

APRIL 16 -- (1)

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Hana-matsuri was held in the school adobe buildings today.

Duncan Mills made a congratulatory speech to the audience.

(Cf: April 15, page 3)

Cult
Source

Mar 11

An elderly Issei woman was seen going around the camp asking other women to add a stitch to her Sen-nin Bari, which is to be sent to her son in the 442nd Batalion. Rumors are rife here that the Camp Shelby detachment will be sent to the Italian front shortly.

(Sen-hin Bari -- One thousand persons' stitches -- is a scarf of a thousand stitches, about five feet long and eight inches wide, with the red stitches. Each stitch is put in by a different friend or relative and a Japanese soldier wears it around his stomach. It is believed that this scarf would prevent the soldier from wounds even if struck by bullets.)

One bystander commented sarcastically, "That's for a Japanese soldier. I wonder how it is going to help a Nisei soldier."

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FEBRUARY 8 -- (1)

Cultural Survival

The Red Cross chapter here informed the project that 500 kegs of Shoyu (180 kegs of original 680 kegs allotted here failed to reach here.), 27 barrels of Miso, Tea, and Medicine arrived at Parker. (Cf: January 20, page 3)

It is rumored that these goods are prohibited to be used in the messhalls and must be received by the Issei. These provisions have created great many controversies among the resident, especially among the rural evacuees.

One of two major arguments concerns whether the Nisei ^{can} ~~could~~ receive the benefit of these gifts. Some argue that after the Issei had received them, it's up to them whether they give their shares to the Nisei or not. Once they ~~have~~ been given to the Issei, they have a right to dispose them in any way they see fit. Some others cite the instance of distribution of the Campuflage Net Trust Fund, which had been entirely contributed by the Nisei. The Issei received their dividends from it. In ^a strict sense, they argued, the Issei could not share in the fund, which was derived from the wages for working on manufacture of ~~a~~ war goods

Some others argue that the Japanese government specified that the goods should be given to the Issei (the Japanese nationals). Therefore, they should be consumed by the Issei only.

Some others who are more extreme argue that they were sent by the Emperor of Japan. Therefore, they must be treated with the most reverence; they should be distributed to the Issei, who then should offer them on the Kamidana (A shelf for the family gods) for a certain length of time. These men are strenuously objecting ^{to} ~~the~~ idea of letting the Nisei enjoy the benefit of the gifts, because they are the enemies of Japan.

FEBRUARY 8 -- (2)

Some other Issei argued that the Nisei after all are their children and there is nothing irregular to share the good with the Nisei. One of this group added further, "I heard we will receive a Japanese drum from Japan soon. If their argument of not letting the Nisei have the benefit of the goods is correct, the Nisei cannot hear the sound of this drum either."

The other important phase of this controversy is whether the Issei could donate them to the messhalls.

One element argues that once the goods have been received, they have a right to have them used by the messhalls.

Others who are opposed to share with the Nisei argue that if they are used in the messhalls, it will mean that the Nisei will eat them too.

Still others are arguing that the goods were specified to be distributed to the Japanese nationals, and that they should be divided equally to the Japanese nationals in the blocks.

It is a merry-go-round of arguments. Some Issei expressed that the gifts have become a cause of troubles in many quarters. "Kore wa arigata meiwaku ni natta," One Issei lamented. ("This has become a white elephant.")

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March 21

The following article appeared in the Temple Bulletin, the Buddhist publication, on March 15, 1944.

Higan is called para in sanscrit and is a world where all ideals of our lives can be realized.

"Haru-no-Higan" (Spring Higan) is a period of one week from March 18th to the 24th, and also, a certain week in September is called "Aki-no Higan" (Autumn Higan).

The 4th day of the Spring Higan, which is March 21st, is known as "Higan-no-chunichi". This day is regarded by all Buddhists as the symbol of the law of righteousness, because of the equal distribution of twelve (12) hours for day time and night alike.

Lord Buddha has taught the path of righteousness to his followers. This is one of the main principles that our Buddhism is based upon and is greatly true that all Buddhists try their utmost to follow this path; which, needless to say, is an ideal one. Therefore, we should realize the importance of this great teaching and should devote our efforts to recall it as often as we can.

Buddhists regard "Higan" as an opportunity to recollect His valuable teachings of righteousness. All Buddhist Temples provide this week of Higan with various sorts of ceremonies, services and sermons.

Young Buddhists, let us take advantage of "Higan" and provided an opportunity for ourselves to learn more of the great teachings on the "path of righteousness" during this particular week.

April 15

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The following article appeared in the Temple Bulletin of
the April 10th edition:

Hana-matsuri

*Cultural
Survivals*
*Chipp-
dewany*

"Flower-festival" is the name given by the Japanese Buddhists to the celebration of Gautama's birthday which is held (annually) in April, the month of flowers in Japan. The name reminds us of the event that Gautama was born on the eighth of April under the shade of blooming Asoka trees in the garden of Lumbini; and this event might have given rise to the idea of placing the image of the Infant Buddha in a small shrine adorned with beautiful flowers. The custom of celebrating the eighth of April as sacred no doubt originated in India, since there are found some Sutras which mention the merits of one who sprinkles the image of the Infant Buddha with pure water on his birthday. In China we find that as early as 462 A.D. the commemoration of Gautama's birth was held in the Chinese Court, and that, the then Emperor was pleased to sprinkle the Image with perfumed water and bestow gifts on the assembled priests.

In Japan the feast was first celebrated in 606 A.D., the fourteenth year of the reign of Empress Suiko, and it came to be one of annual religious services performed in the Imperial Palace; it has become so popular among our people that it seems to be a national festival. It was in the year 1916, however, that the Grand Flower-festival was first held under the auspices of the Association of the Buddhist Denominations in Japan. It was celebrated at the Central Park of the City and thousands of people thronged there to pay homage to Buddha. On that memorable day a large number of students mostly from the five Buddhist Colleges in Tokio made this an occasion to preach the Gospel of Buddha and started an evangelistic campaign; while the students of the Buddhist Girl's Schools were engaged in selling flowers, the proceeds of which were contributed toward the Charity Hospital Funds. This set an example in the way of commemorating Gautama's birth. Every year it is observed in like manner.

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See also Employment and Manpower
September 26, 1944