

H 3.51

67/14
c

FILE COPY

2

Central Utah - Com. Activities

BUDDHIST CHURCHES OF AMERICA
HEADQUARTERS
Rec. Hall #2 Topaz, Utah

February 25, 1944

To: Ministers of Buddhist Churches and
members of the Board of Directors.

Gentlemen:

One of the main things that have been confronting us to this day was the matter concerning the church buildings left in California. The topic of course, will be in regards to the tax assessment of the church buildings, in most cases no longer actively used as houses of worship. We, as the Buddhist Churches of America, have been contacting the war Relocation Authority Evacuee Property officers and other authorities in this regard. We have received to this date several letters about the tax status. According to the State Board of Assessor's opinion, places of worship that had not been used for that purpose for an year should be assessed. Presently, we are waiting for Attorney General Kenney to issue an opinion, declaring that the church properties continue to be exempted from taxation so long as they are not used for other purposes.

It was the suggestion of the War Relocation Authority that, pending the issuance of an opinion from the Attorney General, the officials of the various churches protest the payment in writing in order to keep the record clear. In order to prevent the possible penalties for failure in paying the taxes, it is suggested that payments be made according to the statutes, under protest, so that a refund of the tax may be obtained in the event that it is decided by the authority that it will not lose its exempt status.

When a tax notice arrives, here is a suggestion that we offer if and when you make payment. This is the form which we advise you to use:

We attach hereto check in the amount of
\$ _____ in payment of
1st half 1943-1944 City (County)(Tax for
church property located _____
since the property has never been used
for purposes other than religious services.

And it is therefore tax exempt. It is understood that this payment is made under protest pending decision to be rendered by the Attorney General on the tax status of such church properties.

It is further understood that the payment is made in good faith in order to avoid penalty.

We find it to our advantage if all matters pertaining to

church buildings be taken care of by the Buddhist Churches of America, as we feel more empowered, being this the headquarters. If you have any problems in regards to the church buildings in California, please write to us in detail so that we may be able to assist you to the fullest extent.

Another thing which we hope you will take action on is in regards to the various churches whose finances are frozen. We suggest you discuss this matter with the Project Attorney in your center and file applications of claim. We feel very confident your Project Attorney will do his utmost in helping you clear the church finances.

We are again happy to welcome back the Reverends, Jokai Kow, Daitetsu Hayashima, Gikwan Nishinaga and Koyo Tamanaha, who were until this day, detained in the Santa Fe Internment Camp, Santa Fe, New Mexico. Their new address are as follows:

Rev. Jokai Kow
27-21-D
Heart Mountain
Wyoming

Rev. Daitetsu Hayashima
25-6-C
Heart Mountain
Wyoming

Rev. Gikwan Nishinaga
RFD Box 38
Corinne, Utah

Rev. Koyo Tamanaha
1118-F
Tulelake, California

Please rest assured that we here are doing all we can to ease the many problems which we are confronted with. It is indeed heartwarming to know that you are carrying on valiantly in the efforts of establishing a firm American Buddhism. Carry on!

Namu Amida Butsu,

BUDDHIST CHURCHES OF AMERICA

Rev. Z. Okayama
Rev. Z. Okayama
Deputy Bishop

本部通信第八十八号
一九四四年二月二十五日

米國佛教團本部

全米開教使信徒御中

一、旧佛教會税金ニ関スル件

旧佛教會税金ニ関シテ本部トシテハW.R.A.ヲ通ジテ種々
交渉シテキルハデアリマスガW.R.A.モ誠意ヲモツテ當ツテ下サ
ツテキマス結局現在トシテハ檢事總長ノ裁断ヲ得ル事ニナ
ツテキルハデアリマス乃一裁断迄ニ税金ヲ賦課シテ来ル場合
ハ納メズニ居レバ面倒ナコトニナリマスノデ英文ニ示ス如キ条件ヲ
以テ納メテ置イタガゴイトノコトデス就イテハ税金ニ関シテ交
渉ヲ要スル場合ハ本部ニ事情ヲ詳シク書イテ申出テ下サレ
バ本部ヨリW.R.A.ヲ通ジテ交渉ニ當リマスカラ御承知下サイ。

一、教會次資金凍結解除ニ関スル件

佛教會ノ資金ヲ凍結サレキル場合ハ各センターノ法律相談
所ニテ解除願出ノ相談ヲシテ手續ヲシテ下サレバ法律相
談所ニテ都合ヨク取計ツテ下サル事ニナツテキマスカラ御承
知下サイ但シ税金ニ関スル限リ銀行ニ其由ヲ申出ニシレバ
解除ノ手續ヒストモ銀行カラ支拂ツテクレルコトニナツテキルトノコ
トデス

一、パロール出所開教使通知ノ件

其後ノパロール出所開教使ハ香靜海、早島大徹、西永義母貝、
玉那西朝晃洋、西南教使デス

——(英文多参照)——

TILE COPY 2

BUDDHIST CHURCHES OF AMERICA
Religious Center #2
Topaz, Utah

March 29, 1944

Dear Buddhists:

With many matters coming forth in the activities of the Buddhist Churches of America, we have somewhat been delayed in sending out to you our latest reports.

~~We would like to advise you in regards to the Buddhist Churches which you have left behind on the West Coast. Realizing the fact that we do not know what is in store for the buildings that are left behind, we must comply with the Alien Land Law in every respect. We find it most urgent that each church appoint Board of Directors and empower this Board to act upon any church problems needing immediate attention so that various church problems can be undertaken by said Board. This Board must naturally be a Nisei Board, consisting of at least three members and the names of the Board of Directors must be reported to the State Corporation Commissioner of that state where the church is located.~~

Secretary of State ~~This is to be done only in those cases where the church has been incorporated.~~

We realize, too, that many of the Buddhist Churches did not have a Nisei Board of Directors, and that since evacuation the Board Members have been scattered about; and hence, it has been made difficult to conduct meetings to thrash out the problems of the church.

This being the case, we found it rather advisable that if the majority of the members of the certain church are concentrated in one sector or a center; the Board of Directors be appointed from that group so that in an emergency case they may take whatever action deemed necessary.

If, too, though the majority of the members are in one center but find that the reverend for the said group is not there, it would be wise to select the Board of Directors and send names to the reverend for his approval. With many matters in regards to the church building coming into our office, we find it most necessary that you send to us at your earliest convenience, a list of the members of the Board of Directors of your church, so that we may give you our fullest assistance in ironing out whatever difficulties you may have.

After much research, the Buddhist Churches of America has finally undertaken the task of making available in the very near future the various church supplies. Rev. Tetsuro Kashima has been selected to head this department. This department has been divided into two sections, namely, the literary department and the supplies department. The literary department has been compiling materials and data in efforts to publish an English booklet on Buddhism. The supplies department is gathering materials and in the very near future will distribute at a nominal cost, a beautifully mounted, pocket-sized image of

March 29, 1944

Amida (Go-honzon). We are making enough to fill the needs of all Buddhists so if you desire these images, we would appreciate very much if you will send to us the approximate number. We shall send to you more information pertaining to this subject at a later date as to the actual cost, etc.

We present to you the recent parolees from the Detention Camp in Santa Fe, New Mexico. We welcome back Reverends, Joshin Motoyoshi and Bunyu Fujimura. Their new address;

Rev. Joshin Motoyoshi
Blk. 37-1-D
Topaz, Utah

Rev. Bunyu Fujimura
Blk. 219-7-A
Poston, Arizona

Also here are the list of the latest transferees to Crystal City, Texas Family Internment Camp;

Rev. Shuyu Shimakawa
Rev. Tatsuya Ichikawa
Rev. Masayoshi Okita

Rev. Guzei Nishii
Rev. Hoshin Fujikado

Rev. Daitetsu Hayashima has kindly obliged to transfer from Heart Mountain WRA Center to the Rohwer WRA Center, to fill the needs of the Buddhist Church there. We wish Rev. Hayashima every success.

We hope to make it possible to send our reports at earlier date out until then, please carry on the activities in enlightening this world with the good teachings of Buddha.

Gassho,

BUDDHIST CHURCHES OF AMERICA

Rev. J. Okayama
Reverend Zenkai Okayama
Deputy Bishop

ZO/at

本部通信 第八十九号
一九四年三月二十九日

米國佛教團本部

全米開教使信徒御中

一 旧佛教会ヨホレーションボードニ関スル件

旧仏教会ヨホレーションボードニ関シテ今後戦後ニカケテ如何ナル問題
起ルヤ測リ難キ折柄 万事合法的ニヨク準備ヲナシク必要アリト注
意サレテ居リマス。特ニインタンセタ人ノ名義ノ儘デアツタリ、日本帰国
願フシテ居ル人ノ名義ノ儘デアツタリスルコトハ、宜敷クナイコトデアツテ、必
ホードハ土地法ニ準據スルニ世ニシテ戦事如何ナル法ニモ觸レナイ者、何
時ナリト相談並ニ四者名ノ出来得ル称總テ、諸事情ヲヨク考慮シ入
レテホードヲ決定シテオク必要ガアリマス。出来得ベクハ、本年度ホード
ヲ右事情ノ下ニ新シク改選シ至急 ステートヨホレーションボードニ
ニ届ケオカレルガヨイト考ヘラレマス。 ボードハ三人以上テアレバヨイワケ
各センターニテ旧教会所屬開教使ガ居ララシテ教会信徒多數居住シ又
ハ其、教会ノ信徒代表者ノ居住サル場合ハ該センター居住開教使
ヨリ注意ヲ願フマス。

尚、本部トシテモ今後ニ如何ナル交渉起ルヤ測リ難イデ是非旧教会責任
者ノコホレーションボードノ住所氏名ヲ本部ニ御通知ヲ願フマス。
之ハ重要ナ通知デスカラ責任ヲ以テヨロシク願フマス。

一 教会用品部設置ニ関スル件

本部ニテハ、鹿島開教使ヲ主任トシテ文書傳道書、並ニ法物ニ関スル教
会用品部ヲ設置スルコトニナリマシタ。 文書傳道書ハ近々発行スル予定デ
諸準備ヲナシテオリマス。 法物ニ関シテハ、教会サウナスニ必要ナ物ヲ種々研究シ
テアルデアリスガ、先ヅ懷中御本尊ヲ謹製シ、一般信徒ニ定費ヲ以テ分
譲スルコトニナリマシタ。 御入用ノ方ハ豫メ申込下サレバ、結構ト存シマス。 何レ詳
細ハ後報致シマス。

一 轉住開教使通知ノ件

藤村文雄、本好兼晋、ニ開教使ハ、パロール出所サレ夫、家族ノ所ニ歸ラレマシタ。
市川達也、沖田美義、島川秀雄、西居弘誓、藤門芳信、ノ五開教使ハ
ニューメキシコ、サンタファイキヤンプリ、テキサス、クリスタルンターキヤンプリニ家族共ニ轉
住サレマシタ。
早島大徹、開教使ハ、家族同伴、ハートマンケンマリ、アカンサス、ローワニ轉住サレ
マシタ。

WAR RELOCATION AUTHORITY
CENTRAL UTAH PROJECT
TOPAZ, UTAH

Anne Freed
(in your files)

December 20, 1943

BUDDHIST MESSAGE

Those of us who live in relocation centers can easily remain unaware of the tremendous evolutionary process that is going on today in the whole world.

We may, of course, realize that the necessities of the war have again served to force inventions of tremendous significance on land, and sea and in the air. In the same way, self-preservation has made it necessary to find many substitutions which in turn have revealed new materials, new processes, and new mechanical devices.

At the present time these are all being utilized chiefly for purposes of destruction. Tomorrow, in a day of Peace, however, the benefits of many of these inventions and discoveries will be applied constructively.

People who are familiar with these developments will be in the best position after the war to adjust to their peace time application.

As it is with physical things so is it also in the realm of spiritual things. This war is bringing about all over the world a tremendous shifting of people, of loyalties, of ideals, and of philosophies. The mental and spiritual horizon of human beings is broadening. The search for truth, and the fundamental meaning of life itself, is penetrating deeper as millions of men and women are brought face to face with the existence of material and spiritual conditions that were entirely unknown to them.

This very meeting tonight and the whole evacuation experience are illustrations of what war has done. Already the people of the United States are coming to have an acquaintance with Americans of Japanese ancestry because of the 20,000 men and women who have left relocation centers to live among the American people. Many of these relocatees adhere to the teachings of Buddha. These men and women will be the missionaries to reveal and share the blessings of a faith that means so much to millions of people in lands which previous to this war were unfamiliar to the American people.

Obviously, the success of these young Buddhists in their efforts to interpret their faith will be hampered to the extent that Buddhism and people of Japanese ancestry are identified with relocation centers.

The greatest success can be achieved only as these loyalties to Buddhism are identified with men and women who also are neighbors participating in the common life of America with all other people who are essentially loyal to America and want to contribute to its future material and spiritual development.

It is inconceivable and, therefore, without purpose to offer a plan of a Buddhist Church in America unless its membership has also made its decision with respect to the principles and ideals on which America is founded.

Obviously then, people who desire to establish a Buddhist Church in America will endeavor as quickly as possible to become a part of that America to participate in its efforts, to contribute to its well-being and progress to its ultimate destiny.

That destiny can never be limited to any physical geographical boundaries. The impact of American principles of Democracy will be as global in its effects as this war itself has been.

In the past the influence of America has made itself felt chiefly out across the Atlantic to the countries of Europe.

Tomorrow when Peace comes the influence of American ideals will flow westward into and across the great expanse of the Pacific to reach billions of men, women and children in Asia, India, Burma and similiar countries.

You Buddhists can help America understand what the task is that lies before her. You can help work out the methods for accomplishing that task. You as Buddhists can contribute a powerful common bond of spiritual leadership in preparing those countries through an interpretation of the America you yourselves have known and helped to build.

As you sincerely strive to advance the cause of Human Brotherhood you may be assured of the good wishes of all men whose ultimate goal is the same as yours.

Charles F. Ernst

Charles F. Ernst
Project Director

COPY

~~SECRET~~
Lined
File - Religion

Memo from Glick, Aug 22, 1944, from Acting Project Attorney, Topaz

As is the custom, the Buddhist church has been preparing for Bon Odori exercises, which involve music and dancing. The other night a note in Japanese was tacked to the door of the Buddhist church, which translated as follows: "Are we not losing so many hundred thousands of respectable boys in Japan? Don't you people know the Japan of today? You had better stop the Bon Odori tonight. If you are not going to mind what we say our group will go and shower you with rains of blood." The note under the door was milder, saying, "Considering the deplorable incidents happening lately all over the world at the present time, and judging from common sense alone, I request you to stop this Bon Odori this year. From members of the same faith." Internal Security reported that a man had been in their office to see if the Bon Odori could not be stopped. They talked to him after the notes were found, but were convinced that he had not written them. It seems rather unusual that there should be objection to a Buddhist celebration. There appears, however, some expression in the center of objection on the grounds that it was frivolous ceremony during such serious times. Internal Security wardens attended the practice ceremonies during the following night, but there was no trouble, save one skirmish between two boys, who were watching on the sidelines. The assailant in this case apologized to the other. The difficulty seemed to be woman, and not the gravity of the times.

TOPAZ BUDDHIST CHURCH
Religious Center #2
Topaz, Utah

C O P Y

April 4, 1945

Mr. Raymond Sanford
Assistant Project Director
Central Utah Project
Topaz, Utah

Dear Mr. Sanford:

The annual Hanna Matsuri service, rejoicing the birthday of Our Lord Buddha, founder of our religion, one who expounded to us the mercy of Amida, is to be held on April 8th. The service from 9:30 AM at the Civic Auditorium and the entertainment, a movie from 2:00 PM and 7:00 PM at the same place.

At this time in behalf of the Topaz Buddhist Church, may I take this opportunity in extending our cordial invitation to you, your family and all the administrative staff.

May we look forward to your presence at the service and at the movie.

Most sincerely yours,

TOPAZ BUDDHIST CHURCH

/s/

Rev. Z. Okayama

BUDDHIST CHURCHES OF AMERICA
HEADQUARTERS
Blk. 3-7-B Topaz, Utah

January 10
1944

To: Ministers of Buddhist Churches and
members of the Board of Directors.

Subject: Reports of the Buddhist Churches
of America.

Gentlemen:

The Topaz Buddhist Church held a mass meeting on December 26, 1943 in order to unify the efforts of all Buddhist members to cooperate with the Headquarter of Buddhist Churches of America, to establish American Buddhism on a firmer foundation and spread the Gospel of Truth.

Mr. Charles F. Ernst, Central Utah Project Director, War Relocation Authority, delivered a very stirring message at the mass meeting and he also presented a written message of encouragement to all Buddhists in America. Enclosed you will find a copy of his message.

The Topaz Buddhist Church received numerous telegrams and letters from the Buddhist Churches and ministers and members of the various Buddhist Churches for the mass meeting. The Topaz Buddhist Church members wish to express their sincerest appreciation.

A resolution was formed at the mass meeting. The resolution is as follows:

RESOLUTION

WHEREAS, We believe in Righteousness, Equality of Men, and Love and Compassion towards mankind, based on the Great Teachings of Buddhism; and

WHEREAS, We believe in Justice for All; and

WHEREAS, We desire to develop spiritual quality in us, so that we shall be of greatest service to mankind.

NOW, THEREFORE, Be it resolved that we pledge our wholehearted cooperation to the Headquarter of the Buddhist Churches of America, in order to establish American Buddhism on a firmer foundation and spread the Gospel of Truth.

Mass Meeting of Topaz Buddhists

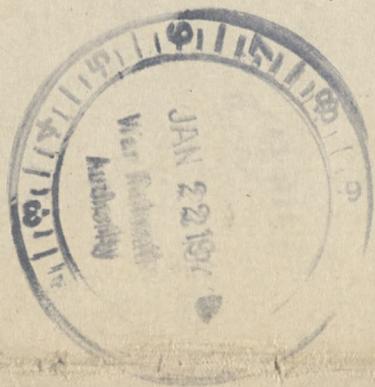
Rev. R. Masuoka was released from the Santa Fe Detention Camp on December 12, 1943. His present address:

Rev. R. Masuoka
53-5-A
Colorado River Relocation Center
Poston, Arizona

The office of the Headquarter of Buddhist Churches of America will transfer to Religious Center #2 in the near future but please forward all mail to 3-7-B until further notice.

With Gassho,

BUDDHIST CHURCHES OF AMERICA



一九四四年一月一日

北米佛教團本部

全米開教使信後御中

新年の御挨拶を申上げます。

年改まりまして本年は大戦三年の新春を迎へる事になり
ました。が戦争当初より開教使信後の比自稱佛教の爲種
々と御盡心努力なした事なきは、御感謝致します。

今年こそは全教団一致協力の上、念之、佛教建設に御奮闘
大活動下さることを切に御願する次第であります。

特に本年は教団確立のもとに廣く佛教の進歩を目指し
尚大衆佛教の興精神を基礎に平和を念じつゝ、平和貢
献に努力することが何よりの努めであると信ずるでありませ
又現在キャンパス生活に對しては特に留意し其の指導の
誤らざる所心掛ねばならぬと考へる次第であります。

現在のニャンパス生活者に於て生存競争の實を失ひ気分頹落
せんとする傾向あるは遺憾とする所であります。

念之、佛教精神確立の上時局をよく認識し常に身体の
健康に留意し剛健なる精神、修養に一つめ堅實な
る社会建設に努力しなればならぬと考へるであります。
特に道徳を守り正義奉仕孝心の美を興せ、浮世草放
縦を介し質実にして家庭円満と共に益、社会親和に一つめ
自己の利害に偏せず力を公益に竭し共存共栄の實を奉
げ児童青年の指導に留意し日と共に個人的、社会
的に建設に力を盡し宗教生活の實を興せ、以て益々最後
の心構を強固にし平和後對する大希望に備へなくては
ならないと信ずる次第であります。

合 吉平

BUDDHIST CHURCHES OF AMERICA
HEADQUARTERS
Rec. Hall #33 Topaz, Utah

This is an encouragement message written by Mr. Charles F. Ernst, Central Utah Project Director, War Relocation Authority, to all Buddhists in America at the time of the Topaz Buddhist Church mass meeting on December 26, 1943.

BUDDHIST MESSAGE

Those of us who live in relocation centers can easily remain unaware of the tremendous evolutionary progress that is going on today in the whole world.

We may, of course, realize that the necessities of the war have again served to force inventions of tremendous significance on land, and sea and in the air. In the same way, self-preservation has made it necessary to find many substitutions which in turn have revealed new materials, new processes, and new mechanical devices.

At the present time these are all being utilized chiefly for purposes of destruction. Tomorrow, in a day of Peace, however, of many of these inventions and discoveries the benefits will be applied constructively.

People who are familiar with these developments will be in the best position after the war to adjust to their peace time application.

As it is with physical things so is it also in the realm of spiritual things. This war is bringing about all over the world a tremendous shifting of people, of loyalties, of ideals, and of philosophies. The mental and spiritual horizon of human being is broadening. The search for truth, and the fundamental meaning of life itself, is penetrating deeper as millions of men and women are brought face to face with the existence of material and spiritual conditions that were entirely unknown to them.

This very meeting tonight and the whole evacuation experience are illustrations of what war has done. Already the people of the United States are coming to have an acquaintance with Americans of Japanese ancestry because of the 20,000 men and women have left relocation centers to live among the American people. Many of these relocatees adhere to the teachings of Buddha. These men and women will be the missionaries to reveal and share the blessings of a faith that means so much to millions of people in lands which previous to this war were unfamiliar to the American people.

Obviously, the success of these young Buddhists in their efforts to interpret their faith will be hampered to the extent that Buddhism and people of Japanese ancestry are identified with relocation centers.

The greatest success can be achieved only as these loyalties to Buddhism are identified with men and women who also are neighbors participating in the common life of America with all other people who are essentially loyal to America and want to contribute to its future material and spiritual development.

It is inconceivable and, therefore, without purpose to offer a plan of a Buddhist Church in America unless its membership has also made its decision with respect to the principles and ideals on which America is founded.

Obviously then, people who desire to establish a Buddhist Church in America will endeavor as quickly as possible to become a part of that America to participate in its efforts, to contribute to its well-being and progress to its ultimate destiny.

That destiny can never be limited to any physical geographical boundaries. The impact of American principles of Democracy will be as global in its effects as this war itself has been.

In the past the influence of America has made itself felt out across the Atlantic to the countries of Europe.

Tomorrow when Peace comes the influence of these ideals will flow westward into and across the great expanse of the Pacific to reach billions of men, women and children in Asia, India, Burma and similar countries.

You Buddhists can help America understand what the task is that lies before her. You can help work out the methods for accomplishing that task. You as Buddhists can contribute a powerful common bond of spiritual leadership in preparing those countries through an interpretation of the America you yourselves have known and helped to build.

As you sincerely strive to advance the cause of Human Brotherhood you may be assured of the good wishes of all men whose goal is the same as yours.

Charles F. Ernst
Project Director
War Relocation Authority
Central Utah Project
Topaz, Utah

CU - Com Activities

FILE COPY ✓

BUDDHIST CHURCHES OF AMERICA
Religious Center #
Topaz, Utah

April 5, 1944

Re: Headquarters Delegation Conference, April 28, 29 and 30.

Dear Buddhists:

In the previous report of the Buddhist Churches of America Bulletin, we mentioned in the Japanese translation, of the Delegates Conference which we were anticipating; we received an answer to this and we find majority of the relocation centers and the free zone area churches approving the said conference. In the last report, we stated the desirability of having one reverend, one issei representative and one nisei representative to attend this conference but we would like to change it. Instead of one reverend, we would prefer to have as many reverends come to this meeting as possible. Too, if any person expresses the desire to attend this meeting, and approved by the center, we would like to see them attend also.

The main topics for discussion will be in regards to the present and the future activities of the Buddhist Churches of America. Also, I am sure each individual church has its own problems to face, and realizing this, if you will send to us by April 20, your problems and what you would like to have discussed, so that we may add them to the agenda. Please send us the answer as to whether your representatives or delegates will be able to attend or otherwise, by April 20. If plans are made to attend this meeting, send us the names of the persons attending on the above date so that we may be able to make arrangements with our housing and the Administration.

In having such a conference as this, the chief worries of the delegates attending would be the matter pertaining to the expenses of traveling to and from the area from which they come. This matter, we feel, should be brought up at the meeting and find means of equal distribution of expenses.

There will be some centers that can not send any representatives and in this case, I hope that they will entrust all matters discussed in the hands of those present at the meeting.

We hope to see as many of you attending this conference:

Date: April 28, 29 and 30.
Place: Topaz, Utah

Carry On!

Gassho,

BUDDHIST CHURCHES OF AMERICA

Rev. Z. Okayama
Rev. Z. Okayama, Deputy Bishop

本部通信第九十五号
千九百十四年四月五日

米國佛教團本部
全米開教使信徒御中

一、開教使信徒代表者會議開催ノ件

全米開教使信徒代表者會議ヲ開催スルニ関シ各開教使並ニ信徒代表者ニ對シ通知上意見ヲ承リマシタガハ、多數ノ賛成ヲ以テ開催スルコトニ決定シマシタ。就テ開催條件ヲ多少ノ変更スルコトニナリマシタ。

一、開催目的 佛教團ノ現在並ニ將來問題ニ関シ協議スルコト
一、場所 トパス市
一、時期 四月二十八、二十九、三十、三十一、三日間

一、開教使ハ全開教使出席ヲ希シマス

但シ事情止ムヲ得ザル時ハ最良ノ處置ヲ乞フ。

一、信徒代表ハ各セシタリ並ニフリップソシ教會ヨリ一世信徒代表者一名、二世信徒代表者一名宛出席ノコト

但シ特殊ノ場合ハ此ノ限ニテラス

一、旅費負擔ハ總分公平ニ會議ニ於テ決定スルコト

一、出席ノ有無 並ニ出席者ノ氏名ヲ四月二十日マデニ通知ヲ願ヒタギニト

一、提出議案ハ四月二十日迄ニ提出サレタギニト

一、欠席ノ開教使、信徒代表者アル場合ハ總テ協議事項ヲ委任サレシモノト見ナス。

以上

A SUMMARIZATION OF THE BUSINESS CONCLUDED AT THE NATIONAL EMERGENCY CONFERENCE HELD IN SALT LAKE CITY, UTAH, FROM MAY 20TH TO 24TH FOLLOWS:

1. Revitalization of the existing YBA organization under the American Buddhist Churches:
 - (a) To reemphasize that we are not a new or separate organization, but that we are furthering a movement such as the CVBL, NYBL, IDYBL, or Tri-State YBL.
 - (b) All decisions made at the conference are subject to approval of the YBA's in the relocation centers and free zone chapters.
 - (c) The American Buddhist Churches is a sectarian sect, primarily Shinshu; it will be broad enough to welcome any group using the onembutsu. However, it doesn't restrict any group from uniting.
2. Rev. J. Goldwater's movement "The Buddhist Brotherhood of America":
We arrived at a decision and reviewed it again. Our policies are broad enough to tolerate such a parallel program as Rev. Goldwater's movement. The two groups will not be at severance with each other.
3. Purposes of National Headquarters:
 - (a) To coordinate Young Buddhist activities in relocation centers and free zones.
 - (b) To collect and disseminate pertinent information of activities and programs.
 - (c) To compile religious material.
 - (d) To edit and publish booklets on the Teachings of Buddha.
 - (e) To establish public relations with organizations and individuals.
 - (f) To arrange cooperative buying of supplies.
 - (g) To carry on research regarding the systemization of the organization.
 - (h) To keep in touch with the WRA and participate in relocation.
4. Personnel of National Headquarters:
 - (a) To have a temporary headquarters at the Topaz Relocation Center with Rev. K. M. Kumata as the Director of the Young Buddhist Association.
 - (b) To establish a permanent headquarters in a free zone area as soon as practical.
 - (c) To have one other person to start with Rev. Kumata, more if necessary and feasible. The Executive Secretary will be selected by Rev. Kumata during his tour, contacting those on the recommended list.
5. Finance:
 - (a) To have the National YBA Treasurer submit an itemized report as soon as possible.
 - (b) To have Rev. Kumata make a tour of all the relocation centers and free zone chapters to explain the National YBA movement; each group to be assessed \$35 to defray expenses of his trip.
 - (c) To get Bishop Matsukage to direct introductory letters to the various Issei leaders and reverends of the churches in the relocation centers and free zones regarding Rev. Kumata and his mission.
 - (d) Each relocation center chapter is to raise \$300 to take care of the expenses of headquarters for the initial six month period; each free zone chapter is to canvass its community for as much financial aid as possible.
6. Center program:
 - (a) Utilize the reports of the various relocation centers such as setting up a paid YBA Office staffed with as many people as possible.
 - (b) Acceptance of Rev. Kumata's tour as the initial project of headquarters' program.
 - (c) Centralization of all future church programs of the relocation centers.
 - (d) Compilation of an accurate list of members; in case of relocation to record name, date, and address of such and type of employment or school name.
7. Free zone chapter program:
 - (a) Survey of all the chapters in the free zones, listing the names and addresses of the officers so that transfer could be effected and cordial welcome be given to those coming into such areas.
 - (b) Participate in public relations work.
 - (c) Assist in relocation to whatever degree possible.
 - (d) To have a local field secretary as soon as it is possible.
 - (e) To take a leading part in the creation of new chapters or sub-chapters.
8. Constitution to be formed:
 - (a) To have one representative to the National Board from each recognized YBA in the relocation centers, specifically 13; the discretion to admit others will be empowered to the Board.
 - (b) To have one representative from each recognized district or league in the free zone areas, namely, Intermountain, Tri-State and New York; discretion to admit new areas will be empowered to the Board.
 - (c) Officers of the National Board will be President, Vice-president and Treasurer, elective among the Board members by the Board members. If a Board member is elected to one of the three offices, his election will not be considered a vacancy for that relocation center or free zone district. Because our proposed plan has not been approved, the present existing Board shall remain in office until approved and put in effect.

(d) The Charter will be drawn up by the Tule Lake chapter.

9. Former Leaders:

There is a need for former leaders' participation in the local Young Buddhist Associations. Older members should be encouraged to participate in YBA programs.

10. References:

- (a) Have a centralized office where research and improvement work can be carried on; one way by which the YBA can be revitalized.
- (b) The Topaz Relocation Center has an Inter-Faith organization made up of all the ministers of the various religious faiths which coordinates buying of supplies, etc., sharing expenses, and helping to solve each other's problems.
- (c) Poston #3 has a loose leaf Gatha Book; good idea to have this type of song book.
- (d) Arkansas has a leadership training program alternating with the Sutra classes, preparing teachers as well as leaders.
- (e) Demarkation of young people's Sunday School under high school age over high school age. Some of the organizations localize Bussei activities into blocks where leadership training can add to the practical experience.
- (f) To make, for instance, omiyogo and ojyuzu to supply the need. Perhaps it is one source of finance.
- (g) To work with harmony with the Issei groups; we need their assistance.

11. Resolutions passed:

- (a) To Dillon S. Meyer of the National WRA, thanking and commending him for his excellent guidance and management in meeting the problems of the war emergency created by evacuation and his interest in our group, and informing him of the creation of a national headquarters and pledging our support in regards to relocation.
- (b) To the National Student Relocation Council, commending and gratefully acknowledging the manner in which it is carrying on its program and considering members of our faith for various scholarships.
- (c) To the War Department, Chaplain Corps, requesting immediate consideration to accept the voluntary enlistment of a Buddhist minister to serve as a chaplain for the Nisei combat unit.
- (d) To the Buddhist Brotherhood of America, in care of Rev. J. Coldwater, pledging our cooperation in the furtherance of that group's program for our mutual benefit.

12. Letters sent out:

- (a) To the WRA headquarters, recommending the pushing of family and small group relocation; urging use of YBA members qualified to work in relocation offices; informing them of temporary place of headquarters and the name of our director; asking for aid in regards to church properties on Pacific Coast; and giving future plans for setting up of offices.
- (b) To the National JAACL, commending and acknowledging the good the League is doing for the benefit of all Japanese Americans and their parents, and giving the national officers a vote of confidence.

13. Recognition:

Through the efforts of Ted Hirota and Rev. Kumata, we have the understanding of the government agencies in our church program, which resulted in the revitalizing of many chapters in the free zones; this understanding was brought about largely through the cooperation of the JAACL.

14. Rev. Fred Fertig recognizes the worldliness of the Buddhist religion and its contributions. America is the melting pot of all cultures. He points out a six-point program which seeks to at once gain favorable recognition instead of distrust of American Buddhism, and to make Buddhism a religious contribution to American civilization and thus, world civilization. The six points follow: (1) The Bussei must early come to a clear knowledge and recognition of the values of their religion. (2) The Bussei should take pride in their faith. (3) The Bussei should as rapidly as possible, with the help of Nisei priests and Issei priests who choose to stay in the United States, work to disentangle Buddhism from any Shintoism or pro-Japanese elements. (4) The Bussei should strive seriously towards their own assimilation into American social, economic, and political life. (5) The Bussei should learn and practice tolerance towards other faiths. (6) The Bussei need to develop a leadership and then a membership--that is informed in Buddhism, and can then help make Buddhism and its knowledge of Oriental culture and art an integral part of American and Western civilization.

RESOLUTIONS PASSED AT THE NATIONAL EMERGENCY MEETING.....

TO DILLON S. MEYER, DIRECTOR OF THE WAR RELOCATION AUTHORITY:

WHEREAS, the National Young Buddhist Association is cognizant of and deeply appreciates your position as Director of the War Relocation Authority, and

WHEREAS, as Director of the War Relocation Authority you have taken an understanding and sympathetic position in carrying out your difficult program especially affecting we of the Buddhist faith, and

WHEREAS, the Buddhist followers are deeply grateful for the special interest and concern you have shown us,

NOW, THEREFORE, BE IT RESOLVED THAT THE NATIONAL YOUNG BUDDHIST ASSOCIATION ASSEMBLED IN A SPECIAL EMERGENCY CONFERENCE AT SALT LAKE CITY, UTAH, DO HEREBY ACKNOWLEDGE AND COMMEND YOU AND THE WAR RELOCATION AUTHORITY FOR YOUR EXCELLENT GUIDANCE AND MANAGEMENT IN BETTING THE PROBLEMS OF THIS WAR EMERGENCY, AND

BE IT FURTHER RESOLVED THAT WE ARE SINCERELY GRATEFUL FOR YOUR MOST HELPFUL ACTION IN SENDING YOUR PERSONAL REPRESENTATIVES TO CONVEENE WITH US IN RECOGNITION OF THE ASSISTANCE WE MIGHT GIVE IN AIDING YOUR PROGRAM, SO MUTUALLY VITAL, AND

BE IT FURTHER RESOLVED THAT CLOSER REL TIONSHIPS AND CONTACTS BE MADE, AND TOWARDS THIS END WE OFFER OUR INDIVIDUAL AND ORGANIZATIONAL RESOURCES TO YOU AND THE WAR RELOCATION AUTHORITY.

TO DILLON S. MEYER, DIRECTOR OF THE WAR RELOCATION AUTHORITY:

WHEREAS, the great majority of Americans of Japanese ancestry are members of the Buddhist faith, and

WHEREAS, this large number has membership in and is formally organized as the National Young Buddhist Association, its leagues and chapters, and

WHEREAS, this organization desires fully to cooperate and coordinate with the War Relocation Authority and such other federal and nationally organized agencies in promoting the general welfare of the people,

NOW, THEREFORE, BE IT RESOLVED THAT WE MEMBERS OF THE NATIONAL YOUNG BUDDHIST ASSOCIATION ASSEMBLED IN A SPECIAL EMERGENCY NATIONAL CONFERENCE AT SALT LAKE CITY, UTAH, DO HEREBY CREATE AND ESTABLISH A NATIONAL HEADQUARTERS TO COORDINATE YOUNG BUDDHIST ACTIVITIES IN RELOCATION CENTERS AND FREE ZONES, COLLECT AND DISSEMINATE PERTINENT INFORMATION OF ACTIVITIES AND PROGRAMS, COMPILE RELIGIOUS MATERIAL, EDIT AND PUBLISH BOOKLETS ON THE TEACHINGS OF BUDDHA, ESTABLISH PUBLIC RELATIONS WITH ORGANIZATIONS AND INDIVIDUALS, CARRY ON RESEARCH REGARDING THE SYSTEMIZATION OF THE ORGANIZATION, ARRANGE COOPERATIVE BUYING OF MATERIALS, AND TO FACILITATE AND ASSIST YOU AND THE WAR RELOCATION AUTHORITY IN CARRYING OUT YOUR PROGRAM AND TO COOPERATE WITH OTHER FEDERAL AGENCIES AND NATIONAL ORGANIZATIONS.

TO THE BUDDHIST BROTHERHOOD OF AMERICA:

WHEREAS, the National Young Buddhist Association of the American Buddhist Churches will revitalize its activities and create a headquarters, and

WHEREAS, this body fully recognize and appreciate the work of your group, and

WHEREAS, we are striving for similar ideals and objectives in promoting the Teachings of Buddha in this country,

NOW, THEREFORE, BE IT RESOLVED BY THE SPECIAL EMERGENCY MEETING OF THE NATIONAL YOUNG BUDDHIST ASSOCIATION CONVENED IN SALT LAKE CITY, UTAH, THAT WE PLEDGE OUR COOPERATION TO YOU IN THE FURTHERANCE OF YOUR PROGRAM FOR OUR MUTUAL BENEFIT.

TO THE WAR DEPARTMENT, CHAPLAIN CORPS:

WHEREAS, many of the American soldiers of the Japanese ancestry now serving in the armed forces are of the Buddhist faith, and

WHEREAS, we feel the necessity of a Buddhist chaplain to give moral and spiritual guidance to these Young Buddhists,

NOW, THEREFORE, BE IT RESOLVED BY THE SPECIAL EMERGENCY CONFERENCE OF THE NATIONAL YOUNG BUDDHIST ASSOCIATION CONVENED IN SALT LAKE CITY, UTAH, THAT WE DO HEREBY REQUEST THE IMMEDIATE CONSIDERATION AND ACTION OF THE WAR DEPARTMENT TO ACCEPT THE VOLUNTARY ENLISTMENT OF A BUDDHIST MINISTER.

TO THE NATIONAL STUDENT RELOCATION COUNCIL:

WHEREAS, the unprecedented circumstances of evacuation and relocation caused many difficulties for members of the Buddhist faith to continue their education in institutions of higher learnings, and
WHEREAS, many of our members have been relocated to colleges and universities through the efforts of the National Student Relocation Council,
NOW, THEREFORE, BE IT RESOLVED THAT, DESPITE OUR INABILITY TO CONTRIBUTE TO YOUR FUND, THE VISION, INTELLIGENCE, AND INTEGRITY WITH WHICH YOU ARE HANDLING THE DIFFICULT STUDENT RELOCATION PROGRAM AND CONSIDERING QUALIFIED STUDENTS OF OUR FAITH FOR VARIOUS SCHOLARSHIPS ARE COMMENDED AND GRATEFULLY ACKNOWLEDGED BY THE NATIONAL YOUNG BUDDHIST ASSOCIATION, CONVENED IN SPECIAL EMERGENCY CONFERENCE IN SALT LAKE CITY, UTAH.

RELOCATION OFFICES

H . Rex Lee
Relocation Supervisor
234 Atlas Building
Salt Lake City, Utah

Mr. Harold S. Fistere
Relocation Supervisor
944 Union Commerce Building
Cleveland, Ohio

Mr. E. H. Leker
Relocation Supervisor
1509 Fidelity Building
Kansas City, Missouri

Mr. Elmer L. Shirrell
Relocation Supervisor
226 West Jackson Blvd.
Chicago, Illinois

Mr. Harold S. Choate
Relocation Supervisor
Midland Savings Building
Denver, Colorado

E. E. Ketchpaw
Relocation Officer
Room 503E, Rockford Trust Bldg.
Rockford, Illinois

Victor P. Tabaka
Relocation Officer
Room 7083, Plankinton Bldg.
161 West Wisconsin Ave.
Milwaukee, Wisconsin

John H. Putz
Relocation Officer
Madison, Wisconsin

Clement L. White
Relocation Officer
Room 842, Metropolitan Life Bldg.
Minneapolis, Minnesota

Perry B. Hall
Relocation Officer
Room 1127, Alliance Life Bldg.
Peoria, Illinois

O. Leon Anderson
Relocation Officer
328 Stapleton Bldg.
Billings, Montana

Roland A. King
Relocation Officer
401 Federal Bldg.
Sterling, Colorado

C. Fred Lane
Relocation Officer
Box 846
Scottsbluff, Nebraska

Harold M. Routh
Relocation Officer
Box 202
Grand Junction, Colorado

Harold M. O'Braun
Relocation Officer
County Public Welfare Bldg.
Belle Fourche, South Dakota

Vern Wolfley
Relocation Officer
Room 10, Pulliam Block
Worland, Wyoming

Mr. E. L. Dakan
Relocation Officer
3500 A. I. U. Bldg.
Columbus, Ohio

Mr. William J. Fluke
Relocation Officer
615 Ohio Bldg.
Toledo, Ohio

戦時下 米国佛教團の諸問題を討議すべく集る全米の開教使・信徒代表を迎へるのを機に今回新築なつた佛教会の入佛慶讃法要を賑々しく勤修する事になつた。当市の全佛教徒 何卒 御賛集あらんことを。

全米開教使信徒代表者會議。入佛慶讃大法要並に興

Program

April 28, Friday:

8:30 am-- 9:30 am-----Opening Service--Church-----開会式-----教会
 Chairman--Mr. Masuji Fujii
 9:30 am--11:30 am-----Meeting 1-10-CD-----会 議-----松議室
 11:30 am-- 1:30 pm-----Recess
 1:30 pm-- 4:30 pm-----Meeting (continued)-----会 議-----同上
 4:30 pm-- 7:00 pm-----Recess
 7:00 pm-----Kangei Kwai-----歓迎会-----高校講堂
 High School Auditorium

April 29, Saturday

6:30 am-- 9:00 am-----Morning Service--Church-----朝の礼拝-----教会
 Chairman--Mr. Kikhei Ikeda
 9:00 am--11:30 am-----Meeting 1-10-CD-----会 議
 11:30 am-- 1:30 pm-----Recess
 1:30 pm-- 4:30 pm-----Meeting 1-10-CD-----会 議
 4:30 pm-- 7:30 pm-----Recess
 8:30 pm-----YBA Inaugural Ball-----歓迎舞踊会-----高校講堂
 High School Auditorium

April 30, Sunday

8:30 am-- 9:00 am-----Morning Service--Church-----朝の礼拝-----教会
 Chairman--Mr. Toshio Yoshida
 9:00 am--11:30 am-----Meeting 1-10-CD-----会 議
 11:30 am-- 2:00 pm-----Recess
 2:00 pm-----Closing Service, combined with...閉会式
 Dedication of the Buddhist 入佛慶讃法要
 Churches of America, 教会
 Chairman--Mr. Matsuzo Kurokawa

ATTENTION :

9:00 am--10:00 am-----Sunday School Service-----日校礼拝
 High School Auditorium 童話 } 高校
 Chairman--Mr. Yoshitomi Fukushima 佛青礼拝 } 講堂
 Dows
 10:30 am--11:30 am-----YBA Service, High School Auditorium
 Chairman--Mr. Arthur Takemoto

TOPAZ BUDDHIST CHURCH

トパス 仏教会

PROGRAM

FRIDAY, APRIL 28, 1944

OPENING SERVICE:

CHAIRMAN: MR. MASUJI FUJII

Opening Address: Chairman

Meditation

Incense Offering: Representative: Topaz Buddhist Church
Cogen Buddhist Church
Denver Buddhist Church
Salt Lake Buddhist Church
Amache Br. Buddhist Church
Minidoka Buddhist Church
Heart Mountain Buddhist Church
Poston I Buddhist Church
Poston III Buddhist Church

Gatha: "Shinshu Shuke"

Welcome Message: Rev. Okayama, Buddhist Churches of America
Mr. Sasato Yamato, Seijin Board
Mr. Toshio Yoshida, Board of Directors
Mr. Charles F. Ernst, Project Director

Acceptance Message: Rev. S. N. Tsunoda

Gatha: Ondokusen

Closing Remarks

Meditation:

WELCOME BANQUET:

CHAIRMAN: Mr. Sasato Yamato
Mr. Joseph Sasaki

Chairmen's Address:

Meditation

Gatha: Ondokusen

Welcome Address: YBA: Mr. Toku Kuruma, YBA
Mrs. H. Shimizu, Women Assoc.
Mr. J. Kami, Seijin Board
Mr. Motoki Kudo, BCCA Board of Directors
Rev. I Kyogoku, Topaz Buddhist Church
Rev. Z. Okayama, Buddhist Churches of America

Acceptance: Representative of Delegates

Dinner:

Entertainments Chairman, Mr. George Hirano

MORNING SERVICE

APRIL 29, 1944, 8:30 a.m.

Topaz Buddhist Church

Chairman, Mr. Kihei Ikeda

Meditation

Sutra Chanting

Three Treasures

Sermon

Gatha: Ikeraba Nembutsu

Closing Remarks

YBA INAUGURAL BALL

8:30 p.m.

MORNING SERVICE

APRIL 30, 1944

Topaz Buddhist Church

Church

Meditation

Sutra Chanting

Three Treasures

Sermon

Gatha "Nori no Miyama"

Closing Remarks

SUNDAY SCHOOL SERVICE APRIL 30, 1944

civic auditorium
Chairman: Mr. Yoshitomi Fukushima

Opening Address: Chairman
Meditation:
Sutra Chanting
Incense Offering
Gatha: "Hotoke Same"
Sunday School Creed
Sermon: Rev. K. M. Kumata, Guest speaker
Story-telling: Rev. C. Terakawa
Gatha: Nichi-yo-bi
Meditation
Closing Remarks
Gatha "Soyonara no Uta"

YOUNG PEOPLES GATHERING

APRIL 30, 1944

civic auditorium
Chairman: Arthur Takemoto

Opening Address: Chairman:
Prelude "Aspirations"
Gatha "Right Meditation"
Three Treasures
Incense Offering
Address: Rev. S. N. Tsunoda, Guest speaker
(English sermon)
Gatha: "Bussei Koshin Kyoku"
Creed:
Postlude: "Mettebhavana"

DEDICATION CEREMONY

Topaz Buddhist Church
Chairman: Mr. Mtsuzo Kurokawa

Opening Address: Chairman
Meditation
Sutra Chanting
Incense Offering

SUNDAY SCHOOL: Mr. Yoshio Isono
YBA: Miss Yasuko Ishida
Women's Board: Mrs. J. Kitagaki
Seijin Board: Mr. S. Wakayama
Board of Directors: Mr. Vernon Ichisaka
Repr. of Delegates: 1.
2.

Gatha "Shinshu Shuke"
Address: Topaz Buddhist Church Representative---Mr. Masuji Fujii
Representatives of the Delegates----
Kikyomon:
Sermon:
Gatha: "Ondokusen"
Meditation:
Closing Remarks

HOMIKWAI

Chairman: Mr. Kihci Ikeda

civic auditorium
7:00 p.m.

Meditation
Gatha "Ondokusen"
Sermon:

ENTERTAINMENTS

Chairman: Mr. George Hirano

civic auditorium
7:30 p.m.

TOPAZ

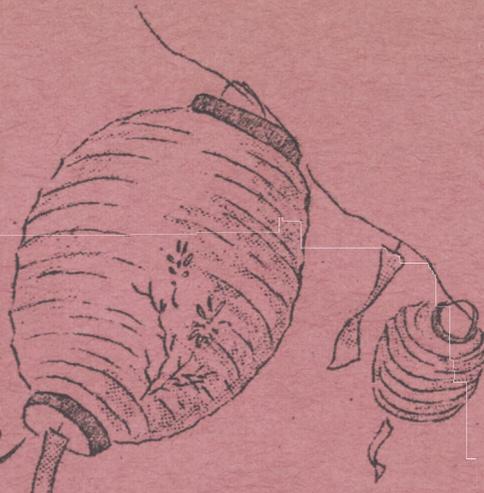
TOPAZ BUDDHISTS present



O BON MATSURI

1943

Obon Message



"OBON" conjures up in our minds the graceful figures of men and women, the young and old, swaying and dancing to the quaint and haunting melodies of the ondos; of lanterns softly swinging to the cool summer breeze and the moon in its fullest shining down on happy faces of those who have gathered to watch the colorful festivities.

With all the gaiety represented, yet, it is not without a tinge of outspoken sorrow for "OBON" is the Memorial Day traditional to those of the Buddhist faith. Memory of the departed ones who were so dear to us; the moments filled with joy and tender recollections; these well up in our minds.

"OBON" teaches us the living to model our lives is the way of filial piety, honor and reverence towards the departed, of gratitude and thanksgiving to the living and dead who have given us life and the comforts on earth. And above all it teaches us the Salvation that comes to us through the Benevolence of the Lord Buddha. And for these let us say our Omembutsu, Namu Amida Butsu.

-- Rev. Kenryo Kumata

OBON MATSURI SCHEDULE

SATURDAY, AUGUST 14--

8 PM Adult Memorial Service
Place: Rec. 28
Chairman: Mr. M. Kurokawa
Sermon: Rev. Z. Okayama

SUNDAY, AUGUST 15--

8:45 AM Sunday School Memorial Services
Place: Rec. 8
Chairman: Mr. T. Yoshida
Sermon: Rev. T. Kashima

Place: Rec. 28
Chairman: Mr. K. Harano
Sermon: Rev. S. Sanada

10 AM Young People's Memorial Service
Place: Rec. 28
Chairman: Mr. M. Maruyama
Sermon: Rev. K. Kumata

7:30 PM Bon Odori
Place: High School Plaza
Chairman: Mr. M. Kurokawa

Entertainment
Place: High School Plaza
Chairman: Mr. T. Yoshida

8:15 PM Obon Ceremony
Place: High School Plaza
Chairman: Mr. M. Fujii

BON ODORI PROGRAM

1. Sakura Ondo
 2. Gion Kouta
 3. Nisei Koushin Kyoku
 4. Kagoshima Ohara Bushi
-

Obon Ceremony:-

- a. Meditation
 - b. Nembutsu
 - c. Gatha: "Bon No Uta"
 - d. Messages:
Rev. Z. Okayama
Mr. C. F. Ernst
Rev. K. Kumata
 - e. Gassho
-

5. America Ondo
 6. Yasuki Bushi To Heitai
 7. Shin Okesa
-

Entertainment

- a. Vocal: Fusaye Kunizawa
Kaoru Inouye
Kazuma Tajiri
Koji Yamada
 - b. Odori: Tamiko Kosakura
Ayako Miyazaki
Mitsuaki Takagi
 - c. Saxophone: Hisao Kataoka
-
8. Hinomaru Okesa
 9. Kurogane Bushi
 10. Nisei Misume Koushin Kyoku
 11. Mo-kyo Bushi

FESTIVAL *Origin*

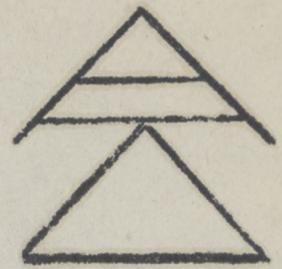
OBON MATSURI or Memorial Festival is observed by all Buddhist Churches, and consists of a Memorial Service for all the deceased, and the Bon Odori.

The legendary reason for the Bon Dances comes from a story of the greedy and stingy mother of a disciple of Buddha. When she died, her spirit suffered for her earthly sins of greed, and so she appealed to her son for help.

He went to the Buddha and was told to hold a great feast in her memory and feed everyone generously. He did so, and when her spirit became free, he danced with joy. Thus originated the Bon Odori. So the story goes.

The OBON MATSURI is sometimes called the Feast of Lanterns from the ancient custom of placing lanterns on the graves so as to light the way back for the spirits.

Everyone, from grandmother to baby, takes part in the traditional Bon Odori.



PUBLISHED BY THE TOPAZ BUDDHIST CHURCH = 8/44

Friends:

Once again the traditional Obon festival is being celebrated by all Buddhist, with the ever popular "Obon Odori" and other festive celebration. Our hearts are full of deep emotion when we hold this Obon in such a great scale at the times of many sacrifices.

The beginning of Obon takes us back to the era of Lord Buddha. St. Mokuren, was one of Shakamuni's 16 famous disciples, and is well known to this day as authority of occult power. During his childhood days, his mother devoted much of her time and effort in her son, but was very selfish in her human life. She neglected to seek Nirvana through the practice of Shakamuni's teachings, and entered the land of infamy following her death.

Mokuren through his powers, sensed the danger, the suffering and starvations of his devoted mother, and endeavoured to save her from this tragedy.

Upon seeking the advice of Shakamuni, he was instructed to summon his followers on July 15 and hold a ceremonial service for all deceased.

July 15 is a special date commemorated for this great occasion because this was the day ending the great Monsoon period in India and all of the Buddhist disciples descend from their caves where they had been furthering their knowledge in meditation. Upon descending from their caves, they recall and re-adjust their accomplishments, and this is the reason Shakamuni selected July 15th as the day for the great festivity.

Upon conducting the ceremony and after many futile attempts, Mokuren succeeded in the salvation of his mother, and was so

overjoyed that he expressed his feelings by dancing, and this was the origination of the Bon Odori.

On the evening of the 14th, we use candle lanterns to invite departed souls, and in order to guide their way back. After these souls have come back, these lanterns will be gathered at some open space outside of town; then a mass religious Bon Odori is held in a circle. Bon Odori is also held on the evening of the 15th. At the dawn of the 16th the dancers will carry the lanterns to the outskirts of town for the final rite. There the lanterns are destroyed with incantation. Bon Odori and Bon Rituals vary, however, according to the locality.

We hope you understand the origin of Bon Odori and welcome the coming Obon for your deceased ones.

With Gassho,

Topaz Buddhist Church

Conference with Buddhist Leaders in Project Director's Office - April 26, 1945

Reasons why so few Buddhists have relocated in proportion to Protestants:

1. So many of the leaders are on the "Black List". Ignorance of the Army about Buddhism and confusion of Buddhism and Shintoism.
2. No special outside assistance available as to the Protestants from outside church groups.
3. Need Reverends in each of the churches listed, but will also need special financial assistance for their living expenses. Can work as Social Welfare workers out of WRA Field Office, but no expense for church itself expected. Only six reverends out of 50 are now out with their churches. Probably one-half of the Buddhists will be in the Western Defense Area by Jan. 2, 1946, but will need ministers freed and in active leadership with their churches. The Buddhist ministers are particularly needed for weddings, funerals, etc., as more essential for Buddhists than others, and people will not leave the ministers in the Centers to go out on their own without this feeling of insecurity. This is as great a fear as fear of adverse public opinion.
4. Bishop Matsukage should have the chance to explain to the Army at San Francisco the absolute separation of the Buddhist churches in America from Japan and no financial aids received in this connection even prior to the war.

History of Buddhist churches in America needs to be known. After early days when the Issei trained priests came from Japan, they were entirely supported locally and no financial support received from Japan. Support is all from members locally, and the local churches support the Headquarters in San Francisco (now at Topaz). Training for priests is in the Orient, but not necessarily in Japan - need knowledge of Sanscrit. English handicaps more difficult with Buddhists out of six reverends in Topaz.

- a. Segregate - Rev. Motoyoshi
- b. Excludees - Rev. Okayama, Kashima, and Sanada
- c. Cleared - Bishop Matsukage and Rev. Kyogoku

I brought up the fact of recent negotiation and discussion whereby \$5,000 was made available for Buddhists but was not accepted. The reply was different now -- no urgency then, but is now and such money would be helpful. I also pointed out that two reverends at Topaz were already cleared and there may be some at other centers, so those that are on the cleared list should relocate now. The reply was that financial difficulties is again involved as there are not enough people back there to support the churches but that they do have a definite plan of Hostels and placement of ministers.

I made inquiries as to the opinions of the Bishop and others present as to possible federation with the Fed. Council of Churches, and if Buddhist Churches of America would be interested in such a relationship. I offered to introduce the subject in Washington and the New York church

office, if the Bishop and the others want it. They could then be followed up with identification with other church groups in local communities.

After considerable discussion, the response of the Bishop and all others present was "yes" and they requested me to follow up on this as I thought best.

Inquiry was made by Bishop as to the possibility of having a conference of Buddhists at the center or the outside (Denver) to make future plans.

I replied that "outside" would be best - but would be okay for leaders from each center to visit Topaz to plan such a conference.

Bishop replied - Yes, but expense would be pretty heavy to hold conference "outside" and the only reason to have it at the center would be the question of expenses. Would only want three or four representatives from each center to discuss the following: (I then indicated I would take this up with Director Myer.)

The question of transfer of the Headquarters of Buddhist Church of America to the "outside" and to open up Hostels in San Francisco, Oakland, Sacramento, Los Angeles, and Fresno, so that ministers could be resident at each hostel to help with services and social integration of Buddhist members was presented as a definite and workable plan by the representatives.

Present were Bishop Matsukage, Rev. Motoyoshi, Rev. Okayama, Mr. K. Ikeda, Mr. S. Matsumoto, Mr. Y. Nakayama, Mr. Hoffman, and for part of the time Robert E. Dolins from the Washington office.

Buddhist Churches Located Prior to Evacuation

- ARIZONA B. C. - Rt. 1, Box 326, Glendale, Ariz.
- SAN FRANCISCO B. C. - 1881 Pine St., San Francisco, Calif.
- Alameda B. D. - 2325 Pacific Avenue, Alameda, Calif.
Berkeley B. C. - 2121 Channing Way, Berkeley, Calif.
Enmanji B. C. - Rt. 3 Box 24, Sebastopol, Calif.
Oakland, B. D. - 181 6th Street, Oakland, Calif.
Palo Alto B. C. - 727 Ramona Street, Palo Alto, Calif.
- FRESNO B. C. - 1340 Kern Street, Fresno, Calif.
- Bakersfield B. C. - 2207 N Street, Bakersfield, Calif.
Delano B. C. - P. O. Box 88, Delano, Calif.
Dinuba B. C. - 143 South N Street, Dinuba, Calif.
Kings County B. C. - 230 N Green Street, Hanford, Calif.
Reedley B. C. - 1304 K Street, Reedley, Calif.
Visalia B. C. - 514 E Center Street, Visalia, Calif.
- BRAWLEY B. C. - P O Box 158, Brawley, Calif.
- EL CENTRO B. C. - 455 Commercial Ave., El Centro, Calif.
- *DENVER B. C. - 1942 Market St., Denver, Colorado
- SACRAMENTO B. C. - 418 O Street, Sacramento, Calif.
- Vacaville B. C. - P O Box 718, Vacaville, Calif.
Florin B. C. - P O Box 22, Florin, Calif.
Kawashimo B. C. - P O Box 338, Walnut Grove, Calif.
Lodi B. C. - P O Box 243, Lodi, Calif.
Marysville, B. C. - P O Box 688, Marysville, Calif.
Placer B. C. - P O Box 535, Penryn, Calif.
Stockton B. C. - 148 W Washington Street, Stockton, Calif.
- LOS ANGELES B. C. - 119 N. Central Ave., Los Angeles, Calif.
- Gardena B. C. - 16531 Main Street, Gardena, Calif.
Guadalupe B. C. - P O Box 936, Guadalupe, Calif.
Lompec B. C. - 213 North J Street, Lompec, Calif.
Oxnard B. C. - 234 E 6th Street, Oxnard, Calif.
Santa Barbara B. C.
- *LUPTON B. C. - P O Box 365, Fort Lupton, Colorado
- *NEW YORK B. C. - 171 W 94th Street, New York City, N. Y.
- OREGON B. C. - 312 N W 10th Avenue, Portland, Oregon

SAN JOSE B. C.	- 640 N 5th Street, San Jose, California
Salinas B. C.	- 14 California St., Salinas, Calif.
Watsonville B. C.	- 107 Bridge Street, Watsonville, Calif.
*SALT LAKE B. C.	- 247 W 1st South, Salt Lake City, Utah
*OGDEN B. C.	- 2456 Lincoln Avenue, Ogden, Utah
SAN DIEGO B. C.	- 2929 Market Street, San Diego, Calif.
SAN LUIS OBISPO B. C.	- P O Box 692, San Luis Obispo, Calif.
Santa Barbara B. C.	- 131 E G P St., Santa Barbara, Calif.
SEATTLE BUDDHIST CHURCH	- 1427 Main Street, Seattle, Washington
TACOMA B. C.	- 1717 Fawcett Avenue, Tacoma, Washington
WHITE RIVER B. C.	- R. F. D 2, Box 175, Auburn, Washington
YAKIMA B. C.	- P O Box 367, Wapata, Washington
*CHICAGO B. C.	- 1300 N LaSalle, Chicago 10, Illinois
ONTARIO B. C.	-
SPOKANE B. C.	-
CLEVELAND B. C.	-
*DETROIT B. C.	-

* 50 local reverends are there.

STUDY OF ISSMI

Central Utah War Relocation Center

February 28, 1945

	<u>Total</u>	<u>Took Indef- inite Leave</u>	<u>Remaining in the Center</u>
RELIGION			
Buddhist	2079	289	1790
Protestant	1069	268	801
Catholic	57	29	28
Shindoism	29	1	28
None	116	41	75
No Record			6
	<hr/>	<hr/>	<hr/>
	3356	628	2728
OCCUPATION			
Laundry Work	285	50	235
Domestic Work	1052	202	850
Storekeeper	282	66	216
Industrial	68	32	36
Clerical	119	46	73
Agricultural	680	112	568
Professional	47	16	31
Housewife	823	104	719
	<hr/>	<hr/>	<hr/>
	3356	628	2728
EDUCATION			
0 - 0.	434	50	384
0 - 4.0			
4.1 - 8.0	1364	189	1175
8.1 - 10.0	442	96	346
10.1 - 12.0	689	171	518
12.1 - 14.0	242	53	189
14.1 - 16.0	126	51	75
17.1 - 18.0	14	4	10
16.1 - 17.0	13	5	8
18.1 - 19.0	7	2	5
19.1 - 20.0	6	3	3
20.1 - 21.0	3		3
21.1 - 22.0 & up	5	2	3
No record		2	9
	<hr/>	<hr/>	<hr/>
	3356	628	2728

	<u>Total</u>	<u>Took Indef- inite Leave</u>	<u>Remaining in the Center</u>
SEASONAL LEAVE PARTICIPATION			
Took Seasonal Leave	501	149	352
Did not take SWL	2855	479	2376
	<u>3356</u>	<u>628</u>	<u>2728</u>
SHORT TERM LEAVE PARTICIPATION			
Took Short-term leave	843	251	592
Did not take S.T.L.	2513	377	2136
	<u>3356</u>	<u>628</u>	<u>2728</u>

Rev #2, Topaz, Utah
April 27, 1945

TO: Mr. L. T. Hoffman
FROM: Bishop R. Matsukage
SUBJECT: Buddhist Churches of America and Relocation

In behalf of the Buddhists of America may I take this opportunity to express our heartfelt appreciation for the opportunity of discussing with you yesterday afternoon a few of the more vital problems that confront the Buddhist churches and their members, insofar as their immediate future is concerned.

I am very happy to state that immense good was derived from the frank discussion, primarily, because of your sympathetic attitude, which, I believe, is necessary in order to understand the problems that all Buddhists and evacuees of our faith face today; and secondly, because we representatives of Buddhist faith in this center were able to present to you in person our side of the picture - which, I believe, is somewhat distorted in the eyes of the Army - namely, the basic structure of the Buddhist churches in America and their relation to the mother church in Japan.

I hope from the discussion, you were able to appreciate the fact that the representatives of the Buddhist church in the center have never opposed relocation of its members; in fact, they favored the program and encouraged the evacuees to return to normal life. For that reason the representatives have been planning for a long time ways and means to re-establish the various churches on the West Coast, so that the churches can again serve the needs of the returning evacuees. I am sure it was in connection with this phase of the problem that you requested our participation in the discussion yesterday.

Believing that you adequately comprehend the position of the Buddhist churches and their immediate needs, may I humbly request you to present the various problems discussed upon your arrival in Washington. Moreover, may I urge you to do everything possible within your means to solve the present difficulties, particularly with reference to the deplorable status of many of our ministers who are unable to return to their respective communities because of Army restrictions. May I also remind you of the financial aid required by the ministers, at least for the time being, if and when the ministers are permitted to return.

With best wishes to you and a successful trip, I remain,

Yours respectfully,

/s/ Bishop R. Matsukage

Rec #2, Topaz, Utah
April 27, 1945

Mr. L. T. Hoffman
Project Director
Topaz, Utah

Dear Sir:

We herewith submit to you the following which is immediate plan of the Buddhist Churches of America in connection with the relocation program:

- I. Buddhist Churches of America is now planning to re-establish its headquarters somewhere outside the center.
- II. Buddhist Churches of America proposes to utilize the various church buildings it represents throughout the country for hostel purpose to help the returning evacuees.
 - a. The following churches have already been opened for this purpose: San Jose and Los Angeles.
 - b. Those under consideration now are San Francisco, Oakland, Sacramento, and Fresno.
- III. The following localities will become regional centers for religious activities: (a) California: San Francisco, Sacramento, Fresno, Los Angeles, and San Jose. (b) Pacific Northwest: Portland and Seattle.
- IV. It is our program to establish Buddhist churches in the following cities: West Coast: Spokane and Ontario; East: Minneapolis and Cleveland.

Yours respectfully,

BUDDHIST CHURCHES OF AMERICA
by

/s/ S. Matsumoto

BUDDHIST CHURCH OF AMERICA
Religious Center #2
Topaz, Utah

April 28, 1945

Mr. L. T. Hoffman
Project Director
Central Utah Relocation Project
Topaz, Utah

Dear Mr. Hoffman:

I am writing to you regarding the organization of Federal Council of Churches of America. It is the plan of Buddhist Churches of America of becoming one of its members, but in order to do so we would like to know the substantiality of its organization and their procedures.

May I at this time ask you to inquire into this matter. Your kind cooperation will be greatly appreciated.

Most sincerely yours,

/s/ Bishop Ryotai Matsukage

WAR RELOCATION AUTHORITY
Central Utah Project
Topaz, Utah

MEETING WITH SAN FRANCISCO BUDDHIST HOSTEL COMMITTEE

August 9, 1945

PRESENT: Mr. L. T. Hoffman, Bishop Matsukage, Rev. Okayama,
Mr. H. Nakayama and Mr. K. Ikeda

1. Lack of WRA help in San Francisco rather discouraging to the committee.
2. Some property not identified and put in separate place. Rest all moved to WRA warehouse.
3. WRA - Fred Ross unwilling to release cots and mattresses until Ikeda and Rev. Okayama there first, and ready to start before material released and not be there idle. Fukagai (Manager) there and could sign.
4. Regarding sponsorship with Friends. Friends offered \$200 to start and \$100 more when actually started or $\frac{1}{2}$ of total expense, up to \$300, but this would be \$1000. Decided not to accept any money from Friends as will need to raise \$1000 anyway, so will not make any major improvements such as partitions etc. now. This will then only take \$200, so would therefore cost Buddhist about \$500 less. No materials available anyway.
5. Kitchen - Impossible because no organization Friends or other to help financially. WRA says cannot give any material help or financial assurance so Buddhist say why should we have to do everything. WRA, Miller, Ross, Turner, all lukewarm and Buddhist's somewhat discouraged. Mrs. Duvenak said the Buddhist Hostel budget too high and should be cut down, but they don't see how they can. Rev. Udle, Buddhist Reverend in San Francisco, helping and went to Los Angeles to get help from them and information as to how they do it.

Decided then to start with sleeping accommodations, only let people find out how costly it is to eat outside and perhaps later can open kitchen on reduced basis.

6. Complaints about Ration books. No points for part of a month. Follow-up with Relocation, need more information to people going out on Rationing.
7. Rev. Udle helped to hold Buddhist services Sunday at San Francisco and 30 to 40 Caucasians came out including several colored leaders in Community. Stayed after service

and all expressed interest in Buddhist's problem and offered to help in any way possible.

8. Door to door delivery of freight and express needed - No reply from Washington Office.
9. Ikeda to work in San Francisco, District Office at CAF-7, and this is OK with Miller and Ross. Toshie Fujimoto in Area office now and Mas Narahara going to Los Angeles WRA office.
10. Problem of part-time paid job for Rev. Okayama - His services are ministerial and should be paid on this basis, need for \$100 a month, possibly could recontact Cong. Church, Chicago Council Social Action, possible help on this. Committee seemed to feel San Francisco Relocation officers did not understand their problem here as only offered Rev. Okayama domestic work. It was pointed out for a Buddhist minister that is unthinkable.
11. Discussed opening dates planned on August 20, but because of need to have Hostel open for arrival of Topazans on August 15 special, Ikeda and Okayama said they would leave before the train and sign for cots etc. and get it set up in temporary basis. Okayama to take reservations here.
12. I agreed to write Rev. Udle in San Francisco and express appreciation of the Buddhist's committee for his past and future assistance.

L. T. Hoffman
Project Director

LTH:mt