki OKABE	22	son	America	Japa.Amer.	Crystal City, Texas
Yoshiko OKABE	18	Daughter	America	America	Crystal City, Texas
Masayuki OKABE	15	son	America	Jap.Amer.	Crystal City, Texas
Takashi OKABE	5	son	America	Jap.Amer.	Crystal City, Texas

Registered DE

FILED
 BY OAS
 OCT 26 1945
 (OVER)

(9) The following additional facts or comments are submitted in support of my application:

I would like to get my daughter, Yoshiko OKABE before I repatriate to Japan. She is at the Sacramento County Hospital.

WITNESSED:

Yumaburo Akabe
(Signature of petitioner)

W. H. Lewis
(Signature)

September 4, 1945
(Date)

CERTIFICATE OF REVIEWING OFFICER

I have reviewed the foregoing application for repatriation and believe, for the reasons stated below, that:

- The application has outstanding merit.
- The application has substantial merit.
- The application has little or no merit.

(REASONS)

Rea P. McKinney
(Signature of reviewing officer)
Rea P. McKinney

Examiner

(Title)

5892

7E - 8 - B
Amache, Colorado
March 1, 1944

Dear Sir:

My brother, Jimmy, have received a letter from Mr. Edward J. Ennis that my father, Umesaburo Okabe, who is interned at Santa Fe Detention Station, New Mexico, will not be able to get his release, so, if we wants to join him at Family Internment Camp at Crystal City, Texas, we should write to you for admittance.

I'm listing the names of all the persons who wishes to join Mr. Umesaburo Okabe from his family as follow:

Mr. Umeasaburo Okabe	Internee
Mrs. Asao Okabe	Wife
Mr. George Okabe	Son
Mr. Jimmy Okabe	Son
Mr. Masayuki Okabe	Son
Mr. Takashi Okabe	Son

I have a young sister, who is hospitalized at Merced General Hospital, Merced, California, who I hope will be able to join as soon as she is able to.

My mother and rest of the family are very anixous to join father at Crystal City, so If you can in any way, speed up our admittance to that camp, we will be very greatful to you.

I hope this letter has all the necessary information that will enable us to join our father soon. If there is anythings which you would like to know please write to me and I will be glad to let you know.

Thanking you in advance, I hope to hear from you soon, I remain,

Sincerely Yours,

George Okabe
George Okabe

3/4/44
Mr. Anderson



March 9, 1944

39/5892

Mr. George Okabe
Block 7E-8-B
War Relocation Center
Amache, Colorado

My dear Mr. Okabe:

Receipt is acknowledged of your letter of March 4, 1944, concerning your desire to be reunited with your father at a family camp.

As your brother Jimmy was informed on March 1, 1944, everything possible is being done at this time to effect this reunion and at such time as a decision is reached with regard thereto, you will be notified.

Sincerely yours,

W. F. KELLY
Assistant Commissioner
for Alien Control

WFK
EJM/gm

SIGNED
MAR 9 1944
MAILED

July 5892?

Excerpt of letter from Crystal City dated 4/17/44
filed in our 56086/133:

"USEABURO OKABE, wife and five children
(listed in your letter of March 14) -
family preferred to remain in Lamar, Colorado."

"Yoshika Okabe, 15 year old daughter of Umesaburo
and Asao Okabe was not included in the group
from Lamar, as she is a tubercular patient now
hospitalized in California."

NOTE FOR FILE

Since receiving the above, we have
been advised that the above family (with
the exception of the daughter, Yoshika,
arrived in Crystal City on April 15, 1944.

MEH.



U. S. DEPARTMENT OF JUSTICE
Immigration and Naturalization Service
Philadelphia, Pa.

MEMORANDUM FOR:
ALIEN ENEMY INFORMATION BUREAU
OFFICE OF THE PROVOST MARSHAL GENERAL
WAR DEPARTMENT, WASHINGTON, D. C.

April 29, 1944.
Date of this report

Report of enemy alien in custody

Name : Okabe, Asao
(Last: First, Middle)

Nationality : Japan

Sex : Female

Address : ~~Amache R.C., Lamar Colorado~~

Place of Birth : Aichi-Ken, Japan

Date of Birth : 5/14/1898

~~Apprehended by~~ : Voluntary

At : Amache R.C., Lamar, Colorado

Date : 4/13/44

Received by I&NS at : Crystal City, Texas

Date : 4/15/44

~~In Detention at~~ : Interned at Crystal City, Texas

Re-united with husband—Umesaburo File #39/5892
Accompanied by Son—George—age 22 yrs
* Yoshiaki Jin—age 20 yrs
* Masayuki—age 14 yrs.
* Takashi—age 4 yrs.

Earl G. Harrison

Earl G. Harrison
Commissioner

MAY 2 1944

c.c: Special Division, State Department
c.c: Director, Enemy Alien Control Unit
c.c: Supervisor Enemy Alien Parolees - - - File 39/ 5892
c.c: Consolidated Files
Basis for Report:

Custody Cards—Crystal City, Texas

AED-1

VIA RADIO

39/5892


NOVEMBER 15, 1945

OFFICER IN CHARGE
CRYSTAL CITY INTERNMENT CAMP
CRYSTAL CITY, TEXAS

RE ASAO OKABE. HIS REPATRIATION APPLICATION OF SEPTEMBER FOUR INDICATES
DESIRE TO BE ACCOMPANIED BY HIS EIGHTEEN YEAR OLD DAUGHTER YOSHIKO NOW
A PATIENT IN THE SACRAMENTO COUNTY HOSPITAL. PLEASE ADVISE NATURE OF HER
ILLNESS WHETHER OR NOT IN CONDITION TO TRAVEL WHETHER OR NOT HOSPITAL
AUTHORITIES CAN RELEASE HER IN EVENT FAMILY IS APPROVED FOR RETURN TO
JAPAN OR IS SUBJECT WILLING TO DEPART WITHOUT HER? BEDAC.

COLLAER

ATTEST:
EJM/AeZ


N. D. COLLAER
Acting Assistant Commissioner
For Alien Control

SIGNED

NOV 15 1945

~~RECEIVED~~

nr 39 CK 36

CRYSTALCITY FLD 1437 NOV 16

CO PHILA

ATALN BEKEB DATE UMESABURO OKABE WHEN INTERVIEWED TODAY STATED THAT
HIS DAUGHTER YOSHIKO A UNITED STATES CITIZEN NOW CONFINED IN SACRAMENTO
COUNTY HOSPITAL WITH TUBERCULOSIS DOES NOT DESIRE RETURN JAPAN
AND FAMILY WILLING TO REPATRIATE WITHOUT HER

OROURKE

754 bon r mi

1608-EJ

11/17/45
M. Murray
E

OCT 17 1947
R

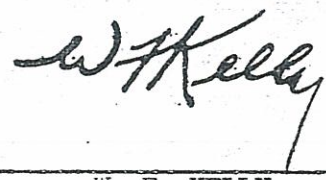
MEMORANDUM FOR FILE: 39/5892

NAME: Okabe, Umehaburo

LOCATION: Internment Camp,
Crystal City, Texas

The above-named Japanese alien was among those who departed for Japan on December 8, 1945, from the port of Seattle, Washington, aboard the repatriation vessel SS "MATSONIA".

See list of repatriates submitted by the above-mentioned camp which is contained in file No. 56125/49-Special No. 24.



W. F. KELLY
Assistant Commissioner
for Alien Control

Wife - Asao - 39/5892

CONSOLIDATED 4/17/46 gld

In the Matter of

UMESABURO OKABE

Alien Enemy

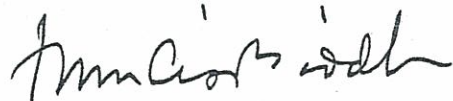
D. J. File No.
146-13-2-11-603

ORDER

WHEREAS, Umesaburo Okabe, of Woodland, California, now being detained at Santa Fe, New Mexico, a subject of Japan, over the age of fourteen years, is within the United States and not a naturalized citizen thereof and has heretofore been apprehended as being potentially dangerous to the public peace and safety of the United States; and,

WHEREAS, the Alien Enemy Hearing Board has recommended that said alien enemy be interned; NOW, THEREFORE, upon consideration of the evidence before me,

IT IS ORDERED that said alien enemy be interned.



ATTORNEY GENERAL

June 26, 1942

FEDERAL BUREAU OF INVESTIGATION

Form No. 1
THIS CASE ORIGINATED AT

SAN FRANCISCO, CALIFORNIA

FILE NO. 100-9305

REPORT MADE AT SAN FRANCISCO, CALIF.	DATE WHEN MADE 3-3-42	PERIOD FOR WHICH MADE 4-29; 5-30; 7-27-42	REPORT MADE BY [REDACTED] b7c
TITLE UMESABURO OKABE			CHARACTER OF CASE INTERNAL SECURITY (J) ALIEN ENEMY CONTROL

SYNOPSIS OF FACTS:

Subject afforded hearing by Alien Enemy Hearing Board, Santa Fe, New Mexico which recommended he be interned. Findings of Hearing Board set forth. Attorney General ordered subject interned. Confidential Informant [REDACTED] reports subject's son JOJI OKABE was member of Butoku Kai which visited Japan in 1940 under sponsorship of the Kodo Gakushu with [REDACTED] as advisor. Contents of Alien Enemy questionnaire set forth. Disposition sheet submitted.

**b2
b7D
b7c**

SEP 17 1942 AM

- C -

REFERENCE:

Bureau File 100-94023
Report of Special Agent [REDACTED] at San Francisco dated 4-8-42.



DETAILS:

AT SAN FRANCISCO, CALIFORNIA:

Subject's file contains a memorandum submitted by Special Agent [REDACTED] dated May 30, 1940 which sets forth that subject was afforded a hearing before the Alien Enemy Hearing Board for the Northern District of California at Santa Fe, New Mexico on April 29, 1942, at which time the board recommended the subject be interned.

RECEIVED
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-29-96 BY [REDACTED]
Comp # 385,334

**b7c
b7c**

APPROVED AND FORWARDED:	SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES
COPIES OF THIS REPORT: 3 - Bureau (Enc.) 2 - USA, San Francisco 3 - San Francisco		100-9305-11-603 DEPARTMENT OF JUSTICE SEP 16 1942 P.M. S
		BY [REDACTED] SEP 21 1942

The findings of said Board reflect that their recommendation was based upon the following facts:

"UMESABURO OKABE was born in Japan on January 22, 1888, and he came to the United States in 1905. He went to grammar school for six years in Japan, and has had no other schooling. He is a Buddhist by religion, a member of the Hongan Ji Sect. He made a return trip to Japan in 1936, on which occasion he stated he remained there for 85 days. He further stated that the purpose of that trip was to visit his mother.

"He is the proprietor and operator of a chop suey house in Sacramento. The alien states he has no property in Japan. He is married to a Japanese woman born in Japan, and has five children by her, four boys and one girl, the ages of the boys are 20, 19, 12, and 2 years respectively and the age of the girl is 15 years. Japanese is spoken in the home.

"In July of 1940, at his own expense, he sent one of his boys back to Japan for the 2,600th anniversary of the founding of the Japanese Empire. This boy is a member of the Hokubei Butoku Kai Study Group, and visited Japan under the auspices of the Hokubei Butoku Kai school in Japan of which [redacted] the head of the Black Dragon in Japan is a director. The Office of Naval Intelligence advises the Board through the F.B.I. that when the Hokubei Butoku Kai Study Group visited Japan in 1940, it performed ceremonial labors on the grounds of the imperial palace, visited members of the imperial family, made pilgrimages to the important Japanese shrines, visited a Japanese naval base and also visited the Japanese army headquarters in Manchukuo. b7c

"The report of the FBI lists the alien as a member of the Japanese Association, a director of the Sacramento division of Hokubei Butoku Kai, and a director of the Buddhist Association. The facts contained in the report of the F. B. I. are corroborated by a biographical sketch of GIMBO, which appears in the Hokubei Kendo Taikan (History of Fencing in America.)

"The alien, when questioned about his connections with these Japanese clubs and associations, stated that he was merely a member. However, when pressed, he stated that he may have been a director of the Buddhist Association. The Board feels that this alien was most evasive in answering questions propounded him, and seemed unwilling to give information about himself, his son, or his brother in Japan. In fact, he stated he was not sure whether the two children that his brother in Japan had were boys or girls.

"The Board feels that the activities of this alien in the Japanese clubs and associations above listed and the fact that he sent his son to Japan at his own expense for the 2,600th anniversary of the founding of the Empire, indicate a sufficient Japanese patriotic spirit to deem his internment advisable, and the Board therefore recommends that he be interned for the duration of the war."

By letter dated July 8, 1942 the Bureau advised that the Attorney General ordered the subject interned on July 8, 1942.

Confidential Informant [redacted] reported that subject's son JOJI OKABE, alias GEORGE OKABE, was a member of the Butoku Kai (Study Group) which visited Japan in July and August of 1940 under the sponsorship of the Koda Gakuin with [redacted] (Black Dragon Society) as honorary advisor. In addition to performing ceremonial labor on the outer grounds of the Imperial Palace, visiting members of the Imperial family and making pilgrimages to the most nationalistic of Japanese shrines and memorials, this group inspected Yokosuka naval base, guided by [redacted] Imperial Japanese Navy. Members of the group went aboard the battleships Yamashiro and Nagato. Later this group visited the Kwantung Army headquarters at Hsingking, Manchukuo, where the group was address by [redacted] Imperial Japanese Army. Informant advised that this information was contained in a souvenir pictorial booklett in the possession of [redacted] an alien now in custody.

b2
b7D
b7C
b7C
b7C

In subject's Alien Enemy Questionnaire he states that the only organization to which he belonged was the Japanese Association of Sacramento, California and that he was just a member and had never attended any of the meetings.

Subject has been designated as SFJO456 in the San Francisco Register of Arrests.

ENCLOSURE:

TO THE BUREAU:

1. One Disposition Sheet

- C L O S E D -

FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **SAN FRANCISCO**

FILE NO. **100-9305**

REPORT MADE AT SAN FRANCISCO, CALIF.	DATE WHEN MADE 4-3-42	PERIOD FOR WHICH MADE 3-6-42	REPORT MADE BY [REDACTED] b7C
TITLE UNSUBURO OKADA		CHARACTER OF CASE INTERNAL SECURITY J ALIEN ENTRY CONTROL	

SYNOPSIS OF FACTS:

APPREHENSION REPORT

Subject, a Japanese Alien, apprehended at 4 P.M., 3-6-42, at Woodland, Calif. Admits membership in Sacramento Valley Japanese Association, but states he has never attended meetings. Subject booked en-route I & NS, at Yolo County Jail, Woodland, Calif., pending issuance of Presidential Warrant. Search of premises made with negative results.

- P -

DETAILS:

AT SACRAMENTO, CALIFORNIA:

[REDACTED] stated that she purchased those premises, which is a Chop Suey establishment, from the subject in December 1941, and subject and his family had then moved to Woodland. She stated that she knew that subject was presently employed as a farm laborer on some ranch there, but she did not know which one. She added that [REDACTED] would probably know his whereabouts, as he was well acquainted with the subject.

AT WOODLAND, CALIFORNIA:

[REDACTED] advised that his office had no record of the subject, but detailed to the writer the present address of [REDACTED] which is about seven miles northwest of Woodland.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-29-96 BY SP3 [REDACTED]
comp # 385,384



file

b7C
b7C
b7C
b7C

Docketed

APPROVED AND FORWARDED:	SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES
COPIES OF THIS REPORT BUREAU 2 ORI, San Francisco 1 G-2, " " 1 EIC, " " 2 WEA, San Francisco 2 SAC, SAN FRANCISCO		146-1B-2-11-603 APR 30 1942 [REDACTED]

b7C [redacted] stated that he was not acquainted with the subject, but that [redacted] lived near there. He stated this was in the Yolo territory, and not on [redacted]

b7C [redacted] detailed to the writer the method of reaching subject's house, which is properly described as [redacted] Woodland, California. She stated that she was not acquainted with subject other than that he occasionally [redacted]

The subject was located while at work in the garden at his home, and placed under arrest. His premises were searched for contraband with negative results, after subject signed a permit for the writer to search the same. Subject displayed Alien Enemy Registration No. 3124394. This disclosed that he was born in Japan on January 22, 1888. He stated that he came to the United States in 1905, and had returned but once, in 1926 at which time he remained but 80 days. He stated that the purpose of his visit was to see his mother, who was very ill.

Subject admitted he was a member of the Japanese Association. He stated that he never held any office therein, and had never attended a meeting. He stated that he had joined it while he was in business, and has since continued to pay the sum of fifty cents monthly in dues. He stated that his long hours of labor while operating his restaurant prevented his participating. He also said that he was a member of the Buddhist Church, but that he had never attended or belonged to Meimusha Kai.

b7C Subject's family consists of his wife, ASAO, Registration No. 3124396, and his five children, who are citizens. Their names are GEORGE, JISSEI, YOSHIKO, MASUKI, and TAKASHI. Their ages vary from 2 years to 19 years, and all live in the home. GEORGE is also employed on the ranch, owned or operated by [redacted] while the others attend school.

Subject said that he has \$858.52 in the Seaitomo Bank in Sacramento, California, but that it is in the name of his son, GEORGE. He stated that he had done this to prevent its being frozen, but that it had been frozen anyway, and he was unable to obtain the same. Subject stated that his wife had visited Japan from 1935 to 1937. He produced the passport of his wife and himself, both issued in Japan.

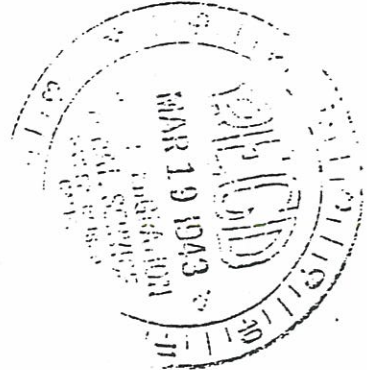
Subject was placed under arrest at 4 P.M. and booked enroute to the Immigration and Naturalization Service at 4:30 P.M. at the Yolo County Jail, Woodland, California, March 6, 1942.

The subject is described from personal observation as follows:

Age: 54
Height: 5'5"
Weight: 175
Eyes: Brown
Hair: Grey
Scars: Scar on right hand.

- P E R D I N G -

FEDERAL BUREAU OF INVESTIGATION
UNITED STATES DEPARTMENT OF JUSTICE
SUITE 1729-111 Sutter Street
San Francisco, California



Mar. 15, 1943

Special Agent in Charge,
El Paso, Texas

RE: UMERABURO CRABE
ALIEN REGISTRATION # 3124394
ALIEN ENEMY REGISTRATION

Dear Sir:

There is transmitted herewith the application for a Certificate of Identification and related papers pertaining to the above captioned alien enemy nationality.

This alien has moved to an address located in your territory as reflected by a notation in the attached file.

Very truly yours,

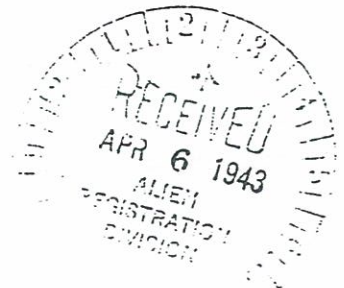
M. J. L. Pieper
Special Agent in Charge

Registered Mail
with enclosures

cc-Immigration and Naturalization Service

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-29-96 BY SP3 [redacted]
Camp #

b7C



'46

Returned to
Japan

MAS + Sully Japan
about 1946
GI Sullivan from
NY - took care
of MAS

George

Dad

Hanako

Mas

Judy

Mom

Jimmy

Mom

Hanako

Judy

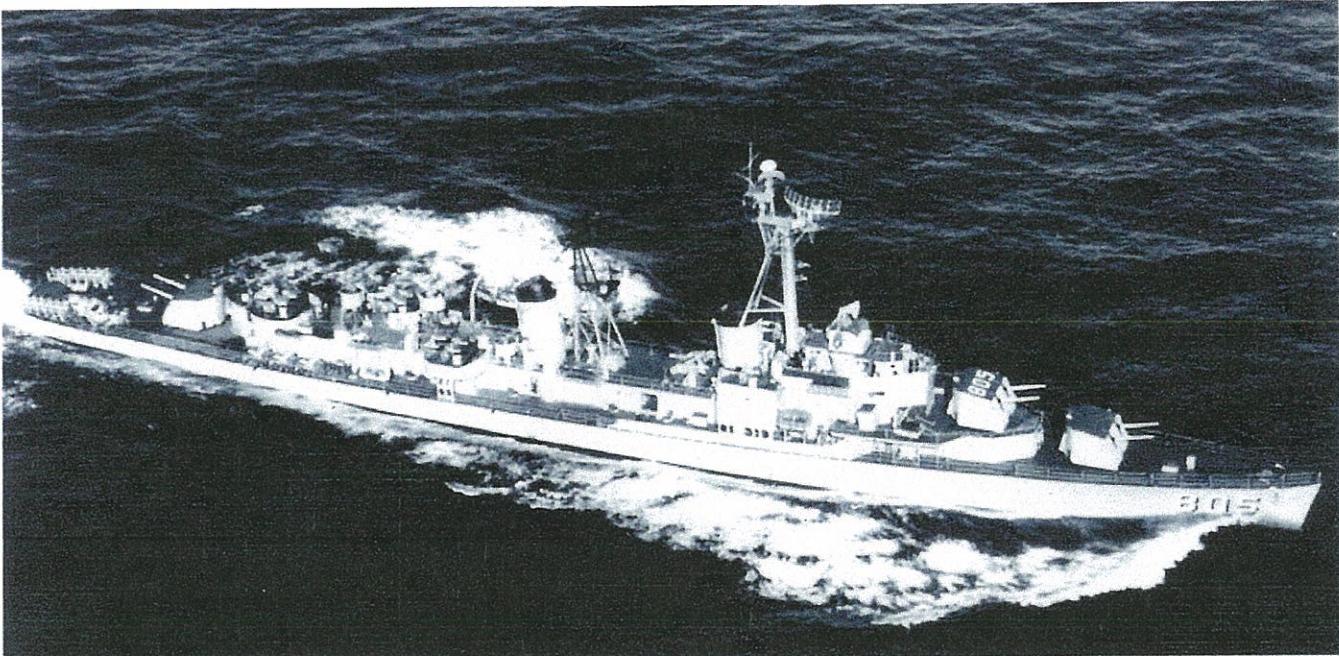
Jimmy

George

MAS

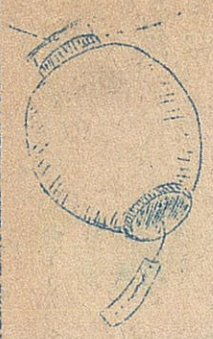
YUKI

Dad



USS CHEVALIER - DDR 805
RADAR PICKET SHIP

SERVED ABOARD FROM 1951-1952 UNDER
CAPT. McLAREN DURING KOREAN CONFLICT.
WORKED IN THE SHIP'S OFFICE AS A
CLERK-TYPIST.



千九百四十三年八月十四五日

壹週年記念

孟蘭盆法要

於マンザナ！戰時轉住所

滿砂弘佛教會



OBON FESTIVAL
CHURCH ANNIVERSARY
AUGUST 14-15, 1943
MANZANAR
BUDDHIST CHURCH

マンザナー佛教会沿革

一九四二年三月廿一日、先發隊員の壯士八人、所以上の第一頁を展いた満砂那戦時轉住所の歴史も茲に二年有半を閉じた。

この間住民の過半数を占むる佛教徒をしてよく忍苦せしめ、よく頑張りしめ、前もやがて地球の全面に明かに響き渡る平和をささぐる鐘の音を聞く迄、否戦後再活躍の日迄生死一念の境に至る迄、失ふ事なきこの信念を患んで、歴史と共に廣く地球の表は偏りなく法を傳へて来た。

一九四二年六月廿一日、十七区十五の娯楽場を假佛教會堂とし、元羅府東本願寺別院輪番泉田進城師によりて、マンザナー戦時轉住所に於ける佛教傳導の火蓋は切られた。更に同年七月に入り、在マンザナー佛教徒は當時タンホーラン集會所に入り、元西本願寺羅府別院駐在後、米港佛教會開放師主任、本望し同師指導に對する非常手段は美事効を奏し、八月廿一回同師はマンザナー佛教徒と生死を共にすべく悲壯太

マンザナー佛教会

決意を以つて、砂塵天を巻くマンザナーに馳せ参す。加ふるに日蓮宗の田開教使有り、眞宗篤信の土前田師等の様性的奉仕ありて、茲にマンザナー法城の完壁を築き、殊暑尚きびしき九月十三日、十三区十五の現會堂に於て、數千の佛徒雲集、應院の涙の裡に盛大なる入佛式を厳修せり。爾來佛教各宗を統合し、隆盛の一畝を辿る佛教會に於ては百三十五名の世話人を以つて各區佛教徒の統一を計り、婦人会、童子會、佛青年會、十有餘名は夫々の立場に於て信念の培養とセンダの平和に貢獻してゐる。日

躍行事に於ては日放生七百佛、寺八百一、般信後約八百、會堂の内外及遍此會佛の聲、エゴの山頭に響く一週年を迎へたる今日、靜かに過去を回顧し、現在を懐く、時轉應兼量、今後益々宗教的信仰を深め、如來宗祖の洪恩の一端に報ひ、佛教徒としての名を恥がしめ、マンザナーを佛前宣誓約す。

最後に佛教の自由を與へられた米國当局に對して深く感謝の意を捧ぐ。

岩田昌樹稿

マンザナー佛教会

宣通正記念式
時 五區三區八月十四日午後七時
所 沖三三區七區國防公場地

式次

- 一 黙想 司會者 高橋 薫
- 二 讚佛歌 法久深山 同 會衆一同
- 三 歸敬文 小田開教使 司會 者
- 四 挨拶 同
- 五 マンザナー佛教會 史朗讀 岩田昌樹
- 六 祝辭 基督教會 榎谷牧師 住民代表 安西清春氏
- 七 讚佛歌 永富用教使
- 八 祝辭 同
- 九 挨拶 同
- 十 讚佛歌 國徳護 會衆一同
- 十一 謝辭 本島謙次氏

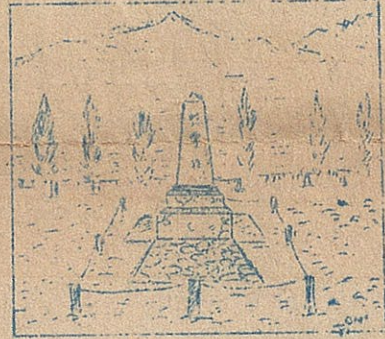
式後午後七時半ヨリ於オナ三區オセ七區國防公場地盆踊り。

マンザナー佛教会

盆踊分館正
時 五區三區八月十五日午後七時
所 滿砂那日本入墓地

式次

- 一 讀經 各開教使
- 二 焼香 一般參詣者
- 三 讚佛歌 永富用教使
- 四 法話 同
- 五 讚佛歌 永富用教使
- 六 黙想 同



マンザナー佛教会

盆踊分館正
時 五區三區八月十五日午後七時
所 滿砂那佛教會聖聖堂

式次

- 一 讀經 司會者 坂田市次郎
- 二 焼香 遺族 一般參詣者
- 三 讚佛歌 永富用教使
- 四 歸敬文 前田師
- 五 挨拶 同
- 六 施餓飢 同
- 七 法話 津田開教使
- 八 讚佛歌 (お金の歌) 聖歌隊
- 九 謝辭 永富用教使
- 十 讚佛歌 (國徳護) 同
- 十一 閉會 同

式後午後七時半ヨリ於オナ三區オセ七區國防公場地盆踊り。





SIGNIFICANCE OF OBON

HISTORY OF THE BUDDHIST CHURCH

June 21, 1942, three months after the first volunteers had entered the Manzanar Relocation Center, the Buddhist held its opening day at 17-15. The congregation consisted of Buddhist followers principally from Southern California, Sacramento and Bainbridge (Wash.) areas. Mr. L. Mihara acted as chairman on this initial day, and sermons were delivered by the Rev. Junzo Izumida and Mr. S. Mayeda while Mr. Eizo Maeyama participated as the ceremonial speaker.

In August, the Rev. Shinjo Nagatomi arrived from the Tanforan Assembly Center in reply to the invitation accepting the responsibilities over the Buddhist church activities and duties in Manzanar. Simultaneously, the church was transferred to the 13-15 building as an official location. The "Nyubutsushiki" or the dedication of the church shrine was held on Sept. 13, 1942 with the Rev. Nagatomi officiating.

All Buddhist affairs are performed at the 13-15 church, headed by the Rev. Nagatomi and assisted by the Rev. Tsuda, Mayeda and Oda. The Rev. J. Oda is in charge of the Nichiren-shu Sunday services at 27-15. The "Daishi-ko" or the Shingon sect hold their regular services at the 13-15 church.

The Sunday church service attendance has been constantly filled to or more than the seating capacity of the hall. There are at the present time four regular Sunday Services at 13-15.

The first Sunday of each month is reserved for "Osho-tsuki service." "Soccho" services (Religious Lectures) are held every second and fourth Fridays of each month at one of the scheduled mesa-halls.

The success of the Manzanar Buddhist Church is due to the cooperation and effort of all Buddhists as well as the capable and efficient leadership of all reverends.



OBON PROGRAM

August 15, 1943

9:30 a.m. at Cemetery

1. Dokkyo... Reverends
2. Oshoko... Congregation
3. Gatha.....Mihotoko ni Idakerete
4. Sermon... Rev. Nagatomi
5. Gatha..... Obon no Uta
6. Meditation..... Cong.



7:00 p.m. at 13-15

CHAIRMAN: Mr. I. Sakata

1. Dokkyo..... Reverends
2. Oshoko... Congregation
3. Gatha..... Nadame
4. Kikyomon... Mr. Mayeda
5. Address..... Chairman
6. Segaki..... Ceremony
7. Sermon..... Rev. Tsuda
8. Gatha..... Obon no Uta
9. Address... Rev. Nagatomi
10. Gatha..... Ondokusan
11. Closing Address... Chan

CHURCH ANNIVERSARY

August 14, 1943

7:00 p.m. at Fbk. 7-13

CHAIRMAN: Mr. Takahashi

1. Meditation..... Cong.
2. Gatha... Nori no Miyama
3. Kikyomon..... Rev. Oda
4. Address..... Chairman
5. Church History.....
Jac' Iwata
Tashi Hori
6. Greetings.....
Rev. A. Kashitani
Mr. Anzai
7. Gatha.....
Right Meditation
8. Greetings.....
Raiph P. Merritt
9. Address... Rev. Nagatomi
10. Gatha..... Ondokusan
11. Meditation..... Cong.
12. Response... Mr. K. Kijima



Obon-odori will follow after the services at Firebreak 7-13 Saturday and Sunday evening.



Obon is a holiday second in importance only to the New Year. The name "Bon" is a contraction of "Urabon" which in turn a corruption of the Sanskrit term "ullambana" meaning to salvage souls from the agony of being hanged head down. Various foods and fruits are offered to pay tribute to the souls of the ancestors. Through offerings made on these days to Buddha and his disciples, the souls of one's ancestors are saved from the miseries in the world beyond. In order to merit such salvation the ancestors of seven generations back return home during the days of Obon.

Originating in India, during the time of Gotama Buddha, six centuries before the birth of Christ, the custom passed into Japan in the third year of Saimei, 657 A.D. in our Calendar. Obon first came to being when Mokuren Sonja, one of the ten great disciples learned that his mother was suffering the World of Greed. During her earthly existence, selfishness and greediness prevailed daily life. Her life after death was in misery. Every food and water she touched to satisfy her hunger turned into raging fire and her physical appearance became skin and bone. Mokuren Sonja, learning of her sufferings, consulted Buddha to rescue her. He believed and followed Buddha's teachings and through his meditation and sacrifice, she was finally redeemed from horror. Overjoyed with the good fortune, he found himself dancing and feasting with his people. Thus, we commemorate this festivity by dancing the bon-odori.

Let us pay homage and tribute to our loved ones and to our ancestors to whom we owe our existence. May we give to gain strength, bestow to gain beauty, by donating abodes of purity and truth to acquire great treasure and express our gratitude and the thought of parental piety, which Buddha taught Mokuren Sonja, the significance of Obon.

LEAVE CLEARANCE PROCEDURE

I General Leave Clearance Hearings to Start -

Following an instruction from the WRA Headquarters in Washington, general Leave Clearance Hearings at Manzanar will begin immediately and will continue until all hearings are completed. January 1, 1944 has been set as the dead-line when all leave clearance records must be in Washington. During the past three weeks, Leave Clearance Hearings have been given only to those individuals who had job opportunities or desired immediate relocation. They will now be held for all persons required to have clearance to remain in a relocation center, or to relocate or go out on furlough; and on and after October 25th, hearings will be scheduled in alphabetical order.

II What is a Leave Clearance Hearing -

A Leave Clearance Hearing is an interview by a board or boards appointed by the Project Director to inquire into

- a. The loyalty of American citizens who because of their original answer to Question 28, or their conduct or associations prior to evacuation, or their record on the Project, have cast doubt on their loyalty to the United States.
- b. The attitude of aliens, whose answer to revised Question 28 for aliens, or whose conduct or associations prior to evacuation, or on the Project indicate unfriendliness to the United States, to determine whether if they leave the relocation centers they can be trusted not to impede in any way the war efforts of this country.

Leave Clearance for the above persons can only be granted on the recommendation of the Leave Clearance Board in Washington. To assist this

Board in reaching its decisions, interviews are held on the Project and a transcript of the testimony, together with a summary of the individual's activities, education, travel, and associations prior to evacuation, and his record on the Project, with the recommendation of the Project Leave Clearance Board and of the Project Director, are forwarded to the Board in Washington. If the Board there is satisfied as to the loyalty of the individual, Leave Clearance will be granted, and the individual is then free to leave the Project for furlough or for permanent relocation, under the regulations governing departure from Manzanar Relocation Center. If the Board in Washington is not satisfied of the loyalty of the individual, Leave Clearance may be denied, or the Project asked to make further investigation. Where Leave Clearance is denied, the individual will be scheduled for segregation under the regulations which governed the previous segregation procedure.

III The Purpose of a Leave Clearance Hearing -

The purpose of the Leave Clearance hearing given on the Project is to obtain such evidence concerning an individual's attitude toward the United States and the obligations of citizenship, as will enable the Project Board and the Project Director to make a just recommendation, and guide the Leave Clearance Board in Washington in making the final decision as to whether the individual is to be given Leave Clearance or to be scheduled for segregation.

IV Who Have to Have a Leave Clearance Hearing -

The following persons - not on the list to go to Tule Lake - will be called up for Leave Clearance Hearings:

- a. Those who originally answered "No" to Question 28, and later changed to "Yes."
- b. Male citizens, regardless of their answer to Question 28, "who have returned from Japan to the United States since January 1, 1935; if they have lived in Japan for 10 years or more after the age of 6, or if they have received all, or most of their, formal education in Japan, or if they have had formal education in Japan after the age of 15."
- c. Those whose dockets have been returned from Washington for further investigation on the Project.
- d. Those who are for any reason on the Stop List sent out from Washington.

V How Leave Clearance Hearings will be Conducted -

Beginning Monday, October 25, 1943, Leave Clearance Hearings will be scheduled in alphabetical order, beginning with "A", and individuals will be notified at their homes the day prior to the hearings, of the time and place of the hearing. Husbands and wives, where both have hearings, will be interviewed together, and members of an immediate family to have hearings will be scheduled consecutively.

A Leave Hearing Board will consist usually of two persons, who will talk with the individual and question him about his attitude and understanding on questions of loyalty and citizenship, and will be glad to listen to any statements he may wish to make. A stenographic record will be made of the Questions and Answers and transmitted to Washington, together with the recommendation of the Board and the Project Director as to whether Leave Clearance should be granted or denied.

Anyone who, because of illness, is unable to keep his appointment, should arrange to notify Mrs. Adams' Office so that a record can be kept, and another appointment scheduled. Every effort should be made to come and to be on time. Workers will be excused from their jobs for the time necessary for the Leave Clearance Hearing.

VI When Will the Results of the Hearings Be Known -

The War Relocation Authority hopes to have all Leave Clearance Hearings concluded and passed on by the Leave Clearance Board in Washington by January 1, 1944. In order to complete hearings at Manzanar on time, it will be necessary to schedule about 170 interviews a week. Beginning October 25, 1943, some 35 to 40 hearings a day will be held until all hearings are completed. Projects will be notified promptly as decisions are made, and the Project will then immediately notify the individual concerned.

Mrs. Adams' Office is in general charge of Leave Clearance Hearings and has asked Town Hall to help as an information center. Town Hall has been given information concerning leave clearance procedures, and all questions should be referred there.



一九四一年五月九日寂
俗名 積田作太郎士
行年六十五才

一九四二年五月十五日寂
俗名 村上松之助士
行年六十三才

千九百四十二年五月以降

過去帳

満砂那佛教會

一九四二年五月十八日寂
俗名 山浦信三士
行年六十八才

一九四二年五月二十日寂
俗名 中桐幸枝女
行年六十七才

一九四二年八月十日寂
俗名 北田吉三郎士
行年六十二才

一九四二年八月十五日寂
俗名 渡辺多子女
行年六十二才

一九四二年八月十五日寂
俗名 渡辺多子女
行年六十才

一九四二年八月十五日寂
俗名 渡辺多子女
行年六十才

一九四二年八月十九日寂
俗名 右喜左衛門士
行年五十四才

一九四二年九月七日寂
俗名 野村ミヨ子女
行年五十九才

一九四二年九月廿五日寂
俗名 岡崎栄女
行年二十八才

一九四二年九月廿五日寂
俗名 岡崎哲三士
行年四十才

一九四二年十月五日寂
俗名 黒川昇嬰兒
行年当才

一九四二年十月八日寂
俗名 石井代助士
行年六十才

一九四三年六月廿七日寂
俗名 赤崎ギク女
行年

一九四三年十月十八日寂
俗名 川口伶子女
行年七ヶ月

一九四三年十月十八日寂
俗名 上村玉市士
行年四十三才

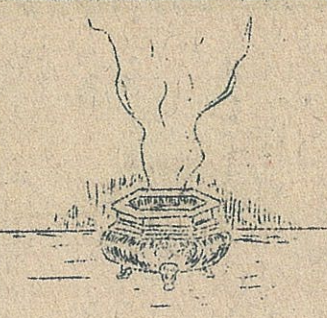
一九四三年十月廿五日寂
俗名 泉田ヌマ女
行年六十一才

一九四三年十一月五日寂
俗名 今給黎彦士
行年四十二才

一九四三年十月廿四日寂
俗名 杉本常次士
行年五十五才

一九四三年十月廿七日寂
俗名 高山みどり女
行年三十三才

一九四三年十月廿六日寂
俗名 澤村幸子女
行年二ヶ月



一九四三年十月廿七日寂
俗名 木原實士
行年六十二才

一九四三年十一月二日寂
俗名 藤野美佐枝女
行年三十三才

一九四三年十二月六日寂
俗名 伊藤廣主士
行年十七才

一九四三年十二月十日寂
俗名 金川勝次士
行年二十才

千九百四十二年五月以降

過去帳

満砂那佛教會



一九四三年十一月廿四日寂
俗名 美川徳馬士
行年五十五才

一九四三年十一月廿三日寂
俗名 渡辺猛士
行年四才

一九四三年十一月廿三日寂
俗名 吉弘徳市士
行年六十八才

一九四三年十一月廿四日寂
俗名 田山サキ女
行年六十一才

一九四三年十一月廿四日寂
俗名 植松磯雄士
行年四十四才

一九四三年十一月廿八日寂
俗名 南崎弥三士
行年五十四才

一九四三年十二月廿九日寂
俗名 川上ウラ女
行年七十七才

一九四三年十二月十五日寂
俗名 戸間壽美士
行年四十八才

一九四三年十二月七日寂
俗名 野澤善助雄嬰女
行年 当才

一九四三年十二月四日寂
俗名 畑後昭信士
行年二十三才

一九四三年十二月四日寂
俗名 海部チエ女
行年二十五才

一九四三年八月八日寂
俗名 山本周三郎士
行年五十二才

一九四三年十二月十四日寂
俗名 中川益平士
行年六十五才

一九四三年十二月三日寂
俗名 佐野静江女
行年四十一才

一九四三年十二月七日寂
俗名 坂本嬰兒
行年 当才

一九四三年三月二日寂
俗名 林さち女
行年六十二才

一九四三年三月廿七日寂
俗名 榎本安正士
行年二十九才

一九四三年四月八日寂
俗名 塩地宇太郎士
行年六十二才

一九四三年四月十日寂
俗名 椿井善太郎士
行年七十二才

一九四三年四月十日寂
俗名 丸林喜太郎士
行年六十五才

一九四三年五月十日寂
俗名 山口清次士
行年四十八才

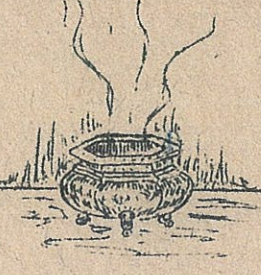
一九四三年五月十九日寂
俗名 木下音松士
行年五十八才

一九四三年七月十日寂
俗名 細工孝嬰兒
行年 当才

一九四三年七月十日寂
俗名 荒砂法之嬰兒
行年 当才

一九四三年七月廿日寂
俗名 田代太三郎士
行年六十二才

一九四三年八月十日寂
俗名 原 仲四郎士
行年六十三才



一九四三年八月日寂
俗名 白川藤市士
行年 六十一才

一九四三年八月五日寂
俗名 小牧佐市士
行年五十三才

越境者三名憲兵に逮捕する

説諭の上放免

去る水曜日の午後憲兵の自動車が警察署の前で停つた。中から三名の二世が憲兵に引っぱり出され、直ぐ監獄へ入れられた。此等三名の者達はマンザナリ境の界線を突破し、セントラから七哩も離れた山の麓を徘徊して居るところを油習中の憲兵に捕へられたのであつた。右の三名を捕へた四人の憲兵は三人に夫々背囊を背負かせ後から銃剣で倒して憲兵本部まで歩かせたと獄中の二世は語つた。

西部防衛司令部の指令を侵し境界線から外へ出た處で右三名はメリット所長により裁かされたが、去る金曜日放免された。放免の際メリット所長は此等違反者に対しお前達三名が自分等だけ楽しむ爲に境界線を出たので今後全マンザナリの住民が自由にして山の麓を遊び出すに際し交渉する筈であつた自分の計畫は大支障を来してしまつた。区支配人も良く此三名の類を覚えてゐて貰ひ度いと懇々と説諭した。

重傷を負はせられた五十歳義政(四十)の裁判は三月廿六日コーデーで開廷され、ゴリレンスの州刑務所で二ヶ年以上五箇年迄の服役を宣告された。

被害者今泉姉妹は其後の経過良好近く退院の運びにあらうと。

六十五名が徴兵拒否

全センターの徴兵拒否者数を調査した結果セントラ別に左の如く判明した。

ハート山	五十三名
ボストン	九名
グラナダ	三名

現在迄ボストンの拒否者九名のみが裁判を受け三年の休刑に服した。他は未だ判決下りず目下夫々センター近くの留置所に入れられてゐる。

禪宗寺の遺骨保管契約

羅麻禪宗寺を通じてエバグリー墓地に保管中の遺骨は去る三月を以て契約期限が満期にあつたので更に今後二ヶ年間の繼續保管の契約を爲した。平和到来の際には直ちに全部の遺骨を一纏めに引取り各所有者に引渡す方針である故関係者は各自の住所を登記へ通告された。

猶保管料金は引渡しの際申受ける。

Rev. DALE SUZUKI
63-1-D. RIVERS,
ARIZONA.

一世の転住者

キヤンサス市四月十日日曜日先自当地へゼローム転住所より出所転住して来た、丁野田

一家三名は丹事老翁が生活出来ることを非常に喜んでゐる。此家庭は或るドクタールの家に家庭教師として住込んで居るが主人が親切である上近所の白人も及感を示す様なことは無く今迄唯の一度も氣配の悪い想ひをされたことは無いとW.R.A事務所へ通知してゐる。

牛の声

現在の柔道々場がまだ出来て居る頃の話しである。十六区の北原様の隣りの人が、朝食の際に此頃は朝早く前のファイヤブレキで牛が吠へます子持の方は注意しなさいと云つた。聖朝同人は了た訝しみに今朝は小児院の方の林檎畑で吠へて居ます山羊やニユルも居ます様です。此等保け初めて自分の謡曲練習が

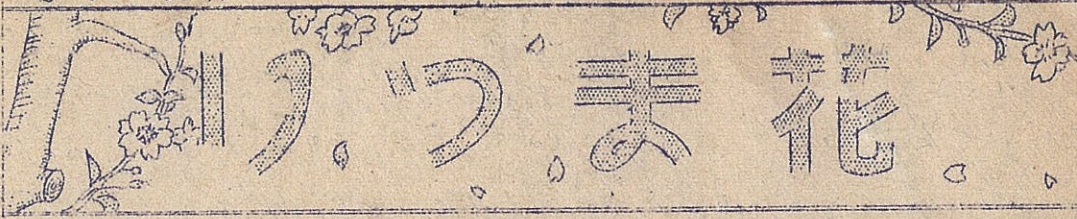
御禮

私儀在満中は色々世話に相成且つ此度東部旅行に際しては懇々御見送り被下厚く御礼申上候。又歸滿の節は宜敷御願ひ申上候。

(十四)ハセ 鐘、江任市
ツラツク 一台
ツラツク 一台
二(半)又二(半)位
し如何なる條件でもよし。三(六)ニ水脇迄

君子の徳

厭々風だが見方では君子の徳は風にして小人の徳は草也草は風に風を加ふれば必ず臥す、とは顔淵篇に見えろ句です。心頭の雜草、ホヤホヤ不平や理屈を吹き飛ばす君子の徳を養へとの天啓の風と思ひますや。



釋尊降誕祭を迎へて

永富信常

時代の車輪は驚々たる軋めきの音を立て、日吉界から新しい日吉界への廻轉を續けてゐる中に今年も亦此の轉任所に於て卯月八日を迎へてしまつた。

砌に於ての種々の奇瑞に驚いた阿私陀仙人が父淨飯王に向ひ主よこの御兒がもし家に在せば轉輪王となつて四天

昔の障碍に遮へらる可きも無く退く可きは退け或す可きは成し證る可きを證られたのであ

しなくではなれない。而して此の法悦こそはやがて忍苦不撓の勇猛心を以て理想の彼岸に

願正の聖戰である以上我々は常に砲煙の彼方には平和の曙光燦として輝き血腥な戰場の微

釋尊降誕祭を迎へて一頁と結

敬知れぬ勇士の姿も又この
精神より現はれて来るので
ある。然し泡となつて消へた
行儀の生命は決して滅びる
ものではない。垢を除かれた
淨化された他のものの中に
その生命は永久光であるの
である。散ら勇士の勲人は人
類の歴史と共に輝き英靈は
今正義の徳音高らかに建設
されつゝある光輝ある新寺
界の上は不滅の冥護を垂れ
給ふのである。我々の拂は儀
性拂ひつゝある儀性はこの
未留荷の大建設の前には儀
性と言ふ事すら鳥辭しいも
のであり身を鴻毛の軽きに
おかれてある戦線の勇士の
儀性の前にはた牛の一毛に
も過ぎないものであるがと
もあれ儀性こそは地上に於
ける至尊の精神至上の姿で
ある事を肝に銘じ憂き事の
尚この上につもれかし。限り
有る身のかためさん。今後の
苦難に耐へ抜かん事を佛誕
二千五百年の祝典に當り
七千の同胞と共に誕生佛の
御前に誓はん。 合掌

満那の給に響ける念佛の
聲みちびきの力はけり

新譯佛敎聖典序歌

一 御佛にあいまつらんは
限りなき時のまに
もろもろの障りを離れ
みのりをうけよ。
われらは悩みの海に沈み
よこしまの心おのゝく
御佛はなまけもて
清き音界を示したまう。

御光のおのおのに
限りなき佛あり。
限りなきでだてもて
われらを救いたもつ。
佛の身は清くして寂か
なり。
御光はなべて首を照せ
まことは寂かにして
すがたなし。

佛の境目は剛り難し。
限りなき御教えを
一つ御声にてのべ給ふ。
この御声あまく至り、
人々は器に隨いて解り、
おのおの御教は一つと
思へり。

二 なべて首の衆のうち
きよき寂けさに

しづくなき
穢れなき法は佛の室
さながらに見るは
佛の眼。
すべてわれらの國々は
佛の一毛の中に
入りて足らづ。
まこと佛の御慈は
大空のごと
廣やかなり。

われらの橋ふる心は
山の如きも
御佛は智慧と方便の
力にて研ぎたもつ。
限りなき時を重ねて
行を修め
愚かなるわれらの
闇を除く。
佛の智慧こそ清らかなれ

三 量りなき時の昔
生死のなやみ永く盡し、
我等は清き道を教ゆ。
御佛は智慧の燈なり。
生よ死よ老よ病よ
憂き悲みの
なやみ遍れる。
人も一たび佛をみれば
心は清き音界に入らん。

敬知れぬ國々にはは

深き功德みつ
穢れなき佛の子等多く集い
常に御法の声を聞く。
佛は師子の座に
あれど、
あらゆる塵の中にも
います。

不可思議の方便を
佛の子を
清き音界に入らしむ。
お、清き證の音界よ
功徳の海上
緑ある人々
これを聞かば
道を求むる心を起し
遂に勝れる
身と立らん。

『花祭りを機縁として』
前田生
凡そ誕生を祝ふ事は洋の東
西を問はず時の古今を論ぜ
ず對する所にそれなく分相應
の儀を行ふのが普通であり
ます。然れども其の祝福の大
抵は生前誕生を記念とし祝
する事は極めて稀で胎んと

口授生善心の言葉
一、佛様は私共の親様であります。
一、佛様は何時も私共を護つておて
下さいます。一、私共は佛様の教誨
いてよき人となりませう。

皆無と言ふてよい。只東洋に
一つの美しき異例として釋
尊の降誕会のみ手々盛大に
行はれて居ります。

釋尊は一切衆生を救はんが
ため此の日に御出現遊はさ
れた聖者であります。官位
も捨て身を以て救済の原理
を懸に御説き下さいました
のが佛敎であります。

此の大聖釋尊の御誕生を御
祝申し上げる事は佛敎徒と
しては當然すぎる程當然の
事では。日本に於ては古く推古
朝の頃より灌佛会とか降誕
会の名稱の下に盛に行はれ
て来まして今日では佛敎徒
の存する所花祭りの行はれ
る所なきまでに普及される
様になりました。

吾々も當願座那に於て早や
第二回目の降誕会を行はふ
事はたゞ佛敎徒の喜ぶたる
のみならずやがて音界人類
が此の花祭を機縁として眞
の佛敎精神を把握するに至
るものと信じて喜びにたへ
ぬ者であります。 合掌

口授生善心の言葉
一、佛様は私共の親様であります。
一、佛様は何時も私共を護つておて
下さいます。一、私共は佛様の教誨
いてよき人となりませう。

完璧を期す

奉祝演藝大會

佛誕二千五百年戦時下第二の花祭りを意義深く勤修する為當教會に於ては約一ヶ月前より古語人会婦人会佛青日校教師総動員の下に大童準備を進めてゐたが争や各般に亘るプログラムも遺憾なく完成した。

殊に四月九日午後六時より第十六区野外劇場に於る奉祝演藝会は小東讓太郎氏委員長となり田中八重蔵氏の努力により既に廿数番に亘る大掛りもの、完成を見た。出演者は何れも斯道の達人連を網羅したもので當夜の盛會は大いに期待されてゐる。佛徒としての慶びを頂つと共に兎角慰安の少い收容所全住民にやはらかい心の糧を差上げたい目的であるば宗教の如何を問はず一般住民の御來会を歓迎す。

釋尊降誕奉祝演藝大會

一九四四年四月九日午後六時
於 第十六区野外劇場

プログラム

司會者 増山栄造

- 一 舞踊「飛梅の賦」 小坂勇子
- 二 同 「京の四季」 阿賀チカエ
- 三 同 「わしが國さ」 馬場富子
- 四 独唱 巽 雅雄
- 五 劍舞「飛雨蕭々」 吟 渡辺友山
- 六 同 「詠加波」 吟 渡辺友山
- 七 舞踊「妻恋道中」 山田博子
- 八 八モニカ 佐藤祥二
- 九 舞踊「柳の雨」 吟 崎原静子
- 一〇 劍舞「前本能寺」 吟 國重山
- 一一 舞踊「野崎詣り」 渡辺櫻山
- 一二 獨唱 裏神鳥子
- 一三 舞踊「太平行進曲」 丸本八重子

- 一 舞踊「お駒恋姿」 裏神鳥子
- 二 舞踊「お駒恋姿」 柴久江
- 三 舞踊「お駒恋姿」 森下禮子
- 四 舞踊「お駒恋姿」 佐藤祥二
- 五 舞踊「お駒恋姿」 小澤章子
- 六 舞踊「お駒恋姿」 吟 宮尾吟水

- 一 舞踊「お駒恋姿」 吟 高露千春
- 二 舞踊「お駒恋姿」 川角チカエ
- 三 舞踊「お駒恋姿」 間野弘子
- 四 舞踊「お駒恋姿」 加茂京子
- 五 舞踊「お駒恋姿」 巽 雅雄
- 六 舞踊「お駒恋姿」 岡村美穂子
- 七 舞踊「お駒恋姿」 佐藤祥二
- 八 舞踊「お駒恋姿」 橋本系代
- 九 舞踊「お駒恋姿」 寺田正子
- 一〇 舞踊「お駒恋姿」 巽 雅雄
- 一一 舞踊「お駒恋姿」 加茂美恵子
- 一二 舞踊「お駒恋姿」 持永門下生
- 一三 舞踊「お駒恋姿」 加藤トシ子
- 一四 舞踊「お駒恋姿」 吟 北山國陵
- 一五 舞踊「お駒恋姿」 吟 片田正典
- 一六 舞踊「お駒恋姿」 三尾美恵子

十分間 休 憩

六歌舞伎

義經千本櫻道行
植田トメ子
佐藤忠信
佐野三津枝
静 御前
本安京子
早日藤太
柴久江
家 来
森下禮子

監督 田中八重蔵
大夫 貴志貴声
三味線 丸水昇玉
はやし 杉屋君代
藤岡龍勝

演藝総務委員長 小東讓太郎
進行係 大野倉延
スチーフ係 岡村英史

会場取締役 國重敬四郎
会場係 坂田市次郎
警察署員 坂田市次郎

幕係 佛教會古語人
擴声機係 主任 酒井 謙
電装係 國重敬四郎
接待係 佛教婦人会
女子青年会

お釋迦様のお話

津田黙龍

お釋迦様は今より三千年の昔四月八日印度カピラ城の王淨飯大王の皇太子としてお生れになつた方で所識金枝玉葉の御身で富も位もありません金殿玉楼の中に身を入られ穢羅錦繡を身にまとひ何うも自由なき御身であつた。而も成人の後は隣國の王女たる絶世の美人耶輸陀羅を妃とし羅睺羅と云ふ可愛い男の子までもあつた。而もお釋迦様の二十九歳までと云ふものは吾々と變つたことはなかつた所が突然出家せられた。何故出家せられたのであらうか其は生老病死の四つの苦みは何人もまめがれる事の出來ぬ苦であるがこの四苦に悩まされてゐることは吾々人も皆同じである。どうか解脱せしめなければならぬ。茲に城を抜け出で森林にかくれ六年の苦行遊ばされ三十

五歳の十二月八日闇を破る暁の明星の燦然たる明きの剎那豁然として大悟し日出度く解脱の妙境に入られた。茲に佛道を成就し人の子としてのお釋迦様は佛として一切衆生は吾子なりとの一大宣言を獅子吼せられた。この一切衆生は吾子なりと言ふことこそ独り吾等佛敎徒のみ味ひうる特權である。佛敎では生きとし生けるものは佛の子でないものはない。佛の御敎の教誡を守りていければ吾等も又お釋迦様のやうに佛となる事が出来ます。釋迦の御敎は古の人々のつぎせぬ生命なり更に永遠に輝くであらう。

佛誕二千五百年

奉祝行事次第

- 一 病院 兎舞訪問
- 主権 滿座佛敎各宗聯合
- 四月八日午後二時
- 佛敎青年會

二 雄辯大會

- 四月八日午後七時
- 於 第二區劇場
- 主権 佛敎青年會
- 司會者 村松美雄氏
- (英語) 審判官 アダムス夫人
- デール夫人
- ホックス氏
- 材本次郎氏
- 駒場紀夫氏
- 安西清春氏
- 柳中幸一氏
- 東 武次氏
- 村上慶吉氏
- 谷崎三男氏
- (口語) 審判官

(口語) 審判官

三 野外灌佛式

- 四月九日(日)午前十時
- 於 第十六區野外劇場
- 司會者 中山義勝
- 一 挨拶 司會者
- 二 讚佛歌(花祭行進曲) 會衆一同
- 三 讀經 各開敎使
- 四 灌佛及 献花 各代表
- 五 花祭英語解説 荒巻淳氏
- 六 祝辞 住民代表 安西清春氏
- 同 代表所長 メリット氏
- 七 法話 永富南敎使

- 八 讚佛歌(花祭の歌) 會衆一同
- 九 黙想 同
- 十 閉會之辞 司會者
- 十一 祝餅配布 全會衆へ
- 四 祝賀法要
- 四月九日(日)午後二時
- 於 佛敎會々堂
- 司會者 坂田次郎
- 一 讀經(十二禮) 一同
- 二 讚佛歌(花祭の歌) 一同
- 三 歸敬文 前田 師
- 四 挨拶 司會者
- 五 祝辞 佛敎婦女代表 山下三美氏
- 佛敎徒代表 水島謙三氏
- 六 讚佛歌(法の御山) 一同
- 七 慶讃説教 津田開敎使
- 八 同 永富開敎使
- 九 讚佛歌(南徳讃) 一同
- 十 閉會之辞 司會者

五 祝賀大演藝會

- 四月九日(日)午後六時半
- 於 第十六區野外劇場
- 司會者 増山栄造
- ◎ 野外灌佛式及演藝會
- 会場は悪天候の際は
- 第二區劇場に遷座す

ORATORS TO VIE FOR TROPHIES

In climaxing the initial day of the two day Hana Matsuri festivities, an oratorical contest, which proves to be the first of its kind held in Manzanar, will be presented under the auspices of the Y.B.A. Responding to the invitations sent to various organizations, high school student body and the various religious denomination of Manzanar, the final entry features six speakers in Japanese and three in English. With well qualified judges on hand to make the difficult decision, best speaker in English and in Japanese will receive a handsome trophy. All participants are to receive a souvenir medal.

The English speakers are: Haruko Uyeda, Arnold Mayeda and George K. Maruki. Speaking in Japanese are: Fujito S. Shohara, Chisato J. Kitayama, Miye-ko Shimizu, Yuriko Inouye, Shigehara Hayashi, and Hideto L. Miyamoto.

MOCHI-TSUKI

All able bodied Young Buddhist Association members, both men and women, are requested to aid the traditional mochi-tsuki commemorating the birth of Lord Buddha. The mochi-tsuki will commence from 9 a.m. this morning in the vicinity of the church, and will continue throughout the day.

Young women will be much in demand to mold and individually wrap the ceremonial mochi which will be distributed at the close of Outdoor Kanbutsu service at 13 - 15. Sunday morning.

Acknowledgement

Tule Lake: Nob Myose, message; Barry Tamura, masthead designs.

Local: Mrs. Lucy Adams, message; Mrs. Margaret D'Ille, message; Mr. George Mitsuhashi, Japanese section stencil cutter; Dan Iwata, Yoshikatsu Nakayama, Roy Nanjo, Norie Takeuchi, editorial and publication department.

LORD BUDDHA'S 2510th BIRTHDAY

COMMEMORATION PROGRAM

Date: April 8, 1944 Time: 2:00 p.m.
Hospital Visit by YBA Representatives

Date: April 8, 1944 Time: 7:00 p.m.
Oratorical Contest Chairman: Mr. Yoshio Muramatsu
Place: Auditorium #2 Sponsor: YBA

JUDGES

(English)	(Japanese)
Mr. Rollin Fox	Mr. Takeji Higashi
Mrs. Lucy Adams	Mr. Kiyocharu Anzai
Dr. Jiro Muramoto	Mr. Koichi Masunaka
Mr. Kishio Matoba	Mr. Fujiwo Tanisaki
Mrs. Margaret D'Ille	Mr. Keikichi Murakami

Trophy to best speaker in English and Japanese
Souvenir Medal to each contestant

Date: April 9, 1944 Time: 10:00 a.m.
Kanbutsushiki Chairman: Mr. Y. Nakayama
Place: Outdoor Theater Block #16

Opening Address:	Chairman
Gatha:	Hanamatsuri Koshin Kyoku
Dokkyo:	Reverends
Kanbutsu:	Representatives
Commentation:	Mr. Jun Aramaki
Greeting:	Mr. K. Anzai
Greeting:	Mr. Ralph Merritt
Sermon:	Rev. S. Nagatomi
Gatha:	Hana Matsuri no Uta
Meditation:	
Closing Address:	Chairman
Distribution of Ceremonial O-mochi	

Date: April 9, 1944 Time: 2:00 p.m.
Shukuga Hoyo Chairman: Mr. I. Sakata
Place: Manzanar Buddhist Church 13 - 15

Dokkyo:	Reverends
Gatha:	Hana Matsuri no Uta
Kikyomon:	Mr. S. Mayeda
Address:	Chairman
Greeting:	Mrs. E. Yamashita
Greeting:	Mr. K. Kijima
Gatha:	Nori no Miyama
Sermon:	Rev. M. Tsuda
Sermon:	Rev. S. Nagatomi
Gatha:	Ondokusan
Closing Address:	Chairman


Date: April 9, 1944 Time: 6:30 p.m.
Entertainment Program Chairman: Mr. Eizo Masuyama
Place: Outdoor Theater Block #16

SOFTLY BLEW THE BREEZES

Softly blew the breezes
On that summer morn,
In Lumbini's garden,
Where the Lord was born.

From the earth sprang flowers,
Birds in warbles sang,
While through earth and heaven
Strains of music rang.

Gods and men and angels,
All for worship came,
Glory to Lord Buddha,
Glory to His Name.



FLOWER FESTIVAL

2510 TH HANA MATSURI SATURDAY, SUNDAY

GREETINGS...

Adams:

I am happy to extend greetings to the Buddhist Church in Manzanar on the occasion of the Hana Matsuri. That it comes this year on the same date as the Christian festival of Easter will mean that we be celebrating together the coming of Spring and the renewal of hope and courage and of joyousness in living. May this be a symbol of our mutual association in the months to come.

Lucy W. Adams
Ass't. Proj. Dir.
Community Management Division

D'Ille:

Spring has come again, with green leaves appearing after the winter of bare trees. One's spirits respond to the season, and we find it easier to be glad and hopeful. Friendliness increases and our response to the needs of others is easier.

Perhaps within our own natures, in the same way that the sap of the trees comes up to the leaves after the long winter of quietness, to make the tree larger and more beautiful with each new spring-time, we can hope that

we are grown.
The coming again of Easter and the Hana Matsuri, this year on the same day, makes greetings to all the residents of Manzanar a very fitting thing. From the Community Welfare Section to the Buddhist Church, we send our sincere greetings and appreciation.

Margaret D'Ille
Counselor

OUR FUTURE BEYOND

Let us look back and recall the days of pre-evacuation when our livelihood was happily organized; then compare it to this present war-torn existence. We find most of us leading lives of comparative calm and quiet in various relocation centers. Especially in these times we feel the inconvenience and monotony of camp life. However, we are grateful that only in faith do we find comfort and satisfaction of our moral needs in leading us to a brighter hope.

Today, we Buddhist commemorate the Blessed Birthday of our Lord Buddha with a colorful "Hana-Matsuri" festival.

Again we are grateful that His birth has brought Enlightenment to our world. As we seek for the greater teachings of Buddha, we not only learn the reasons but the attainment of better life through faith, which is vital today in meeting our future beyond.

In Gassho,
Nob Myōso
Ex-Director of
Church Activities

DELEGATE TO VISIT HOSPITAL, HOSTEL

In order that the patients may observe Hana Matsuri, a Y.B.A. delegation will visit the Hospital and Community Hostel, this afternoon at 2:00 p.m.

Led by Rev. S. Nagatomi, the visitors are: Yuki Sawa, Joan Fukuda, Frances Kuramoto, Marion Fujii, Roy Nanjo, Yoshikatsu Nakayama, Tsugimaro Sakata, and Tsutomu Toma.

A special Hana Matsuri gift will be presented to each patient.

Life Of Buddha

With the coming of spring, we Buddhists are reminded of the Hana Matsuri or the Flower Festival, which owes its origin to the birth of Lord Buddha in India. On April 8, 2510 years ago, He came forth into this world among flowers and birds of Lumbini Park. All the world expressed their heartfelt delight and Heaven and Earth manifested their joy on this memorable day.

As He approached maturity, confronting uneasiness within His mind, He pensively tried to understand the true meaning of human life. Finally, at the age of 29, He left behind His luxurious palace to seek alone the way of salvation; to find truth of misery and sorrow of the world, the pains of pleasure and inevitable certainty of death of this living. Lord Buddha struggled physically and mentally to attain Enlightenment, and on December 8, at the age of 35, He found the Truth, which He taught the rest of His days.

HANA MATSURI IN OUR DAY

Today, in this world of chaos, we again find the Buddhist followers of Manzanar coming together in spiritual unity to observe His birth, to pay tribute, and homage to the teacher of Truth.

An image of an infant Buddha will be enshrined within the "Hanamido", or Flowery Temple, just as He appeared at the time of His birth to proclaim, He would someday become Buddha. Representatives from various groups will ascend the altar to offer flowers and incense, and a special sutra will be chanted on this auspicious occasion.

WAR RELOCATION AUTHORITY

Manzanar, California
April 9, 1945

In reply, please refer to:

ADDRESS OF RALPH P. MERRITT, PROJECT DIRECTOR, DELIVERED AT THE MANZANAR COMMUNITY AUDITORIUM, APRIL 8, 1945, FOR THE BUDDHIST HANA MATSURI FESTIVAL

Friends of the Buddhist Church of Manzanar:

Once more, on the anniversary of the birthday of the Lord Buddha, you have generously and graciously asked me to join with you in this service of commemoration.

Once more I have been most happy to accept your invitation, both as the representative of the administration under which we all live in this center and as a Christian who holds in deep respect the teachings of him whose birth 2,500 years ago this service celebrates. Since that day hundreds of millions of people have been lead to understand and live the life of peace in harmony with the laws that govern the life of mankind.

At times the answers to the way of living are hidden from us by the tragedies and cares and sorrows of our daily burdens just as the high peaks of our mountains are this morning hidden by the mists and clouds of a passing storm. But soon the sun bursts through the clouds and mists disappear and there are the mountain peaks as clear as they were yesterday and as firm and everlasting as they always will be. It is so with an anniversary like this, for on such an occasion light comes through the clouds to renew our faith in life

and in the religion upon which our faith rests.



Because this is the birthday of that great teacher, the Lord Buddha, I believe it is not lacking in reverence, but it is entirely appropriate to ask - what would he have done had he lived today instead of 2,500 years ago? Our faith is often confirmed if we can see our leader and our teacher living under the burdens and sufferings that face each one of us in our daily round of life's problems.

What kind of man would the Lord Buddha have been? What position would he have asked for himself in the world of today? What would he do if he faced your problems in Manzanar?

We know that there are certain answers that can be given because we know the life he led and we have his teachings to guide us. He would not have been the head of any state or government because, as a prince, he gave up his high office in life to live as a humble man. He would not have gone out to take or seize the lands or properties of other people or other nations. Such acts are the exact opposite of his teachings. He would not have been a military leader urging people into aggressive war for he believed in peace and the right of all men to a life of hope and love and freedom. He would not have set one nation or one color or one creed against another for he believed that all men are born free and equal.

If the Lord Buddha had lived in this day, he would have been a man of peace, a man believing in the rights of all men to life, liberty and the pursuit of happiness. He would be teaching now, that all men are created free and equal. There are those who confuse the believers in the teachings of Buddha with those who are aggressors in the world today. But those who may have become aggressors have departed from the true

teachings of Buddha.

The life of Lord Buddha was divided into four great experiences. In the first experience, he lived normally according to his rank and station with comfort, security, and the respect of all who knew him. In his second experience, he left his life of security and became an exile travelling from teacher to teacher, from town to town, searching for truth and an understanding of life. Failing in finding an answer to the great problems of life, Lord Buddha entered on his third great experience, sitting under the Bo^{di} Tree and in contemplation, he found a way toward a clear philosophy that answered his questions of life, conduct and heaven. The way of life for all mankind was opened to his eyes. He did not continue to sit under the Bo^{di} Tree, but having an understanding which all men should share with him, he spent the last 50 years of his life in arduous and dangerous travel, in suffering, and in teaching as he brought the light of true understanding to men throughout his native land.

Our life here in Manzanar may be followed in parallel with the experiences which came to the Lord Buddha. Before evacuation you all lived in your own station in life, with comfort and security which your labors brought to you. Then suddenly all this was gone. The former security, the homes, businesses, schools, and other familiar sights were left behind as you went from place to place and eventually came to Manzanar. And now for three years you have been living under the shadow of the Sierra, secure and safe, where it has been possible to reach an understanding of the importance of the teachings of your own religious faith. The loss of home and

business was a tragedy, but no more so to you than were the losses of home and family to the Lord Buddha. Mourning over these losses and the bitterness, because of the adjustments that have necessarily come in these past three years, are no longer the thoughts that do honor and credit to one who follows the path of higher understanding.

The time has come for you as Buddhists, and for me and my people as Christians, to enter into the fourth and final phase of life's activity and go out into whatever part of the world that may be open to us to bring freedom from ignorance, to attain enlightenment, to emancipate ourselves and others from the lower motives which have governed us in the past, and to attain the nobility which is only found in a well-lived life.

This is the message of Hana Matsuri.