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Poston III Y.B.A.  
Resolutions Committee  
June 21, 1945

TO: BUDDHIST CHURCHES OF AMERICA  
Religious Center #2  
Topaz, Utah

RE: PROPOSAL: POST-CENTER RE-ADJUSTMENT PROGRAM

Dear sir:

With the announced disclosure by the War Relocation Authority, these centers will be closed on January 2, 1946. The policies and program of the Buddhist Churches of America must somewhat conform to and with the policies of the W.R.A., especially those who plan to relocate or have relocated, since the majority of the members are center evacuees. So, it is with this thought in mind that we request the B.C.A. to plan and form a program of re-adjustment for the Buddhists and Buddhist Churches in the interest of the Buddhist movement in America.

The center churches will exist until these centers close; but as leaders and active members relocate, the churches and the Y.B.A. will become disorganized. The remaining members will be giving their least attention due to their personal problems, and will not be able to assist the relocating members. The post-center adjustment will, therefore, be in jeopardy. As a result, the Buddhist movement will suffer the same consequences as during the evacuation of the Buddhist members from the West Coast. Even now, the relocated Buddhists are requesting for aid in the organization of Buddhist gathering places, services and materials. The incompatibility of the national organization to carry on during those dark days have regretably resulted in the formation of other independent Buddhist organizations challenging the validity of our hastily organized national body. We must consolidate our members into a more permanent strong central organization. In order to do this, the foresight and courage of the interested leaders are necessary for us to carry on.

In aiding the relocated members and the B.C.A., any plans or programs made now can receive the support of the present leaders of the center churches while still intact and organized. Even the center church facilities can be arranged to be at the disposal for the benefit of this program; but such plans cannot be made if these supplies and equipment are sold or disposed of otherwise.

Therefore, in the formation of the Buddhists' Post-Center Re-adjustment Program, we herein include for your information and study the objectives under the proposed program:

I. The re-establishment of our former Coastal churches and the possible return of our reverends wherever financially advisable.

Of course, there are places where churches would be inadvisable at this time. The reasons are obviously both lack of membership and the presence of hostile feelings toward Buddhism. But there are cities where it can be re-established without very much trouble, and many of the districts have their former members resettled back to their homes. Churches can be converted into hostels to accommodate returning members and at the same time offer religious services. In this way, the churches can be made to be self-sustaining.

II. In areas where a large number of our members have relocated, especially in the Eastern States, the Buddhist movement must be initiated.

There are many former leaders residing in those new regions and cities where Buddhism never existed before. Every possible assistance should be given them in establishing the church.

The placement of one of our reverends in the general area can revive and instigate the movement. A temporary assistance extended for a limited time to the ministers in such work will probably result in better success.

III. The instituting of some satisfactory form of religious worship program for the relocated Buddhists, especially in areas where church and/or minister is not available.

We are referring to the many members who miss their regular church services. For these people a home worship can be possible where friends and families can get together for a simple Sunday service prepared for by the B.C.A. A practical handbook with programs for various observances, order of services, stories and references, materials and procurement, and religious study topics, etc.---everything to help start a home worship service. Even provide weekly or monthly study courses for these gatherings.

IV. The securing of names and addresses of relocated Buddhists from center churches for the Headquarters of the B.C.A. is necessary.

Names and addresses are important, not only for the consolidation of the number of members possible, but in order to find out where our members are mostly concentrated. This would make it easier for the headquarters to start religious programs and to extend whatever assistance would be necessary. These addresses are only available through the cooperation of the center churches whose officers have kept an up-to-date record of all relocatees and their exact addresses. Responsibility can be divided among the various block bussei leaders to collect these addresses.

V. The revitalization of the National Young Buddhist Association,

To meet the needs of the younger Bussei who have not assumed the full responsibilities of supporting their churches and directing its religious activities due to the fact that they are not old enough or have felt it unnecessary except in a very small way, the National YBA movement must be revitalized by the B.C.A. in an effort to secure membership both present and future, future security and to promote religious guidance among the irresponsible young Buddhists. The appointment of the National YBA Executive Secretary is of the immediate primary importance. The YBA must be included within the framework of the B.C.A. The by-laws of the B.C.A., therefore, should include an amendment to this affect as follows: THE NATIONAL YOUNG BUDDHIST ASSOCIATION,

Sec. 1: The National YBA Exe. Sec'y shall be nominated by the Executive Officers and approved by the Board of Directors; or, shall be appointed by the Board of Directors through recommendations. (a): He may be a layman, reverend, or an officer of this organization. (b): He shall be a member of the Executive Officers and shall attend all of its meetings. (c): His tenure of office shall be at the discretion of the Board of Directors.

Sec. 2: The Headquarters of the National YBA shall be located with/at the Headquarters of the B.C.A.

Sec. 3: The National YBA Constitution and its by-laws must be approved by the Board of Directors.

Sec. 4: The salaries and other expenses of the National YBA Exe. Sec'y shall be paid by the B.C.A.

Sec. 5: The members of the National YBA shall contribute to

the support of the B.C.A. and the National YBA Exe. Sec'y with an assessment of not more than 50 cents per member per annum. The Board of Directors shall approve the amount to be assessed through the recommendations received from the recognized National YBA officers.

VI. The granting of church status to YBAs that have assumed the full responsibilities of running a church.

During recent months there were established YBAs in the Eastern States that are in reality maintaining a church. Its leaders and officers are in reality directors of their church. They have secured the services of a minister. This type of organization need no longer be called YBA, but should be changed to be called church. Their YBA, in such cases, must still be continued with younger members; it would be a good method of leadership training for them. An addition to the amendment, THE NATIONAL YBA, should continue as follows:

Sec. 6: The status of any YBA Chapter, member of the National YBA, maintaining their own church, its religious activities, and paying the services of the ministers, upon acceptance of their formal application for membership to the B.C.A. shall be henceforth changed to be called church. (a): The YBA shall be continued and membership status in the National YBA unchanged with members under 21 years of age and persons who are/are not members of their church. (b): Only in such cases, members of their church cannot hold office in the YBA, except advisorship, coach and auditor.

VII. The publication of a national news periodical to supplement and extend the present center publications and to disseminate news of the headquarters of the YBA and the B.C.A.

There are at the present over 6 YBA edited publications from the centers. These papers have a combined reading public, mostly members, that is very large. These readers must continue to receive religious periodicals in order that all members can be closely bound together toward a common goal by understanding the activities of other organizations and exchange ideas.

VIII. The deployment of the surplus and excess office and church supplies at the close of the centers to the more useful purpose of helping the establishment of churches, and wherever these supplies will be most needed.

Before these supplies are sold for cash, we must realize many of these can be useful wherever the YBA or church is beginning. Besides, much of the equipment is hard to get. We believe many of the YBAs and churches of the centers have thought of this problem, and have answered by proposing to sell them for whatever they can get. Others have decided, we presume, to take them back to their former churches or ship them to where the majority of their members have relocated. The Poston III YBA and Church has sent their Gatha Books to the Cleveland YBA, for instance; and we will send more to Detroit where Rev. Sakow has relocated. This is just a few instances we can help, but the B.C.A. can inform us where these supplies are most needed. This program should be carried out from now so that before the centers finally close, all supplies would be sent out.

IX. The establishment of the Post-Center Re-Adjustment Program Funds to support and successfully carry out these programs through the year 1946.

Money is the hardest thing to get nowadays, but if the various center churches and YBAs were consulted, they would be willing to turn over their entire funds remaining at the close of the center, we believe. Many of these centers orga-

nizations have a considerable amount of money, which, if left alone without adequate plans for its dispersal, would probably end up by being divided among the remaining members or donated to some other organization, and would not do the B.C.A. any good. Then, again, we can just as well have a good time with this money with socials and dances while in camp. But we must remember that this money was not given to the Churches or the YBA for us to **throw away**, but rather for the benefit of our religion. We believe by giving the remaining money, part now if there is a surplus, to the B.C.A. to carry on this program for us, we are being fair to ourselves as well as to our members and former members. There is no use in making a lot of proposals and amendments if we cannot have them all carried out promptly; we hope these ideas are not all talk and no action. We are not asking that the members be made to solicit again, but we ask every YBA and Church to save their present funds and have it arranged to be turned over to the B.C.A. whenever conditions make it impossible to continue as a church in the centers. Naturally, we would expect the free-zone churches and YBAs to support this program, too.

X. The Buddhist Churches of America must become a permanent organization without temporary conveniences and laws.

Its present by-laws need changing, since they were made primarily for the duration of the war; but after the close of the centers, readjustments were to be made. These changes should be made now. There must be a certain degree of consistency in the by-laws if we are to have confidence through the post-center period. One of these consistencies would be the great hope of every Buddhist to realize a strong central national organization, so that we would not have to think of organizing another separate body and splitting up our membership, even among the same sect and faith, let alone losing some of our members who lose faith in the B.C.A. or in the Buddhist religion, because we **did not act now** and present to them the one and only national body for them to become members. There are such matters as the salaries of officers, membership at large for those living in areas without churches, blanket form of constitution for all member churches, and the definition of minister's duties.

We hope these suggestions will help you in the establishment of the Buddhist Churches Post-Center Re-Adjustment Program. In conjunction with these suggestions we hope you will enlist the cooperation of all center churches and YBAs, as well as those on the outside in this program. Many of these topics will no doubt be brought up at the Salt Lake City Conference. We hope all of these topics can be discussed there; it is important that everyone consent to support this plan. The delegates who assemble at this last conference during the existence of the centers, must surely be coming with the idea of seeking a great organization that will carry Buddhism in America; otherwise, their trip was a failure, and will reflect on their sincerity as such. Let us remind these delegates and ministers who are contemplating to attend this conference; their trip is not a vacation nor an opportunity for social calls--but we are at the eve of establishing or destroying the confidence of nearly 100,000 Buddhists who are looking toward this conference to set up a dependable organization during this transition period.

Sincerely in gassho,  
The Resolution Committee on  
Buddhist Rehabilitation

/s/ Masami Honda, Chairman

Johnson Mitsuoka

Ichiro Okada, assisting

June 29, 1945

The meeting was called to order by the Chairman of the Buddhist Churches of America Board of Directors, Mr. Albert Hirota, at 9:40 A. M.

Roll call of the Board of Directors and Reverends were taken. At the same time Delegates and representatives from various cities and centers were introduced.

At this time, Mr. K. Ikeda took the chair to introduce Mr. L. T. Hoffman, Project Director of the Topaz Relocation Center, and Mr. Ray Haight, Supervisor of the Salt Lake Area Relocation Office. Mr. Hoffman's speech elaborated on the various phases of minister's assistance and relocation of ministers.

Mr. Hoffman stated, giving Topaz as an example, that 2/3 of the population of the center is of the Buddhist faith. The present trend of movement shows 35% have gone to the West Coast, and 65% outside of the West Coast; therefore, more churches must be established outside of the West Coast area. This means a challenge to some of our ministers to relocate to some new community.

In regards to relocation of ministers, the suggestion was that the qualifications of each minister--should be received so that qualified persons might be placed in a suitable part-time position such as social welfare work.

Mr. Ray Haight's speech contained in part the functions of the Salt Lake Regional Office which represents the area east of the Evacuation line, including offices at Spokane, Washington and Boise, Idaho with three relocation officers.

He mentioned that the Relocation official's general nature of work has been that of helping individuals find suitable jobs, to get satisfactory housing for various relocatees, to see to the welfare of persons, and establishing people in agricultural and business enterprises. Mainly, their work has been to have important people accept the Japanese and in striving for better public relations.

Following Mr. Haight's speech Bishop Matsukage made a report of the Churches already established and that of additional churches to be set up in the near future. The anticipated churches are in the State of California; in cities of Los Angeles, Fresno, San Francisco, Sacramento, and San Jose. Oregon; Portland and Ontario; North Idaho; Washington; Seattle, and Spokane; Minnesota; Minneapolis; Ohio; Cleveland; South Colorado, and Glendale, Arizona.

The following hostels are in operation, Los Angeles, San Jose, and Fresno with ministers there to assist with all returnees irrespective of their religious belief. It is contemplated to establish hostels soon in San Francisco, Oakland, Portland and Seattle.

At present, there are only eight ministers in the clear status, available for the coastal area. For these churches at least fourteen to fifteen priests are needed to carry on the missionary work and assist resettlers in every way possible.

Rev. Kumata translated the above report in English, and while on the same subject, related of his experience in getting his clearance from the board in San Francisco.

After much deliberation on various matters, the closing of the questions from the floor was requested by the chairman. At this time the chair was taken over by the chairman, Mr. Albert Hirota. The presentation was made of a bouquet of flowers generously donated by Mr. Tona of the Salt Lake florist.

The chairman, Mr. Albert Hirota entertained a motion for adjournment of this special conference meeting. The motion was moved by Reverend Kumata, seconded by Mr. George Hagiwara. Adjourned at 11:40 A. M.

Respectfully submitted,

Miss Marcelline Uyeji  
Miss Mary Masunaga

Salt Lake Buddhist Church  
Salt Lake City, Utah  
June 29, 1945

#### GENERAL CONFERENCE REPORT

The second ministers and Buddhist delegates conference was called to order on June 29 from 1:30 p. m. at the Salt Lake Buddhist Church by Chairman, Mr. Albert Hirota, Topaz, Utah President of Buddhist Churches of America Board of Directors.

The floor was opened for nomination of general conference chairman. Rev. Motoyoshi of Topaz, Utah was nominated by Mr. Hagiwara of Topaz, Utah; seconded by Mr. Nomura of Topaz, Utah. There being no further nomination from the floor, Rev. Kumata moved that the nomination be closed. It was seconded by Mr. Akira Yebisu of Chicago, Illinois and approved by delegates present. The nomination was closed; Rev. Motoyoshi was elected unanimously.

Floor was opened for nomination of vice chairman. Mr. Ikeda of Topaz, Utah was nominated by Mr. Nomura. Seconded by Rev. Kumata of Ogden, Utah. There being no further nomination from the floor, Mr. Ishida moved that the nomination be closed. Seconded by Rev. Teruo; approved by delegates present, Mr. Ikeda was unanimously elected.

Mr. Albert Hirota introduced Rev. Motoyoshi and Mr. Ikeda, chairman and vice-chairman respectively. The newly elected chairman and vice-chairman proceeded with the conference.

The chairman suggested that two secretaries be appointed for this meeting. The recording secretaries appointed were Mr. Ichiro Okada of Boston III Relocation Ctr. and Mr. Hiroshi Nakayama of Funt, Idaho.

A report was given by the Rev. Sanada of Topaz, Utah, executive secretary of the Ministerial Association on the annual missionary activities of the Buddhist Churches of America commencing April 1944 as follows:

1. Incorporation of Headquarter of Buddhist Churches of America. Relationship of Ministerial Association to the Buddhist Churches of America.
2. The seminary was established in Topaz Relocation Center, Utah for Nisei interested in becoming assistant ministers. Arthur Takemoto, interested in missionary work, studied there for a period up to June 1944.
3. Upon the release from the internment camp, Hawaiian ministers interned on the mainland have been permitted to carry on the missionary work here. In order to proceed through proper channels, they must first be released from the Bishop of Hawaii and then receive consideration from the Ministerial Association of the mainland.
4. An outstanding loan on the headquarters building to be paid at our earliest convenience. Bishop Matsukage visited the centers and various outlying churches and received approximate contributions of 12 hundred dollars. There still remains a balance of 5 hundred dollars to date; for the purpose of not disconnecting the relations between the bank and the Buddhist Churches of America until the return of the headquarters to the West Coast.
5. Better relations between centers and headquarter were promoted through the Bishop's visits to relocation centers and various churches.
6. Religious literature, "Salvation", obtained from Rev. Kyogoku, "The True Heart" and "Worship in Buddhism" from Rev. Kumata; and another is ready for publication.
7. Supplies of 1030 Goeizoes (image of Buddha) have been distributed to church organizations. Gatha books will be printed soon. Rev. Kono stated that he has made some lithograph copies, which are now available.
8. The new Buddhist Churches were established in Chicago, Illinois, Detroit, Michigan, and Cleveland, Ohio.
9. Nisei ministers' scholarship fund has not progressed as anticipated.
10. Services to Nisei soldiers at the army camps; Rev. Kono to Fort Snelling and a reverend from Rohwer to Camp Shelby.
11. Survey of relocated Busseis was started in March 1945 and also the survey of ministers' army clearance status was made.
12. Names of person deceased in center to be sent to headquarters before the closing of centers. Letters of sympathy were sent to Rev. Masunaga, Mrs. Terakawa and Bishop Matsukage.

#### Transfer of Headquarters

Bishop Matsukage stated that there were tentative plans to establish the headquarters at Denver, but since the Bishop's trip to San Francisco he has made plans of returning there with the headquarters. In time of inconvenience, the difference in expenditures prompts this action, this being the natural thing to do. All were in favor of the Bishop's return to San Francisco and transferring the Buddhist Churches of America headquarters to San Francisco.

Working Funds;

Mr. Shunichi Ishida of Topaz, Utah made an annual treasurer's report of the Buddhist Churches of America as of May 26, 1945.

Rev. Sanada reported the following expenses to be used for the ensuing year:

\$2400.00	Publication Expenses
1800.00	Labor for Publication
800.00	Helper
1800.00	Bishop's living expenses
300.00	Nisei Assistant Reverend aid fund
300.00	General Office Expense
<u>\$7400.00</u>	Total

Dr. K. Taira of Rowher, Arkansas suggested that \$300 to \$400 be paid to the printer of literature and publication instead of \$150 as it would require a full time worker. Rev. Sasaki suggested that a lighter literature be encouraged due to the publications reaching the younger public. This publication will be a combination of news, light reading and religious material and will be from three to four pages. Concerning the publication, various opinions were expressed from the floor. The floor was then open for ways and means of raising funds. A portion of the total balance of \$3297.24 as it appears in the treasury report is to be used to begin the publication until funds can be raised by subscriptions. This is to be a temporary loan defraying the expenses incurred by the publications.

Income

Rev. Kumata recommended that Buddhist Churches of America ask for supporting members at a \$1 a year from among the members of the Buddhist Churches of America (21 years and over).

Bishop Matsukage encouraged the various Buddhist organizations and its auxiliary or affiliated organizations to contribute whatever amount of money may be left in their treasury to the Buddhist Churches of America prior to the closing of centers.

Buddhist Missionary Work;

Mr. Akira Yebisu of Chicago pointed out facts in the letter from Rev. Kono which revealed that the Eastern Buddhists have a strong stand for Nisei Reverends; and with the approval of the Buddhist Churches of America headquarters, they would like to proceed to raise funds for a plan for Nisei to assist in missionary work. Due to need of further deliberation, it was suggested by Rev. Motoyoshi that a committee be selected. The chairman appointed Rev. Kashima of Topaz, Utah, committee chairman, Mr. Ichiro Okada of Poston III, and Mr. Akira Yebisu of Chicago. The recommendations of the committee to be presented at the following meeting, June 30.

Traveling Ministers;

With the closing of the centers, the Buddhist members will be widely scattered to communities where there may be no Buddhist Churches. To designate a traveling minister so that he may be able to serve these members, Dr. Taira of Rowher suggested:

1. English speaking Nisei minister be appointed to fill that position.
2. Importance of completing a thorough census of all Buddhist members and their addresses before the closing date of centers.

Rev. Kashima requested that the chair appoint a committee to discuss further the problem of traveling ministers. Rev. Motoyoshi appointed the following committee: Rev. Sasaki of Tule Lake, California, Dr. Kikuo Taira of Rowher, Arkansas, Rev. Kumata of Ogden, Utah, Mr. Mitsuo Uyeda of Topaz, Utah, and Rev. Okayama of Topaz (chairman).

Rev. Sanada suggested that all center residents take full responsibility in obtaining the addresses of relocated Busseis. This list should be handed in before the end of July to the headquarter of Buddhist Churches of America in Topaz, Utah. Mr. Okada of Post III stated that the Issei should take more initiative in sending in their addresses.

Meeting was adjourned at 5:55 p. m. and continuation will take place tomorrow.

Respectfully submitted,

Miss Marcelline Uyeji  
Miss Mary Masunaga  
Mr. Ichiro Okada  
Mr. Hiroshi Nakayama

The meeting was called to order at 9:40 a. m. by Chairman, Rev. Motoyoshi. At this time various committee reports were requested.

Report of the Scholarship Fund Committee was made by the Rev. Kashima of Topaz, Utah.

1. The Buddhist Scholarship Fund shall be created as a special fund to the Buddhist Churches of America.
2. The Buddhist Scholarship Reserve Fund Board shall be composed of five members, namely, Bishop, executive secretary, and three others who may be reverends or lay-members appointed by the Bishop.
3. The Board shall be at liberty to determine the time, method and amount of distribution and shall take into consideration the amount solicited by all parties concerned.
4. The Reserve Fund shall be raised through contributions for the purpose of education of the Nisei ministers.
5. Collection method shall be up to those reverends or persons concerned with the initiation of the Nisei ministers' education and at the appointment to the Board by the Bishop.
6. All contributions or money raised for this purpose shall be deposited in the Buddhist Churches of America special account called the Buddhist Scholarship Reserve Fund.
7. The estimated basis of the goal of the Fund was determined at around \$720 to \$840 per candidate per year. The exact amount is not set.

Rev. Okayama made a report on the Traveling Ministers Committee meeting:

1. The position of traveling minister shall be established in the headquarters.
2. The Bishop shall appoint the reverend most suitable for this work. (English speaking reverend preferred)
3. The duties of the traveling minister shall be --
  - a. To visit rural Buddhists who are out of contact from the regularly established churches, and to conduct services.
  - b. To maintain relation of members at large with the Buddhist Churches of America.
4. The monthly stipend shall be --
  - a. To single reverend -- \$125.
  - b. If married -- \$150
  - c. For each additional dependent -- \$10The \$2400 fund necessary for this purpose shall be added to the coming year's budget.
5. The expenses incurred during the trip shall be the personal responsibility of the traveling minister. The offerings received during the trip shall be presented to the traveling minister.

Committee's recommendations were accepted.

After a prolonged discussion on ways and means of raising this fund, Dr. Taira suggested that we appropriate \$1000 from the Buddhist Churches of America treasury which has a balance of \$3297.24, until special funds could be appropriated.

It was approved and carried that this plan be put into effect immediately.

#### The National Young Buddhist Association and Buddhist Churches of America Relationship:

The National Y. B. A. versus Buddhist Churches of America topic was introduced by the Chairman.

The Reverend Kumata then took the floor stating that a letter was sent to Mr. Fukuda, President of the National Y. B. A., but no reply has been received as yet. Thus, receiving no response on the above measure, we are unable to take any further steps until the opinion of the Y. B. A. is received.

As a result of a heated discussion, the members expressed their wishes that the National Y. B. A. become an affiliated body of the Buddhist Churches of America. It was decided to request the National Y. B. A. to become affiliated with the Buddhist Churches of America as one of the functional branches of this organization. This was accepted by those present.

#### Discussion of the transfer of the title of the San Francisco Buddhist Church

Each member present at the meeting received a translated copy of the memorandum of the original San Francisco terms of transfer.

Before delving into the itemized memorandum, it was requested that the original Japanese memorandum be read. This was done by the Reverend Kumata. Thereupon an extensive discussion followed. A recess was called at 12:00 p. m.

Meeting was resumed at 1:20 p. m. The discussion was continued.

Rev. Kashima moved that a committee composed of the Bishop, Board of Directors of the Buddhist Churches of America and representatives of the San Francisco Church settle this question amicably; and furthermore, that all parties abide by the decisions of this committee. Unanimously approved.

The following suggestions were made under open topics:

1. That the headquarters write to the War Department stating that there are thousands of boys in the armed forces of Buddhist faith; and therefore that their faith be recognized by having the letter "B" printed on their dog tags.
2. That the headquarters give gifts, religious pamphlets, etc. to boys in the armed forces as is done in many church organizations.
3. Start Buddhist field service.
4. That someone keep tab of soldiers coming into centers and inviting them to church.

Meeting was adjourned at 5:00 p. m.

Respectfully submitted,

Miss Shizumi Kibo  
Miss Lily Morinaga  
Miss Midori Nakagawa  
Miss Matsuyo Sugiyama

Salt Lake Buddhist Church  
Salt Lake City, Utah  
June 30, 1945

ANNUAL BOARD OF DIRECTORS MEETING OF THE BUDDHIST CHURCHES OF AMERICA

Meeting was called to order by the chairman, Mr. A. Hirota at 9:15 p. m. in the Young Buddhist Association room of the Salt Lake City, Buddhist Church.

The board of directors present were: Messrs A. Hirota, H. Nakayama, S. Ishida, Dr. K. Taira, A. Yebisu, A. Asakawa, G. Hagiwara; by proxy, A. Araki and Y. Fukushima and Reverends K. Kumata and E. Terao.

The minutes of the Pre-annual meeting of June 28, 1945, held at Y. B. A. room of the Salt Lake City Buddhist Church was reviewed and approved.

The topic of transferring the headquarters of the Buddhist Churches of America was discussed. After some discussion, Rev. K. Kumata of Ogden, Utah made a motion:

"I move that we accept as stated the statement contained in the discussion at the pre-conference Board of Directors meeting of June 28, 1945." The motion was seconded by Rev. E. Terao of Hunt, Idaho. All were in favor and the motion was carried.

The topic of the budget of the Buddhist Churches of America for the coming year.

Mr. S. Ishida moved that the Board of Directors accept the estimated budget of \$7400. Budget as follows:

\$2400.00	Publication Expenses
1800.00	Labor for Publications
800.00	Helper
1800.00	Bishop's living expense
300.00	Nisei Assistant Reverend Aid Fund
300.00	General Office Expenses
7400.00	Total

The motion was seconded by Dr. K. Taira of Rohwer, Arkansas. All were in favor so the motion was carried.

Obtaining income for the Buddhist Churches of America.

Rev. E. Terao of Hunt, Idaho moved that we accept the suggestion made by Rev. Kumata as contained in the pre-conference minutes that the Buddhist Churches of America ask for supporting members at a \$1 a year from among the various church members of the Buddhist Churches of America (21 years and over). The motion was seconded by Allan Asakawa of Amache, Colorado. All were in favor and the motion was carried.

Nisei Reverends

The topic of the Buddhist Scholarship Fund was discussed. After some discussion Mr. Akira Yebisu of Chicago, Illinois moved that the following resolution presented by the Buddhist Scholarship Fund Committee of the reverends and delegates at the general conference be accepted:

1. The Buddhist Scholarship Fund shall be created as a special fund to the Buddhist Churches of America.
2. The Buddhist Scholarship Reserve Fund Board shall be composed of five members, namely, Bishop, executive secretary and three others who may be reverends or lay-members appointed by the Bishop.
3. The Board shall be at liberty to determine the time, method and amount of distribution and shall take into consideration the amount solicited by all parties concerned.
4. The Reserve Fund shall be raised through contributions for the purpose of education of Nisei ministers.
5. Collection method shall be up to those reverends or persons concerned with the initiation of the Nisei ministers' education and at the appointment to the Board by the Bishop.
6. All contributions or money raised for this purpose shall be deposited in the Buddhist Churches of America special account called the Buddhist Scholarship Reserve Fund.
7. The estimated basis of the goal of the fund was determined at around \$720 to \$840 per candidate per year. The exact amount is not set.

The motion was seconded by Dr. K. Taira of Rohwer, Arkansas. All were in favor and the motion was carried.

The topic of the Traveling Ministers

Dr. K. Taira of Rohwer, Arkansas moved that the Board of Directors accept the report made by the Traveling Minister's Committee at the general conference.

The report as follows:

1. That the position of traveling minister shall be established in the headquarters.
2. That the Bishop shall appoint the reverend most suitable for this work. (English speaking reverend preferred.)
3. The duties of the traveling minister shall be --
  - a. To visit rural Buddhists who are out of contact from the regularly established churches, and to conduct services.
4. The monthly stipend shall be --
  - a. To single reverend -- \$125
  - b. If married -- \$150
  - c. For each additional dependent -- \$10The \$2400 fund necessary for this purpose shall be added to the coming year's budget.
5. That the expenses incurred during the trip shall be the person responsibility of the traveling minister. The offerings received during the trip shall be presented to the traveling ministers.

The motion was seconded by Mr. H. Nakayama of Topaz, Utah. There were no questions and the motion was carried.

#### Ways and Means of Obtaining Funds

After much discussion on the ways and means of raising money for the various funds, Rev. K. Kumata moved that we accept Dr. K. Taira's suggestion that we appropriate \$1000 from the Buddhist Churches of America treasury, which has a balance of \$3297.24 as of May 26, 1945, until special funds can be appropriated. This was seconded by Mr. S. Ishida of Topaz, Utah. All were in favor so the motion was carried.

#### Amendments to the By-Law

Mr. Hagiwara of Topaz, Utah moved to accept Rev. Kumata's recommendation as stated that the amendments to the By-Laws be tabled for the present time, because the transferring of the headquarters back to San Francisco requires amending of the By-Laws to fit future existing circumstances. Seconded by Mr. S. Ishida, all were in favor so the motion was carried.

#### The topic of the National Young Buddhist Association

After a lengthy discussion, Mr. A. Yebisu of Chicago, Illinois moved that the Buddhist Churches of America request as suggested at the general conference that the National Young Buddhist Association become an affiliated and a functional body of the Buddhist Churches of America. Mr. G. Hagiwara seconded the motion. All were in favor and the motion was carried.

#### The topic of the Transfer of the Title and Property of the Buddhist Church of San Francisco to the Buddhist Churches of America.

After a lengthy discussion, Mr. A. Asakawa of Amache, Colorado moved that the Board of Directors accept the motion presented by Rev. Kashima at the general conference.  
Motion:

"I move that a committee composed of the Bishop, Board of Directors of the Buddhist Churches of America and representatives of the San Francisco Buddhist Church be appointed to settle this question amicably; and furthermore, that all parties abide by the decisions of this committee."

Seconded by Mr. Hagiwara, all were in favor so the motion was carried.

Mr. Hagiwara moved that the annual Board of Directors meeting of the Buddhist Churches of America be adjourned. Seconded by Rev. Terao, all were in favor so the meeting was adjourned.

Respectfully submitted,

*George Hagiwara*  
George Hagiwara  
Secretary

Salt Lake Buddhist Church  
Salt Lake City, Utah  
June 28, 1945

PRE-CONFERENCE BOARD OF DIRECTOR'S MEETING OF THE BUDDHIST CHURCHES OF AMERICA

Meeting was called to order by Chairman, Mr. Albert Hirota at 10:45 A. M. in the Y. B. A. room of the Salt Lake Buddhist Church.

Roll Call: Board of Directors: Mr. Albert Hirota Topaz, Utah  
Mr. Henry Nakayama Topaz, Utah  
Mr. George Hagiwara Topaz, Utah  
Mr. Shunichi Ishida Topaz, Utah  
Mr. Teruyoshi Nomura Topaz, Utah  
Mr. Allan Asakawa Amache, Colorado  
Rev. K. M. Kumata Salt Lake Area  
Rev. E. H. Terao Hunt, Idaho  
Proxy: Mr. Yoshitomi Fukushima Topaz, Utah  
Mr. Arthur Araki Topaz, Utah  
Board of Trustees: Mr. Kihei Ikeda Topaz, Utah  
Reverends: Bishop R. Matsukage Topaz, Utah  
Rev. Sugimoto Hunt, Idaho  
Rev. Sasaki Tule Lake, California  
Rev. Motoyoshi Topaz, Utah  
Rev. Terakawa Salt Lake City, Utah  
Rev. Okayama Topaz, Utah  
Rev. Sanada Topaz, Utah  
Rev. Kashima Topaz, Utah  
Rev. Yonemura Amache, Colorado

Mr. Nakayama moved to accept Mr. Akira Yebisu as proxy as requested by Rev. Tsunoda. Motion was seconded by Mr. Nomura. All were in favor so the motion was carried.

Copies of all the past minutes from June 5, 1944 to May 29, 1945 were sent out to all the Directors prior to the Board of Directors meeting so that further rereading was not necessary. The Chairman asked for corrections or omissions to these minutes.

An addition of a sentence to the last paragraph of the minutes of September 28, 1944 was requested by Rev. Kumata. The insertion to read: This amount paid to the Anglo California Bank of San Francisco was to forestall foreclosures.

Preceding the minutes of December 14, 1944, the Reverend Kumata stated that whereas the advisory board did not accept the resignation of the Executive Board, the board was still in existence.

Following the correction of the minutes of May 29, 1945, the minutes of June 11, 15, 19, 24, 1945 were read and approved.

The Treasurer's report as of May 26, 1945 was made by Mr. Ishida, Treasurer. In supplementing this treasury report, an additional report up to June 30 shall be attached to this minutes.

Rev. Kumata moved that the meeting be recessed for the lunch period. Seconded by Mr. Y. Nakayama, all were in favor so the motion was carried.

The meeting was called to order by Chairman, Mr. Albert Hirota, at 2:00 P. M. in the Y. B. A. room of the Salt Lake Buddhist Church.

Roll Call: Board of Directors: Mr. Albert Hirota Topaz, Utah  
Mr. Henry Nakayama Topaz, Utah  
Mr. George Hagiwara Topaz, Utah  
Mr. Shunichi Ishida Topaz, Utah  
Mr. Teruyoshi Nomura Topaz, Utah  
Mr. Allan Asakawa Amache, Colorado  
Rev. Kumata Salt Lake Area  
Rev. E. H. Terao Hunt, Idaho  
Mr. Akira Yebisu Chicago, Illinois  
Proxy: Mr. Yoshitomi Fukushima Topaz, Utah  
Mr. Arthur Araki Topaz, Utah

Obtaining Income for the Buddhist Churches of America:

After the recess of twenty minutes, the meeting was called to order by the Chairman, Mr. Albert Hirota. Discussion was opened on the best means of obtaining income for the Buddhist Churches of America.

Rev. Kumata suggested that Buddhist Churches of America ask for supporting members at a \$1 a year from among the members of the Buddhist Churches of America (21 years and over).

It was also suggested that we request the various Buddhist Churches and its auxiliary or affiliated organizations to contribute whatever amount of money which may be left in their treasury prior to the closing date of centers to the Buddhist Churches of America.

Amendments to the By-Laws:

Rev. Kumata recommended that the amendments to the By-Laws be tabled for the present time, because the transferring of the headquarters back to San Francisco requires amending of the By-Laws, to suit future existing circumstances.

Re-distribution of Directors:

It was stated that it will require a period of time to transfer the Buddhist Churches of America headquarters to San Francisco and also to elect the Board of Directors from the various districts in the United States. Therefore, in order to keep the Board functioning so that they can carry out the necessary transactions, it was moved by Rev. Kumata that the present Board of Directors be kept in office until the new directors are elected. (The election to be completed within the given 60 days after the date of conference.) Seconded by Mr. Ishida, all were in favor so the motion was carried.

The following temporary distribution of the coming new directors, canvassing the entire United States was suggested by the Executive Board:

Intermountain States	1	Detroit, Michigan	1
Tri-States	1	Cleveland, Ohio	1
Gulf States	1	New York, New York	1
Northwestern States	1	At large	6
Chicago, Illinois	1		

Rev. Terao moved to accept the Board of Directors suggestion of the temporary distribution of directors. Seconded by Mr. Nakayama. All were in favor so the motion was carried.

Mr. Yebisu moved that the matter of the election of the Directors, officers, and trustees be tabled for the present. Seconded by Mr. Nomura. All were in favor so the motion was carried. (Subject matter being congruous with reasons contained in the re-distribution of directors.)

Rev. Terao moved that recess be called for an hour. Seconded by Mr. Yebisu. All were in favor so the meeting was recessed for dinner, 7:05 P. M.

The meeting was called to order by Chairman, Mr. Albert Hirota at 8:15 P. M. in the Y. B. A. room of the Salt Lake Buddhist Church.

Discussion of Transfer of the Title:

In regards to the memorandum received from San Francisco Buddhist Church; after a lengthy discussion the following suggestions were made.

1. Change in terminology of the Title.
2. Articles 1 and 2 are problems that do not pertain to the Board.
3. Strike out the phrase "without payment of any rent" and word "free".
4. Add a clause in Article 4 of the memorandum received from Buddhist Church of San Francisco to read: is to be a temporary loan until transfer is agreed upon.
5. Investigate the expenditures so that the Buddhist Churches of America can pay its liabilities and negotiate various other payments with the San Francisco Buddhist Church.
6. Article 6 in said memorandum is deemed not necessary, because all of the churches in the United States will be concerned.
7. All the expenses involved in the transaction of the Title shall be borne by the Buddhist Churches of America.
8. All future expenses will be settled by an agreement by the Bishop Matsukage and the interested parties.

The matter was tabled for further discussion.

Board of Trustee: Mr. Kihei Ikeda	Topaz, Utah
Reverends: Bishop Matsukage	Topaz, Utah
Rev. Sugimoto	Hunt, Idaho
Rev. Sasaki	Tule Lake, California
Rev. Yonemura	Amache, Colorado
Rev. Motoyoshi	Topaz, Utah
Rev. Sanada	Topaz, Utah
Rev. Terakawa	Salt Lake City, Utah
Rev. Kashima	Topaz, Utah
Rev. Okayama	Topaz, Utah

Continuation of Treasurer's report. Summary attached.

Donation Treasury:	Income	11,363.34	
	Expense	8,240.05	
	Balance		3,073.29
Common Treasury :	Income	1,656.98	
	Expense	1,433.03	
	Balance		223.95
	Total of both treasury bal.	3,297.24	
	as of May 26, 1945		

Transfer of Headquarters to some outside area:

Bishop Matsukage stated that there were tentative plans to establish the headquarters at Denver, but since his recent survey trip to the Bay Area and considering all phases of headquarters activities, he has finally decided to return to San Francisco and establish the headquarters there. Furthermore, in times of inconvenience, the difference in expenditures prompts this action. The consensus of the Board's opinion were in favor of the Bishop's return and transferring of the Buddhist Churches of America headquarters to San Francisco.

Working Funds:

Estimated Budget:		
12 Issues of Religious Publications Annually		\$2400
	Labor	1800
	Helper	800
	Nisei Scholarship Fund	300
	Bishop's Living Expenses	1800
	General Office Expenses	300
		<u>\$7400</u>

After a lengthy discussion in regards to the extensive activities and whereby the inconvenienced and far outlying followers may benefit, the recommendation of the cabinet was to continue the religious publications, which were referred to in the aforementioned budget. It will be necessary to publish about 6,000 publications, which consist of 12 issues, totaling 72,000 copies.

A suggestion was made by Rev. Terao pertaining to minimizing the cost of these publications by the use of the Multigraph Machine. Such machine is obtainable from the Lotus Club of Seattle, Washington. After further discussion, Bishop Matsukage appointed Rev. Terao and Rev. Sugimoto as a committee to use their discretion in negotiating with the Lotus Club on the matter of encouraging the donation of such needed equipment to the headquarters.

Nisei Reverends:

Many suggestions and discussions were brought forth on the matter of assisting Nisei whose sincere intentions are to become a minister.

The financial assistance to Nisei with intentions of becoming a minister is to be at least three hundred dollars a year.

The proposals of the Poston III Y. B. A. in regards to the Post-Center Re-adjustment program were presented by Mr. Ichiro Okada. Since the proposals contained many worthwhile suggestions in regards to Nisei reverends and other post-center activities, a copy of the proposals are to be attached to this minutes.

The chairman called recess of twenty minutes, 4:00 P. M.

Conference Expenditures of Board of Directors, Trustees, Bishop and two Secretaries:

Mr. Nomura moved that the actual expenses of the Board of Directors, Bishop, Rev. Sanada, two secretaries and trustee be paid in full. This was seconded by Mr. S. Ishida. All were in favor so the motion was carried.

Mr. Nakayama moved that the train fare from Denver to Salt Lake City and the conference expenses be paid to Mr. A. Yebisu, who has substituted in presence for Rev. Tsunoda. This was seconded by Rev. Terao. All were in favor and the motion was carried.

Rev. Sanada was selected as the Chairman of the opening service.

Mr. Ishida moved that the meeting be adjourned. Rev. Terao seconded the motion.

Meeting adjourned at 10:30 P. M.

Respectfully submitted,

*George Hagiwara*

George Hagiwara  
Secretary

BUDDHIST CHURCHES OF AMERICA  
Religious Center #2  
Topaz, Utah

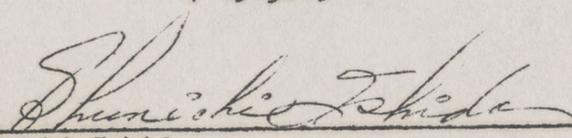
FINANCIAL REPORT  
May 27 to July 17, 1945

DONATION TREASURY

Gila #2 Buddhist Church	\$ 32.25	
Tacoma Buddhist members	22.00	
Mr. Kikutaro Nakashima--San Leandro, Calif.	25.00	
Hunt Buddhist Church	230.00	
Amache Buddhist Church	337.10	
Mr. C. Natsuhara--Hunt, Idaho	10.00	
Heart Mt. 2nd additional:	12.00	
Mr. E. Kumamoto, Mr. F. Fujita, Mr. S. Tamura		
Heart Mt. 3rd additional	19.00	
Anglo California National Bank for Loan		\$ 500.00
Loan to Common Treasury		150.00
Insurance for furniture and fixture		153.60
Conference trip expense to Salt Lake City:		228.50
Bishop Matsukage, Rev. Sanada, Mr. Ikeda, 2 secretaries and 5 board members		
Rev. E. H. Terao, Hunt, Idaho		22.86
Conference trip expense		
Rev. K. M. Kumata, Ogden, Utah		13.50
Conference trip expense		
Mr. Akira Yebisu, Denver, Colorado		39.91
Conference trip expense		
Mr. Allan Asakawa, Amache, Colorado		45.06
Conference trip expense		
Dr. Kikuo Taira, Rohwer, Arkansas		80.34
Conference trip expense		
Anglo California National Bank for Loan		500.00
Anglo California National Bank for Maint.		30.99
	\$ 687.35	\$ 1764.76
BALANCE OF MAY 26, 1945	3073.29	
	3760.64	
	1764.76	
	1995.88	
LOAN TO HOMOTSU-HU	130.00	
BALANCE	\$ 1865.88	

COMMON TREASURY

Honbuhi, Rivers, Arizona	\$ 8.00	
Honbuhi, Manzanar, California	24.00	
Loan from Donation Treasury	150.00	
Literary Publishing Expense		\$ 113.61
Salary Expense		22.75
Bishop Matsukage's trip expense to San Francisco		130.00
Miss Kashima for cash allowance		19.75
Mr. Guy C. Calden for appreciation		20.00
Miss M. Sugiyama for appreciation		20.00
Mr. A. Hirota for appreciation		10.00
Conference expense for postage and telegram		12.03
	\$ 182.00	\$ 348.14
BALANCE OF MAY 26, 1945	223.95	
	405.95	
	348.14	
	57.81	
BALANCE	1865.88	
BALANCE OF DONATION TREASURY	1865.88	
TOTAL BALANCE	\$ 1923.69	

  
Shunichi Ishida  
Treasurer

FINANCIAL REPORT

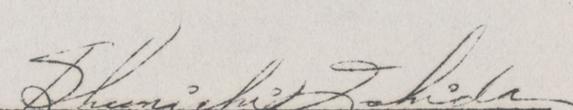
May 1944 to May 26, 1945

DONATION TREASURY

Topaz Buddhist Church	\$ 1472.89	
Salt Lake Buddhist Church	1760.00	
Rohwer Buddhist Church	1316.65	
Amache Residents	15.00	
Mr. Korehito and Mrs. Oda, Hunt, Idaho	15.00	
Heart Mountain	148.00	
Bishop Matsukage	250.00	
Poston #1 Buddhist Church	<del>804.00</del>	
Poston #2 Buddhist Church	847.25	
Poston #3 Buddhist Church	581.00	
Manzanar Buddhist Church	1600.00	
Glendale and Mesa, Arizona	513.00	
Mr. Toshinobu Furuta, Chicago	10.00	
Denver Buddhist Church	1029.00	
Gila #1 Buddhist Church	613.30	
Gila #2 Buddhist Church	417.25	
Mr. T. Nakagawa, Poston #3	50.00	
Mr. Takeo Inouye	5.00	
Anglo California National Bank for Loan		\$ 7141.00
Anglo California National Bank for Maint.		606.89
Mr. Guy C. Calden for appreciation		25.00
Mr. Nakayama for cash allowance		19.00
Trip expense to Arizona		107.93
Printing expense for receipt books		25.00
Mr. Ikeda, trip expense		35.00
Trip expense to Ontario, Oregon		91.02
Trip expense to Ht. Mt., Amache, and Denver		196.81
Mr. Fujii cash and clothing allowance		42.40
To Honbuhi		144.00
	<u>\$11507.34</u>	<u>\$ 8434.05</u>
	8434.05	
TOTAL BALANCE	\$ 3073.29	

COMMON TREASURY

Publishing Dept.	\$ 200.00	
Topaz Buddhist Church	200.00	
Topaz Residents Loan	158.76	
Mr. Harada, Minidoka	5.00	
Mrs. Matsukage	10.00	
Honbuhi	862.00	
Mrs. Terakawa, Minidoka	10.00	
Mr. T. Inouye	5.00	
Kyodon Times	206.22	
Literary Publishing Expense		\$ 224.55
Topaz Buddhist Church		200.00
Office Expense		69.11
Topaz Residents Loan Returned		158.76
Miscellaneous		367.61
Salary Expense		413.00
	<u>\$ 1656.98</u>	<u>\$ 1433.03</u>
	1433.03	
TOTAL BALANCE	\$ 223.95	
TOTAL BALANCE OF DONATION TREASURY	3073.29	
GRAND TOTAL BALANCE	\$ 3297.24	

  
 Shunichi Ishida  
 Treasurer

TELEPHONE PLAZA 0966

REV. GYOMAY M. KUBOSE  
THE CHICAGO BUDDHIST CHURCH  
THE BUDDHIST BROTHERHOOD IN AMERICA

5487 S. DORCHESTER AVE.

CHICAGO

# CHICAGO BUDDHIST CHURCH

THE BUDDHIST BROTHERHOOD IN AMERICA

REV. GYOMAY M. KUBOSE  
5487 S. Dorchester Avenue  
Chicago 15, Illinois  
Telephone Plaza 0966

Assistant Minister: Gyoshin Roy Y. Higashi

T. B. B. I. A. Board of Director  
Arthur A. Takemoto

THE BUDDHIST HOUSE of LOS ANGELES

Rev. Julius A. Goldwater  
419 N. Belmont Avenue,  
Los Angeles, California

DHARMA HOUSE

Rev. Ronald L. Latimer  
944 Palace Avenue, Santa Fe, New Mexico

October 5, 1944

Dear Friend,

It is with a great deal of pleasure that we take this means to inform you of the establishment of a new Buddhist Church in Chicago. It is located on the corner of 55th and Dorchester, and will be a permanent location for all religious services and ceremonies conducted in English.

The first service will be held this Sunday, October 8th, from 11:00 A.M. It will be an Inaugural Service commemorating the opening of the church. In conjunction with this, we have planned a Memorial Service for the soldiers who have died in the armed forces in the service of our country.

To prevent anyone from missing the beginning of the service, we are requesting them to attend a half hour early. In this way, it will be possible for everyone to acquaint themselves with the building and others attending the service. Service will begin on the hour promptly.

In order to inform the public of the activities of the church and other localities, a news bulletin will be circulated at services each Sunday, with news of general, personal and public interest.

To date, a network of contacts have been made, and invitations such as we have sent to you, have been mailed to a large number of people residing in and around the Chicago area. Also, a map with proper directions to reach our church, plus a program has been inclosed for you.

Aside from the service, we are having light refreshment, followed by a free session so as to enable those present to make new friends and to re-acquaint themselves.

You are cordially invited to attend this special service. The church is plain, but perfectly comfortable, and it will hold almost any number. We shall be looking forward to seeing you Sunday morning at eleven. Bring all your friends and help make the first service successful. We are expecting a good turn out, and we suggest that you come early

Very cordially,

Chicago Buddhist Church

DIRECTIONS :

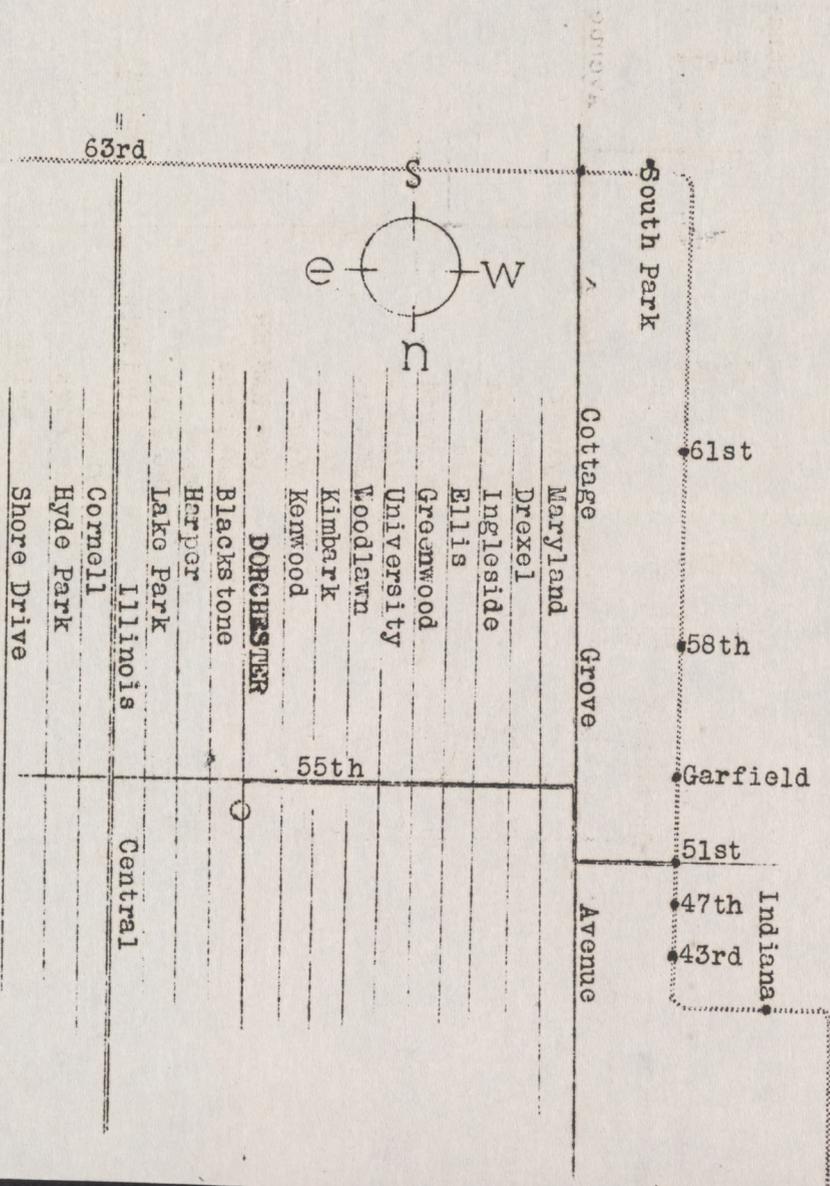
Take any Southbound Elevated to 51st, transfer to 51-55th street car, remain on until you reach Dorchester Avenue.

Take No. 1 Street car (Broadway-Clark-Cottage Grove-55th) No transfer necessary. Get off at Dorchester Avenue.

For Stoney Island Street car get off at 55th and Lake Park then walk West 3 blocks.

Illinois Central (I.C.) Board local express, get off at 55th then walk West three blocks.

CHICAGO BUDDHIST CHURCH is a regular church building, located second from the corner (N.E) of 55th and Dorchester. The Address is:  
5467 South Dorchester

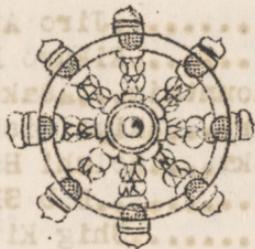




# CHICAGO BUDDHIST CHURCH

THE BUDDHIST BROTHERHOOD IN AMERICA

## INAUGURAL SERVICE



October 8, 1944

11:00 A.M.

5487 So. Dorchester

Chicago 15, Illinois

Chairman.....Iaro Kawa  
Pianist.....Helen Munekiyo

Representative Incense Offering

Gila.....Jiro Aratani  
Granada.....Kikuyo Masuda  
Heart Mountain...Asako Kubo  
Manzanar.....Kiyo Nishimori  
Minnidoka....Koichi Hayashi  
Poston.....Bob Shimizu  
Rohwer.....Shig Kitahata  
Topaz.....George Fujikawa

Old Chicagoan- Mr. Mukoyama  
Issei.....Mr. Mayeda

Offertory.....Handy Matsuda

Welcome & Introduction of Chairman  
.....Arthur Takemoto

Opening Address.....Chairman

P R E L U D E :

- Opening of Curtain  
Candle lighting
2. Incense Offering
  3. Piano Meditation
  4. Aspiration.....Reverend
  5. Vandana- Rev. & Congregation  
Ti-Sarana- Rev-Congregation
  6. Pledge.....Congregation
  7. Gatha.....  
"We Are Truth's Disciples"
  8. Congratulatory Message.....  
-Mr. Raymond G. Booth
  9. Words of Gratitude.....  
-Mr. Gustav Carus
  10. Gatha.... "Right Meditation"
  11. Silent Meditation  
In memory of those who  
have died for our country.
  12. SERMON- LIFE WITHOUT REGRET  
Reverend G. M. Kubose
  13. Offertory Ceremony
  14. Gatha....."Farewell"
  15. Closing remarks....Chairman
  16. Piano Meditation

-Scripture; Thought Waves

P o s t l u d e :

-Closing of the Curtain

Come Again

Welcome & Introduction of Chairman  
Arthur Takemoto

Opening Address.....Chairman

P R O G R A M :

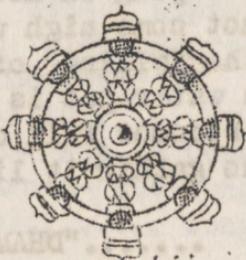
- 1. Opening of Curtain
- 2. Candle Lighting
- 3. License Offering
- 4. Pledge of Allegiance
- 5. Aspirations.....Representative
- 6. Prayers.....Congregation
- 7. Prayers.....Congregation
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- 100. Prayers.....Congregation



Bring your Friends

# CHICAGO BUDDHIST CHURCH

THE BUDDHIST BROTHERHOOD IN AMERICA



OCT 15 1944

11:00 A.M. 5487 So. Dorchester

Chicago 15, Illinois

As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.

Wise people, after they have listened to the laws, become serene like a deep, clear and still lake.

Let no man think lightly of evil, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops, a water-pot is filled; the fool becomes full of evil, even if he gather it little by little.

....."DHAMMAPADA"

Chairman..... Roy Higashi  
Pianist..... Tomako Washizuka

Representative Incense Offering

South Side..... Hiroko Baba  
West Side..... Masao Sera  
North Side..... Herky Noda

## SERVICE PROGRAM

Opening Address.....Chairman

### PRELUDE

1. Candle lighting
2. Incense Offering:  
South Side Representative  
West Side Representative  
North Side Representative
3. Piano Meditation
4. Aspiration..... Reverend
5. Vandana- Rev. & Congregation  
Ti-Sarana- Rev-Congregation
6. Pledge..... Congregation
7. Gatha.....  
When We See The Golden Sun
8. Bussei Speaker.... Alfred Doi
9. Gatha.....  
Lord Buddha Speaks To Me
10. SERMON\* BUDDHISM & DEMOCRACY  
-Reverend Gyomay M. Kubose
11. Offertory Ceremony
12. Gatha..... Farewell
13. Closing remarks..... Chairman
14. POSTLUDE.... Piano Meditation  
-Scripture: Thought Waves

Come Again



**SECOND**  
**Service**

Bring Your Friends

CHICAGO BUDDHIST CHURCH  
THE BUDDHIST BROTHERHOOD IN AMERICA

REV. GYOMAY M. KUBOSE  
5487 S. Dorchester Avenue  
Chicago 15, Illinois  
Telephone Plaza 0966

Assistant Minister: Gyoshin Roy Y. Higashi

T. B. B. I. A. Board of Director  
Arthur A. Takemoto

THE BUDDHIST HOUSE of LOS ANGELES  
Rev. Julius A. Goldwater  
419 N. Belmont Avenue,  
Los Angeles, California

DHARMA HOUSE  
Rev. Ronald L. Latimer  
944 Palace Avenue, Santa Fe, New Mexico

October 11, 1944

Dear Buddhists and Friends,

It is with a great deal of pleasure that we write to you again. We hope you are informed of our newly established Chicago Buddhist Church at 55th and Dorchester.

The service last Sunday was well attended and we are very pleased with the impression everyone had of the church as a whole.

To those of you who attended our Inaugural Service Sunday, we extend our sincerest appreciation and gratitude. However, to those who did not receive our notices in time, we express our wholehearted apologies.

Once again we would like to take this opportunity to invite you and your friends to our second service which will be held on October 15, from 11:00 A.M. All services are conducted in English and a complete program is inclosed.

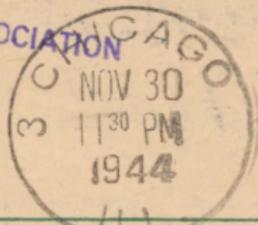
Unfortunately, we do not know all the Buddhists of Chicago and its vicinity, therefore we wish you will disseminate the information among your friends.

Won't you invite them to join with us this Sunday morning?

Cordially yours,

*Rev. G. M. Kubose*  
*Roy Higashi*

CHICAGO YOUNG BUDDHISTS' ASSOCIATION  
1300 NORTH LA SALLE  
CHICAGO 10, ILLINOIS



5.05



THIS SIDE OF CARD IS FOR ADDRESS

Michikazu Nakai

6140 S. Greenwood

Chicago 37

# MIDWEST BUDDHIST CHURCH

*Welcomes You*

To the 5th service of the 1219 N. LaSalle Church from 11:00 with Shizuo Nakashita as Chairman. Rev. Kono will speak on the subject, "ONE WHO RECITES THE NEMBUTSU WALKS THE PATH OF FREEDOM."

To the 20th service on the south side, 5120 South Parkway with A kira Yebisu as Chairman. Rev. Kono will deliver his usual inspiring sermon. Bring your friends!

IN GASSHO.

*Arthur Takemoto*  
SECRETARY



THIS SIDE OF CARD IS FOR ADDRESS



Mr & Mrs Tomotaru Shibutani  
6051 Lombard  
City 37

November 6, 1944

A Buddhist Service will be held at the  
Chicago Buddhist Church, 5487 S. Dorchester,  
Sunday-November 12th. at 11:00 A.M. with  
Assistant Minister Gyoshin Roy Y. Higashi  
officiating.

Please bring your friends and join us.  
There will also be a short entertainment.

With Gassho,  
Chicago Buddhist Church

Chairman-Herky Noda  
Speaker-Shizuo Nakashita



THIS SIDE OF CARD IS FOR ADDRESS

MR. MRS. TOMOTSU SHIBUTANI  
6051 KIMBARK  
CHICAGO 37, ILLINOIS

A Buddhist Service and Singspiration will be held at the Chicago Buddhist Church, 5487 South Dorchester Avenue - Sunday, November 5<sup>th</sup> at 11:00 a.m. with Assistant Minister Gyoshin Roy U. Higashi officiating. Bring your friends.

With Gassho,  
Chicago Buddhist Church

Chairman - P. A. Shibata  
Speaker - Yoshimi Shibata

5487 S. Dorchester



THIS SIDE OF CARD IS FOR ADDRESS

MR. MRS. TAMOTSU SHIBUTANI  
6051 KIMBARK  
CHICAGO, 37  
ILLINOIS

A Service and meeting will be held at the Chicago Buddhist Church, 5487 S. Dorchester, Sunday, Oct. 29 at 11 A.M. with Taro Kawa speaker and Rev. G. M. Kubose delivering the sermon.

Following the service, copies of the "Torch" (2nd Edition) and a meeting downstairs (recreation room) to discuss coming social events and plans for organizing a Buddhist Youth Fellowship (BYF) weekly Fellowship Nights, socials and get-togethers will be held. A light lunch will be served by the young ladies of the church.

At 2:00 P.M., Sunday afternoon, the 3rd Issei Service will be conducted in Japanese. Please notify your parents and friends.

Pvt. Higa, who has fought at the European front will relate in Japanese, vivid war conditions and actual experiences of Nisei's in Italy on Saturday night Oct. 28th from 8 P.M. at the church.

There will be a Halloween Social Oct. 31st from 7:30 P.M. here at the church. A mixer, games, dancing and light refreshments will compose the evening. A small assesment will be charged to defray the cost of the party. Come early and invite a friend!

-Executive Secretary CBC



THIS SIDE OF CARD IS FOR ADDRESS



Mr. and Mrs. Tamotsu Shibutani

6051 Kimbark

Chicago, Illinois

We cordially welcome you to attend the regular Sunday Morning English Service at the new Chicago Buddhist Church. Our church building is located on the Northeast corner of 55th and South Dorchester Avenue.

The program this Sunday will have Roy Higashi as the speaker and the Pastor, the Reverend G. M. Kubose, deliver the English sermon.

We still have many people in Chicago who have not been informed of the English services conducted in our church. Won't you invite them and your friends to come and join with us this coming Sunday morning?

Very sincerely yours,  
CHICAGO BUDDHIST CHURCH  
5487 So. Dorchester Avenue

There will be a service in Japanese for Issei's at 2:00 p.m. Please inform your parents and friends.

12 Social Science Building  
University of Chicago  
Chicago, 37, Illinois

September 26, 1944

Mr. Barry Saiki  
Chicago Young Buddhists Association  
1300 North La Salle Street  
Chicago, Illinois

Dear Barry,

I have just received a letter from Mr. Homer Jack of the Chicago Council Against Racial and Religious Discrimination stating that he will take immediate steps toward securing funds for a Buddhist hostel. Since Mr. Jack's efforts are following my report on the agreement with reference to the hostel between Mr. Kubose and Mr. Kono, it is assumed that the two groups will abide by the agreement or relinquish any claims they may have on whatever funds that may be raised.

The agreement, which was reported orally to me on September 21, was as follows: Mr. Kubose was to operate a non-sectarian hostel which was to be used solely for housing purposes. Offices and recreation space may be located at the hostel by agreement, but no religious services were to be conducted at the hostel. The hostel itself was to be managed by a joint-committee and was to be open to all Buddhists.

In the event that a merger of all Buddhist factions in Chicago takes place, there will of course be no question about cooperation. In the event, however, that the differences existing now persist, it will become even more imperative that the agreements made be faithfully kept. You will no doubt realize that nothing can be more harmful to the Buddhist movement as a whole than the reputation of not being able to live up to promises. This matter has already become the source of some concern.

If there is any error in the agreement outlined above, I should appreciate your notifying me at once, since Dr. Jack is making his appeal for funds on the basis of this understanding.

Yours very sincerely,

Tamotsu Shibutani

Midway 0800  
Extension 739

From C.K. Diary  
April 4, 1944

"I went downtown with Dr. Tashiro and Mrs. Shirreal to have lunch with some other people at Marshall Field Walnut Room yesterday. The others at the luncheon included Frank, Louise, Beatrice Takeuchi and Mike Maruyama. The luncheon was held primarily for the purpose of discussing the advisability of having a Buddhist organization out here or not. Mike Maruyama has been sent out here by the Buddhist church in order to make a study of the situation and go ahead with the organization of the Y.B.A. I presume that Frank will write up a full account of this discussion so I will only go over it in outline.

"Mike is originally from Alameda and he repeatedly asserted that he was sincere in his Buddhism and that it was necessary to have a place of worship for the other Buddhists in Chicago. All of us questioned this but he was not convinced. It seems that his mind is made up to organize a Buddhist group and nothing we could say would change his idea except possibly he may become a little more cautious knowing that it does not have the wholehearted approval of all of the evacuees. It seems that the entire group was in disfavor of the idea, not on religious grounds, but because of the possible repercussions it may have on public opinion. Mike said that he had gone to the FBI and explained his purpose so that there would be no danger of the Buddhist church out here being misunderstood. He added that one of the principle ~~purposes~~ purposes of the organization would be to create a favorable public opinion. Frank did not believe that this would be sufficient since he stated that public opinion was irrational and that a group on the defensive could ~~talk~~ talk

about Freedom of Religion and Bill of Rights all he wanted to but that did not necessarily mean that it would be accepted in that way. Mike made a lot of statements about how he believed in the democratic way, but that is an abstract term and I don't think he really understands what it means but he uses it more because it suits his purposes. I rather suspect that his motive for wanting to establish a YBA is as much a personal desire for prestige as for the desire to perpetuate the Buddhist church in America. We had some discussion about whether the various aspects of the Japanese culture was not dying out in America among the nisei. Mike admitted most of this except on the religious basis.

"We repeatedly made the statement that it was not an issue of the freedom of religion but he continually brought it back to that point, realizing that this was his strongest argument. We tried to point out to him that it extended beyond the religious sphere since it involved the whole social adjustments of the resettlers. Mike said that he believed in the integration idea and that would be one of the main policies of the YBA organization. However, he could not tell us how he would avoid segregation and then expect them to become integrated to the American community when the Buddhist religion is so alien to the majority of this country. Mike then said that it would be followed in other directions. Then we mentioned that he was going beyond religious spheres and into the general social adjustment problems of the nisei. His answer was that the YBA would control this very firmly so that it would not become a

social organization.

"Mike said that he had talked to representatives of the Church Federation and they were going to provide him with a place for meeting in one of the Christian churches so that it would be less conspicuous. He added that later on they may have a church of their own if there was a demand. He pointed out that there were Buddhist churches established in Denver, Salt Lake City, New York and Ogden and this did not particularly hurt the general welfare of the nisei. Frank pointed out that there were two essential differences in this: (1) that these churches were established from pre-war days and (2) they were located in Japanese communities. In the Chicago situation it would be a different sort of thing and Frank mentioned that the anti-publicity would have added fuel. Mrs. Shirrell said that she was a Christian woman and she wondered whether it would not be more expedient not to establish a church in the face of possible harmful repercussions even though she did respect those who firmly believed in Buddhism. Beatrice and I did not think that the nisei were particularly religious a but this is a controversial matter. All of us felt that ~~he~~ his estimate of 50% Buddhist in Chicago was much too high. Mike still felt that a Buddhist organization out here would create better understanding for the nisei. He said that the YBA was going to take over the Buddhist church eventually and they had to establish the groundwork for it now. I pointed out that the Buddhist group had ~~been~~ drastically changed its policy since the war and it seemed to me that it was a dying institution and there was not much

room for its perpetuation if the nisei did become integrated into the American society, eliminating the religious motive, of course. Mrs. Shirrell added that the Buddhist church was known for its conservatism and that many of the leaders had closer ties with Japan than this country and quite a few of them had been interned. Mike responded that the plan was to bring a nisei Buddhist priest out here and the services would be entirely in English. He said that if this were not done the Buddhist nisei would not have a place to get married and someone to meet their spiritual needs or to arrange for funerals, deaths, and other personal things. Beatrice points out that the nisei out here had managed to get along during the past year without the Buddhist church. Louise added that many Buddhists were being married in Christian churches and most of them could go and have a civil ceremony is necessary. Mike still maintained that the Buddhist nisei had to follow their own forms. To me, it seems to be a reactionary sort of approach where there is a desperate approach to cling to all of the tottering pre-war Japanese community customs and traditions even though it does not fit into the life of the resettled nisei. I feel that it is a step backward but it is awfully difficult to discuss this controversial topic if one does believe in the freedom of religion. Mike realizes that this is his biggest argument and he kept bringing it back to that point and he lightly dismissed what we felt was the more important problem--the future social adjustment of the nisei into the resettled life. It seems to me that there will be a further fostering of the segregation

pattern with the creation of a YBA since it definitely will become a social organization in spite of the policy of the leaders. We tried to stress the possible anti-publicity the most but Mike did not think that this was an insurmountable obstacle. Mrs. Shirrell suggested that he should look up some of the Caucasian Buddhists in the Chicago area and try to get them to start the church if they really wanted one. This was about the only decision and our agreement arrived at.

"It seems to me that it is a waste of time to discuss anything with a person who has his mind definitely made up already since there will never be a common meeting point on basic premises. It becomes doubly difficult when one side is motivated by religious zeal (althou I suspect that the personal prestige motive is stronger). Assuming that complete integration is an impossibility, I still believe that the process of assimilation can be gradually approached to a satisfactory conclusion, even though difficult for many of the nisei, and it is better not to have any obstacles in the way of this process. For example, there are many nisei in Chicago who are making fairly satisfactory adjustments out here and I am pretty sure that this progress would have been hindered if a large scale Japanese community and formal nisei society had existed from the beginning. Sale Lake and Denver is an example of this. The feeling of restlessness and insecurity would exist in spite of a Japanese society or not. In other words, the degree of restlessness and confusion is just as strong in the Denver and Salt Lake areas as out here, therefore a nisei society does not

necessarily ~~stabilize~~ stabilize the life of the resettler, Altho Frank may differ with me on this point. (Because the leaders ~~may~~ in the nisei society would be just as confused as the followers and therefore the uncertainty would be even more increased.)

"I realize that Mike will go ahead and organize his YBA and it will be another formal nisei group in the emerging Japanese society out here. It does seem to be an inevitable sort of process although I think that the argument that Negroes, Chinese and other racial groups have their own segregated groups and therefore the Japanese must do the same thing is rather a weak argument. It seems to me that it takes an effort to break away from this segregated pattern of living and the ordinary nisei does not see the desirability of this because the existence of a nisei society offers more immediate satisfaction (or so he believes). I can't accept the argument that a YBA out here will help further the integration of the nisei into the Chicago society. I feel that it will be a distinct step backwards. In the first place, Buddhism is identified with Japan and Shintoism and whether this is right or wrong, the average Caucasian holds these beliefs and the Buddhist church will certainly stand out like a sore thumb and it will only serve to create further suspicion of the nisei who already have a hard enough time trying to get public understanding of their particular position. It is not only the Buddhists that would do this, but the same thing holds true for any sort of large scale nisei organization. The ultimate step would be some form of a segregated Japanese

community, not only along social and religious lines but physically. This would be the re-creation of the very barrier which made it so hard for the young nisei to expand beyond the limited confines of the pre-war Japanese districts. It stands to reason that any moves in this direction is an additional step towards the creation of a definite nisei society and I fail to see how it could possibly contribute to the integration of the nisei, although I may be wrong. There is the question of whether 'racial islands' in America is a natural course and the nisei cannot hope to eliminate this barrier. I think that this is a pessimistic viewpoint however, and that it is possible to become assimilated without this intermediate step of a segregated pattern of living since they have already gone through that stage on the coast.

9/10/44 (?)

28

### LORD BUDDHA SPEAKS TO ME

Lord Buddha speaks to me, in accents low:  
 "My child, look up and learn, the truth  
 I show.  
 Trust not illusion's vision, ever brief  
 and fleeting;  
 For only Truth can give thee, thy heart's  
 desire."

Lord Buddha speaks to me, when sin holds  
 sway,  
 When passion's fires rise high, and help  
 seems far away  
 "Fear not, for I have conquered, passions  
 fierce and raging;  
 Tread thou the Path I show thee, there-  
 in lies peace."

Lord Buddha speaks to me, when friends  
 depart;  
 When loneliness assails, my aching heart.  
 "My child, my feet once wandered, lonely  
 in the forest,  
 But in that hour of darkness, I found  
 Truth's light."

### RIGHT ASPIRATIONS

All powers I consecrate, Buddha's deeds  
 to emulate,  
 That my life like, His may be  
 Perfect made in purity.

From the fetters of desire, from delusions  
 bondage dire,  
 Freedom I would strive to win, Victory  
 o'er self and sin.

Daily to His Law benign, shall my heart  
 with zeal incline,  
 Words and actions to impress, with His  
 seal of holiness.

### EVENING GATHA

Shadows o'er the earth are stealing  
 Soon the darkness will descend. Gladly  
 we around thee Gather,  
 Teacher, Master, Guide and Friend

When that last long darksome twilight  
 All the lights of earth shall hide, Truth  
 within its arms shall hold us  
 Bearing us across death's tide.

### 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 thro' earth and heaven, strains of  
 music rang.

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

### HOMAGE TO BUDDHA

When the sun at morn is rising, shedding  
 round its glorious glow,  
 We to Buddha duty render, with our bodies  
 bending low.

When the golden orb rides higher, And at  
 noonday floods the sky,  
 We in praises of our Master, raise our  
 voices clear and high

### WE ARE TRUTH'S DISCIPLES

We are Truth's disciples, marching on to  
 peace,  
 With the sword of Reason, bidding error  
 cease  
 Love's our great commander, Ignorance our  
 foe  
 To dispel illusion, forward we must go.

We are gentle warriors, moving slowly on  
 We are still pursuing; path our Masters  
 gone  
 Failures cannot daunt us, hope is born  
 anew,  
 Knowledge wins the battle, righteous is  
 true.

### SAINT SHINRAN

Saint Shinran left His home and friends  
 To seek for the Holy Way, that should  
 lead mankind from paths of night  
 To the realms of endless day  
 Namu Amida Butsu, with faith we repeat  
 today.

And when he found Amida's Name, He asked  
 for no power or praise, but straight  
 way down from the mountain came  
 The sinful and lost to raise.  
 Namu Amida Butsu, we'll say our earthly  
 days

Handwritten mark in a red circle.

But should forget self for others  
jōdan de wa mae

### WHEN WE SEE THE GOLDEN SUN

When we see the golden sun, shining from above,

We are mindful of the Buddha's Love.  
O'er us a ll His Pure Compassion, sheds its steadfast glow,  
By His Doctrine, Wisdoms way to show.

When we see the silver moon, Gleaming in the sky  
We remember, still our Lord is nigh;  
By His blessed Law to guide us, Thru this earthly night,  
Out os sorrow, into joy and light.

### FAREWELL

Ever more in mem'ry we shall treasure,  
The golden hours we spent with you  
Hours that brought to us in fullest measure,  
All the blessings and the joys of friendship true.

#### CHORUS:

Farewell to you Our friends so true; May Love and Truth Eternal guide you,  
And love divine up on your path way shine  
Until we meet again.

We have bowed with you in sweet communion  
Before the Buddha's Holy Shrine, And no parting e'er can rend the union,  
Of our spirits in His Brotherhood divine.

### RIGHT MEDITATION

Sweet hour of meditation, the quiet hour of peace  
When from life's care and turmoil, I find a blest release.

In silent contemplation, New faith and hope I win,  
More light and deeper knowledge, new strength to conquer sin.

Sweet hour of meditation, when silent and alone,  
The master's word I ponder, His truth to make my own.

With earnest purpose seeking I gather more and more  
Of wisdom's holy treasure, from his exhaustless store.

stop think Chicago is temporary  
- keep put 78 - so always

### NAMU AMIDA BUTSU

When life is fair and sunlight gilds the day

When fortune smiles and flow'rs adorn our way

Oft' let us pause, with grateful hearts to say

NAMU AMIDA BUTSU.

When comes temptation, Luring us to sin,  
When doubts and fears assails us from within

This be our prayer the victory we shall win

NAMU AMIDA BUTSU.

E'en though our way Leads 'neath a darken'd sky

And to our loved ones Pain and death draw nigh;

Our tears may flow; yet trustingly we cry,

NAMU AMIDA BUTSU.

### THE PLEDGE

TO THE LORD BUDDHA.....

.... who promised to be present in His Teaching, we pledge our loyalty and devotion. We consecrate our lives to the Way of Life He laid down for us to walk. We resolve to follow His example and labor earnestly for the welfare of all mankind.

### THE CREED

WE RELY UPON TATHAGATA AMITABHA.....  
We rely upon Tathagata Amitabha with our whole heart for the Enlightenment in the life to come, abstaining from all sundry practices and teachings, and giving up the trust in our powerless self.

We believe that the assurance of our Rebirth through His Salvation comes at the very moment we put our faith in Him, and we call the name, Namu Amida Butsu, in happiness and thankfulness for His Mercy.

We also acknowledge gratefully the benign benevolence of Our Founder and the succeeding Masters who have led us to believe in this profound Teaching; and we do now endeavor to follow throughout our lives the Way laid down for us.

It does - show - Chamauchi - dance  
"keep change" but only 5¢ in church

want to be Army Chaplain - no one joining with - no one joining with - no one joining with

outside worry for us.

best out down - Chicago - 1 month - 2 month - 3 month - 4 month - 5 month - 6 month - 7 month - 8 month - 9 month - 10 month - 11 month - 12 month

repeating Feb 7 19 91. old that who saved movement for

not doing - but a way of life  
you're here quite happy  
difference in it - not just age - taking root in new country

TO SPREAD  
BUDDHA'S  
TEACHINGS

THE CHICAGO

TO SEEK THE  
TRUTH IN  
HIS DOCTRINE

Vol. 1., No. 1.

Chicago, Illinois

November 5, 1944

## NEW CHURCH TO BE DEDICATED!

### N.Y. CONFAB!

A letter from the New York YBA revealed that a group of six Buddhist New Yorkers will come to Chicago for a two-city conference during the Thanksgiving holidays.

Joint activities that could be undertaken by the two easternmost groups are to be discussed.

## PARKWAY HALL FEATURES 17th SUNDAY PROGRAM

With George Kebo as the chairman, the afternoon service will again bring before the congregation, the Rev. Gyodo Kono who will speak on the "Embel-

### NISEI MINISTER RETURNS EAST

The Rev. Newton Ishiura left Chicago Friday afternoon for New Haven, Conn., where he will assume his duties as an instructor at the Yale University.

Coming to the Midwest chiefly for the purpose of holding a Buddhist service for the soldiers at Fort Snelling, the Rev. Ishiura also served as the guest speaker before the local YBA group last Sunday.

"I hope to be returning to the Midwest in the very near future," he stated, "and I hope to once again speak before the group."

## Chicago YBA Holds Initial Service On Near North Side

An inaugural service will be held this morning from 11 a. m. at the auditorium of the People's Church of Chicago to dedicate the opening of the second meeting place of the Chicago YBA.

Our group was able to secure the spacious hall through the courtesies of Dr. Homer A. Jack, executive secretary of the Chicago Council Against Racial and Religious Discrimination, and Dr. Preston Bradley of the People's Church of Chicago and chairman of the

CCARRD. Dr. Bradley-Griffin is the director of the auditorium, located at 1219 N. LaSalle St.

Executive Secretary Art Takemoto will open the dedication service with an inaugural address. The  
(Continued on page 2)

### 1 Down and —

This issue will mark the appearance of the first edition of the Chicago YBA's publication, the Chicago DHARMA. The newspaper will make a fortnightly showing under the auspices of the YBA. (See Page 3)

listment of the Daily Life." Art Takemoto will deliver a short address, "The Origin of the Buddhist Precepts" as a part of the seventeenth Sunday program.

The minister will point out what constitutes Right Living according to the second Virtue of the Six Paramitas.

The programs for this and the near North side services are found on page four of this bi-weekly YBA publication.

## NEW DIRECTORS TO SELECT CABINET OFFICERS TONIGHT

The recently elected Board of Directors will hold a dinner meeting this evening to select the cabinet officers of the Chicago YBA.

The ten positions on the cabinet will be filled by the ten directors, each

director taking over one of the offices. The positions are as follows: chairman, vice-chairman, secretary, treasurer, auditor, religious chairman, publicity chairman, social chairman, music chairman,  
(Continued on page 3)

## EDITORIAL

# YOU BUILD THE FUTURE

Two and a half years have passed since the evacuation orders brought about the mass migration of those people of Japanese descent from the sunny shores of the Pacific to the various government relocation centers. It has been a period of adjustments and readjustments to meet the constantly changing environmental conditions.

We have left behind within the fence-enclosed centers, the frustration that we felt when we departed from the coastal states and the insecurity and self-pity that we experienced in the centers. We have relocated to this Midwestern area in order to build a new foundation in this, a free and liberal America. Ours is a future that must be founded on faith.

In looking back to the past two years, we Buddhists can be conscious of the double burden that the evacuation placed upon us when compared with the problems of the non-Buddhists; for, we were affected in religious activities as well as political and economic affairs. How--religious, you may ask?

Concisely, the evacuation meant the falling into unavailable use, our many churches and properties; the impounding of some of our ministers on suspicion; the rising of the misinterpretation that we were connected with the Shintoists; and the shredding into disintegration the whole scheme of religious coordination that we had erected up until that time.

Though we have built up a semblance of spiritual 'cameradie' during our center existence, our resettlement into new American communities have again scattered those of our faith.

The question that interested Buddhists everywhere is asking now is whether the scripture-ignorant, happy-go-lucky, still immature Bussei can build up by themselves a better-welded Americanized spiritual structure in the United States despite their wide dispersal through resettlement.

Will the growing germ of a new American brotherhood as exemplified by the nisei be able to absorb the declining vitality of Buddhism as represented by the issei?

The answers to these questions could be favorably given only when each Bussei realizes that it is not the ministers, not the Teachings (Dharma) and not the leaders which will count, but rather the individual interest and effort of each member.

As members of the Chicago YBA, all of you are the determining factors in whether American Buddhism is to survive. The future of our religion rests equally on the shoulders of each of you and you, alone, must decide what part you will play.

## BOARD SEVEN CENTERS SHARE

Seven of the ten WRA projects are represented by the present Board of Directors. There are two officers from the Jerome (now closed), the Rohwer and the Poston centers.

The Board members are: Keiichi Kawamoto, Topaz; Suetro Masuda, Mt. Mountain; George Matsura, Gila River; Ted Mirikitani, Rohwer; Shizuo Nakashita, Rohwer; Tok Nomura, Jerome; Nori Oda, Minidoka; Kiyochi Minami, Jerome; Helen Sasaki, Poston; Akira Yebisu, Poston; and B. Saiki, Rohwer.

## STUDY GROUP WILL BE ORGANIZED FOR YBA

A sutra study class is to be formed in the near future for interested Bussei. The meetings will be held on a week night, probably Thursday.

Arrangements for the use of a hall have already been made so that the members who plan to attend may hand in their names.

## Opening Of North Side Church Today

(Continued from page 1.)  
feature of the program will be the sermon, "A Step to the East," by the Rev. Gyodo Kono, officiating minister of the local group.

Chairman Arthur Takemoto will also address the group on the "Origin of the Buddhist Precepts."

All members are urged to be prompt so that the service may be concluded by 12:45 p. m. Near North side and North side residents are especially asked to attend the morning services.

## BRING YOUR GATHA BOOKS

Gatha books are still available and may be purchased at a dollar per copy at the registration desk or the YBA office.

Members who have obtained their copies are requested to bring them to the services for their own use regularly.

## YBA MEMBERSHIP RISES; GET YOUR CARDS NOW

Registered membership in the Chicago YBA has been steadily increasing according to a recent report issued by Art Takemoto, executive secretary of the organization.

"Latest figures show that we have a total of

175 registrants," stated Takemoto, "but this is still far below the 250-300 average that we have maintained in our congregation every Sunday."

He requested all paid up members to pick up their cards at the registration desk located at the entrance of the service halls or at the office.

Those whose dues are in arrears may receive their certificates of membership upon the payment of their back dues. Cards will also be issued to new members upon payment of two months' assessments.

A number of cards were released last month without being properly recorded so that holders of the following certificates are requested to notify the desk registrar: 101, 102, 104, 117, 119, 120, 207, 233, 236, 250, 268, 287 and 324.

Be sure to pick up your cards promptly.

## A MESSAGE FROM REV. KONO

Dear Bussei:

My purpose in coming out here to Chicago was not to lead the Chicago YBA, but my relocation to this city was rather motivated by a desire to be of aid to the many young Buddhists in the Midwest.

"We are now living in a very confused world; for, this is war-time. It is not enough that the battle for peace be won physically on the front lines, but that peace must be won on the home front as well. Buddhism as one of the major religions must take its place at home to fight the bigotry, the prejudice, and the avarice that characterize the forces of spiritual and moral oppression.

My purpose here is to rally those of you who are here and to work with you toward the defeat of those 'enemies' of mankind. I know that together we can conquer these forces and insure the permanence of our faith in the Midwest.

Together in the Sangha,  
Rev. Gyodo Kono.

### NOV 14-15 INDUCTION INCLUDES YBA MEN

An incomplete list of YBA inductees entering the Army on the 15th show the following: Keiji Onizuka, Teruo B. Nakashita, Jack Oshita, Barry Saiki and Harry Tsutsui.

### Directors Hold Dinner-Discussion

(Continued from page 1) and welfare chairman.

Discussion pertaining to the formation of definite plans and programs for the coming term will also be instituted, according to Barry Saiki,

### The DHARMA

## Help! Help! We're Desperate!

Volunteer workers are needed to help put out the bi-weekly bulletin, the Chicago DHARMA. Any person or persons who have had mimeograph experience

or who desire to receive such training should contact Rev. Kono or Art.

Typists, artists, editors, and reporters are urgently desired.

The imminent departure of the present staff (one) for the Army necessitates this call for volunteers.

The only limiting qualifications are that you must be able to read and write English and must be between the ages of 19-60 years (part-time, no pay.)

the out-going temporary chairman.

The dinner will also serve the triple function of being a sendoff party for Chairman Saiki, who is one of the YBA members being inducted, Nov. 15.

# DEDICATION & 17TH PARKWAY SERVICES

## Program

NOVEMBER 5, 1944 11 A.M.

Chairman.....Arthur Takemoto

1. Opening remarks.....Chairman
2. Meditation.....Aspirations
3. Benediction.....
4. Sutra chanting...Incense offering
5. Gatha.....Right Meditation
6. Three Homages.....Rev. G. Kono
7. Pledge.....
8. Sermon.....Rev. G. Kono
9. A Passage From the Gospel.....
10. Meditation.....Farewell
11. Gatha.....Metabhavana
12. Closing remarks.....Chairman

YBA Minister.....Rev. Gyodo Kono

PLACE: 1219 N. LaSalle St.

## Program

NOVEMBER 5, 1944 2 P.M.

Chairman.....George Kebo

1. Opening remarks.....Chairman
2. Silent meditation.....
3. Benediction.....
4. Gatha...When We See the Golden Sun
5. Sutra chanting.....
6. Incense offering.....
7. Three Homages.....Rev. G. Kono
8. Pledge.....
9. Sermon.....Rev. G. Kono
10. A Passage From the Gospel.....
11. Address.....Arthur Takemoto
12. Gatha.....Namu Amida Butsu
13. Meditation.....
14. Closing remarks.....Chairman

PLACE: 5120 South Parkway.

### RIGHT MEDITATION

Sweet hour of meditation,  
 The quiet hour of peace,  
 When from life's care and turmoil  
 I find a blest release.  
 In silent contemplation  
 New faith and hope I win.  
 More light and deeper knowledge  
 New strength to conquer sin.

Sweet hour of meditation,  
 When silent and alone,  
 The master's words I ponder  
 His Truth to make my own,  
 With earnest purpose seeking  
 I gather more and more  
 Of Wisdom's Holy treasure  
 From His exhaustless store.

### FAREWELL

Evermore in mem'ry we shall treasure  
 The golden hours we spent with you  
 Hours that brought to us in fullest measure  
 All the blessings and the joys of  
 friendship true.  
 Farewell to you, Our friends so true;

### WHEN WE SEE THE GOLDEN SUN

When we see the golden sun,  
 Shining from above,  
 We are mindful  
 Of the Buddha's love.  
 O'er us all His pure compassion  
 Sheds its steadfast glow,  
 By His Doctrine  
 Wisdom's Way to show.

When we see the silver moon,  
 Gleaming in the sky,  
 We remember  
 Still our Lord is nigh;  
 By His blessed Law to guide us  
 Through this earthly night,  
 Out of sorrow  
 Into joy and light.

May Love and Truth Eternal guide you,  
 And love divine upon your pathway  
 shine, Until we meet again.

We have bowed with you in sweet commun  
 Before the Buddha's Holy Shrine, /ion  
 And no parting can e'er rend the union  
 Of our spirits in His Brotherhood divine.

CONSTITUTION  
OF THE  
CHICAGO YOUNG BUDDHIST ASSOCIATION

PREAMBLE

WE, THE MEMBERS OF THE YOUNG BUDDHIST ASSOCIATION OF CHICAGO, DO HEREBY ESTABLISH THIS CONSTITUTION IN ORDER TO DESIGNATE THE FUNCTIONS AND THE PURPOSE OF OUR GROUP. WE PLEDGE OUR BEST EFFORTS AS BUSSETI TO PROMOTE AND TO SPREAD THE TEACHINGS OF BUDDHA'S TRUTH, TO INSURE THE GENERAL WELFARE OF OUR FAITH AND TO PUT INTO PRACTICAL USE THE BELIEFS THAT WE HOLD; THEREBY, MAKING US MORE USEFUL IN THE AMERICAN WAY OF LIFE.

ARTICLE I NAME, AFFILIATION, LOCATION

Sec. 1. The official name of the organization shall be known as the Chicago Young Buddhist Association.

Sec. 2. This organization shall be independent of the National Young Buddhist Association located at Ogden, Utah until such times as when the Board of Directors unanimously approves of affiliation with that organization.

Sec. 2a. This organization shall be affiliated with the Buddhist Churches of America only in the matter of religious form and activities.

Sec. 3. The headquarters of this organization shall be established at any location within metropolitan Chicago, as approved by the Board of Directors.

ARTICLE II PURPOSE

The purpose of this organization shall be as set forth in the preamble.

ARTICLE III MEMBERSHIP

The membership in this organization is open to all those of high school age or over and who profess a sincere interest in the above preamble. Qualified members may be of any race or nationality and are required to register their names with the executive secretary.

ARTICLE IV GOVERNING BODY

The governing body of the Chicago YBA shall be duly elected members of the Board of Directors who are empowered to appoint an Advisory Board to assist them.

ARTICLE V BOARD OF DIRECTORS

Sec. 1. The Board of Directors, as the governing body, shall have the power to establish boards, committees and offices in order to facilitate the affairs of the organization, to enact and carry out rules and regulation necessary for the welfare of the YBA and to foster such religious activities as required to spread the doctrine of the Lord Buddha.

Sec. 2. The Board shall have the power to study and review all affairs related to the Chicago YBA and take necessary actions in this respect.

Sec. 3. There shall be at all times ten members on the Board of Directors who will hold office for a term of six months.

Sec. 3a. The Board of Directors shall have the power to replace a vacancy in the Board by the unanimous approval of all incumbent Directors, provided that the vacancy occurs two months or more after the election. Vacancies taking place within two months after the election will be filled by a general ballot.

Sec. 4. The Board is further given the right to appoint from three to five members to the Advisory Board who shall assist them in an Advisory capacity.

ARTICLE VI ADVISORY BOARD

Sec. 1. The Advisory Board, appointed for a term of six months by the Board of Directors, shall serve as a consulting committee on important matters. The number of Advisors serving shall not exceed the maximum of five and go below the minimum of three.

Sec. 2. Members of the Advisory Board may be reappointed at the beginning of each term upon the approval of the Board of Directors.

Sec. 3. The Advisory Board shall have no power other than those delegated to it by the Board of Directors.

Sec. 4. The ex-officio Advisors will include all reverends and ministers appointed by the Board of Directors.

#### ARTICLE VII OFFICERS OF THE BOARD OF DIRECTORS.

Sec. 1. The Board of Directors shall choose among themselves the following ten cabinet officers, each Director filling one position on the cabinet: chairman, vice-chairman, secretary, treasurer, auditor, religious chairman, music chairman, publicity chairman, social chairman and welfare chairman.

Sec. 2. The YBA may invite any Buddhist reverend to serve as an ex-officio member of the Board of Directors upon the approval of three-fourths of the entire registered membership or upon the approval of the ten Board of Directors. The officiating reverend shall be compensated for his services, as stipulated in the by-laws.

Sec. 3. The administrative powers of the Board of Directors shall be vested in the executive secretary who will serve as an ex-officio member of the Board of Directors. His office shall be non-voting and he shall be compensated for his services (by-laws). His term shall be continuous except that it shall be subject to confirmation by each succeeding Board of Directors.

#### ARTICLE VIII DUTIES OF ELECTIVE AND APPOINTIVE OFFICERS

Sec. 1. Chairman: Duties of the chairman shall be to preside at all general meetings and at all meetings of the Board, to supervise all YBA affairs with the approval of the Board and to represent the Chicago YBA in community functions. He shall have the power to appoint committees when necessary.

Sec. 2. Vice-chairman: His duties shall be to perform work assigned to him by the chairman or the Board of Directors and to preside at meetings in the event of the chairman's absence, to assist all committees wherever necessary.

Sec. 3. Secretary: Duties of the secretary shall be to keep the records of all general and Directors's meetings.

Sec. 4. Treasurer: Duties of the treasurer shall be to keep an accurate account of all money received, deposited or disbursed by the Chicago YBA.

Sec. 5. Auditor: His duties are to check the accounts and records of the treasurer once a month so that an accurate statement can be periodically made.

Sec. 6. Religious chairman: Duties of this chairman shall be to supervise all religious activities and to handle programs and seating arrangements.

Sec. 7. Music chairman: Duties of the music chairman shall be to supervise all music activities of the YBA.

Sec. 8. Publicity chairman: The publicity chairman shall be in charge of all YBA publications and publicity.

Sec. 9. Social chairman: Duties of the social chairman shall be to supervise all social activities.

Sec. 10. Welfare chairman: He shall be in charge of all welfare activities such as may be undertaken by the Chicago YBA.

Sec. 11. Executive secretary: He shall assist the Board of Directors and other officers in the administration of the affairs of the Chicago Young Buddhist Association, and perform such work under their supervision. He shall

a. promote the study of Buddhism by collecting material and references.

b. keep records, books, and papers of the Chicago YBA.

c. take charge of all special YBA correspondence.

d. keep a list of names and addresses of each member of the Board of Directors, the various committees and the general membership.

e. carry out the program and policies as outlined by the Board of Directors.

f. codify rules, regulations and resolutions passed by the Board of Directors.

g. supervise the mailing out of notices for Board and YBA meetings.

h. carry on research to find ways and means of improving and furthering the Buddhist movement.

Sec. 12. Officiating reverend: His duties will be to carry out the religious program in conformity with the policies and the program of the Directors. He is further given the right to conform to the practices and the policies of any

national Buddhist organization with which he may be affiliated.  
Sec. 13. All officers of the Chicago Young Buddhist Association except the ministers and the executive secretary shall serve without compensation.

#### ARTICLE IX MEMBERSHIP CARDS

The Chicago Young Buddhist Association shall issue membership cards to each registered member upon the payment of the initial dues.

#### ARTICLE X MEETINGS

Sec. 1. A general meeting shall be held whenever deemed necessary by the Board of Directors, but a minimum of three meetings per term is required.

Sec. 2. The Board of Directors shall hold their meetings whenever necessary but a minimum of nine meetings per term is required.

Sec. 3. The Advisory Board shall be called whenever necessary by the Board.

Sec. 4. A special meeting may be called by the chairman of the Board.

Sec. 5. The quorum for all meetings shall be as follows:

a. Board of Directors:

(1). Eight members of the Board must be present and all Board members must have been given notification, if possible, in order to hold a special Board meeting.

(2). All Board members must be notified a week in advance and six members must be present to hold a regular Board meeting. The absentees must have a justifiable reason for their absence.

(3). Five Board members would constitute a quorum if three of the others have given their votes to the chairman by proxy.

b. General meetings:

(1). A third of the registered membership would be sufficient in order to hold a special general meeting.

(2). If the entire membership has been notified of the meeting, the members present would constitute a quorum.

#### ARTICLE XI ASSESSMENTS

Sec. 1. The membership dues shall be one dollar per month or six dollars per term for all members except students and unemployed.

Sec. 2. The membership dues for students shall be twenty-five cents per month or one dollar and fifty cents per term.

Sec. 3. The membership dues for unemployed shall be free until he is gainfully employed.

Sec. 4. Pledges, donations, offerings and gifts shall be accepted either on a monthly basis or upon the members' discretion.

#### ARTICLE XII IMPEACHMENT AND RECALL

Sec. 1. Any officer or appointed member may be impeached upon petition signed by five of the Board members and with approval of eight Directors.

Sec. 2. Any officer or appointed member may be impeached upon petition signed by twenty-five of the general membership and upon the approval of three-fourths of the members present at a general meeting.

Sec. 3. Any officer or appointed member who fails to attend three meetings without reason acceptable to the respective body shall be subject to recall.

#### ARTICLE XIII AMENDMENTS

Sec. 1. An amendment may be made by the unanimous approval of all Directors.

Sec. 2. An amendment may be made by the three-fourths majority vote at a general meeting.

Sec. 3. An amendment may be made by a petition signed by one-third of the general registered members and approved by eight of the Directors.

#### ARTICLE XIV RATIFICATION

This Constitution shall be in effect when ratified by a majority vote of two-thirds at a general meeting.

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(This is necessarily a personally opinionated treatment of the subject 'What sort of a program the Chicago YBA should institute during wartime in preparation for post-war expansion.' It is subject to careful analysis and revision as such.)

I. A reaffirmation of present and future goals and aims of the group is essential to begin with a precise comparison of our program now with that of past practices. This would include a constructive and yet critical analysis of West Coast Buddhism. A line of demarcation must be firmly drawn or we shall suffer the same overall conditions that we have experienced in the past. Discussion should touch such vital points as:

- (1) What should we do about group interest--what line shall we stress and follow.
- (2) How can we promote religious education among us--we who may be classed as scripture--ignorant Bussei.
- (3) What stand should we take upon integration and to what degree, both idealistically and practically, should we participate in such a program. Should integration be left up to individual initiative or should group planning be effected. Discussion on possible means.
- (4) Should we carry education of Bussei into channels other than religious. If so, to what degree should that education be instituted.
- (5) The program of integration would lineate itself with all of these fields and must be presented either as a topic under education as a minority problem or it must be introduced in its different phases in all of three fields.

II. From the present viewpoint, it seems that the Bussei cannot be concerned with Buddhism alone but must include in its program, a more diversified field of interest. On the West Coast, we have had such diversifications but that broadened interest led into social lines rather than into educational ones. A program, containing the elements of what the writer feels are desirable would encompass or rather would break out into three distinct fields. They are:

- (1) Buddhism and its practical application. This would include the thorough knowledge of the Teachings of Buddha by the members. Thorough in the sense that each one is able to grasp the major points of his teachings.

- (2) The Study of the nisei and his position in present and post-war America with necessary comparison to the past conduct of the group. Constructive criticisms. Historical sketch with evident present-day trend.
- (3) Introduction of broad educational program covering situations that the nisei and the Bussei will have to face as Americans.

III. What type of subject would be presented and discussed in these fields?

(1) Religion:

- a. Buddha as a philosopher.
- b. Karma--the meaning of Karma.
- c. Re-incarnation--its practical interpretation.
- d. Nirvana--its ethereal existence and realistic understanding.
- e. Nembutsu--meaning.
- f. Differences between Buddhism and Christianity.
- g. Buddhism and Science.
- h. Structural organization of the American Buddhist groups.
- i. Sunday School methods and practices.
- j. How can we further Americanize Buddhism?
- k. Buddhist integration program.
- l. Other. Education.

(2) Nisei as a group.

- a. Pre-war nisei society--a review dealing with economic, political, social facets of their West Coast existence.
- b. Nisei and education in American colleges.
- c. Nisei and the relocation centers--what they have gained and lost.
- d. Nisei and relocation into the midwest and east.
- e. Nisei and the post-war, economic and social.
- f. Nisei and discrimination.
- g. Nisei hereditary traits and tendencies.
- h. Group integration.
- i. Others. Psychological and sociological maladjustments.
- j. Nisei and Housing.

~~(3) Education program:~~

- k. An analysis of Nisei apathy--introvertedness.

(3) Education program:

- a. Chicago race problems, race relations.
- b. Civil Liberties Union.
- c. Unions and unionization.

- d. Cultural and recreational facilities in Chicago.
- e. Political implications.
- f. America and etiquette.
- g. Books worth reading, cultural improvements.

IV. Topics such as presented above could be treated, according to its type, group discussions, panel discussions ( a panel of five to six persons who will talke the subject over before the group), forums (two or three speakers will speak on one phase of the problem and will answer questions), outside speakers (qualified persons to be invited to speak) and YBA speakers.

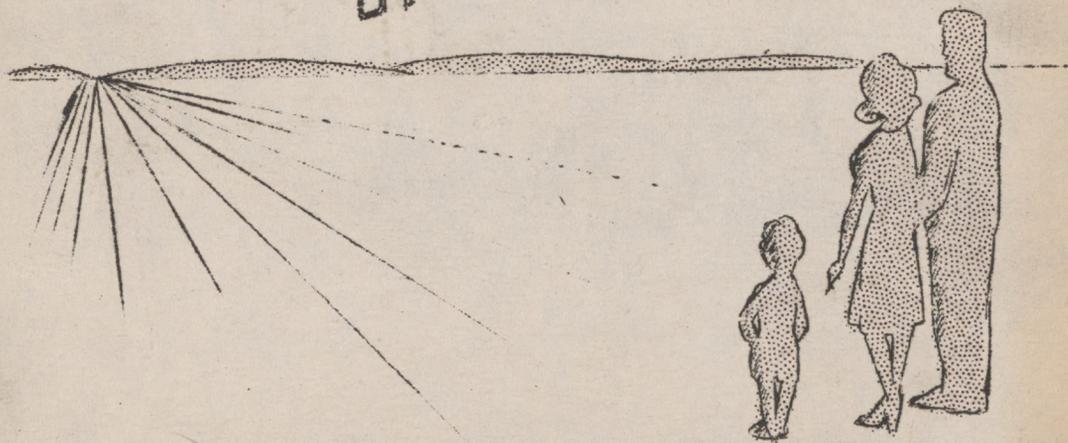
V. The YBA should also institute such activities as community singing and little games. Essential at the present time. A spirit of fellowship would better interest in YBA activities. The group would, however, maintain a "hands off" policy on social gatherings for the purpose of such.

T5.02

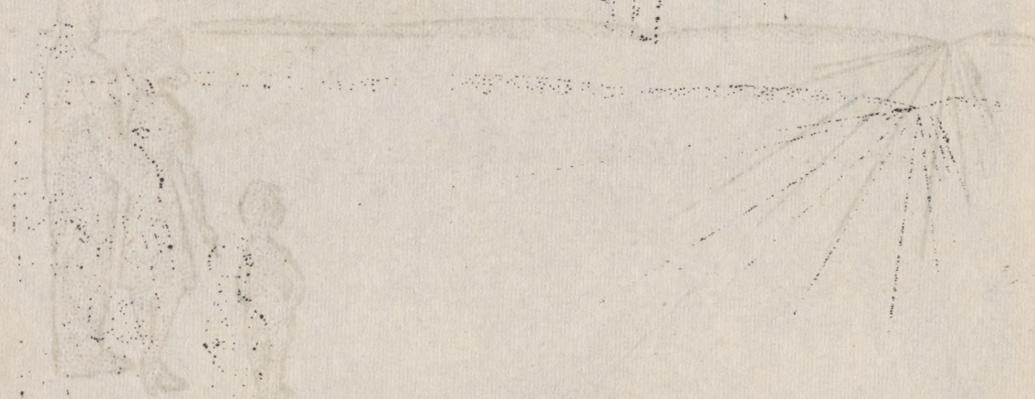
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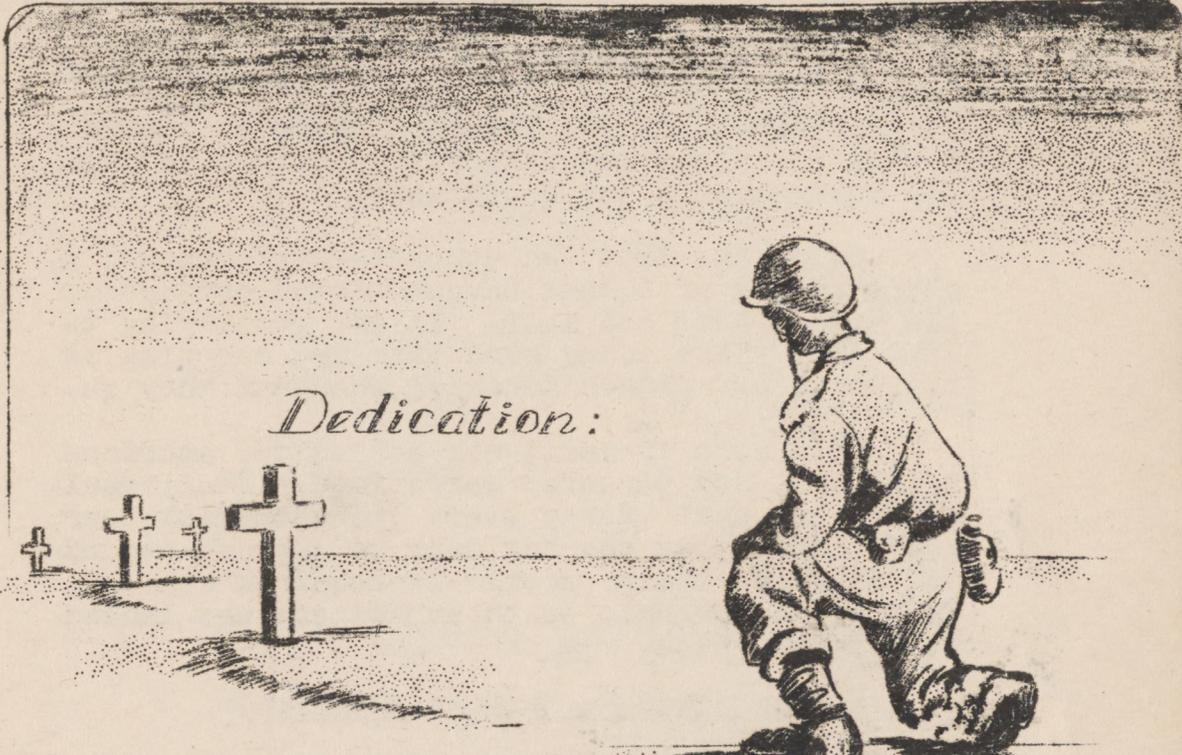
# THE FUTURE OF BUDDHISM



MIDWEST, EASTERN YBA CONFERENCE  
MAY 18-20, NYC



MIDWEST, EASTERN YBA CONFERENCE  
MIDWEST, EASTERN YBA CONFERENCE  
OCT 13-20, 1968



*Dedication:*

*To the Valiant Nisei  
Servicemen who sacrificed  
their lives and upheld the  
ideals of Democracy against  
the evils of tyranny. we  
gratefully dedicate this  
conference.*

# MESSAGES

by stanley okada

In behalf of the New York Buddhist Church, I wish to extend my sincere greetings to all the delegates to the conference.

Since the last two delegate-conferences, a great number of Bussei have relocated throughout the Middle West and East. It is gratifying to know that these young Buddhists are carrying on the torch of Buddha's teaching wherever they go.

This is a transitional period for American Buddhism. Our parents sacrificed a great deal during the past forty years to establish our church and it is now our duty to improve, expand and carry on their work. It requires courage, probably comparable to those Puritans who landed at Plymouth Rock.

LET US CARRY ON, FELLOW BUSSEI!

\* \* \* \* \*

by gene okada

We are gathered here in New York City to disseminate the teachings of Lord Buddha and to establish it firmly in the eastern half of the United States. No doubt all of us are fully aware of the significance of this historic conference.

It is our fond hope that whatever decisions are made be acted upon. Mere words accomplish naught. Only through action can progress be made.

To the out-of-town delegates we extend our sincere welcome. May your stay be a pleasant and an enlightening one.

# Opening Service

May 18 - Friday  
8:30 pm

Chairman ..... Mary Mayeda  
Pianist ..... Ryoko Ichikawa  
Usher ..... Sada Aoyama

Prelude & Meditation  
Aspiration

Opening address ..... Chairman

Gatha - "Evening Gatha" ..... No. 528

Responsive Reading - Homages ..... Page 190

Incense Offering  
Representatives from each city

Gatha - "We Are Truth's Disciples" .. No. 519

Sermon ..... Rev. N. Ishiura

Greetings ..... Rev. G. Kono

Announcements

Gatha - "Nembutsu" ..... No. 504

Postlude & Nembutsu  
Mettabhavana

# General

\* \* \* MAY 18, FRIDAY \* \* \*

- 7:00 p.m. Registration  
Chairman-Maude Yamasaki
- 8:30 p.m. Opening Service  
Chairman-Mitsuko Sugita  
Sermon - Rev. N. Ishiura
- 9:00 p.m. Introductory Meeting  
Chairman-Eugene Okada  
Topic-Centralization of  
Eastern Y.B.A.s

\* \* \* MAY 19, SATURDAY \* \* \*

- 10:00 a.m. Discussion Meeting  
Chairman-Stanley Okada  
Topic-Future of Buddhism
- 1:00 p.m. Buffet Luncheon  
Co-Chairman-Mary Kawate  
Clarine Matsuda
- 2:00 p.m. Free Period
- 2:30 p.m. Discussion Meeting  
Chairman-Miyoko Morikawa  
Topic-Central Publication
- 6:00 p.m. Free Period
- 7:00 p.m. Welcome Banquet by Church  
Place: Toyo Kwan  
Address: 41 East 19th St.

# Program

8:30 p.m.            Welcome Social  
                         Chairman-Kiyo Sato  
                         M.C.-Henry Tanabe  
                         Place-American Commons  
                         40 East 40th St.  
                         (corner of Park Ave.)

\* \* \*    MAY 20, SUNDAY    \* \* \*

10:30 a.m.            Closing Service (Go-tan-ye)  
                         Chairman-Mitsuko Sugita  
                         Sermon - Rev. G. Kono

12:00 p.m.            Conference Picture  
                         Photographer-George Aoyama

2:00 p.m.            Farewell Banquet  
                         Toastmaster-Stanley Okada  
                         Chairman-Hiroshi Sato  
                         Place-Miyako Restaurant  
                         20 West 56th St.  
                         Summarization Meeting  
                         Chairman-Henry Tanabe

## Mettabhavana

We surround all men and all forms of life with Infinite Love and Compassion. Particularly do we send forth loving thoughts to those in suffering and sorrow, to those in doubt and ignorance, to all who are striving to attain Truth, and to those whose feet are standing close to the great change men call death.

# Committees

Chairman .....	Eugene Okada
Gen. Arr. ....	Henry Tanabe
Finance .....	Sada Aoyama
Reception .....	Miyoko Morikawa
Registration .....	Maude Yamasaki
Program .....	Yasuko Ishida
Recorders .....	Susan Kubota Terrie Miyata Toyo Miyata
Service .....	Mitzie Sugita
Buffet .....	Mary Kawate Clarine Matsuda
Banquet .....	Stanley Okada Hiroshi Sato
Social .....	Kiyo Sato
Refreshments .....	Helen Matsuda Yoshiye Nakamura Masako Okada Peggy Yasukawa
Posters .....	George Horino Henry Shin
Photographer .....	George Aoyama

## we are truth's disciples

1. We are Truth's disciples Marching on to Peace,  
With the sword of Reason Bidding error cease,  
Love's our great commander, Ignorance our foe,  
To dispel illusion Forward we must go.
2. We are gentle warriors Moving slowly on,  
We are still pursuing Path our Masters gone.  
Failures cannot daunt us, Hope is born anew,  
Knowledge wins the battle, Righteousness is true.
3. Not for wealth or power Nor the praise of men,  
Ours a noble conflict That must never end.  
Kindness rise and vanish Ours will always stand;  
Founded on compassion, Filling Truth's command.

## The Creed

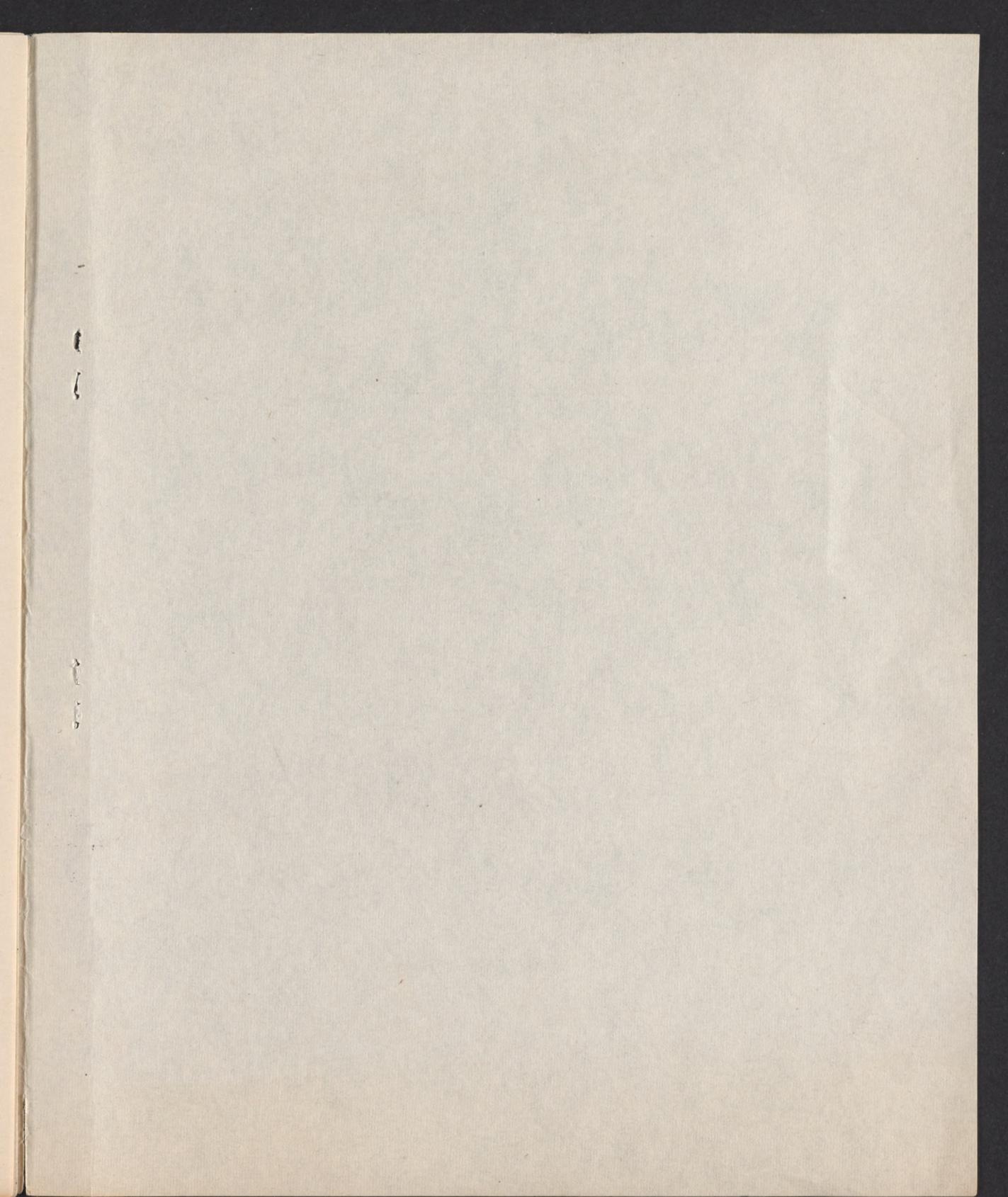
We rely upon Tathagata Amitabha with our whole heart for the Enlightenment in the life to come, abstaining from all sundry practices and teachings, and giving up the trust in our powerless self.

We believe that the assurance of our Rebirth comes at the very moment we put our faith in Him, and we call the name, *Namu-Amida-Butsu*, in happiness and thankfulness for His Mercy.

We also acknowledge gratefully the benign benevolence of our Founder and the succeeding Masters who have led us to believe in this profound Teaching; and we do now endeavor to follow throughout our lives the Way laid down for us.

Memoirs





Memoria



*JAPANESE-AMERICANS  
ARE FINDING NEW HOMES  
IN GREATER NEW YORK*

**T**HE New York Church Committee for Japanese-Americans was organized on January 19, 1942 and was authorized by the Home Missions Council of North America to give assistance to the Japanese Community in the New York area. This Committee, as similar organizations in other cities, represents the Protestant Church in a united effort to vacate the nine relocation centers where more than 70,000 loyal American citizens of Japanese ancestry have had to be separated from their usual home and occupations.

The Committee works in cooperation with the War Relocation Authority and with other religious and social organizations in the City.

Some of the activities are

*COUNSELLING AND GUIDANCE* in employment, housing, places of worship, amusement and recreation, and other problems which face the newcomers during the early days of adjustment.

*PLANNING SOCIAL ACTIVITIES* with church groups where our young people may meet

the newcomers in our midst and give a practical demonstration of the world-wide outlook of our Christian action and faith. Such gatherings give them many happy hours of fellowship in those first weeks in their new surroundings.

*COOPERATION* with the Speakers' Bureau of the Resettlement Council in providing capable young people to speak to church and other groups who will interpret Japanese-Americans to those who may be in a position to aid in their return to normal life.

*SPONSORING*, through our Secretary, many of the older Japanese residents on parole. Many others receive friendly service in the office, and pastoral service in hospitals and homes.

**WHAT THE CHURCH CAN DO**

*ARRANGE TO HAVE STUDY GROUPS.* The Committee can recommend speakers who know the resettlement situation and can give valuable information about the problems facing all who wish to start life outside of the camps. There is much valuable literature in our files that could be used for further study of the problem. And the films on the relocation centers, life of Japanese-American soldiers, in camp, and other interesting features will give much information and entertainment.

*PERSONAL CONTACTS.* Friendly visits by pastors and church members on those living in your church communities will give the strangers an assurance that they are becoming a part of your community. Invite them into your home and, especially, to all church services.

*SOCIAL GATHERINGS.* The Church Committee will cooperate with you in planning for an evening of happy fellowship with your young people and the newcomers. The youth coming to our City are eager to mingle with other than their own folks just as they have done in college or in previous employment. They ARE Americans in speech, in ideals, and in all but facial contour.

*PROVIDE TEMPORARY HOUSING.* Some churches have had members who have provided temporary homes for many young folks when they come to the city. Phone the Church Committee if you have an extra room. Use it for a young man or woman who wants to get a start in New York. Also inform us of available permanent homes or apartments.

*EMPLOYMENT.* Notify us of available positions open to teachers, secretaries or other clerical workers, technicians, artists, and many other types of skilled and unskilled workers.

*CONTRIBUTE* to the work of the Committee. We are eager to continue the work and, at the same time, to meet the demands for aid to students and others who need financial assistance. Your gifts will facilitate greatly the work of the Committee.

The Committee's Office at 150 Fifth Avenue (entrance on 20th St.) is freely visited by these newcomers as they seek the friendly touch which will brace them up in their new environment.

This office affords a meeting place for the Resettlement Council for Japanese-Americans, the co-ordinating body for all Japanese-American organizations; also for the Japanese Young People's Christian Federation.

A four-room apartment has been fully furnished as a temporary residence for the use of any evacuee family or group of four. It is located at 227 E. 86th St. Fee \$2.00 a day. Call at our office for further information.

150 Fifth Avenue, Room 1101,  
New York 11, N. Y.  
Tel.: WAtkins 9-8887-8

#### FILMS AVAILABLE

"Challenge for Democracy" (16 mm, 10 min.) sound and technicolor.

"Go for Broke" (16 mm, 10 min.) sound. This film tells of the life of Japanese-Americans in Camp Shelby.

(Available from the War Relocation Authority Office, Room 6325, 350 Fifth Avenue, New York 1, N. Y.)

"Barriers and Passes" (16 mm, 40 min.) technical. This film tells of life in the relocation

Dr. Frederick Thorn, Presby-  
National Missions, 156 Fifth  
10, N. Y.)

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*ADDRESS ALL CORRESPONDENCE TO*

York Church Committee for Japanese-Americans  
150 Fifth Avenue, Room 1101,  
New York 11, N. Y.  
Tel.: WAtkins 9-8887-8

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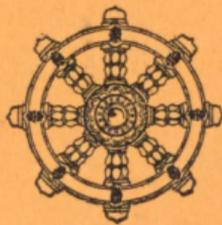
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York 1, N. Y.)*

"Barriers and Passes" (16 mm, 40 min.) techni-  
color. This film tells of life in the relocation  
centers.

*(Available from Dr. Frederick Thorn, Presby-  
terian Board of National Missions, 156 Fifth  
Ave., New York 10, N. Y.)*

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CONSTITUTION  
and  
BY-LAWS



*The Buddhist  
Brotherhood  
in America*



*The Buddhist*  
*Brotherhood*  
*in America*

**The Buddhist House of Los Angeles**  
419 NORTH BELMONT AVENUE  
LOS ANGELES 26, CALIFORNIA

**HEADQUARTERS**

419 No. BELMONT AVE.,  
LOS ANGELES 26, CALIF.

THE BHIKSHU SUBHADRA  
THE BHIKSHU PADMASAMBHAVA  
THE BHIKSHU GYOMEI

**OFFICERS**

RUTH NAOMI HOLLANDER, *President*  
MARGARET LEE, *Secretary*  
K. Y. LEE, *Treasurer*

**DIRECTORS**

JULIUS A. GOLDWATER  
RUTH N. HOLLANDER  
K. Y. LEE  
MARGARET LEE  
CATHLEEN MICHNIEVITCH  
THERESA GARCIA  
JUAN TREVINO  
LUZ TREVINO  
ARTHUR TAKEMOTO

# CONSTITUTION

## STATE OF CALIFORNIA

Office of the  
Secretary of State

I, FRANK M. JORDAN, Secretary of State of the State of California, do hereby certify:

That I have compared the annexed transcript with the RECORD on file in my office, of which it purports to be a copy, and that the same is a full, true and correct copy thereof.

IN WITNESS WHEREOF, I hereunto set my hand and affix the Great Seal of the State of California this 12th day of November, 1943.

FRANK M. JORDAN,  
Secretary of State.

Elsa Kievits  
Attorney at Law  
612 Bay Cities Bldg.  
Santa Monica, Calif.  
S. M. 43286

## STATE OF CALIFORNIA ARTICLES OF INCORPORATION of the Non-profit Corporation "THE BUDDHIST BROTHERHOOD IN AMERICA"

Attached hereto:  
Affidavit of Tax Exemption  
Affidavit for Incorporation of Unincorporated Association

## ARTICLES OF INCORPORATION OF THE BUDDHIST BROTHERHOOD IN AMERICA

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned, have this day voluntarily associated ourselves together

for the purpose of forming a non-profit corporation under Title XII, Article I, of the "General Non-Profit Corporation Law" of the State of California, and we hereby certify:

#### ARTICLE I.

That the name of the corporation shall be THE BUDDHIST BROTHERHOOD IN AMERICA.

#### ARTICLE II.

That the purposes for which this corporation is formed are as follows:

a. To establish a focal point for Buddhists who wish to join with us in the interests of preserving and unifying Buddhist thought in America; to adhere to the teachings as handed down to us from the Shakyamuni Buddha, striving to present them in as simple and clear a manner as is possible and in American terminology; to make allowance for the natural growth and development of sects to come; to present the Lord Buddha as a physical, mental and spiritual physician and thus to overcome in some degree the ills of hatred, greed, and self-hood.

b. To further the above purposes through the issuance and distribution of information for educative purposes in the field of religious education; to hold meetings and send out speakers to further this work of religious education.

c. To educate and ordain certain members as Bhikshu and Bhikshuni. (Bhikshu is Sanskrit for homeless mendicant. In America the word Bhikshu has been chosen to be used as a parallel with clergyman or reverend, although that person or persons need not be either homeless or mendicant.)

d. To establish, maintain and operate a Temple or Temples, and other suitable quarters for the purpose of the welfare, con-

venience and business of the members of this organization and furtherance of the purposes of this organization.

e. To purchase, hold, mortgage, lease, rent, sell, and otherwise acquire, manage and dispose of such real and personal property as may be or become necessary or convenient for the purposes of this organization.

f. And to accumulate a fund, or funds, for the relief of the sick, destitute and/or disabled members and their dependents and for other religious, charitable, or benevolent purposes consistent with and commensurate with the aims and objects of this organization.

g. For the purposes above-specified, to solicit and receive free will offerings, donations, hold benefits, and to raise money by any and all lawful means for any of the purposes incident to the carrying on of the activities of this organization, and for the purposes above-specified to receive and take real property and personal property by gift, devise or bequest and to hold, lease, rent or dispose of the same.

h. To act as trustee under any trust incident to the principle objects of the organization and to receive, hold, administer and expend funds and property subject to such trusts, and/or to refuse to accept such trust.

i. To do any and all things necessary, incidental or expedient to carrying out and into effect the foregoing powers, it being expressly provided that the foregoing enumeration of specific powers shall not be held to limit or restrict in any way the general power of this corporation.

### ARTICLE III.

The authorized number and qualifications of its members, the different classes of membership, if any, the property, voting and other rights and privileges of each class of

membership, and the liability of each or all classes of membership shall be set forth in the By Laws of this corporation as and when adopted and as amended from time to time. That by applying for, accepting or retaining membership in this corporation such member thereof agrees:

1. To be, and shall be, bound by each and all of the terms and conditions of these Articles as amended from time to time and each and all of the By Laws of the corporation and all amendments thereto from time to time or hereafter adopted.

2. To first exhaust all the remedies provided by these Articles and by the By Laws of this Corporation, as and when adopted and as hereafter from time to time amended, before resorting to any court of law or equity or any other legal proceedings against this corporation or any of its officers, directors, or members.

3. To abide by, be governed by and be subject to all of the rules, regulations, mandates, constitution and By Laws now in effect and as hereafter adopted by this corporation.

4. To be subject to discipline, including suspension and expulsion and termination of membership as provided in the Articles of Incorporation, or By Laws, or both, or as now in effect or hereafter adopted and as amended from time to time.

5. That no members as such shall have the present right, title or interest in the property or assets which this corporation may now own, or hold or hereafter acquire, unless as a condition precedent, first that the corporation shall be dissolved in the manner as provided by the laws of this State, and second, in addition thereto, shall be a member in good standing at the time of such dissolution.

#### ARTICLE IV.

That the names of each of the persons who are appointed to act as directors are as follows:

Julius A. Goldwater  
Ruth N. Hollander  
K. Y. Lee  
Margaret Lee  
Cathleen Michnievitch  
Theresa Garcia  
Juan Trevino  
Luz Trevino  
Arthur Takemoto

#### ARTIVLE V.

That the power of this corporation shall be exercised, and any property controlled, and its affairs conducted (except as herein otherwise provided and except as otherwise provided by the By Laws of this corporation as and when adopted and as from time to time amended) by a board of not less than five (5) nor more than fifteen (15), which shall be known as the Executive Committee. That the number and tenure of office of said Executive Committee, who shall be the persons who are to act in the capacity of directors, and their duties and the manner in which they shall be chosen shall be set forth in the By Laws of this corporation as hereafter adopted and from time to time amended.

#### ARTICLE VI.

That this a corporation which does not contemplate pecuniary gain or profit to the members thereof.

#### ARTICLE VII.

That this corporation shall have all such powers as are now provided by law of this State and as may be from time to time prescribed to corporations of this character in the State of California, organized for purposes other than pecuniary gain or profit.

### ARTICLE VIII.

That no shareholder's liability shall attach to any person by reason of membership in this corporation.

### ARTICLE IX.

That the principal office for the transaction of the business of this corporation is to be located in Los Angeles County.

### ARTICLE X.

That these articles of Incorporation are drawn up to incorporate an unincorporated association as provided for in Title 12, Article 1, Section 594 of the State of California Corporation Laws for the Incorporation of Unincorporated Associations. That said unincorporated Association was formed in 1936 in the State of California for the same purposes as above-specified and has been known as The Buddhist Brotherhood in America. That accompanying these Articles and attached hereto is an affidavit subscribed by the officers of said unincorporated association to the effect that said association has duly authorized its incorporation and these articles have been executed by authority of said association.

IN WITNESS WHEREOF we have hereunto set our hands and seals this 6th day of October, 1943.

Julius A. Goldwater  
Ruth N. Hollander  
K. Y. Lee  
Margaret Lee  
Cathleen Michnievitch  
Theresa Garcia  
Juan Trevino  
Luz Trevino  
Arthur Takemoto

STATE OF CALIFORNIA }  
County of Los Angeles } ss.

On this 6th day of October, A. D. 1943,

before me, A. M. Rattner, a Notary Public in and for said County and State, personally appeared Julius A. Goldwater, Ruth N. Hollander, K. Y. Lee, Margaret Lee, Cathleen Michnievitch, Theresa Garcia, Juan Trevino, Luz Trevino, known to me to be the persons whose names are subscribed to the within Instrument, and acknowledged to me that they executed the same.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my official seal the day and year in this certificate first above written.

A. M. Rattner,  
Notary Public in and for  
said County and State.

STATE OF CALIFORNIA }  
County of Los Angeles } ss.

RUTH N. HOLLANDER and MARGARET LEE, being by me first duly sworn, on their oath deposes and state:

That they are the president and secretary, respectively, of THE BUDDHIST BROTHERHOOD IN AMERICA, an unincorporated association; that said unincorporated association has duly authorized them to incorporate by filing with the Secretary of State of the State of California articles of incorporation under the name of THE BUDDHIST BROTHERHOOD IN AMERICA, and that these officers have executed the articles of incorporation by the authority of said unincorporated association and hereby make this affidavit in accordance with Title 12, Article 1, Section 596 of the Laws of the State of California pertaining to Non-profit Corporations; and that this affidavit is hereby attached to said Articles of Incorporation.

Ruth N. Hollander, President  
Margaret Lee, Secretary

SUBSCRIBED AND SWORN to before me  
this 6th day of October, 1943.

A. M. Rattner

Notary Public in and for the County  
of Los Angeles, State of California.

STATE OF CALIFORNIA }  
County of Los Angeles } ss.

JULIUS A. GOLDWATER, being by me  
first duly sworn, on his oath deposes and  
says:

That he is one of the persons who signed  
the articles of incorporation of THE  
BUDDHIST BROTHERHOOD IN AMER-  
ICA; that said articles of incorporation are  
about to be filed with the Secretary of State  
of the State of California for the purpose  
of forming the corporation therein named  
under the laws of said State; that affiant  
makes this affidavit on behalf of said pro-  
posed corporation for the purpose of estab-  
lishing its right to exemption from the pre-  
payment of the minimum tax prescribed by  
Section 13 of the Bank and Corporation  
Franchise Tax Act; that the corporation is  
to be formed exclusively for religious, edu-  
cational and charitable purposes and is not  
to be authorized to the issuance of shares  
of stock; that said articles of incorporation,  
a copy of which is attached hereto, set forth  
the character of the corporation, the pur-  
poses for which it is to be formed and what  
it expects to do; that the principal sources  
of income of the corporation will be free  
will offerings and other contributions and  
that none of its income or increment will  
inure to the benefit of any member thereof;  
and that the principal office of the corpora-  
tion is to be located in Los Angeles, Cali-  
fornia.

Julius A. Goldwater.

SUBSCRIBED AND SWORN to before me  
this 6th day of October, 1943.

A. M. Rattner

# BY-LAWS OF THE BUDDHIST BROTHERHOOD IN AMERICA

## ARTICLE I. MEMBERSHIP

### Section 1. Authority—

The ultimate authority for determining policies and initiating programs resides with the Board of Directors.

### Section 2. Charter Members—

All who have already joined as of the date of incorporation shall be recorded as Charter Members.

### Section 3. Classes of Membership—

There shall be two classes of membership: Active and Corresponding

a. An Active Member is one who attends meetings in person.

b. A Corresponding Member is one who maintains an active affiliation with The B.B.I.A., but is unable to attend meetings.

### Section 4. Admission and Expulsion—

a. All applications for membership shall be presented to the Board of Directors by the Secretary. The action of the Board upon the application, i. e., acceptance or rejection, shall be announced at the next regular meeting.

b. An Active or Corresponding Member may withdraw his membership from the organization by issuing a statement to that effect to the Board of Directors.

c. A member may be suspended or expelled from the organization by the Board of Directors for any action deemed detrimental to The B.B.I.A.

Section 5. Rights of Each Class—

a. An Active Member is entitled to one vote.

b. A Corresponding Member is entitled to one vote by proxy.

Section 6. Privileges of Each Class—

a. An Active Member is entitled to participate in any activity at headquarters or any chartered branch.

b. A Corresponding Member is entitled to receive any printed matter issued by The B.B.I.A. and is eligible to visit headquarters or any chartered branch.

c. A Corresponding Member may become an Active Member, and an Active Member may become a Corresponding Member.

d. An Active or Corresponding Member who wishes to take Pansil, the Buddhist initiation, may do so by making the proper arrangement with the spiritual leader, either at Headquarters or any chartered branch. Initiation fees are entirely voluntary, all proceeds of which will be used to further the Buddha's teachings.

Section 7. Obligations—

There is no admission fee, but the annual dues of both classes (Active and Corresponding Members) is four dollars. Where the applicant joins a chartered branch, instead of Headquarters, one dollar of the above mentioned fee will be forwarded to that chartered branch to which the member is associated and the balance will remain at Headquarters.

## ARTICLE II.

### OFFICERS AND DIRECTORS

Section 1. Board of Directors—

The Board of Directors shall consist of not less than five nor more than fifteen members, and they shall be known as the Executive Committee; the tenure of office

shall be for life with the following exceptions:

a. If the Director remains absent for three consecutive Board of Directors' meetings without notification in advance, such action will be understood to mean he wishes to withdraw his Directorship, and he will automatically be dropped.

b. If the Director moves away from the vicinity of Headquarters, or is disabled and can no longer attend the duties of his Directorship, he may resign.

#### Section 2. Board of Directors: Vacancies—

Vacancies in the Board of Directors, caused by death, resignation, or any disability, shall be filled by a majority vote of the remaining members thereof, even though less than a quorum.

#### Section 3. Mode of Selection—

a. In order to qualify as a candidate for the Board of Directors, a person shall be an active member in good standing.

b. Candidates shall be nominated by the Executive Committee.

c. Candidates for the Board shall be elected by active members.

#### Section 4. Duties and Powers of the Board of Directors—

a. Election of Officers.

b. Appointment of Committees.

c. Control of Membership.

d. Control over Finances.

e. Change the By Laws (subject to approval by membership).

f. Make Annual Reports of growth, activities and finances.

#### Section 5. Officers—

a. The Board of Directors shall elect from their own number, a President, Treasurer, and Secretary on the second Wednesday in December. Terms of officers shall be

for one year periods during the first five years, after which longer terms may be decided upon by the Board of Directors.

b. Vacancies in any office shall be filled for the balance of the term by an election held at the next meeting of the Board after such vacancy shall have occurred; the President shall designate a Director temporarily to fill the vacancy until such election is held. Notice of such election shall be sent to all Directors.

c. A majority vote shall be decisive at all elections; in case of a tie vote, a new election shall be held immediately.

d. The President shall preside at all meetings of The B.B.I.A. and be a member ex-officio of all committees.

e. The Treasurer shall be the custodian of all funds of The B.B.I.A., shall draw and sign all checks on the treasury authorized by the Executive Board, shall receive and deposit all dues, shall keep the accounts and be ready to render a report whenever required by the Executive Board.

f. The Secretary shall keep a correct record of all proceedings of The B.B.I.A. and shall conduct the general correspondence, sign and issue membership cards, and shall keep a roll of the members, and send notices of special meetings.

### ARTICLE III.

#### MEETINGS

Section 1. Board of Directors and Officers—

a. Five or more members shall constitute a quorum.

b. The Board of Directors shall hold at least one meeting every three months; this shall constitute the regular meeting and shall occur in the second week of each third month.

c. The Board of Directors may be called to special meetings by notice given in advance.

d. Special meetings may be called by the Secretary.

e. Meetings of the Board of Directors shall be held as designated by the Secretary.

#### Section 2. Membership—

a. Regular meetings shall be held each week on Wednesday evening at The Buddhist House, except on those Wednesdays where there is a holiday, or for other reasons, where non-meeting is proclaimed in advance.

b. Members do not need to be notified of regular meetings.

c. Special meetings may be called by the Board of Directors, and for these meetings notice must be given in advance.

### ARTICLE IV.

#### BRANCH CHARTERS

##### Section 1. Qualification—

The headquarters of The B.B.I.A. will grant a branch charter to any group under the leadership of a qualified Buddhist Teacher recognized by Headquarters.

##### Section 2. Membership—

a. A minimum of seven persons will be required to receive a charter from The B.B.I.A.

b. Officers should have the qualification of leaders who will represent and promote the Buddhist teachings emanating at the Buddhist House. The number of Officers may be decided by the branch members providing that a president, treasurer and secretary have been elected.

##### Section 3. Charter Fee—

Branch charter fee will be twenty-five dollars, submitted with application to Headquarters, plus any legal charges that may develop in establishing said charter.

#### Section 4. Relationship between Branch and Headquarters—

a. The spiritual leader of each chartered branch will automatically become a Director representing his particular branch amongst the Directors at The B.B.I.A. Headquarters.

b. Headquarters acts as a parent and advisory body to the branch.

c. Headquarters will furnish monthly bulletins and other printed matter at cost.

d. A branch is required to furnish a monthly report of its activities to Headquarters, on printed forms provided by The B.B.I.A.

#### Section 5. Branch Privileges and Restrictions—

a. Elect own officers.

b. Grant full authority to branch spiritual leader.

c. A branch may assess dues in such amounts as may be deemed right and proper as judged by each chartered branch's executive officers for its own body. In the event of endowments, or other sizeable contributions, thus making sums derived from membership unnecessary, keeping ever in mind this is a non-profit organization, such fees may be waived or lowered appreciably.

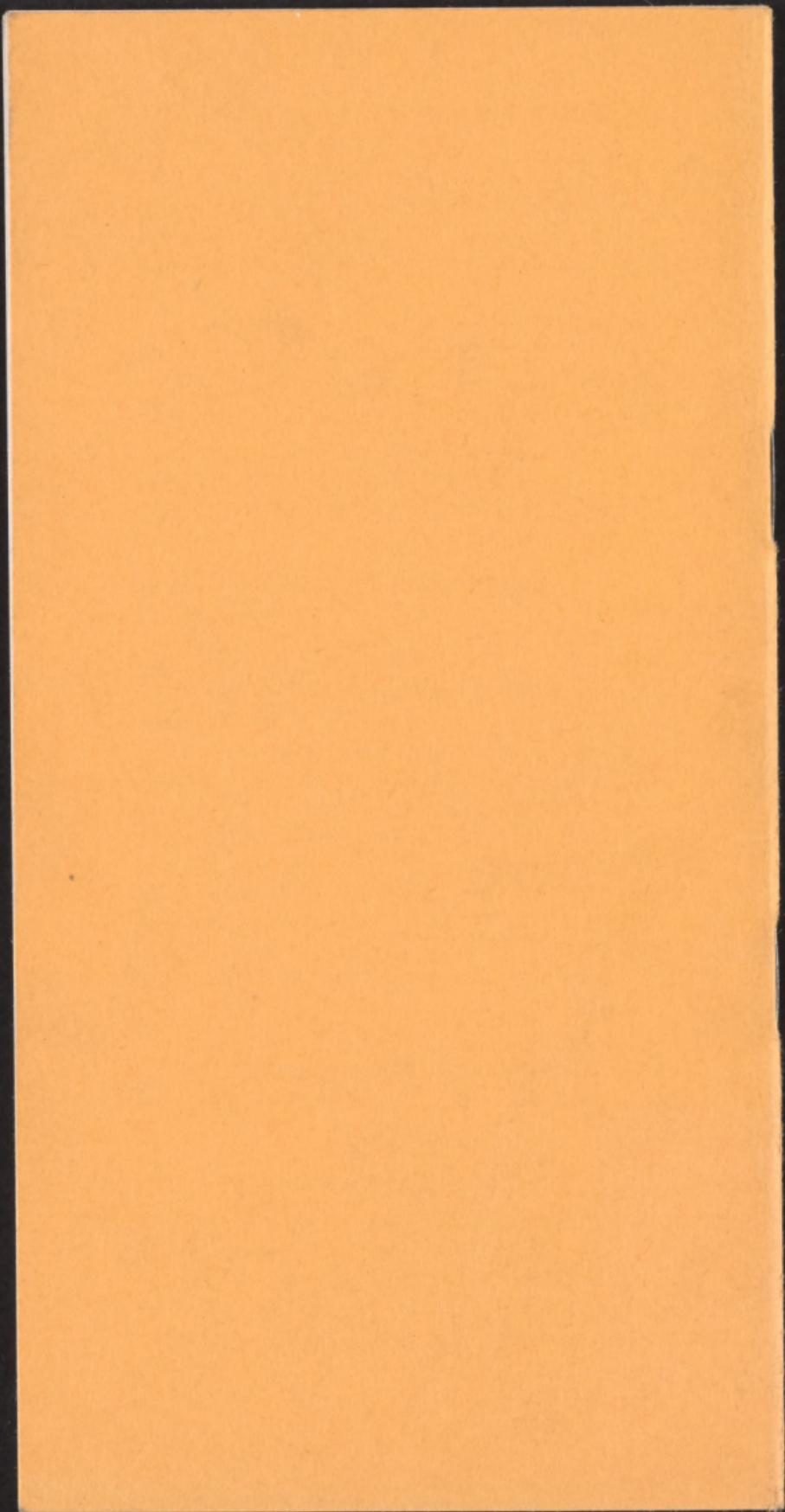
d. The spiritual leaders of chartered branches have the privilege of making suggestions toward possible amendments of the By Laws as proclaimed from Headquarters.

### ARTICLE V.

#### AMENDMENT OF BY LAWS

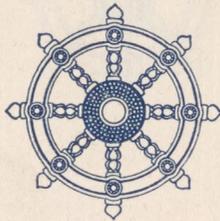
These By Laws may be repealed, altered, or amended, or new By Laws may be adopted at any regular Board of Directors' meeting, or at any other meeting of the Directors called for that purpose, by a majority vote.





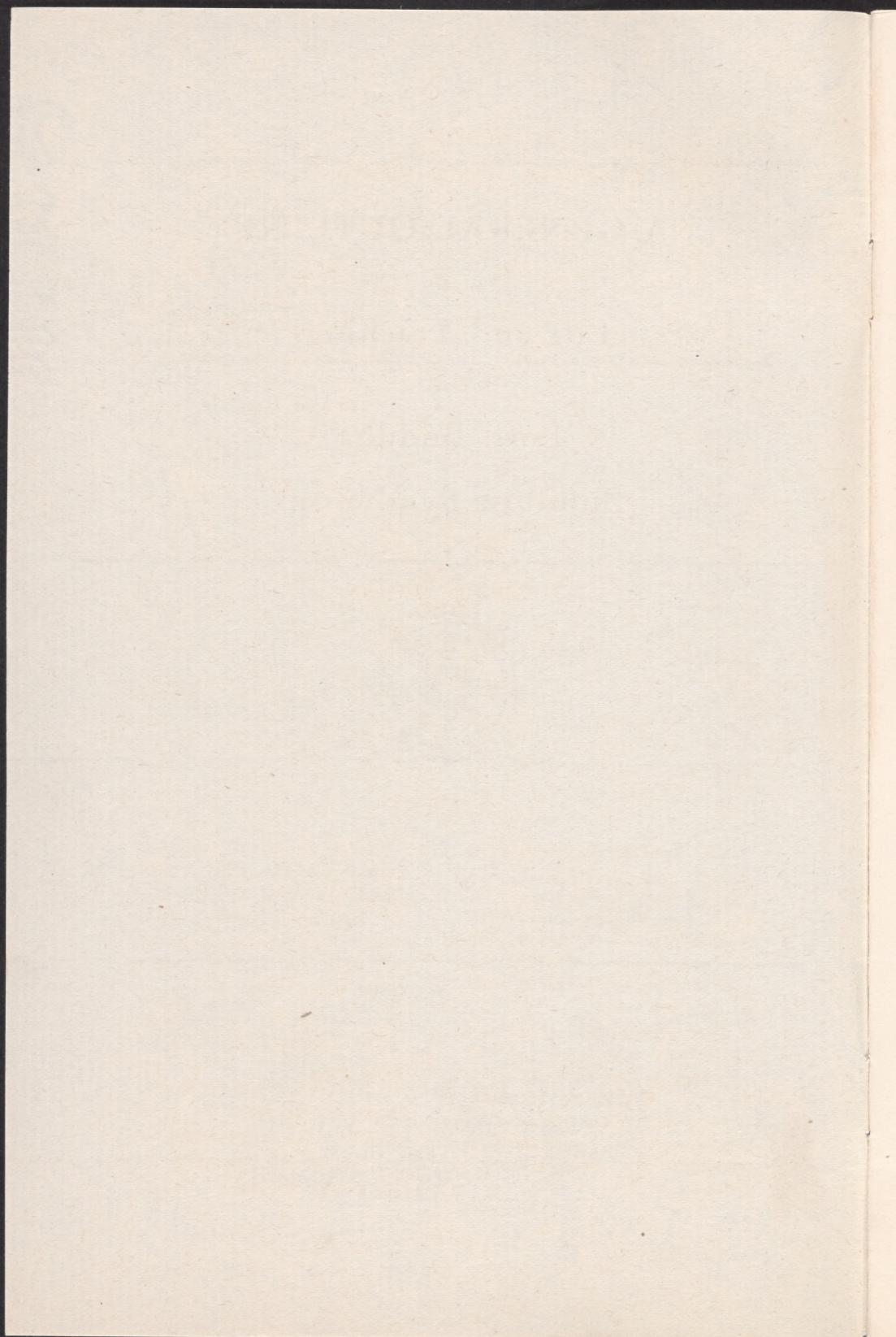
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A GENERAL OUTLINE  
*of the*  
Life and Teachings  
*of the*  
Lord Buddha  
Buddhist Symbolism



*The Buddhist Brotherhood in America*

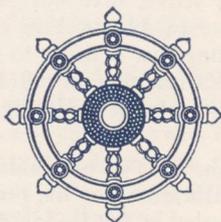
WESAK-TIDE 1943  
THE BUDDHIST HOUSE  
419 NORTH BELMONT AVE.  
LOS ANGELES, CALIFORNIA



## *The Buddhist Brotherhood in America*

THE AMERICAN BHIKSHU  
JULIUS A. GOLDWATER  
RESIDENCE ARIZONA 9-1914  
532 BONHILL RD., BRENTWOOD HEIGHTS  
WEST LOS ANGELES, CALIFORNIA  
RELIGIOUS ANALYSIS ADMINISTERED

BHIKSHU R. L. LATIMER  
BHIKSHUNI S. T. PRATT  
THE BUDDHIST HOUSE  
419 NORTH BELMONT AVENUE  
LOS ANGELES, CALIFORNIA  
REGULAR WED. MEETINGS 8 P. M.



### PURPOSE

The Buddhist Brotherhood in America has incorporated as a religious body for the purpose of establishing a focal point for all Buddhists who wish to join with us in the interests of preserving and unifying Buddhist thought in America.

The organization is non-sectarian, and will adhere to the teachings as handed down to us from the Shakyamuni Buddha, striving to present them in as simple and clear a manner as is possible and in American terminology.

We have no desire to inflict an arbitrary rule, but rather to make allowance for the natural growth and development of sects to come, which of necessity, will then make for a greater vitality within each at that time.

If, in presenting the Lord Buddha as a physical, mental and spiritual physician, some degree of advancement is made in overcoming the ills of hatred, greed, and self-hood, we will feel that the purpose of this Body has been amply fulfilled.

## BUDDHIST SYMBOLISM

Only with freedom of thought concentrated in the right direction can progress continue. Just as freedom is the essence of Americanism, so is it the prime character in Buddhism.

Well secure in their political freedom, Americans now look for a higher, spiritual liberty. Their search, however, is greatly impeded by the tyranny of antiquated ideas, dictated by convention.

Living in a world dominated by a quest for comfort, one finds it difficult to see clearly what path he is to follow in order that his ideals may not be confused with or displaced by others. One finds that even though his ideals and outward daily life are at variance, yet must he partake of and be a part of both.

The peace of mind and contentment which are the aims of the truth-seeker are found only in the ability to harmonize the two. The Buddhist in striving to do this puts into practice his ideals. In this way he not only makes his philosophy active, alive and part of himself, but he also raises the standards of human relationships and refines the coarseness of everyday living. Realizing that in order to practice one's philosophy, one must keep its principles foremost in mind, the Buddhist makes use of reminders, or symbols, to prevent his losing sight of the fundamental precepts.

Meditation before the shrine is an old Buddhist method of becoming prepared, through self-purification, for the problems of life. The symbols of the shrine are regarded by the Buddhist in the same manner that we all regard our flag.

When we salute our flag, we are not performing a meaningless ritual, but are renewing our pledge to the principles that guarantee our civil liberties. In just the same way does the Buddhist use the symbols of the shrine towards his spiritual emancipation when taking his Three Refuges.

### THE WHEEL OF LIFE

One of the most outstanding symbols used in Buddhism is that of the Wheel. We encounter it as the Wheel of Life, or the Wheel of the Law. The artist, writer, philosopher and decorator of Buddhist themes use the Wheel frequently in expositions on the doctrine of the Buddha. Turning the Wheel means to preach or set in motion the Law.

The spokes are the rules of Right Conduct

Their equi-length is Justice

The tire is all-encompassing Wisdom

The hub is Modesty and Thoughtfulness

The axle is the bar of Truth on which

The Wheel of Life inexorably turns.

The Wheel of Life is built upon the Twelve-linked Chain of Causation:

1. Upon ignorance depends karma
2. Upon karma depends consciousness
3. Upon consciousness depends name and form
4. Upon name and form depends the six organs of sense
5. Upon the six organs of sense depends contact
6. Upon contact depends sensation
7. Upon sensation depends desire
8. Upon desire depends attachment
9. Upon attachment depends existence
10. Upon existence depends birth
11. Upon birth depends old age, sorrow, lamentation, death
12. Upon old age, sorrow, lamentation, death, depends ignorance.

As Buddhists, we seek through understanding to transcend this Wheel of Life, this Chain of Causation, this seeming endless round of deaths and rebirths. The Buddha has made clear to us the way of Truth, namely the Noble Path.

### THE BUDDHA

The Buddhist Brotherhood in America has chosen for its shrine, a picture of Gautama which depicts him as an ascetic.

We have no actual picture of Gautama who became the Lord Buddha; but artists, drawing from racial types and the physical, mental and spiritual processes undergone which would produce just such an esthetic figure, have made this composite likeness.

We are happy to accept and use this concept as a focal point for our concentrative and meditative activities. After all, it is not the personality, glorified though it may be, which most concerns us, but rather the condition he exemplified, which was the highest degree of consciousness possible for the human mind to attain.

In consideration of this fact, we place the picture of Gautama at eye level, for it may be likened to a mirror which must be kept clean in order to reflect purely that which is before it.

We, in seeking to attain fulfillment, realize this can best be accomplished by the transcendence of our present condition through the condition itself.

### FLOWERS

The lotus, like the Wheel, has been greatly used as an artistic form to express Buddhist thought. While rooted in mire, it grows forth clean and clear to open purely towards the heavens. Buddhism as truth is comparable to the lotus as having inherent in it the power to rise above ignorance and a chaotic world.

The flowers used upon the shrine exhibit one of the most beautiful and yet most transient of the forms of nature. They bloom to full maturity, only to disintegrate. Flowers show in their odors, petal textures, shapes and variety of scents a vast diversity of form and natural

beauty. Yet in their life there is death, in their growth is decay and even in their beauty are the ashes to be. This is again a symbol illustrating dukkha: the transiency and sorrow of form. As a flower forms seeds for rebirth, we are reminded that by our own thoughts and acts we, too, form the karma for future rebirths.

## CANDLES

After the flowers, the flickering lights of the burning candles demand attention. Like the flowers, they are placed on each side of the shrine. Like man, they are assembled, a compounded object. Until they are lighted, the candles represent the illusion of self and self-interest. In passing away through the medium of the flame, they give off heat and become light, and in so doing, perform or fulfill the purpose for which they were assembled.

Also, they show light brought through darkness, not light outside of darkness and ignorance. As the candles burn, they not only show the instability of physical matter, by changing from a solid to a gaseous state, but also exhibit the illusion of having but one meaning when in reality there are many. The candles diffuse light on a dark world, bringing understanding through ignorance.

Symbolically, the candles burn away impurities; there remains but the pure element. We, too, should burn away the dross accumulating through the years of wrong thinking, so that we may have only thoughts of purest essence.

As the last bit of tallow or wax burns, the candle as such ceases to be; so does the illusion of identity dissolve, whether it be of candles, personalities or the illusion of self and self-importance.

When this veil of delusion is lifted, compassionate understanding of life in its myriad phases is exhibited. Again, the candles bring light through darkness, just as Buddhism brings enlightenment through ignorance.

All subjective knowledge has in Buddhism its complete objective understanding. As in the study of physics, we learn that without an object to reflect light, light would not be cognized. So this failure to recognize light we call darkness, and ignorance. In our Buddhistic studies we find that this ignorance or darkness is not a reality, but a negative condition that creates a seeming lack of light.

Given the proper object, the light of understanding is reflected in our lives. Its reflection will then shine forth through the Eight-Fold Path, on the rays of Highest Understanding, Highest, etc.

## INCENSE

Incense denotes transiency and dissolution, for while burning it loses its form, diffuses its scent and fulfills its destiny, or reason for being. Unburnt, in any form, the incense is worthless except for its potential usefulness. Just so, man as a component form is valueless except for

his potentialities, and like incense can become useful in the scheme of things and fulfill his reason for being.

Buddhists use such symbols as incense, either in stick or powder form, to clarify a mental image or impression. As we each clothe ourselves in tranquility, offering our Three Refuges quietly, sanely, happily and honestly, we see the disintegration of a so-called entity into the whole and thereby prove of value. At the same time, we may imagine the burning away of our own pettinesses, our self, so that we, too, no longer exist as self, but as a whole.

## GONG

Used during all Buddhist Gatherings is the large gong. Placed at one side of the shrine, within easy reach of one of the seated bhikshus, it is struck at frequent intervals to punctuate portions of the sutras. Bhikshu is a Sanskrit word meaning mendicant, and we in this country while perhaps not so homeless, yet prefer to use Buddhist terminology to the more usual Reverend. Sutra is also a Sanskrit word and is used to make known our scripture.

“And the deep gong sounding  
Bids us leave the self,  
And in Buddha’s teaching  
Find the truest wealth.”

—*Holy Day of Wesak.*

## MEDITATION BEADS

As part of the bhikshus’ robes, we see he carries a long circle of beads. The full strand consists of 108 beads and is symbolic of the fifty-four progressive and fifty-four retrogressive original human instincts. We are admonished to consider all 108 and so transcend the limitation of all. Smaller strings of beads are carried by members of the Sangha and are used during the Gatherings and in concentration. They encircle the fingers of the two hands when placed together as in prayer position, to unite our forces, keep the mind from wandering and to center our attention on the subject under consideration. Unlike other strings of beads used in general religious worship, they are not for the counting of prayers, but serve only to remind us of the above mentioned as a means for meditation.

## A GENERAL OUTLINE OF THE LIFE AND TEACHINGS OF THE LORD BUDDHA

No outline of the teachings known to the West as Buddhism would be complete without some idea of the religious concepts in India antecedent to the time of the Lord Buddha’s Birth.

Previous to the Buddha’s birth the principles of asceticism and sacrifice constituted religion in India. The Vedic literature was the religious scripture, and the Brahmanical teachers taught that the Gods might be

appeased by the singing of hymns, the sacrifice of animals, prayer and fasting. Many of these teachers had a private esoteric path of their own for which each claimed a superiority over those of his rivals. The Indians who followed that section of the Vedic literature known as the Brahmanas had innumerable gods and believed that those gods could be moved to grant petitions by means of certain ceremonies which could only be performed by the priests. These ceremonies were carried out to an extreme until it was believed that the more elaborate the ritual or ceremony the greater the chance of favorable results. Under this system a sinner was for the most part, nothing else than a man who failed to pay for praise, prayer and sacrifice. Favors were not obtained from the gods by good moral living, but by the observance of certain customary ceremonies and the offering of gifts. Thus the transaction was more or less commercial.

The priestly caste thereby gained a social supremacy and with many mystical and secret rites wielded immense power over its followers.

Hair splitting metaphysicians, logicians, agnostics, materialists, pantheists, polytheists, and monotheists were going to and fro, each proclaiming his views as the best. Yet strange to say the spirit of intolerance was hardly ever exhibited, and persecution was unknown. Researches into Aryan history fail to reveal atrocities such as the burning of witches or learned men. Philosophers lived in a friendly rivalry like the scientific men of today.

The doctrine of Karma, later the foundation of the Buddha's Teaching was, according to that part of the Vedic literature known as the Upanishads, taught in secrecy, and the doctrine of re-birth afterwards popularized by the Buddha, was known to the few.

While the early Aryan race was entirely free from the caste system, society gradually became more complicated and professions more specialized, until a custom developed through which certain families had the monopoly of particular professions or trades and so, by degrees, three main castes of priest, warrior and commoner were formed. These served as a basis for the most elaborate caste system the world has ever seen.

To the Indian of the Vedas then, religion consisted of the chanting of hymns in which natural powers were personified, and to whom sacrifices were offered. To the Indian of the Brahmanas the rite or ceremony was everything. To the Indian of the Upanishads it was knowledge that counted. The fact that, particularly at the time of the Buddha's birth, a great and general interest was taken in all questions of a religious or philosophical nature would seem to point to an alert mental life on the part of a large number of people.

Amid conditions such as these, Prince Siddhartha Gautama, the Buddha of our era, was born.

## THE LORD BUDDHA

Chief among the leading minds of the sixth century before Christ, towers the intellect of Siddhartha Gautama afterwards known as The Buddha. The word Buddha—by the way—is a title and means the Knower or the Fully Enlightened One. The task of this man was the founding of a world religion which might be embraced by all men irrespective of caste, color or race.

That the Buddha was an actual living being, there is no doubt, and we know when and where he lived. The old reports in the scriptures are corroborated by other contemporaneous writings, even by those of adversaries. There exist also, rock inscriptions, whose antiquity and authenticity cannot be doubted, recording some of the principle teachings.

The Buddha was born in a grove in Lumbini Park in the suburbs of the city of Kapilavasthu not far from Benares in India. His Father Suddhodana and His Mother Mahamaya were probably royalties, although some claim that his father was a chieftain rather than a king. Be that as it may, he has come down to us historically as a prince. His birthplace has been traced and verified by a pillar or column erected by the great Emperor Asoka about 250 B. C. on which is engraved in the writings and language of the day: "Here the Buddha, The Sage of the Sakyas was born."

The Sakyas, the people over whom Suddhodana, the Buddha's father, reigned, lived on the borders of Nepal; they were a branch of the great family of which the Germanic and Slav peoples in Europe are also members. Hence the titles Sakya-muni, wise man of the Sakyas, and Sakya-sinha, lion of the Sakyas.

Seven days after the Buddha's birth his mother died and her sister Pajapati, Suddhodana's second wife, took care of him. She later became the first woman member of his order.

In due time the name Siddhartha, meaning the "All Successful One," was given him; his family name being Gautama, he is known to many as the Prince Siddhartha Gautama.

Going to school he developed with astonishing rapidity and soon astounded the masters by his remarkable faculty of intuition.

In early years he was married to Yasodhara, daughter of a neighboring ruler, the chief of Koli. One son was born, Rahula, who later entered the order but occupied no prominent place.

All through the prince's life there was enshrined deep in his heart a tremendous compassion for humanity and the thought of the sorrows of mankind constantly depressed him and gradually caused all the ordinary joy of life to die within him and so at the threshold of manhood's prime we see him relinquishing the glory and wealth that were rightly his as heir to the throne, renouncing family ties, in short giving up all that most men value, to wander forth to find the cure for humanities' ills. It is important to bear in mind the fact that this great renunciation

was made, not in old age but in youth; not from a satiety of worldly pleasures but with the full power to enjoy them; not from poverty, and, therefore, having no worldly loss, but with plenty and the means of satisfying all cravings.

Traveling as a mendicant and practising the strictest asceticism he went from one holy man to another asking each if he could shed a light on the mystery of life, but he found that while these teachers could argue and philosophise, they could not unravel the tangle of human fate.

After six years spent in this manner as a wandering ascetic he suffered from malnutrition to such an extent that his body was completely broken down and yet he found himself no nearer to a solution of Life's difficulties than when he started on his quest. He decided, therefore, to put an end to this self mortification, to take proper care of his body and to eat a decent meal at regular intervals, and accordingly he began again to partake of solid food. On seeing this, five men who had followed him in his quest, left him in disgust, saying "The Ascetic Gautama has become luxurious; he has ceased from striving and turned to a life of comfort." And so, weak, deserted but unconquered, he went along begging his food. Then having recovered in great measure his bodily strength, he came to the foot of the Bo-tree on the full moon day of the month of Vaisakha (May) and sitting down, vowed that even if his skin and bones wasted away, even if his flesh and blood dried up, he would never move until he had attained absolute wisdom. Here, so it is written, he devoted himself to profound meditation, and the stories tell how Mara the Lord of the five senses, the power of evil, attacked him and subjected him to temptation after temptation without avail. After this tremendous ordeal his mind became gradually clear, he attained Enlightenment and perceived the true meaning of the drama of human existence. He saw the cause of misery, the remedy, and experienced the bliss of complete emancipation.

Soon after his Enlightenment, which took place at the age of thirty-five, the Lord Buddha went to Benares to preach his first sermon, or, as he said, "To set in motion the wheel of the Law." For forty-five years he went to and fro teaching the doctrine that should make men free. Kings, Nobles, Brahmins, merchants, laborers, men and women of all classes became members of the brotherhood he founded. He passed away in his eightieth year with the following words on his lips: "All compound things are transitory; work incessantly at your emancipation."

## THE TEACHING

### A System of Thought

In simple words the teaching we of the West call Buddhism is an orderly arrangement of thought; a view, not of this world alone, but of the universe—the sum total of all that exists in space—a view leading to an insight and understanding of the nature of things. This system of thought was no special revelation to some favoured individual, but the outcome of a long continued endeavor on the part of a man to arrive at a correct comprehension of life and its mystery. The Buddha re-dis-

covered certain laws and set himself to understand their *modus operandi*. That he succeeded we know, for his findings are confirmed by every fresh discovery of importance made by modern science.

What the Buddha discovered was a method of attaining emancipation by Enlightenment, namely, by a complete understanding of and living in harmony with the laws that govern life.

### **A Religion**

There are many who maintain that Buddhism is a philosophy and not a religion, and the question naturally arises, is this so? It depends in great measure on what one means by religion. If by this word (religion) is meant the narrow Greco-Roman Christian cultural idea of religion, the belief in a personal God and certain dogmas, then Buddhism is not a religion. But if one means that innate feeling within a man, by which he experiences a certain relation to the Universe, which relation may be embodied in certain concepts on which he attempts to base his conduct; if the doctrine which expresses these concepts satisfies the heart and mind and gives consolation and assistance in all circumstances of life, then Buddhism is a religion, as its adherents in past and present times testify. A deep spiritual peace comes to those who "live the life."

### **A Philosophy**

But Buddhism is also a philosophy; it shows man the essential nature of his own being, does not demand from its adherents blind belief, but rather a personal conviction founded on investigation and analysis. It faces all the facts of life, even the most perturbing, without evasion, and accounts for more of these facts than any other religion or philosophy; for the Buddha's Teaching does not tell anyone to close their eyes in certain directions, but on the contrary invites all to open their eyes in all directions and to keep them open and to accept nothing that has not been fully tried and tested. Buddhism, then, must be called both a religion and a philosophy, combining the sublimest moral teaching with the profoundest philosophic truths.

### **The Doctrine**

There is only one way to begin an outline of the Lord Buddha's Teaching, and that is in the manner the Buddha himself adopted in his first sermon, called "The setting in motion the Wheel of the Law" or "The Foundation of the Kingdom of Righteousness," preached to the five ascetics in the Deer Park at Ispatana in Benares.

### **The Middle Way**

"There are two extremes, O Brethren. A life given to pleasures and lusts; this is degrading, sensual, vulgar, ignoble and profitless.

"And a life given to mortifications; this is painful, unworthy and profitless. By avoiding these two extremes, the Tathagata (a title of the Buddha) has gained the knowledge of the Middle Path which leads to

insight, which bestows understanding, which conduces to calm and leads to peace, to Sambodhi (Supreme Enlightenment), to Nirvana.'

### **Eight-fold Path**

"It is the Noble Eight-fold Path, namely, Highest Understanding, Highest Mindedness, Highest Speech, Highest Action, Highest Livelihood, Highest Endeavor, Highest Recollectedness and Highest Meditation. This O Brethren, is the Middle Way which the Tathagata has discovered which enlightens the eye, conduces to calm and leads to Peace, to Supreme Enlightenment, to Nirvana."

### **First Noble Truth**

"This, Brethren, is the Noble Truth of Sorrow; birth is sorrow; decay is sorrow; illness is sorrow; separation from objects we love is sorrow; not to obtain what we desire is sorrow."

### **Second Noble Truth**

"This, Brethren, is the Noble Truth concerning the origin of Sorrow; verily it originates in that craving which causes the renewal of becoming, is accompanied by sensual delight, and seeks satisfaction, now here, now there; that is to say, craving for pleasures, craving for becoming, craving for not becoming."

### **Third Noble Truth**

"This, Brethren, is the Noble Truth concerning the cessation of Sorrow. Verily it is passionlessness, cessation without remainder of this very craving; the laying aside of, the giving up, the being free from, the harbouring no longer of, this craving."

### **Fourth Noble Truth**

"This is the Noble Truth concerning the Path which leads to the cessation of Sorrow. Verily it is the Noble Eight-fold Path."

At first glance, these four truths look very trite and simple, the simplicity of their phraseology must not, however, be allowed to deceive us as to their general comprehensiveness, for to grasp them in their deeper significance requires a considerable amount of study.

To most people, to those who have the slightest knowledge of life, to those whose thoughts are not entirely self-centered, Sorrow is a self-evident fact.

### **Sorrow**

Take the body! We may feel perfectly well at any given moment but we have no guarantee that the next moment will not be full of pain, of sorrow in some form, and even if we do escape physical suffering for a number of years, eventually we cannot escape decay and death. "The strongest man that ever lived must sooner or later bend his knee to time which gradually nibbles away at his strength of mind and body like a mouse nibbling at a piece of cheese; till at length he owns himself out-mastered and drops out of sight."

Take our sensations! We all know that what one wants is often not forthcoming and even if it does come is often disappointing. One loves and never knows when one is going to lose the object loved. If something pleases us, even if the pleasure lasts a long time, it is liable at the end to turn to pain and no longer be pleasing. We see discord, jealousy and angry contention all around us; tragedy, early deaths, heart-breaks and oceans of tears every day, if our eyes are open. If we walk through the hospitals, insane asylums, slaughter houses, dwellings of the poor, or read divorce court statistics in any of our large cities, one aspect of sorrow will perforce be brought home to us. And even when there is a little joy it is so interwoven with suffering that it is difficult generally to say which predominates. As Shelly says: "Our sincerest laughter with some pain is fraught." In this respect it is worthy of note that the Buddha is no casuist. He does not talk in high flown language about the necessity of sorrow or its uses. Also he does not preach resignation which merely means getting accustomed to things. He simply announces the fact that sorrow is inherent in all life, and because of the Oneness of Life, the greatest, the humblest, the richest, the poorest are all bound together in this common bond. This is the First Noble Truth, a fact so utterly self-evident that few will attempt to deny it.

### Cause of Sorrow

Is this pessimism? Taken by itself, yes. But the Buddha, like a good physician, not only diagnoses the case but proclaims the cause, the cure and the Way whereby the cure may be brought about. And what is the cause? To put it tersely, ignorance. Like a child, who, because he knows no better, places his finger on a hot stove, burns his finger and suffers, so we, through ignorance, strike a wrong note in the chord of life, get out of harmony with the Law and suffer. Not understanding aright the Oneness of all Life, thinking of themselves apart from other forms of life, ignorant of the transiency of all things even to the globe on which they live, men crave wealth and set about gaining it even at the expense of their fellow men. They lie, steal and take life, and on some flimsy excuse or no excuse whatever, make war and bring mental and physical suffering on hundreds of thousands of living sentient beings.

### The Cessation of Sorrow

Realizing then that the disease of sorrow with which we are afflicted is a symptom (effect), and knowing the cause to be ignorance, it now remains to remove the cause and the effect will cease forevermore. "Verily there is a cessation of sorrow."

There are two ways in which this craving and clinging, this selfishness, may be made to cease. One is by a tremendous effort of the will, to crush down by main force every desire; an almost impossible task, yet some have been able to accomplish it, for it was the method of some Indian Yogis when the Buddha lived and is still their method today. The other way is the contemplation of the nature of the object desired,

thereby coming to a clear understanding of the true nature of the object, realizing that it is transitory, empty and lacks substance and then of itself the desire will cease. The first method is that of Asceticism, the second that of the Fourth Noble Truth taught by the Lord Buddha, namely, "The Way which leads to the Cessation of Sorrow." The name of this Way is the Noble Eight-fold Path. "A Path," says the Bhikshu Silacara, "just because it is a Path, is something to be trodden, not something to be talked about, discussed, cogitated upon. One is putting a path to its single legitimate use only when one walks on it." There are thousands of questions the enquiring mind might ask concerning the world, life and destiny. The Buddha passed most of these questions by of deliberate purpose, to do what was far better, namely, to point out a sure and certain path on which he who walks may gain a vantage ground where all these questions will be found to have answered themselves. In the Eight-fold Path the Buddha indicates broadly but plainly the direction it is necessary to take.

### The Path

**Highest Understanding.** Sometimes translated Right Views, Right Comprehension; means that we must keep ourselves free from prejudices, superstition, and delusion and strive to understand aright the true nature of life.

**Highest Mindedness.** A realization that we have come of age spiritually and a consequent determination to put away childish things and interest ourselves in the larger issues.

**Highest Speech.** Kind, plain and truthful words.

**Highest Action.** Sometimes translated Right Behaviour, Right Conduct. Deeds that are peaceable, righteous, benevolent, and pure.

**Highest Livelihood.** To earn our living in such a way that we do no harm to any sentient being.

**Highest Recollectedness.** This may be called Right Thought. It is the remembering in moments of weakness all resolutions taken and all past experience.

**Highest Endeavor.** To direct our efforts incessantly to the overcoming of ignorance and craving desires.

**Highest Meditation.** A complete withdrawal of perception from and thinking about external objects, a concentration of the will and an intense attention to the thought processes found to be taking place within.

There is nothing mysterious about this Path, it is the Middle Way between the two extremes of a life addicted to pleasure and a life given over to self mortification. It merely requires of us at the first step to strive for an honest, normal viewpoint, a Highest Understanding of life and its aims, the practise of common uprightness and justice in ordinary affairs; and for those determined to follow to the end, the attainment through Highest Recollectedness and Highest Meditation to the Wisdom that shall make men free. It requires mental alertness, self control, a willingness to profit by past mistakes, a daily progress towards the goal, Emancipation.

## Emancipation

Emancipation in Buddhism means freedom from ignorance, the attainment to a state of enlightenment which each must work out for himself. No one can be saved by another. No God nor Saint, such is the teaching of the Buddhist Canon, can protect one from the result of one's own deeds, because justice is a fundamental principle of that teaching. The Buddha merely shows the Way, which if a man follow, shall lead him to emancipation. That a guiltless one can take upon himself the sins of the guilty so that the evildoer may be released from the consequences of his deed is utterly unphilosophical and rests upon an ignorance of the Law of Karma.

## Karma

Karma is the application of the law of causality to the ethical sphere, a recognition of the fact that one must reap as one has sown. This law operates unfailingly. The present is the child of the past and the parent of the future, which is only another way of saying that we are always the result of our thoughts, words and actions in the past. No God or priest can interfere with a man's karma. Good karma elevates man, and his thinking power is purified and strengthened by it.

Every evil thought is reborn as also every good thought. Evil karma generated in the past can only be destroyed by an accumulation of good karma. But, as Ananda Coomaraswamy says, "Karma must not be confused with mechanical predestination. It does not eliminate responsibility nor invalidate effort; it merely asserts that the order of nature is not interrupted by miracles. It is evident that I must lie on the bed I have made. I cannot effect a miracle and abolish the bed at one blow; I must reap as I have sown, and the recognition of this fact I call Karma. It is equally certain that my own present efforts repeated and well directed will in course of time bring into existence another kind of bed. So far, then, from inhibiting effort, the doctrine of karma teaches that no result can be attained without 'striving hard'."

## The Skandhas

Karma is as the Buddha said, "the doctrine of becoming by way of cause." The action that gives rise to reaction. It is this Karmic action which weaves together and manifests through the five skandhas or elements of being—form, sensation, perception, discrimination, consciousness.

## Rebirth

It is karma then that causes one existence to arise out of another (re-birth) for birth and death are the flowing transition of life energy. When this body changes (dies) the invisible life force expresses itself elsewhere in exactly the manner it has already prepared for itself during its previous manifestation.

The being which is reborn is not the same which died nor is it another. It only seems to be another to a man still in a state of ignorance, who wrongly identifies the personal ego-consciousness with his true be-

ing. He who has attained Wisdom knows that his real being is his *tanha* (desire to live) and his *karma*, but that the recurring ego-consciousness is only a transient phenomenon to be compared to the torch lit by a wanderer at night to find his way. When he does not need it any more he extinguishes it, to light it again for a later wandering. Thus, though the ego-consciousness may change, it is in a sense, by the tie of *karma*, always the same individuality which in one birth does the good or bad deeds and in the next reaps the fruit of those deeds. To put it plainly, when a man dies he takes his character away with him. When he returns to earth, he brings his character back with him, a character that determines the very nature of his material surroundings, for the re-incarnating life consciousness seeks or is drawn to the particular environment which is its heritage and most suitable for its further development. This continues until perfect wisdom and moral purification—Nirvana—is attained.

## Nirvana

Perhaps the meaning of no other Buddhist word has been so misrepresented, so misunderstood by those who do not think the Buddha-thought, as the word Nirvana. The West has been quick to interpret. It is extinction says Europe. It is annihilation says America, for the Buddha said it was a going out; and the East says in reply, "True, it is extinction, it is annihilation, but not in the sense implied in the West, it is a quenching of lust, hatred, prejudice, superstition, craving, desire, and a consequent annihilation of sorrow. It is a Right Understanding of the nature of life, that is, of the three qualities or characteristics of all conditioned existence. These three principles, interdependent with each other and with the Law of Causation already mentioned, contain the very heart and core of the Teaching. Too much attention cannot be given to them by those who really wish to understand what Buddhism is. They are usually expressed by Buddhists in three Pali words:

"Anicca," "Dukkha," "Anatta."

## The Three Characteristics

### Anicca

Anicca is a summarised statement that in all existence there is no such thing as permanence. Life is transient, all of us know that: but the Anicca principle signifies far more than the "three score years and ten" and then a passing. Life, in its sense, becomes a never ceasing passing, a flux, a changing, a thing in its very inner essence passing, never the same for two successive instants of its time. Of the physical bases of life we now know this full well: concerning the psychical life most of us have it yet to learn. Yet the mind is, if possible, more "Anicca" than the body. That which is called mind, intellect, consciousness, keeps up an incessant round by day and by night of perishing as one thing and springing up as another.

## Dukkha

That "Dukkha," Suffering, or better, dissatisfaction, is involved in life, we have already stated in the first of the Four Noble Truths. But the Sorrow-Truth is recapitulated here as one of the three "Characteristics" because it is a direct inference from the first, the "Anicca," the Transience-Characteristic. For, if life be Change, then must it also be desire, either to retain some state which will not last, or to achieve some other state, the present one having become undesirable. And desire implies dissatisfaction. The separateness of individual existence, again, involves inevitably, sorrow. For it means even in the best and dearest lives, some degree of ignorance each of the other, and that means imperfect sympathy, and that is suffering.

## Anatta

The third characteristic, the "Anatta" principle, is that in all life, even in the highest sentient life, there is nothing that can be regarded as psychic substance, thing, or "soul."

This is the central doctrine of the teaching, it is also the teaching's only real difficulty. Not because of any difficulty in the idea itself, but because, having been for centuries untold brought up to see in life an "anima" or "soul", we import this "anima" into our interpretation of the teaching itself, thereby making the whole system inconsistent and apparently absurd. Nearly all the failures of Westerners to apprehend the Buddha's Teaching can be traced to the inability to grasp this central doctrine of Anatta.

Yet, is it not an intellectual corollary of the far more easily understood Anicca? For, if psychic life be change, then the idea of substance vanishes from within it altogether. Strictly speaking, "I" am my thoughts, there is no other "I". It is no fit question to ask who it is that feels. This is the right way to question. "How conditioned is their feeling?" Nevertheless, as the Buddhist well knows, not by intellection pure and simple can the full apprehension of Anatta come.

What, however, has all this got to do with Nirvana? Everything, for all craving depends upon the three thoughts. "There is such and such a desirable thing, position or state. It can be got and held. I am here to take and hold it. It will bring me satisfaction." But it will be easily seen by him to whom all things, within as well as without, are Anicca, Dukkha, Anatta, that everyone of these thoughts falls forthwith to the ground. To such an one there is no longer the possibility of grasping. The power of craving begins to dissolve and in its train go sensuality, pride, selfishness, ill-will, anger, in fact all the deadly and all the venial sins as well, and quietly, without a single "Thou shalt not" pronounced against them. Seeing all states as transitory, momentary, we realize that any pleasure that they seem to offer begins to pass even in the very act of its achievement. Seeing sorrow interwoven with all conditions we cease to seek our happiness in those conditions. And so, nothing holding, nothing craving, we reach the goal. But is there no

positive side to Nirvana? Surely, for if as the learned Abbot Sonyu Ohtani says, "Nirvana is the apex of our human endeavor, the state of perfection, where no evil thought or deed can arise," it can hardly remain a negative condition; rather it is an eternal activity for the purification and Enlightenment of all sentient beings in the ten quarters of the universe, for all are endowed with the Buddha nature and with an inherent capacity to attain Buddhahood.

And when we begin to ask for a more precise definition, language fails, for did not the Lord Buddha say:

"When they curiously question thee seeking to know what it is,  
Do not affirm anything, and do not deny anything.  
How shall anyone say truly what is or what is not  
While as yet he has not himself fully won to What is?  
And after he has won, what word is to be sent from a state  
Where the chariot of speech finds no track on which to go?  
Therefore to their questionings offer them silence only,  
Silence,—and a finger pointing the Way to that state."

### Altruism

The Altruistic Ideal contained in the Lord Buddha's Message has never been excelled. To do right, not for fear of punishment or hope of reward, but simply because it is right. To put into the stream of life only that which is good solely in order to do our share to keep that life stream clear and healthy. To attain Enlightenment, freedom from ignorance, emancipation and finally Nirvana in order that we may be able to rescue our fellow men and bring them to the same state of freedom and bliss. Only on altruistic motives such as these, based on the Master's Teaching, can Universal Brotherhood be built.

### Buddhism Democratic

The Lord Buddha's message is essentially democratic, for he proclaimed two thousand five hundred years ago that all men are born free and equal and that deeds alone determine high birth or low birth, for he said: "Not by birth does one become a high caste, not by birth does one become a low caste; by deeds one becomes a high caste, by deeds one becomes a low caste." The only nobility he acknowledged was the nobility of a well lived life.

No better words can be used to close this little outline of the Teaching that has more followers than any other, than those used by Sir Edwin Arnold in his preface to that immortal work, *The Light of Asia*. "This venerable religion (Buddhism) has in it the Eternity of an Universal Hope, the Immortality of a Boundless Love, an element of Faith in Final Good and the proudest assertion ever made of Human Freedom."



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## Four Weeks From Tomorrow

Presidential elections occur on the second Tuesday in November, every four years. This year the date is Nov. 7. That's four weeks from tomorrow.

In three elections The TIMES supported Roosevelt,—first over Hoover, then over Landon and thirdly over Willkie. Four years ago we had that "feeling" about a third term and waited until a week previous to the election before telling our readers why we were for Roosevelt in spite of the third term.

We have had careful eyes and ears on Gov. Dewey. This year we're going to tell our readers a month ahead of election day why we can't go for Dewey, why we prefer Roosevelt for a fourth term. Our editorial tomorrow will start on the first page and will wind up on this page.

## A Vital American Is Dead

Within the space of a few days, death has removed two men who attained the distinction of nomination for President. First to go was Alfred E. Smith, the 1928 Democratic candidate, and now the career of Wendell L. Willkie, the 1940 Republican candidate, also is ended.

The proximity of the passing of these two Americans serves to emphasize how off the beaten path was Mr. Willkie's rise in public life. Al Smith became the Democratic standard bearer following years of apprenticeship in public office and in his party. But Wendell Willkie was all but unknown when he won the Republican nomination, had never held public office, and had been not a Republican, but a Democrat. His nomination formed a strange chapter in political history.

Mr. Willkie's political career continued to be a strange one after his defeat. He had bitterly assailed President Roosevelt in his campaign, but later became a Roosevelt supporter on basic foreign policy. For supporting international co-operation for world peace, Mr. Willkie became the target of strong criticism, but from those same elements that had urged his election in 1940. He tried to win the 1944 GOP nomination, but withdrew from the contest when he failed to get a single delegate in the Wisconsin primary last spring. His defeat by Gov. Dewey in that primary was attributed by Dewey's supporters to repudiation by the party voters of Willkie's international views. Yet Gov. Dewey later professed international views about parallel to those of Willkie. Thus Willkie's disappearance as a candidate in 1944 was as strange as his appearance in 1940. We will never know now if he would have tried to stage a political comeback, say, in 1948. We do know that a vital and unusual American has been taken from us.

## Register by 9 PM Tomorrow

If you are not registered to vote, there's still time but it's short. The deadline is tomorrow at 9 PM. The place is your local precinct polling place.

If you are eligible to vote—over 21 and a citizen—your most important duty to yourself, your community and your country is to take part in government by voting. This is a people's government and every citizen is one of the people. The people have to employ servants, or representatives, to manage government for them.

These servants decide how much of your income must go for taxes. As a matter of fact, what your servants in government do in their official capacities is a big factor in the size of your income. What they do may determine whether you will have a job; whether the store you own or the factory you work in will enjoy prosperity or have to close.

Some of these servants—your Senator, Congressman and President—determine policies of war and peace. They have the say about the time and conditions under which your relatives and friends in the armed services will return to their homes. They make decisions about rationing, prices and other matters that intimately touch your daily life.

Do you want to help select the public servants who are employed to perform these important tasks? The only way is to vote. And you can't vote if you don't take the first step. The first step is to register.

Register before 9 PM Tuesday—tomorrow!

## TIMES Talkies

By KAY ALLEN

The TIMES will pay \$5 for each question submitted and used. Mail question to TIMES Talkies, 211 W. Wacker.

### THE QUESTION

What do cab drivers do that annoys you most?

### THE PLACE

Merchandise Mart.

### THE ANSWERS

Mrs. Hazel Ross, housewife: "Sometimes you find them to be grouchy and gruff. I think that fault could be remedied easily if they tried a little. It isn't enjoyable to ride with a man who bites you off at every word. They don't seem to want to give you any more information than is absolutely necessary. They lack courtesy, and that is an essential part of their job. For these reasons I don't ride in cabs any more than I have to."



Alvin Schamen, clerk: "They act very peevish when you don't give them a tip. War conditions have made them far too independent. They are fearless as far as your reporting them is concerned. They seem to feel the earning power of the general public has increased so much that everyone can afford to tip. They seem to forget there are persons like me whose income has remained at its pre-war level."



Lauraine Vezis, information clerk: "Often when a cab driver sees that I want to go to the West Side he'll pass me right by. Most of them seem to be looking for North or South Side fares because they make more if they can go a good distance on streets such as the Outer dr. without so many stops. It is pretty exasperating, especially when you have to stand in a downpour and wave. Sometimes a driver will go out of your way to get a 'group ride' and it takes you longer than ever to get home."



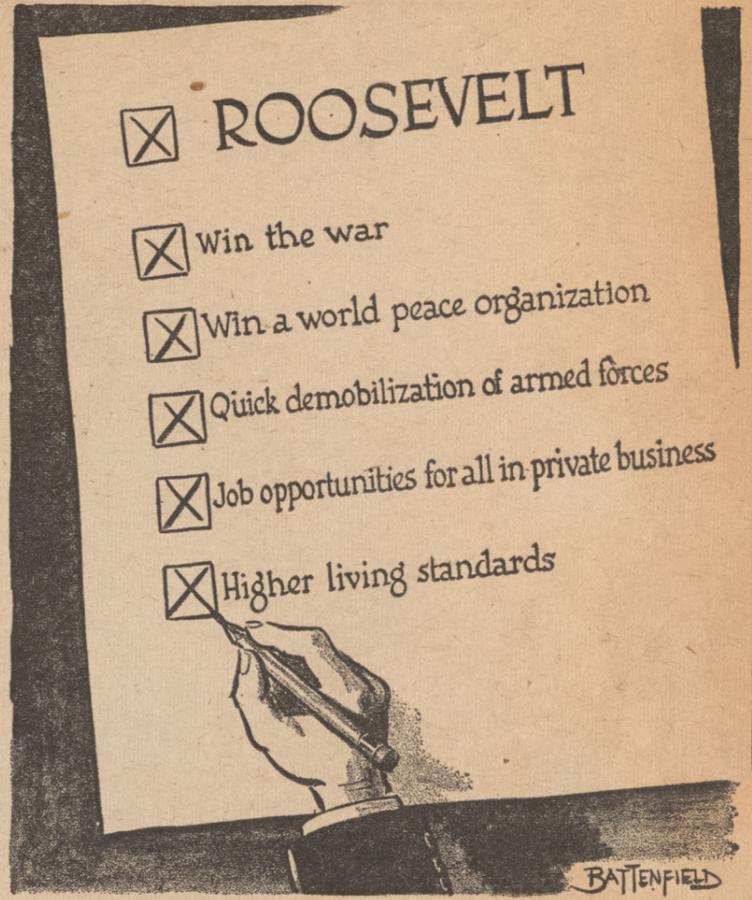
Oliver H. Forsberg, accountant: "For one thing they are often discourteous. When you ask them a question they answer you in a tone that indicates you are using up their precious time. And another thing, when they are to pro-rate a 45-cent ride among five or six passengers they collect 15 or 20 cents from each one. However, since I drive my own car more than I ride in cabs, cab drivers bother me most when they swing in and out of traffic right in front of my auto."



Kenneth E. Boyd, inventory clerk: "The only thing I have against cab drivers is that they are too talkative. They think the whole world is interested in their troubles or their talents. The other day I rode with one chap who sang throughout the ride. He informed me he was trying to 'crash' radio and insisted I listen to a few of his songs. Had they been good I might have been entertained, but they were terrible."



## A vote for Roosevelt means—



ROOSEVELT

Win the war

Win a world peace organization

Quick demobilization of armed forces

Job opportunities for all in private business

Higher living standards

BATTENFIELD

## What the people say

Readers are invited to submit letters up to 75 words on current topics. Give name and address. Both withheld on request.

### PULASKI

By act of the Congress of the United States, Oct. 11 is set aside as the anniversary of the death of Brig. Gen. Pulaski, who was mortally wounded at Savannah in 1779 during the Revolutionary War. His body was placed aboard the colonial gun boat Wasp and was buried at sea.

Pulaski is an American hero who left behind him an example of outstanding loyalty and patriotism. He also left an unmistakable imprint of a love for liberty. No nobler Pole or American ever rode to death more gallantly on the battlefield of human liberty and American democracy. The oldest monument erected to his memory is at Savannah, Ga. The cornerstone was laid by Gen. Lafayette in 1825. Memorial services will be held at the foot of his monument in Washington, D. C., which was erected by a grateful America.

F. A. OSUCH.

### PETAINE

Lar Daly in his praise of Marshal Petain does not seem to appreciate the unpardonable sin Petain committed against France. He is of the same class as Laval, Deat and Doriot. His age is no excuse. He should be treated as any other traitor and collaborator—executed. I am a World War I veteran and I know that back in 1916 Petain wanted to surrender Verdun to the Huns. He would have collaborated with the Germans then had it not been for a real patriot who loved France and liberty—Clemenceau. If he wanted to get out of France and fight for his country he could have done that. De Gaulle did. But Petain has always been a traitor and always will be.

VIVE LA FRANCE  
ET DE GAULLE.

### FOR FRATERNIZATION

Certain individuals and groups violently object to our soldiers feeding and even being friendly to the German people in allied occupied territory. In their revengeful rage they demand that our boys become anti-human. It's too bad these merciless persons can't voice their protests to the faces of our soldiers. The fighters in the danger zone show charity and kindness, while these bravado voices come from a place of safety in America and display nothing but hate and a mad lust for vengeance.

It is right, and good to know that our soldiers still retain the outward marks of a civilized and humane people. Let's hope and pray that they will not come home callous, hard and brutalized.

LAR DALY.

### THE TRANSFER ORDER

Everywhere boys and girls go, someone says to them, "Don't quit school. School is very important. Our boys on the front are fighting to preserve this country for the younger generation. In order to have a happy, peaceful land and world we need intelligent people to lead it." If all this is true why make things difficult with this no transfer order? Many are going to quit school if they have to change.

ROSE W.

### 'A LITTLE THING'

Isn't it strange that a little thing like changing schools can get the mothers so riled up and fighting mad? Yet the fact that men are being killed and maimed in war every 20 years doesn't have this effect on them.

R. T.

### GOP ARGUMENT

When the Republicans are in office we at least have peace in our land and have our loved ones with us. We don't have to run around from store to store and beg for a quarter pound of butter. We have been at war under the last two Democratic Presidents. Will some of you smart Democrats tell me what is worse than war? A depression certainly isn't.

Herbert Hoover had a great deal of Democratic opposition while he was in office. But the people don't seem to realize that. They just keep blaming him for a depression that would have come anyway and is in fact still with us. Only the war saved the Democratic administration and brought false employment.

C. W. W.

### APPLES—IN 1919

In 1919 on a cold morning an embittered man is selling apples on a windswept corner. On the pocket of his faded khaki shirt is the ribbon of a veteran. There is a cynical note in his voice as he cries, "Apples!" He thinks to himself, "Is this what I fought for?" Today this man's son is fighting on battle fields as his father once did. Shall the specter of depression darken his future? Don't let this happen Americans. Elect men who will prevent it.

EZRA ARANOFF.

### OPTIMIST ON JAPS

As a new month rolls around more and more Japanese occupied lands and islands will fall to American conquest. Each day new Japanese casualties are released—20,000 on Saipan, 10,000 on Guam and now on Peleliu the last has already risen to 10,000 with only one-third of the island in our hands. These are only a few of the many Pacific islands which we now hold. On each isle, anywhere from 10,000 to 20,000 Japanese soldiers have made the supreme sacrifice for Nippon. By the time we get to Japan itself how can there be millions more left for us to kill?

B. C.



**Yanks keep going!**

Dashing across open field toward Reich, two miles away, infantrymen of U. S. First Army continue advance after capturing Dutch village near Heerlen. Note sergeant at right, urging men on, and omnipresent jeep in center of this unusual war photograph by Harry Harris, AP photographer.



**Worship Buddha!**  
Prayer of Buddha, ancient god of Asiatics, is offered by Rev. Masai G. Kubose at first services in American Buddhist church, 6487 Dorchester. Congregation of about 150, mostly Japanese-Americans coming here from West Coast, is assured new church. (TIMES Photo)



**From celluloid to canvas**—Lovely Jean Parker, screen star making personal appearance in Chicago, takes time out between performances to pose for portrait being painted by Chicago artist Edward J. Myer.



**Right this way!**  
Glamorous invitation to visit headquarters of Chicago Convention bureau, 33 N. La Salle, is extended by hostesses (l. to r.), Mary Elaine Deatsman, representing air transport industry; Eve Rutzen, radar-radio; Catherine Cahill, State st. merchants; Marion Lord, Merchandise Mart; Frances Gloden, Chicago restaurants, and Rosemary Riedel, Assn. of Commerce.

# Explain amendment on tenure of sheriff

(At the election Nov. 7, voters will be asked to consider four special propositions in addition to the lists of national, state and local candidates. Two of them will be on the regular state ballot, one on the municipal ballot and one is a special ballot. So that voters will be familiar with them, The TIMES is presenting an explanation of these questions. Discussed today is the state constitutional amendment to permit sheriffs and county treasurers to succeed themselves.)

In the left hand column of the large ballot which voters will receive on election day, Nov. 7, they will be asked to check a "yes" or "no" beside a question which reads merely, "For proposed amendment to Section 8 of Article 10 of the Constitution."

Like most ballot questions, nothing is presented to give the unad-

vised citizen information on what he is to decide upon.

To carry, the amendment must receive a majority of all votes cast at the general election. Just a majority of "yes" votes over the "nos" will not make it law. Knowledge of the proposed amendment is necessary for an intelligent consideration by the voter.

The state constitution provides that "no person having once been elected to the office of sheriff or treasurer shall be eligible to said office for four years after the expiration of his term."

### WOULD ALLOW SUCCESSION

The amendment would change that provision to read "and they (all officers) shall hold their respective offices for the term of four years, and until their successors are elected and qualified."

By passing the amendment, voters would permit county treasurers and sheriffs to succeed themselves.

Most sources agree the non-succeeding provision was written into the 1870 constitution so that treasurers and sheriffs, who formerly collected taxes, would be required to make an accounting at least every four years.

The change has brought up a

## New Color Cake Shampoos & Tints Hair Luxuriously

without extra rinse

1. TINTZ, the new color cake cleanses and brings hair up to an even, rich color without extra rinses. Leaves no soap film.
2. Safe. Not a dye. Doesn't interfere with permanents. Choice of 6 shades to suit every hair color.
3. Expert Beauty Salon result easily, right in your own home. Over 3 MILLION cakes already sold.

Ask for TINTZ Color Shampoo Cake at most drug or toiletry counters. Only 50c.

FREE: Write to TINTZ CO., Dept. Y-3, 205 N. Michigan Ave., Chicago 1, Ill., for FREE TRIAL CAKE postpaid. Write TODAY. State shade of your hair.

BUY MORE WAR BONDS!

# LOANS—\$50, \$100 OR MORE ON YOUR SALARY, CAR OR FURNITURE

How to borrow without endorsers and repay in instalments

IF YOU run short of cash, let Household Finance loan service help you. To apply for \$50, \$100 or up to \$300, you simply give Household a few facts about yourself and your job. You need no endorsers or guarantors, no recommendation from employer or friend to get a signature or salary loan, a car or furniture loan. If you can make monthly payments, don't hesitate to apply to Household for whatever amount you may need.

Payments to fit your budget

Notice that you may repay in 3 to 12 monthly instalments. Choose a short schedule if you can so that your loan will cost you less. At our rate of 3%

per month a \$100 loan repaid in six monthly instalments of \$18.48 each costs \$10.88. If repaid in four monthly instalments of \$26.93 each, a \$100 loan costs only \$7.72. A \$50 loan repaid in three monthly instalments costs \$3.07. Payments shown include principal and charges. You pay no fees or extras of any kind.

Quick phone service

You may borrow at Household to pay old debts, taxes, doctor bill, make repairs, help relatives—for almost any purpose. Visit Household Finance today. Or if you need cash in a hurry phone your application—we can have your loan ready when you come in.

### FIND HERE THE CASH LOAN YOU NEED

	Choose your monthly payment here				
	3 payments	4 payments	6 payments	9 payments	12 payments
\$ 25	\$ 8.85	\$ 6.73			
50	17.69	13.46	\$ 9.24	\$ 6.43	\$ 5.03
75	26.54	20.20	13.86	9.65	7.55
100	35.38	26.93	18.48	12.87	10.07
125	44.18	33.63	23.08	16.06	12.56
150	52.98	40.31	27.66	19.23	15.04
200	70.53	53.66	36.78	25.56	19.96
300	105.62	80.29	55.00	38.16	29.76

These payments include all costs if payments are made monthly on the same day of each successive month. Earlier or larger payments reduce the total charges and later or smaller payments increase them.

HOUSEHOLD'S ONLY CHARGE is the monthly rate of 3% on that part of a balance not exceeding \$100, and 2½% on that part of a balance in excess of \$100.

It is figured on actual unpaid principal balances as reduced by payments. There are no fines, fees, discounts or other hidden charges.

## HOUSEHOLD FINANCE Corporation

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| <b>LOOP</b><br>5 SOUTH WABASH AVE., Corner Madison<br>Thirteenth Floor STAt 0151<br>100 WEST MONROE ST., Cor. Clark St.<br>Seventh Floor STAt 1777<br>180 W. JACKSON BLVD. Just West of<br>LaSalle HARrison 7896<br>111 WEST WASHINGTON STREET<br>253 Conway Bldg., 2nd Fl., FRAnklin 1082 | <b>SOUTH</b><br>841 EAST 63RD STREET, Cor. Maryland<br>Fourth Floor PLAz 8360<br>6856 SOUTH HALSTED ST., Cor. 69th St.<br>Second Floor ABErdeen 4060     |
| <b>NORTH</b><br>4554 BROADWAY, McJunkin Building<br>Second Floor LONgbeach 7163<br>3150 LINCOLN AVE., South of Belmont<br>(opp. Goldblatt's), 2nd Fl., LAKeville 8844  | <b>SOUTHWEST</b><br>6255 SOUTH ASHLAND AVE., Cor. 63rd<br>Second Floor HEMlock 4510<br>2355 W. 63RD STREET, Corner Western<br>Second Floor REPUBLIC 4472 |
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| <b>WEST</b><br>1 NORTH PULASKI RD. (Crawford Ave.)<br>Cor. Madison St., 5th Fl. KEDzie 0704  | <b>OAK PARK</b><br>OAK LEAVES BLDG., 1140 Lake, 3rd Fl.<br>Oak Park Phone: Euclid 503<br>Chicago Phone: AUStin 0474                                      |
| <b>CICERO—BERWYN</b><br>6012 W. CERMAK, Near Austin, 2nd Fl.<br>Cicero Phone: CICero 6400<br>Chicago Phone: LAWndale 4221  |  |

FOR VICTORY BUY WAR SAVINGS STAMPS EVERY PAY-DAY



### He's in sheriff's hair!

E. W. Allen, elderly and well-to-do, likes it fine in Fulton county jail in Atlanta, but Sheriff Ralph Grimes complains that Allen biding there rather than pay alimony, makes too great inroads in the food budget, demands that court order Allen to pay board. (AP Wirephoto)

number of pro and con arguments. Mayor Edward J. Kelly, declaring his opposition, charged it is a Republican stratagem to strengthen the downstate GOP party setup.

### KELLY HITS CHANGE

Mayor Kelly decried the fact that the Republican-controlled state legislature, before approving the amendment to give it a place on the ballot, had sidetracked another amendment proposition which would have lowered the voting age to 18.

The mayor has declared his opposition is purely personal and that it is "not the subject of organization activity." He pointed to the wholehearted support of the amendment by County Treas. Victor L. Schlaeger and opposition by County Sheriff Michael F. Mulcahy, both incumbent Democrats.

Schlaeger pointed out the sheriff no longer collects taxes and needs no accounting check and that the treasurer's job has now become so complex that a four-year term is not adequate for him to find ways and means of improving the system.

(ADVERTISEMENT)

## How Smart Women Treat Kitchen Burns

Cuts, scratches—other minor injuries. Bewise! Guard against infection. The instant you or your children suffer a minor injury—cut, scratch or burn—cleanse the wound. Then apply effective, inhibitory antiseptic OIL-O-SOL. Widely used in industrial first aid stations and homes. Pleasant to use. Helps relieve pain and combats infection modern way. Keep Oil-O-Sol in your kitchen—always ready for use. Only 50c at your druggist's. Must satisfy you or money back. Get Moss's OIL-O-SOL today.



CONVERSATION IN A RESTAURANT:

IF I COULD ONLY SERVE SUCH WONDERFUL COFFEE AT HOME



You can! Just ask your grocer for STEWARTS—the coffee that's served at most of Chicago's finest clubs, hotels and restaurants—the coffee that husbands like best!

Note: Stewarts coffee is always fresh when you buy it, because grocers receive fresh deliveries at least once each week... And remember, Stewarts extra richness means 25 to 30 extra cups per pound.



# STEWARTS PRIVATE BLEND coffee

STEWART & ASHBY COFFEE CO., CHICAGO

SMART TO SERVE... SMARTER TO BUY



By JOHN DREISKE

### How about it?

Those leaders of the Illinois Republican Labor League, organized a brief spell ago to be a liaison agent with labor in behalf of the national and state tickets, who started out so bright-eyed, are becoming discouraged.

The labor league, enviously eyeing its Democratic counterpart, which has a LaSalle st. headquarters and is getting all sorts of cooperation from its national committee, has become a sort of stepchild in the GOP family.

Anxious to do their part, the leaguers have hammered in vain at the door of the national committee headquarters in the Bankers bldg., 105 W. Adams, but came away only with sore knuckles. They have no buttons, no badges, no literature and no money.

### Dem committees

Busy Col. A. A. Sprague is chairman of another campaign committee. This time it's War Veterans for Roosevelt and headquarters have been opened in the Morrison hotel. With Sprague as honorary chairman, the active chairman is Lawrence J. Fenlon, past commander of the American Legion in Cook county and chairman of the Legion's national employment committee. Joseph L. De Lacour is executive secretary.

Other prominent veteran leaders active in the Democratic campaign are: Nelson Knudsen, past VFW department commander; Carter Smith, past department commander of the Disabled American Veterans, and George Clark, past president of the Combat Medal Men's Assn.

The Morrison hotel headquarters of the Veterans Committee are in charge of Russell O'Brien, former Legion district commander, and Clarence Glasebrook, president of the Past Commanders' club.

A special committee headed jointly by Coroner A. L. Brodie and William J. Tuohy, Democratic candidate for state's attorney, is completing plans for Democratic Night which will be held under auspices of the Past Commanders' club Nov. 2 at the Morrison.

### Items

Another group behind the reelection of Roosevelt and Sen. Scott



Coroner A. L. Brodie



William J. Tuohy

W. Lucas as well as being for the election of Mrs. Paul H. (Emily Taft) Douglas is the Illinois Progressive Voters' Council, organized last July and headed by Wilber G. Katz, dean of the University of Chicago law school. . . . Henry Rodner, 71, 1102 N. Ashland, a retired jeweler, announces he is organizing all pensioners to work for the Democratic ticket.

### Meetings tonight

Democratic ward meetings scheduled for tonight: 45th, Committeeman Charles H. Weber, 1411 Oakdale; 48th, Committeeman Frank Lyman, 4206 Broadway; 49th, Committeeman Frank Keenan, 6443 Sheridan; 50th, Committeeman Edward J. Kelly, 6424 N. Western.

Republican meetings tonight: 4th, Committeeman Charles Krutckoff, 4907 Cottage Grove; 5th, Committeeman John Leonard East, 1304 E. 55th; 7th, Committeeman Russell W. Root, 2549 E. 75th; 8th, Committeeman Michael J. Connelly, 748 E. 79th; 9th, Committeeman John C. Fiddelke, 10957 S. Michigan; 29th, Committeeman Louis J. Meyers, 217 S. Pulaski; 46th, Committeeman Max Landesman, Belmont and Clark; 42d, Committeeman Paul Ceffallo Ross, 1023 N. State; 48th, Committeeman Edgar A. Jonas, 4405 Sheridan.

# Navy chaplain listed among 10 area casualties

The name of a Waukegan chaplain wounded in action was included today in a Navy Department list of 10 Chicago area casualties. The men and their next of kin are:

**NAVY KILLED**  
Smith, Marine Pfc. Charles F.; mother, Mrs. Frances Smith, 402 Cowles, Joliet.  
Witek, Marine Pfc. Frank P.; mother, Mrs. Nora Witek, 1731 N. Harding.

**NAVY WOUNDED**  
Signa, Marine Asst. Cook Frank K. Sr.; wife, Mrs. Frank K. Signa Sr., 1522 Wilson.

Stedron, Marine Pfc. Ervin J.; mother, Mrs. Emily Stedronsky, 1529 S. Harding.

Walker, Marine Corp. Omer R.; wife, Mrs. Omer R. Walker, 5501 Farragut.

Worst, Marine Pfc. Lester F.; mother, Mrs. Frieda A. Worst, 6154 S. Kolin.

Andrews, Lt. Comdr. (Chaplain Corps) Edgar Clesie Jr.; wife, Mrs. Lois B. Andrews, 318 Keith, Waukegan.

Jansen, Lt. Fred Earl; wife, Mrs. Marion Bishop Jansen, 114 E. Elgin, Sycamore; mother, Mrs. Louise Sedorf Jansen, 468 E. Indiana, Kankakee.



Chaplain Edgar C. Andrews

Your blood may save a service man's life. Phone the Red Cross blood bank, WABash 7850, for an appointment today.

Rasmussen, Marine Pfc. Richard A.; father, Harry Rasmussen, 1504 W. 83d. (Previously reported wounded on report of naval casualties for Dec. 30, 1943.)

**NAVY MISSING**  
Vest, Motor Machinist's Mate 2/C Paul Arthur; wife, Mrs. Marie Cordilia Vest, and parents, Mr. and Mrs. George Y. Vest, 7346 Woodlawn.

(ADVERTISEMENT)

## Worry of FALSE TEETH Slipping or Irritating?

Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.