

Report on the Work of The First Christian Church of Poston

The First Christian Church of Poston is a Protestant community Church composed of the Christians of various denominations, united in a common task. The membership consists of members from former and previous churches of the various localities from whence the Japanese have come, and also of those who have become members of the same since the establishment of the Church. The Church was decided to be organized at a special meeting of the representatives of some twenty churches among the evacuee Christians in Poston on June 1, 1942. ~~The work is~~ The work of the church is conducted under the leadership of nine Issei ministers, three Nisei ministers and three assistants to them. To date it has ministered directly to approximately 1700 to 1800 people each week who have attended its various meetings and services; indirectly to a much larger constituent.

The Church is divided into four parishes, the division being made geographically. The Christians living in the area are asked to support the work of the local parish regardless of their former church or denominational affiliations. To this general principle they have adhered remarkably well. Each Parish is a church itself so far as the work is concerned. All the general work of the ordinary church is done there. ~~All the general work of the~~ The schedule of a typical parish is as follows:

Sunday:

5:30 A.M. Early morning prayer meeting (union with other parishes)
8:30 A.M. Junior Church
9:15 A.M. Sunday School
10:00 A.M. Adult Worship Service
10:00 A.M. Young People's Forum
8:00 P.M. Young People's Worship Service
8:00 P.M. Adult Bible Study

Weekday:

The adults have their Bible Study classes and prayer meetings almost every night. For the young people, singspiration and Christian Endeavor work are conducted.

The Church Board is composed of the Moderator, the Vice-Moderator (Nisei), Department Chairman and Vice-chairmen. Minister occupy the offices of Moderator, vice-moderator and Department chairmen, and the offices of Vice-chairmen by laymen. The number of laymen in the board are eight, each parish being represented by two.

The Church has the following Committees through which it carries on its work:

Committee of Worship	Committee of Evangelism
Committee of Finance	Committee of Public Relations
Committee of Publicity	Committee of Sunday School
Committee of Young People	Committee of Young Adults
Committee of Junior Church	Committee of Religious Education

One of the first major projects instituted by the Church was the Daily Vacation Bible school. The first major problem the community faced during the first few months of relocation was the problem of inactivity of the children, as the schools or organized recreation were not fully established. Upon the request of the Recreation Department

the Church immediately, together with the Buddhist Church, proposed the conducting of a community wide vacation school. The church enlisted approximately 65 teachers who forwent the opportunity of securing the better positions offered at the outset of Poston. About 750 children met five days a week in the five different recreations halls under the leadership of these 65 teachers. The material necessary with which to conduct such a school of handwork material, of reading literature, of material for teachers, were almost entirely supplied by the contribution of the Christians of the local communities and also through the help of Caucasian Christian groups from the outside. The total cost of this undertaking amounted to \$450. Thus, for two months and a half 750 children were kept busy or occupied thru the most trying months of the year and the result measured in character and changed attitudes could never be measured in terms of words. The good the school did for the Kingdom was proven clearly by the fact that no small number of young converts testified in the evangelistic meetings which were held this last spring that they were really led to Christ in the DVBS last summer. After the work of the Daily Vacation Bible School was over in this camp, these teachers conducted two Daily Vacation Bible Schools at camps 2 and 3 for five weeks. Thus these consecrated teachers taught children for nearly four months in the hottest season of the year in the still undeveloped desert town of Poston.

The Sunday School program of the Church is also another feature of the work of this church. Here in this camp, we have approximately 900 children and young people enrolled. This large number is taught and led by a voluntary staff of about 75 devoted teachers. Under the terrific handicap of having to have their separate classes all in one ~~room~~ building, unpartitioned has been a real trial, and yet these teachers have carried on their work quite nobly. The Sunday School material each week for all of these pupils have been generously supplied by the Baptist denomination and some of it by the Free Methodists. To better equip the teachers in their work, there were special Teachers Training Courses held in the months of March and April for seven weeks. There were over 100 teachers enrolled from the three camps.

The Young People's Forums on Sunday mornings have been well attended until recent weeks. But affected by the exodus of the large number of young people from the Center, we have been noticing during the past several weeks, a considerable decrease in attendance.

In the worship services for the young people, the response has been gratifying from the very beginning. Services have been conducted in four different parishes until a few months ago. In some of the services the attendance has quite often filled the buildings to capacity.

Due to the lack of Nisei ministers for this summer, we have been having combined out-door services at a specially constructed place of worship. During the past several weeks, the average attendance has been about 700.

In regard to the special meetings we have held, and activities we have had during the year we would like to mention a few. On Aug. 16, 1942, we held a service called "Commission Service." During the service, two Nisei ministers and two assistants were commissioned to serve in the churches of Camps 2 and 3. This "commissioning" was done to help the Christian work of those camps where there were no Nisei Christian workers. Over 1000 people attended this service.

During the spring months of this year a number of series of evangelistic meetings were held for the Nisei. The last series was held just before Easter and was called "Pre-Easter Conference". and lasted 8 days. To this conference we invited delegates from neighboring centers. The Gila and Granada Centers responding to our invitation sent several delegates. On the last session of the conference 175 young people responded to the altar call and came forward signifying their willingness to consecrate their lives to their Lord, Jesus Christ. It was one of the most impressive scenes we have ever witnessed in Poston.

In conjunction with the Nisei work, the church has sponsored some activities which have held community interest. For example, during the Christmas season, a mass choir of 3 units of 200 voices presented a Christmas Festival of Sacred Music a few days before Christmas for three nights.

During the same season approximately 800 gifts came to the residents of Poston. The majority came from Caucasian Christian churches on the outside. The church has a vital part in the distribution of those gifts among the residents regardless of their religious faiths before Christmas and since, and there have been coming constantly gifts of materials for the community which have been immediately given out.

In regard to the Issai work, we would like to mention the fact that since their coming to Poston, the attendance has increased very markedly. Many who back home had never been inside of a church are now coming regularly. There has been a growing realization of the insecurity of material foundations of life, and they have found security and strength in their new found religious faith. One of the community activities they have conducted has been the visitation and their expression of concern for the sick, the old, and the needy. Special committees have always seen to it that flowers, mostly artificial, sent to the sick and the bereaved, and gifts to all newly married couples regardless of their religious affiliations. Through them hundred of copies of "Strength for Service to God and Country" by Chaplain Nygaard have been distributed among the soldiers of Japanese ancestry in the United States Army. For the sake of the sick people the special number of the weekly Church Bulletin has been issued from time to time and been distributed among the patients at the hospital. There have come to Poston,

Caucasian ministers who have been former missionaries in Japan with perfect mastery of the Japanese language. These have visited the people in their homes and held meetings for them which have been the source of much help and inspiration.

Thus the relation between the Church and the community has been quite friendly. In this connection we desire to mention about the formation of the inter-Religious Council of Poston. Believing that harmony between the Christians and non-Christians is one of the most important pre-requisites for the progress of the Church, a body called the "Inter-Religious Council of Poston", uniting all the religious bodies of the community.

We organized immediately after the founding of the Church a body called

Through the work of this council, our relationship with the other religious organizations of Poston has been very peaceful.

The residents of the relocation center at Poston have been very fortunate in having ~~them~~^{them} in the Administrative staff a number of Caucasians who have been greatly sympathetic with and understanding of the Japanese people. A friendly feeling between the church and the Administration has always existed to a remarkable degree.

Not only in spiritual side of work but also in financial side, the church has been greatly blessed throughout the year. Monthly expenditures during the year has almost been \$400. At present we are paying \$68.50 for our own workers every month. Taking into consideration of the limited income of the Christian people we adopted at the very beginning free-will offering system. Instead of passing offering plates among the worshippers, we place at the entrance an offering box into which those who are willing to make offering place it as they enter or leave the place of worship.

Concerning the form of baptism a few discussions took place before Easter. Although the Constitution states definitely that the form shall be left with the desire of the candidates for baptism, when we were to baptize many at one time, the decision of the form was not as easy as it first seemed. We decided after a thorough discussion to let the moderator of the church baptize in the form the candidates desired and making the pastor of the parish assisting ~~the~~ in the ceremony.

All in all, the work of the Poston Christian Church has during the past year progressed quite ~~smoothly~~ smoothly. The spirit of unity and harmony, transcending all church or denominational differences, has been manifest in all phases of its life and work to a marked extent, for which we offer our heartfelt gratitude to our heavenly Father.

Let us now present a few problems we are facing. First, the problem of transportation. Poston has three distinct camps. There must be a close cooperation between the churches of these camps. But transportation between the camps for church work is extremely poor. With the limited transportation facilities we have for our church work, it is with no small amount of inconvenience that we are carrying on the work at present. No enough cooperation among the Christian people of those camps can be had in this way.

Second, the problem of church buildings is an acute one. At present we are forced to use recreation halls for meetings and service and most of these halls are used as public school classrooms. Many blocks want to use ~~recreation halls for meetings and service~~ them for their young people and children whenever they can. After each meeting, the place must be cleared for the use of the next party.

Third, the problem of the shortage of man-power is keenly felt at present. So many of our Sunday school teachers have left for outside or are contemplating of leaving in the near future. One solution we are thinking of is to ask Caucasian teachers to become our Sunday School teachers.

Fourth, the problem of future policy. We are not certain at present of the future course that we should take for the church. It largely depends upon the population of the Center and the change of population will largely depend upon the degree of response the residents will show toward the new policy of the WRA. Thus we cannot in this present state decide any definite course for us to take. The only thing we are able to do under the present circumstances is to do our very best to Christianize our people while they are in the center.

Let us now suggest a few matters. First, some means must be adopted at the earliest possible opportunity to help Japanese Christians on the outside find church homes. By the various reports we have received from those who have gone out, we judge that these people are not well taken care of spiritually. If the present state of things continue to exist, it seems to us the Christian work we have done during the past several decades might become vain to a great extent. Of course, the ~~main~~ method of doing this particular work will largely depend upon localities. At any rate, this is a matter that must be thoroughly and prayerfully discussed in this coming special meeting in Denver. Regarding this important matter, no concrete suggestions can be made until the conference is over. We shall refrain from making any concrete suggestions at this time.

Second, in order to meet the shortage of man power in general Christian work, especially in Sunday School work, we suggest to use Caucasian public school teachers during the coming year. We realize that the teachers we lack in our Sunday Schools are the ones who can lead upper class boys. To secure teachers and leaders for boys from among public school teachers is not an easy matter under the present circumstances, but we believe that this is one source from which we can though to a limited degree, secure much needed helpers.

Third, in order to meet the problem of teachers it is desirable to hold more extensively and effectively teachers' training courses in different centers by inviting a number of competent specialists from time to time.

Fourth, during the past year we have had a number of Caucasian visiting preachers whose messages have been a blessing to us and have given good impression to the residents. However, a few of them have in the course of their addresses attacked the Axis countries and their leaders without adequate reasons and have given very undesirable impressions to the residents and have as a result of it, created antagonistic attitude toward Christianity and Christ's Church. We suggest that Caucasian visiting speakers refrain hereafter from making these unnecessary and harmful remarks. We desire to have many Christian messengers of good-will visit us and help us create thereby a better feeling and morale among our people.

Fifth, there are ministers who are paroled from internment camps and are not able to leave centers even for the work of the Church, for instance, to attend conferences, or hold evangelistic meetings in other centers. These ministers ought to have the privilege of leaving their respective centers to be engaged in religious activities. We ought to see somehow these paroled ministers be given that privilege which is given to other servants of God.

In conclusion, let us sincerely thank the Federal Council of

Churches of Christ in America, the Home Missions Council of the Federation, and the Protestant Commission for Japanese Service for the invaluable services they have rendered us and the gifts both spiritual and material that they have given us so generously. May our heavenly Father continue to guide and bless their worthy task.

Respectfully submitted,

THE FIRST CHRISTIAN CHURCH OF POSTON

CONSTITUTION OF THE POSTON CHRISTIAN CHURCH.

Article I. Name

The name of this body shall be known as THE POSTON CHRISTIAN CHURCH.

Article II. Purpose

The purpose of this Church shall be to proclaim the Gospel of the Lord Jesus Christ in order to bring about God's reign in all human life.

Article III. Membership

The membership of this Church shall be composed of all who have confessed their faith in the Lord Jesus Christ as their Saviour, expressing their decision through Baptism, and who strive to realize His Will in daily life.

Article IV. Doctrine

This Church shall adopt as it's doctrine the articles of the historic Apostles' Creed.

Article V. Sacraments

The Sacraments of this Church shall consist of the Lord's Supper and the ordinance of Baptism. The Lord's Supper shall be observed by believers six times a year. The ordinance of Baptism will follow upon confession of faith in the Lord Jesus Christ, and the form of the same will be left to the freedom of the candidates within the limits of the historic practices of the Church.

Article VI. Organization

The Church Board shall be composed of the Moderator, the Vice-Moderator (nisei), Department Chairmen and Vice-Chairmen. Ministers shall occupy the offices of Moderator, Vice-Moderator, and Department Chairmen, and the offices of Vice-Chairmen shall be occupied by laymen.

1942 -- 1943

ACTIVITIES OF THE POSTON CHRISTIAN CHURCH

May, 1942

- 10 -- First church service Morning and Evening -- Rev. M. Mitani, preaching.
First gathering of S.S. children.
- 13 -- First prayer meeting.
- 14 -- First Singspiration.
- 17 -- Morning and Evening service -- Rev. Kowta, preaching.
- 24 -- Sunday Evening Speaker -- Rev. Mitani -- Block 12 Mess Hall
Rev. Kowta at block 43.
- 25 -- First Religious Committee of Education meeting held # 11.
- 28 -- Singspiration at block 5.
- 30 -- First Memorial Day service with Buddhists near Canteen. Mr. Head,
speaker. Over 900 present.
- 31 -- Sunday school at Rec. #37 (130 present)
5 (90 present)
Evening service at #43 -- Rev. William Kobayashi, speaker.

June, 1942

- Regular Sunday School and evening services held on 4 Sundays.
- 1 -- Committee decided to organize a United Protestant Church. Composed
of representatives of 21 churches. To be supported financially
by free will offering.
 - 6 -- Organizing Committee appointed.
 - 15 -- Daily Vacation Bible School starts. 800 students, 65 teachers.
 - 30 -- Poston Christian Church constitution adopted.
No fee for wedding or funeral.

July, 1942

- Regular Sunday School, Y.P. service, Adult service, Prayer meetings,
and Singspiration held every week.
- 26 -- Church of Poston divided into 4 parishes. Division made
geographically. Membership drive on. Ministers assigned to the
parishes are as follows:
Parish I -- Rev. K. Kubota, Issei Minister, Rev. J. Morikawa, Nisei,
Sadaichi Asai, Assistant.
Parish II -- Rev. Shigekawa, Issei, Paul Nagano, Nisei, Masumi
Toyotome, Assistant.
Parish III -- Rev. Yamamoto, Issei, Rev. Kowta, Nisei, Clifford
Nakadegawa, Assistant.
Parish IV -- Rev. E.I. Okamoto, Issei, Rev. Kobayashi, Nisei,
Hideo Aoki, Assistant.

August, 1942

- Regular Sunday school, Y.P. service, adult service, special early
morning prayer circle, Wed. evening prayer meetings, and
Singspiration held every week.
- 2 -- Mass meeting. Commemoration of founding of Poston Christian Church.
Held near Adobe project. Mr. Head, Director of the Project, Dr.
Thomas, Student Relocation Com. of N.Y., Rev. Kowta, moderator,
speakers.

- 16 -- Commission service. 4 young ministers and ministerial students to Camp II and III. Dr. Mayberry and Dr. Frank Herron Smith, speakers. Held at Adobe Project. These commissioned:
 Camp II -- rev. William Kobayashi
 M4. Clifford Nakadegawa
 Camp III -- Mr. Paul Nagano
 Mr. John Miyabe
- 28 -- Closing exercise of Daily Vacation Bible School held near Adobe works.
- 30 -- First Junior Church services held in all parishes.

September, 1942

- Regular Services held 4 times a month.
- 6 -- Ralph L. Mayberry, guest speaker at Parish I
- 6 -- Daily Vacation Bible School teachers leave for Unit II and III to conduct vacation schools for them.
- 20 -- William Kobayashi, ordained at Ec. Hall 19, Rev. C.J. Burnett, officiating.
- 20 -- Mrs. L. Bodenhammer, Free Methodist worker of L.A., guest speaker at Parish 3.
- 20 -- Rev. C. J. Burnett, Supt. of Pacific Coast Japanese Free Methodist Conference, guest speaker at parish 4.

October, 1942

- Regular S. Services, and week day services.
- 4 -- Mr. Herbert Nicholson, guest speaker at Parish II.
- 25 -- Mass service at block 4 stage. Bishop James C. Baker, Frank Herron Smith, speakers. Installation of council members of Poston Christian Church by Bishop Baker and Dr. Smith.
- 30 -- First mass choir practice and social at Park # 5. Practices for Christmas festival of Sacred Music. Unit I, II and III present.
- 30 -- Junior Church Halloween singspiration at Parish II.

November, 1942

- Regular S. Service and week day services.
- 8 -- Mr. Ralph L. Mayberry, guest speaker at Parish II.
- 14 -- Issei members retreat at Block 5 park. 1-5:00 p.m.
- 15 -- Rev. Gale Seaman religious student worker on University campuses, guest at Parish 3.
- 17 -- First "Hour of Communion" at # 19 held for older Nisei Christians, with the Lord's Supper.
- 22 -- Rev. William Hulet, Free Methodist worker for Japanese, guest speaker at Parish 4.

December, 1942

- Regular S1 Services and week day services.
- 3 -- Mass Choir Rehearsal -- Unit I, II, III
- 4 -- Dust Bowl Game, Parish 4 social.
- 5 -- Parish 2 Y. P. Forum starts.
- 5 -- Rev. Gordon Chapman, guest speaker at Parish 3 (Ex. Sec'y Protestant Committee).

- 13 -- Rev. C.J. Burnett, guest speaker at Parish 4
- 21 -- Christmas Festival Sacred Music at Unit III
- 22 -- Christmas Festival of Sacred Music at Unit II
- 23 -- Christmas Festival of Sacred Music at Unit I
- 24 -- Christmas presents from outside Caucasian Christians distributed among children of Poston under 15 regardless of religious affiliations, hospital patients, sick people and old people in all blocks.
- 25 -- Christmas program presented by Sunday School students at all parishes
- 31 -- Watch night at all Parishes.

January, 1943

- Regular Sunday Services and week day services.
- 1 -- New Year's Day worship service held at parish II at 10:30 A.M. for Nisei. Issei Christians at block 5 park.
 - 6-10 -- Religious emphasis meeting at parish 4. Rev. Morikawa and Paul Nagano, speakers.
 - 19 -- Mass choir festival singers social at Mess Hall 22.
 - 21 -- Fagot Service at Parish 4
 - 24 -- Dr. Roy Smith, Missionary from Japan for 35 years, speaker in the afternoon, at block 5 park. Dr. Hannaford and Mr. Nicholson also speakers.

February, 1943

- Regular Sunday services and week day services.
- 1 -- Farewell service for Msumi Toyotome at Parish II. Rev. S. Kowta takes up Nisei work at parish 2.
 - Sunday school attendance drive.
 - 4-7 -- James Guthbertson, Missionary to Japan, series of Meetings at # 19 and block 5 park.
 - 9 -- Sunday school Teachers' training course at # 19. All three camps included. Over 100 registered.
 - 12-15 -- Kirby Page meetings.

March, 1943

- Regular Sunday Services and week day service held.
- 3-7 -- "Victory thru Christ" week evangelistic meetings held at parish 2. Rev. Morikawa and Rev. Nagano, speakers.
 - 14 -- Services for Volunteers held at all parishes. Special gifts presented.
 - 19 -- Fagot service and social of Parish II held at block 42.

April, 1943

- Regular Sunday Services and week day services held except during Pre-Easter conferences.
- 11 -- Pre Easter Conferences -- Block 5 park. 900-1000 present. Rev. Morikawa preaching -- Mass Chori special music.

- 12 -- Pre-Easter Conference -- "Twilight Music Vespers", Rev. Nagano, speaker. Westmont College Brass Quartet, special music.
- 13 -- Pre-Easter Conference -- Rev. William Kobayashi, speaker (Camp II night)
- 14 -- Pre-Easter Conference -- Mr. Hideo Aoki, speaker (Missionary night)
- 15 -- Pre-Easter Conference -- Rev. Kobayashi, speaker (Camp III night)
- 16 -- Pre-Easter Conference -- Mr. Hideo Aoki, speaker (Singspiration Night)
- 17 -- Pre-Easter Conference -- Rev. Paul Nagano, speaker (Laymen night)
-Mr. Howard Lawson, trumpeter, special music.
- 18 -- Closing session -- Rev. Morikawa, speaker -- Mass Choir 1100 present.
- 25 -- First Easter Sunrise Service at block 5 park. Appro. 1200 present.
Easter Baptism service -- Rev. Kowta, officiating. 54 baptized.
Easter Issei service, Moderator preaching
- 25 -- Dr. Alfred Conness, guest speaker at Parish 2.

May, 1943

- Regular Sunday services and mid-week services.
- 9 -- Special Mother's Day services at all parishes, with gifts and special programs.
- 9 -- Dr. Chapman, special speaker at Parish 1.
- 6-10 -- Dr. Chapman series of lectures at #19.
- 21-23 -- Dr. Duncan series of lectures for DVBS at Rec. 19

BUDDHISTS: 4,697

Jodo-----	20
Jodo Shin	3
Nichiren - -	40
Ryokyo Jin	1
Sodo	2
Tendai	6
Shingon	55
Shin	740
Zen	90
Fudo	1

CHRISTIANS: 3,162

Baptist - - - -	498
Catholic	171
Christian Sci.	4
Congregational	296
Episcopalian	23
Free Methodist	151
Friends	19
Jehovah's Witness	2
Methodist	663
Mormons	1
Presbyterian	360
7th Day Adventist	27

Denominations	BLOCKS																
	2	3	4	5	6	11	12	13	14	15	16	17	18	19	21	22	26
Buddhists (Duplicated Below)	127	183	111	95	74	93	105	156	133	98	156	192	162	160	91	102	130
Jodo	0	0	0	0	0	1	0	7	0	0	0	0	1	0	0	0	0
Jodo Shin	0	0	0	0	0	0	0	2	0	0	0	0	1	0	0	0	0
Nichiren	1	2	0	0	0	1	0	7	2	0	0	0	4	0	0	1	5
Ryo Kyo Jin	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Jodo	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Tendai	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	1
Shingon	0	1	0	0	0	6	0	3	0	0	0	0	4	0	0	1	2
Shin	9	26	4	1	16	12	6	83	0	27	2	0	40	13	0	0	35
zen	1	0	7	0	1	14	0	18	0	0	0	0	2	0	0	1	0
Fudo	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

Christians	96	84	130	79	109	116	76	70	142	117	54	16	57	69	69	69	124
Baptist	22	5	8	17	13	8	5	12	39	12	2	0	0	2	18	3	1
Catholic	11	3	5	0	0	0	0	0	2	19	1	7	1	3	1	7	15
Christian Science	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0
Congreg.	1	8	8	4	27	1	0	21	4	2	0	0	0	0	0	2	17
Episcop.	0	0	0	6	0	0	0	0	3	0	0	0	2	0	1	1	4
Free Meth.	4	0	0	1	0	4	0	0	0	47	1	0	0	0	12	21	0
Friends	1	0	2	0	0	0	1	0	0	0	0	0	2	0	0	1	0
Holiness	0	0	0	0	0	0	0	0	2	0	0	0	0	0	2	0	0
Jehovah's Witnesses	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0
Methodists	16	53	18	16	49	35	2	15	23	22	16	8	4	35	18	6	28
Mormons	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Presbyt.	20	6	0	19	3	16	48	18	3	0	22	0	24	2	11	9	8
7th Day Adventist	0	0	3	0	0	5	5	5	0	0	1	0	0	0	0	0	0
Lutheran	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	5	0

Shinto (duplicated below)	0	0	3	0	1	3	0	0	0	2	0	0	0	0	0	1	0
Tenrikyo	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Unclassified	33	30	60	47	56	58	28	62	42	55	38	31	24	54	27	51	39

		- Blocks																
Denomination		27	28	29	31	32	35	36	37	38	39	42	43	44	45	46	53	
Buddists	(duplicated below)	116	143	134	186	184	72	83	144	186	198	98	162	185	91	105	103	
Jodo		0	2	3	0	0	0	0	0	5	0	0	0	0	1	0	0	
Jodo shin		0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Nichiren		1	0	7	0	0	0	7	0	1	0	1	1	0	0	0	0	
Ryokyo Jin		0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Sodo		0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	
Tendai		0	0	0	0	0	0	0	0	4	0	0	0	0	0	0	0	
Shingon		2	0	0	4	0	0	8	0	8	7	0	4	0	2	0	0	
Shin		10	13	69	74	4	0	2	4	113	87	10	12	9	12	8	1	
Zen		1	1	10	0	0	0	1	1	14	9	0	4	0	3	0	0	
Fudo		0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	
Christians		90	63	106	8	31	133	142	38	40	62	126	52	21	121	157	131	
Baptist		10	18	23	0	0	54	76	4	6	0	35	3	5	23	48	0	
Catholic		2	1	8	0	0	12	12	3	0	1	2	0	0	35	6	3	
Christian Science		0	0	1	0	0	0	0	0	0	0	0	0	1	0	0	0	
Congreg.		10	4	18	0	2	4	11	1	4	0	16	2	2	2	9	15	
Episcop.		0	0	2	0	0	0	0	0	1	0	1	0	0	2	0	0	
Free Meth.		11	4	0	0	0	0	0	0	1	0	0	3	4	0	38	0	
Friends		8	0	0	0	0	0	0	0	0	0	4	0	0	0	0	0	
Holiness		6	0	0	0	0	0	0	0	0	0	0	11	0	0	0	0	
Jehovah's Witnesses		0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Methodists		9	6	11	0	0	11	6	0	3	28	2	11	5	12	17	25	
Mormons		0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	
Presbyt.		13	9	2	6	18	7	17	19	9	12	9	11	1	5	6	2	
7 th day Adventist		0	0	0	1	0	7	0	0	0	0	0	0	0	0	0	0	
Lutheran		0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Salvation Army																		
Shinto	(duplicated below)	1	0	1	0	0	12	0	0	6	1	0	4	0	0	0	0	
Tenrikyo		0	0	0	0	0	12	0	0	0	1	6	0	0	0	0	0	
Unclassified		30	30	41	18	23	52	31	40	79	41	15	67	48	34	50	19	

Denominations 54 59 60

Buddhists (duplicated below) 141 109 88

Jodo 0 0 0

Jodo Shin 0 0 0

Nichiren 0 0 0

Ryoko Jin 0 0 0

Sodo 0 0 0

Tendai 0 0 0

Shingon 0 0 3

Shin 0 2 45

Zen 0 1 1

Fudo 0 0 0

Christians 112 131 127

Baptists 2 17 0

Catholic 7 2 0

Christian Science 0 0 0

Congreg. 1 2 23

Episcop 0 0 0

Free Meth. 0 0 0

Friends 0 0 0

Holiness 0 0 0

Jehovah's Witnesses 0 0 0

Methodists 55 32 70

Mormons 0 0 0

Presbyt. 2 0 2

7th day Adventist 0 0 0

Lutheran 0 0 0

Shinto (duplicated below) 1 0 0

Tenrikyo 0 0 0

Unclassified 49 34 34

Total

Buddhists - 4697

Christians - 3162

Shintoists - 30

Unclassified - 1420

Total 9309

1. Elder Kungoshi Alfred Okopira - 7th Day Adventist
Hall 19 Saturday 9AM
born in 1903 Jan 1 at Tokio

1 year at San Ken University
Madison College - dietitian 2 years
Pacific Union College - Bachelor of Theology 4 years
Ordained at White Memorial 11 years ago
Pastor at White Memorial Seventh Day Adventist Church
Japanese Department

Social work & clinic
married - 2 children

2. Reverend Kichitaro Yamamoto - Baptist

Wakayama ken, Japan
Shogakko graduate
San Pedro High School graduate

Hall 19 - Parish 3

Nisei Pastor

Bible Institute 4 years
Southern Baptist Theological Seminary 2 years Bachelor of Theology
Eastern " " 2 years
pastor at

1. Terminal Island Baptist Church

2. Los Angeles Baptist Church

Ordained 1940

Bachelor

3. Reverend Jitens Morikawa - Baptist Hall 5 - Parish 1
Nisei Pastor
Vancouver, Canada

son of farmer - lost mother when young - step mother

Bible Institute of Los Angeles 2 years

U. C. L. A. Bachelor of Arts - geography

Southern Baptist Theological Seminary 3 years - Master of Theology

Ordained 1937

Pastor (Nisei)

Terminal Island }
Los Angeles } Baptist Church simultaneously
Bardonia }

4. Reverend Sohie Kowta Presbyterian

Shizuokaken, April 14, 1893

Hall 19 - Parish 3

Commercial School in Japan -

Nisei pastor

1911 came to U.S.A.

Moderator

Heidelberg University in Ohio

Central Theological Seminary - Ohio B.D.

Pastor at Reformed Church at San Francisco 1925-1937

Wentworth Presbyterian at Orange County 1937-1942

Ordained 1928

5. Reverend Yoshinasa Shigekawa Free Methodist

Ekine Ken, Japan May 1, 1883

Hall 44 - Parish 2

Grammar school graduate

Nisei pastor

Extension Division of Pacific College of Los Angeles 1 year

Free Methodist Mission School at Japan 1 year

1921 April 7 - converted

August - called to ministry

September - began ministry

November - pastor at Anaheim 14 years

1925 - local preacher

1929 - deacon ordination

1932 - elder ordination

5 years at Phoenix Free Methodist

Sept 1941 to Free Methodist

6. Reverend Kanichi Georg Misato Issai Evangelist for the church

Toono, Iwata Ken 1884

Toono Middle School

Evangelist to Alaska, Canada, Mexico, Orient & Big Salmon U.S.

Associated with Holiness Church but had no church connection

ordained May 19, 1940

7 Mr. Hideo Aoki

Hall 15 - Parish 4

Sublet, Wyoming 1920

Nesic pastor

3rd year Pacific Bible College

Fallston Junior College

8 Reverend Kenzo Kubota

Hall 5 - Parish 1

Naganoken, Japan 1890

Issai pastor

2 years of Ida Middle School

University of California 3 years (philosophy)

Ordained 1936

Assistant Pastor at L.A. Japanese Christian Church

Pastor at San Bernardino Christian Church

9 Reverend Masatake Mitani

Rotating issai & nesic preacher

Tokio, Japan 1926

~~San~~ Sennon Bakko 4 years (college)

Ohio Wesleyan University, Delaware Ohio AB

Biblical Seminary in New York City STB

Graduate work in

Columbia University

University of So California

Pastor

Mesa Methodist Church — Mesa, Arizona 2 years
Bakersfield " " — Bakersfield, Calif. 6 months

Ordained 1940 June

Deacon

Elder (this year position)

10 Mr. Masamichi Toyotome

Baptist

Hall 44 Parish 2
Nisei pastor

Tokio, Japan 1915

U.C.L.C. Bachelor & Master Degree in Chemistry

Plans to be minister

11 ~~Rev.~~ Mr. Susumu Kumano

Methodist

Fukuoka Ken, Japan 1898

Technical School 2 years

Brady Methodist Church — pastor 1930-1942

12 Rev. E. I. Okamoto

Free Methodist

Hiroshima Ken

Hall 15 — Parish 1
Issei Pastor

Hiroshima Grammar School

Tucson, Orange County Night School (High School)

Ordained 1936

L.A. Free Methodist 7 years

Phoenix " 1 year

9/12/42

Morikawa's report to J. N. F.:

Family in Salinas left mother in tuberculosis sanitarium. At time of departure she was definitely on up-grade. Not notified of mother's death until four days after her death + interment. Family was good Christians in Salinas. Now thru association of Christianity with democracy and American government quite embittered toward Xianity and wondering whether to turn to ancestral faith or not.

O-Bon Memorial Service

Saturday, Aug. 22

9 A.M. Memorial Service at Cemetery
-Poston Memorial Park

8 P.M. Outdoor Bon Service
-Field opposite Block 21
Location-West side of adobe area
Chairman--Henry Miwa

1. Opening Address--chairman
2. Gatha -- Meditation and Hotoke no Kodomo
3. Sacred Chant -- O-shoko by family of deceased during chant
and Rai hai by general assemblage.
4. Namu Shaka Muni Butsu (3 times)
5. Address-- Mr. Wade Head
Sermon--Rev. G. Nagafuji
6. Gatha --Ondoku San (twice)
7. Closing Words--Chairman

O-Bon Dance

From 9 P.M.

Program Chairman--Roy Yoshida

1. Opening Address--Chairman
2. Bon Odori
3. Address of Thanks--Rev. J. Ishihara
4. Closing Words--Chairman

Sunday, Aug. 23

Morning Services 9 A.M.

Block 22 Recreation Hall -- Rev. G. Nagafuji - *Elgin (Bakersfield)*
" 30 " " --Rev. J. Ishihara - *Nichiren - L.A.*
" 45 Buddhist Temple -- Rev. C. Kurahashi - *Shingon Nichiren - L.A.*
" 54 Recreation Hall -- Rev. R. Sogabe - *Shingon - L.A.*

Bon Odori 9 P.M.

Program Chairman--Roy Yoshida

1. Opening Address--Chairman
2. Bon Odori
3. Address of Thanks--Rev. R. Sogabe
4. Bon Odori
5. Closing Address--Chairman

Poston Buddhist Temple
August, 1942

Shaka Muni

Place: Poston Memorial Park.

Time: 9:00 - 9:30.

Only immediate members of the two deceased (child and mother) and the four priests in camp - Rev. Nagafuji, Rev. Iogake, Rev. Ishihara and Rev. Kurahashi were present. The two graves were decorated with crepe paper flowers, fresh peaches and grapes and cookies.

- Priests were dressed in black ceremonial robes with different eri (collar) ornaments to distinguish sect differences.

- Ceremony for the dead began with sacred chants by four priests in unison - prayer ending was "Namu Shaka Muni Butsu" rather than the Shinshu "Namu Amida Butsu", Shingon "Namu Dai Shikongo Kongo" or Nichiren "Namu Myohoren gekkyo"; to offset denominational jealousies. After the chant each person present at the ceremony was given two sticks of incense to place on the two graves. After the ceremony the priests thanked Dr. ^{Mr.} Denenberg and Dr. Spicer of the Bureau profusely for attending the services. From all appearances they were mistaken for members of the Administration who came to pay respects to the dead.

#

Bon Odori Practice

Aug. 19, 1942; Block 14; 8:15 - 10:00 P.M.

Estimated crowd of about 600 - 700 of which only 200 dancing. About ten instructors danced in inner circle. Dancers mostly young children and younger people - only a few Issei. Counted only ten boys among dancers. Music supplied by phonograph attached to radio. Music consisted of Kapa Ondo, Sakha Bushi, American Ondo and Kagoshima Ochara. Dancers used wooden clappers in ~~American~~ Kapa Ondo. Dancers asked to join in chorus of "Yoi, yoi, yoya sato" in Ochara Bushi by Rev. Kurahashi but too shy to comply with request. Same for "hotcha cha" in American Ondo.

Aug. 20, 1942; Block 18; 8:15 - 10:00 P.M.

- Crowd much smaller than night before ~~at~~ ⁱⁿ Block 14 - probably about 300 or 400 of which only about 100 danced. Mostly children and young girls. Same instructors as night before in Block 14. Same records and dances. In conversation with Laurie Tomaguchi, one of instructors, informed that Tokyo Ondo purposely left out for political reasons.

Aug. 21, 1942; Block 22, 8:15 - 9:30 P.M.

- Only bon odori practice in camp. Crowd estimated at about 1000. Mostly children and young people. Same records played.

Outdoor Bon Service & Obon Dance

Sponsor: Positan Buddhist Temple.

Place: Field opposite Block 21 - west side of adobe area.

Time: Saturday, Aug. 22, 9:00 - 11:00 P.M.

Program for Outdoor Bon Service

1. Opening address - chairman (Henry Miwa)
2. Gatha - Meditation and Hotoke no Kodomo.
3. Sacred Chant - O-shoko by family of deceased during Chant and Tai hai by general assemblage.
4. Name Shaka Muni Butsu (3 times)
5. Address - Mr. Wade Head.
Sermon - Rev. G. Nagafuji
6. Gatha - Ondoku Jan (twice)
7. Closing words - chairman.

The outdoor bon service was originally scheduled to ~~begin~~ begin at 8:00 P.M. but delayed until 9:00 due to dust storm which began to swirl about camp toward sunset.

Ceremony conducted in temporary stand erected for purpose back of adobe works. Stand decorated with crepe paper streamers and an altar on which had been placed 2 vases of pink & white lotus flowers (made of crepe paper), oranges and a large incense bowl, & a large ~~bronze~~ ^{candle} bowl to side served as going for the four priests who were dressed in white ceremonial robes with gold broadened okesa and carried fans.

Butsudan & paper lanterns (ochogchin) conspicuously missing.

Wade Head, center director, spoke on religious freedom, while Mr. James G. Publicity Dept. gave short talk on seeing his first Bon Odori in Hilo, Hawaii. This was followed by a sermon by Rev. G. Nagafuji, Shin priest.

- Crowd attending Bon Odori which immediately followed the Bon service estimated at about 7 or 8,000. Many visitors from Camps 2 and 3 noted in crowd.

- majority of dancers - the height of dance there were 8 rings - wore American dress but little children and a number of the younger women wore kimonos. A few of the men also wore

about 10,000 up

Outdoor Bon Service and Bon Dance

Sponsor: Boston Buddhist Temple of America.

Place: Field opposite block 21 - west side of adobe area.

Time: Saturday, Aug. 22, 1942, 9:00 to 11:00 P. M.

The outdoor bon service was originally scheduled to begin at 8:00 P. M. but due to a dust storm which struck Boston shortly after supper it was delayed until almost nine o'clock. The service was conducted in a small temporary structure erected for the purpose at the rear of the adobe works. In prominent view was an altar on which had been placed two vases of pink and white lotus blossoms made of crepe paper, two lighted candles, a number of oranges and a large incense bowl. To the right of the altar directly behind a huge bronze gong were seated the four Buddhist priests in camp dressed in white ceremonial robes with gold brocaded okesa. O chochin or gaily decorated paper lanterns which usually form a part of the ritual paraphernalia of J-Bon services were conspicuously absent, in all probability due to the difficulty in procuring them from Japan at this time.

The service commenced with an address by the chairman, Henry Miwa, followed by the singing of "Hotoke no Kodomo", literally translated "Children of Buddha" by the audience. Then as the people recited a sacred chant, the families of the deceased performed oshoko or the offering of incense to the dead. This was followed by the repetition of "Namu Shaka Muni Butsu", the Buddhist equivalent of the Christian "Amen" twice.

Japanese garb - but most of these wore women's clothes and had fancy headgears to disguise their sex. A few had towels about their heads.

- Music was furnished by phonograph attached to a radio. Records were those used in Bon Odori practice: Kagoshima Ohara, Rapa Ondo, American Ondo and Sakka Ondo.

Tokyo Ondo and Sakura Bushi conspicuously missing. In addition to records an old man beat a drum to add gaiety to the occasion. ~~while~~ Dancers joined in choros of "yoi, yoi, yoya sato" and "kot cha cha".

In middle of dance Rev. J. Ishihara (Michien priest) gave a short address of thanks in which he outlined the origin of the Bon Odori. According to Buddhist mythology (i.e. the Urabon Sutra) Mokskenren, one of the greatest disciples of Shohamuni Buddha, was plunged into great sorrow when he discovered ~~his mother~~ through his divine powers that his deceased mother was suffering in the inferno of eternal hunger. He attempted to rescue her but his power failed him so he sought guidance from Shohamuni Buddha. By following the teachings of Buddha he was able to save his mother. He expressed his great joy in the form of a dance which took place on the 15th day of the 7th month of the lunar calendar. Since then memorial services have been held for the dead on this date.

- Dancers participating in the Bon Odori had received 2 weeks of instruction from teachers (about 40) who had an extra week of practice under Mrs. Hoge of the Dramatics Dept. A bon odori practice was held in four different sections of camp practically every night for two weeks previous to the dance.

- To the north of the dancing area booths had been constructed to display objects made by 3 students in the Buddhist daily vacation school. These included such artifacts as wooden getas, crepe paper flowers, little cloth animals, aprons, handkerchiefs, painted paper fans, pin cushions, tablecloths, etc. Most of them were sold during the fair. The proceeds of the bazaar went to Porton Buddhist Temple.

Bon Odori

Sunday, Oct. 23, 1942

Place: Field opposite block 21, west side of adobe area.

Program

1. Opening address - Chairman (Roy Yoshida)
2. Bon Odori
3. Address of Thanks - Rev. R. Sogabe.
4. Bon Odori
5. Closing address - Chairman.

Crowd on this evening was slightly smaller than the night before - approximately five or 6,000. ~~The~~ dancing area was much larger than the previous evening but there were only three rings as opposed to eight the night before.

Many of the exhibits in the Bazaar had been sold out the night before so the stalls were rather bare. All of the crepe paper flowers, getas, etc. were gone but a few paper fans, handkerchiefs, pin cushions and animals remained. The refreshment corner, however, was still popular and a large crowd could be seen there throughout the evening.

Varnished shrine = replica of wooden image
of Saint Michien enshrined in Founder's
Hall of the Hōmonji, Ikegami, Tokyo.
Statue holds in its right hand
a Buddhist blapper. — Scroll
in its right left hand = copy of
the Hōbōkyō ~~sutra~~ (Sacred sutra
of the Michien sect) and a
rosary.

— Shingon shrine — black
lacquer with gilt trimmings —
held seated figure of Buddha.

Extreme right = silver shrine
with gilt decorations —
contained standing figure of Buddha
with rays radiating from its
head.

Michigan Thu Service

Time: 9:00 A.M. Sunday, Aug. 23, 1942.

Place: Posden Buddhist Temple, Block 45, Bldg. 14A.

3 shrines in front of temple: varnished ^{Michigan} Shingon shrine with Odaisan sitting in it on extreme right, black lacquered Shinku one with Oshaka Sama in center, and a silver one with gilt trimmings in which a standing Buddha in gold centered to extreme left (Michigan). Three altars decorated with crepe paper flowers, offerings of oranges, apples, peaches, and a cup of liquid in the Shingon shrine. To the ^{in the} center of the temple was a little ~~table~~ ^{altar} on which had been placed 2 heads of cabbage, 1 pkg. of soda cracker, 1 pkg. graham cracker, grapes, apples, peaches. 2 ~~gold~~ ^{brass} candlesticks on which candles lit during services. ^{going to get some right} In front of altar was a little table on which had been placed an incense burner and an ^{oblong} ^{wooden} ~~box~~ ^{tray} in which crushed incense had been placed for those who desired to make oshako. In front of this was a small osai senko bako into which members of congregation

threw coins as offerings on arrival at the temple. ^{according to Mrs. Shigetomi from Berkeley} Osegaki ^{used only at Arakawa} ~~was used only by Shigetomi~~.
Program: Service opened with a lengthy sacred chant by Rev. Kurahashi, one of the two Michigan priests in camp, accented by a rhythmical ringing of the gong which lay on right side of the altar. Rev. Kurahashi was dressed in a pongee ^{ceremonial} robe with a purple okesa which was decorated with white and gilt circular patterns. After about thirty meetings chanting by the priest the congregation joined in chanting a sutra from the "Sacred Sutras and Hatha of the White Lotus".

sermon by Rev. Kurahashi on the origin of the Bon Festival. Mōkuren Sonja — one of the greatest disciples of Buddha — looked into life of ~~deceased~~ ^{parents} and ~~fathered~~ ^{suffering} mother from hunger in Hell. When he ~~offered~~ ^{served} food to his mother thru his offerings he noticed that whenever she attempted to put them into her mouth they were transformed into flames. Consulted Buddha who thru his divine teachings managed to cause her to be reborn into a happier world. In rejoicing Mōkuren Sonja called together all the disciples of Buddha who had at that time finished their pilgrimages and fed them ~~with~~ in great style. This occurred on July 15th. Eventually they ran out of dishes in the celebration so used leaves of the lotus plant which grew nearby. Also there was no time to cook food so served them raw. ∴ we use fresh foods in our offerings today.

after the sermon a ten minute intermission occurred, after which a special service was held for the 13 Buddhists who had passed away in camp. Ceremony consisted of a chant in which both priest and audience joined. During the lengthy chant family with ~~deceased~~ ^{deceased} made ~~osho~~ ^{osho} at center table where an oblong box had been placed with crushed incense in it. The osho ceremony consisted of lifting a bit of incense between the thumb and forefinger into the air and then depositing it in the incense burner nearby. Chant ended with recitation of "Namu Myōhōren Geshō" the prayer ending of the Nichiren sect ten times. Then "Namu Shakya Muni Butsu" — the new Federated Buddhist prayer ending ~~consecrated~~ ^{consecrated} in camp — was uttered three times. This was followed by the chanting of the names of ~~Buddhists~~ ^{Buddhists} who had died in camp.

date of their death. Then ~~prayer~~^{same prayer} was offered to the spirits of all Buddhists who had died since last O-Bon - Their names and date of ^{their} death were also recited.

In midst of the chanting Rev. Kurahashi was joined by Rev. Sogabe, the Shingon priest, and Rev. Ishihara, the other Nichiren priest. Sogabe was dressed in a green silk robe with purple osha decorated with ~~white~~ ^{white} circular patterns; Ishihara in white with orange ~~cassid~~ osha with gold embroidery. The service ended with the chanting of Manu Shaka Muni Butsu three times.

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Shinshu Bon Service

Time: Sunday, Aug. 23, 1942, 2:00 P. M.

Place: Poston Buddhist Temple, Block 45, Bldg. 14A.

The altar in Rev. Kurahashi's service served without changes for the Shinshu service. Rev. Nagafuji, the only Shinshu priest in Poston wore a black ceremonial robe ~~decorated~~ with gold and white osha.

Service opened with a long chant by Rev. Nagafuji during which people performed sohohs. About 40 members were present at the temple - predominantly ♀, only a few ♂. Chant ended with "namu Amida Butsu" recited three times.

After the chant Rev. Nagafuji marched to silver shrine at extreme left and performed special obeisance before it. Then thanked audience for attending the service in the heat.

After an intermission of few minutes Rev. Nagafuji delivered a sermon on the origin of Bon services, also voiced thanks to the administration.

for permitting them to hold Bon services in Paston.
The service ended at 4:00 P.M. with a scripture reading by
the priest.

Shingon Bon Service

Time: ~~Sunday~~ Sunday, Aug. 23, 1942 at 4:00 P.M.

Place: Paston Buddhist Temple, Block 45, 11A.

Same altar as in Shinshu and Nichiren services
utilized in Shingon service. Special Shingon Shrine to
extreme right different from other two in offering of a
~~for~~ cup of liquid (tea?) which was lacking in others.

~~Priest~~ Rev. Jogoke, the only Shingon priest in
camp wore a green silk robe with purple okesa
decorated with white circles. In front of him on
the center altar stood 2 burning candles and an
incense burner. The priest opened the service
with the hitting of the gong to his right.
Then he waved a short wand several times in the
air and hit something that appeared like
an incense burner with a top. Then offered
a special prayer to those who had passed away
in camp followed by a prayer for ^{all} those who
were observing hatebun that day. ^(about 4% of them) Then chanting
was resumed accompanied by the rhythmical
beating of a small lacquered instrument. The
audience performed oshoko during the chant.
The ^{priest's} chant was followed by the chanting of a sutra
by the audience which ~~terminated~~ ^{terminated} with the Shingon
prayer ending: "Namu Dai Shi Henjo Kongo".
recited 10 times. Then the priest offered a
prayer for all Shingon adherents at Manzanar
and Santa Anita.

after an intermission of about ten minutes Rev. Tozaki gave a short sermon on origin of bow and expressed gratitude toward the administration for permitting them to hold a bow festival in camp. He interpreted this as a manifestation of Hotoke. He drew the analogy between those who suffered in Hell and our suffering in the deserts of Arizona. He reminded the congregation that like ~~Buddha~~ Mobburen we must have more altruistic motives if we wish to "save" ourselves.

Mobburen failed to rescue his mother on his first attempt because he was ^{so} selfish in that he wished to save his mother alone; if he had ~~wished~~ desired to save everyone in Hell he undoubtedly would have succeeded at the first attempt. Therefore to make life more tolerable in Posbon we must have a broader "family" feeling here.

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In a crowded partitioned room the Busseis had their weekly Young People's Devotional Service. The recreation halls are now partitioned into four rooms and in order to have any services the partitions must be removed. Mr. Art Takemoto, director of the Sunday school, was the chairman for the evening. Reverend Kurahashi officiated at this service. The time was limited because of the various discussions which were to be held after the services. The "kan-nan-gyo" sutra was read by the congregation. A few changes were made by the chairman and there were approximately 180 Busseis attending the service. I recognized some Junior Y.B.A. members who attended the meeting for the first time.

The outside speaker for the evening was a message read by the chairman which was sent to Poston by Reverend Goldwater. The contents of this sermon was "Man and Self". Reverend Kurahashi also gave a sermon on Japanese which dealt with the same subject. The "gatha", ^{"Softly BLEW THE BREEZES,"} concluded the services for the evening.

The chairman turned over the meeting to Mr. Mas Kurisu, the president of the Y.B.A. Tonights meeting was mainly on the participation of the county fair. The Y.B.A. is in charge of seven booths and the chairman requested for volunteers to help out. The chairman had been authorized to appoint all committees leading with the management of the booth at the County fair. A meeting will be held next Wednesday

to complete the general program and the time schedule for the Busseis to participate.

A constitutional committee has been appointed by the chairman which composed of cabinet/~~members~~ and a member-at-large, also a advisory commttee has been suggested. The chairman suggested various Bussei pioneer leaders. The names are as follows: Mr. and Mrs. Tets Iwasaki, Mr. Henry Miwa, Mr. Kats Nakagawa and Mr. Roy Yoshida.

The president adjourned the meeting and asked some of the boys to remain and put up the partitions so that schools could be held on schedule the next morning.

Pre - Easter Conference
(April 12-18, 1943)

The Westmont College Brass Quartette from L. A. composed of Bill Lewis, Joe Simonhoff, Phil & Paul Uhlinger, and Howard Lawson, a trumpeter, were in Boston from April 12 thru 16 to take part in Pre-Easter Conference. Delegates from Beta Gamma & Kappa were present.

Christians Converge For Week At Poston

Outstanding personalities and talents including guest musicians from Los Angeles and delegates from Gila, Granada, and Manzanar centers, will participate in the huge Pre-Easter Conference sponsored by the Christian Churches of the three units of Poston.

The Conference begins today and will continue through Sunday, April 18.

4/11/43

Religion

Religious Emphasis Week
5 great inspirational days

• WEDNESDAY - JAN. 6TH, 1943.

• THURSDAY - JAN 7TH

• FRIDAY - JAN 8TH

• SATURDAY - JAN 9TH

• SUNDAY - JAN 10TH

with an outstanding Nisei speaker,

REV. J. MORIKAWA ★★★★★

SPECIAL MUSIC - NITELY!

REC. HALL #15

7:30 P.M.

Religion

CLIPPINGS FROM PRESS BULLETIN

Date

Article

Oct. 3, 1942

"Unit 2 Buddhist Bazaar is Big Success as 5000
Fitness in Two Nights"

Approx. 5000 Poston 2 residents jammed the Buddhist Bazaar area in Block 214 on Thursday and Friday nights. This was community's biggest social event of the year to date. Talent shows, food concessions and bazaar where artificial flowers and other articles made by Buddhist summer school students sold.

MAN AND HIS OWN SELF

As students of Buddhism we are often confused about this thing we call "self." We agree that there is no such thing as self, yet we constantly talk about it. It is a matter of great importance for us to understand clearly what self is and why it is non-existent. In the study of mathematics, especially algebra, we know that in trying to solve a problem we employ the letter x to represent the unknown quantity. After establishing certain relations between this assumed quantity represented by x and the other known quantities, we have solved the problem. What x represents is not real, but it is a necessary step towards the solution of our problem. Since it is difficult to see the unreal without giving it an assumed name or form, we have, therefore, come to call this thing "self" in order to help ourselves to understand it.

First, what do we understand by self? Generally, we refer to our identity as our own self, something which distinguishes one person from another, therefore, every one has his own self, characteristically different from others. For when John Doi comes along, I know him as John Doi and no one else. And when Frank Watanabe comes along, I recognize him as Frank Watanabe only. In this respect we think of self as our outward appearances which can be seen or recognized. Also, we speak of our personality as our own self. It is not only how we are distinguished by our looks or appearances but also by our thoughts and feelings towards others that determine our personality. Therefore, I like John Doi because he has a good personality. What constitutes a good personality? Good thoughts which reveal kindness and right

understanding towards others will make a good personality. "All we are is the result of our thoughts." It is through the working of our mind that we make up what we call our "inner self." Right thinking will give us clear understanding, and clear understanding will keep us on the right path. On the other hand, if we allow our mental processes to work towards the wrong direction, we will become victims of our own delusions, making everything revolve around our own selfish desires.

Let me tell you a story. One day Dagwood Bumstead was taking a bath. He was enjoying the warm bath as well as the magazine story he was reading. Suddenly, the door bell rang. Dagwood wondered who it was but made no attempt to answer it. The bell rang again and again. Dagwood was very angry at the persistence of the unknown visitor. As he struggled out of the tub, he tumbled over the stool and hurt his big toe. When he finally opened the front door, there stood before him a tin man carrying an assortment of tin pans for sale. "What took you so long to answer the door bell?" said the tin man in disgust.

"You dumbell, don't you see I was taking a bath?" replied Dagwood in a dury.

"Well, you might be taking a bath, but I don't like your attitude anyway," said the tin man and bounced a tin pan on Dagwood's head. That, of course, gave Mr. Bumstead a bump on the head and caused a slight dent on the tin pan. Dagwood would have chased the tin man down the street had he not realized that he had just a bath robe on.

So you see how these two man let their ego get the best of them. All Mr. Bumstead thought of was his own comfort, either intentionally

or otherwise, aroused dissatisfaction and anger within him. He failed to realize that the tin man knew nothing about his taking a bath. On the other hand, the tin man had in his mind the delusion that people would purposely try to be mean to him by not answering their door bells, and that they would first peek through their windows to find out who it was before opening their doors. With that thought in mind, he would not let himself believe that Mr . Bumstead was actually taking a bath, and he was so disgusted with the situation that he did not hesitate to resort to force. Both men let their selfish self get away with them. That's what we want to avoid. But we can only avoid it by understanding it first, otherwise we would not recognize it and consequently fail to cope with it. Since selfishness is a part of human nature, sometimes we fail to overcome it even though we recognize it. He who conquers others is powerful; but he who conquers himself is mighty. It is easy to see others' faults, but it takes a man of wisdom to realize his own shortcomings. It is impossible for one to correct his own mistakes if he himself does not see them; and it is difficult for one to attain great heights if he does not inwardly incline towards them. That's why the Buddha wanted us to be our own salvation, for no one can be saved by another. So, only by realizing what self is can we avoid it.

Now that we understand what self is, it is very easy to realize its unreal nature. Our identity is only temporary and will in time dissolve into nothing. Our personality is impermanent and constantly changing, for no one's personality at one time is exactly the same as that at another time. Like life itself, our personality is a continuous evolution. and it is only due to our failure to

understand the true nature of life that delusions and desires our mind. In other words, they come into false existence as a result of our own ignorance. So, only through a correct comprehension of our own being can we realize the oneness of life and the transitoriness of all things. And through such realization we understand why self is non-existent.

(This message was sent by Reverend Goldwater and read by Art Takemoto).

Dr. E. Stanley Jones, the world renowned missionary preacher, spoke tonight at the Block 4 stage. There ^{were} ~~are~~ about one thousand present. He spoke of the evacuation as an unmerited suffering for the Japanese people. He preached that the Japanese should turn this suffering to their advantage and come out stronger as the Lord did.

Dr. Jones mentioned that he acted as a go-between the Kurisu Peace Envoy and the American government and tried every means to avert the war. Contrary to the popular belief the Japanese envoy was sincere and tried desperately until the last minutes to find the basis for peace.

10/20/43
Religion

SEPTEMBER 27 — (7)

Father Clement of the Maryknoll Mission told me that the Maryknoll building in Los Angeles was sold to the Mexican denomination for \$12,000. This building was built for the use of the Japanese by the mission with the donation of thousands of dollars from the Japanese community. Father said that the money will be kept in trust until the Japanese return to Los Angeles and will be used to build new church, which the headquarters have ~~already~~ promised that they will subsidize.

Religion

You are
invited to the
FIRST ANNIVERSARY
SERVICE OF THE
POSTON CHRISTIAN CHURCH
Sunday evening - 8:45 p.m.

Speaker...

REV. JITSUO MORIKAWA
Special Music...

* VIOLIN DUET
KANAGAWA SISTERS
UNIT II

* MASS CHOIR

PARK BLOCK 5

Religion

TEMPLE BOULETTON

YOUNG PEOPLE'S SECTION

13th Edition

July 25, 1943

SUNDAY PROGRAM

Honoring Rev. Kumata, the YBA will hold a joint service at the Blk. 13 Temple this Sunday, July 25 from 8 p.m. with Mas Kurisu as chairman.

Rev. Kumata who is on a tour of the relocation camps is expected to explain the establishment of the Nat'l YBA Hdq. of which he is the director.

The program for the evening is as follows:

1. Prelude
2. Aspiration
3. Gatha---Choir
4. Sutra Chanting
o-shoko
5. Kikyomori
6. Choir---a dedication
7. Rev. Kumata's
message
8. Gatha---Choir
9. Gatha---gathering
10. Announcement
11. Meditation
12. Postlude

A song rally led by Mrs. Yoshimura is expected to follow.

The new Gatha and Gathering book will be used for the first time at this service.

The choir will be directed by Mrs. Yoshimura and the pianist will be Miss Ishikawa.

REPORT

Meeting with delegates of Poston, Topaz, Canal, and Butte, (Gila center) on July 11 and 12 at Gila. Rev. Kumata, director of the National YBA, outlined the functions and purposes of the proposed headquarters.

Tony Matsuda, Camp I representative reports as follows:

Plans were proposed to carry the gospel of Buddha to evacuees in the East and Mid-west. And in order to keep contact with these scattered people, traveling ministers will be appointed and the central hdq. in Topaz will publish a Bussei news bulletin.

The new office to be established will keep records of activities in relocation camps and the free and war zones.

A transliteration of Sutras were also planned.

Service and teaching methods of Poston were explained to the Sunday School teachers and cabinet of the Gila center by representatives of this center.

Rev. Kumata who is now in Poston will speak Sunday evening at Rec. Hall 13.

BON NEWS

Bon Festival, the annual Buddhist event featuring the colorful bon-odori will be held on Aug. 20 and 21 at a location tentatively scheduled as the north side of the main canton, it was disclosed.

Friday, Aug. 20, will be set aside for the significant Buddhist O-Bon service, while Saturday, Aug. 21 will feature the bon-odori which legends say portrays the joy of the dead on being remembered by the living with a service.

Further plans for this important event are being made by various committees. However, the bazaar will not be held this year.

Rev. Iwanaga of Camp II is expected to instruct the bon dancers. Time and place for the dance practice will be announced soon.

LEAVING

Henry Fujiura, former YBA president and YPS director is expecting to leave Poston July 24 on a seasonal work to Utah. However he intends to apply for indefinite leave after finishing his contract.

Popular and well-liked, his departure will be a loss to the YBA and the whole Buddhist activities.

Members of the choir honored him on July 20 with a farewell party.

SENTENCES FROM THE DHAMMAPADA

Long is the night to him that is awake, long is life to those who are ignorant of the Truth.

The signs of true religions are good-will, love, truthfulness, purity, nobility and goodness.

法輪

第拾参號
心の垢は
信水で
去れ

ニコく生活

圖鏡寺

人間は偉くなく、富者にならぬこと、それらのことも必要であらうが、より以上に必要なのはニコくして居れることである。

聖訓

和顔愛語の表心よりほとぼしる人
には、如何なる強力も及ばず。
(無量壽經)

ニコくを外にしてどこに偉きの価値があらう、又笑ふ門には福來たるとも古人は言つてゐる。ニコくは心の喜びを意味し、心の満足を感じてゐる、心に喜びなく感謝なく満足もない生活は偉くとも、富者なるとも、地獄に等しい。修羅の世界である。人は如何にしたなら、ニコく出来るか、金や名譽があつたからとて

にて満足を知れ、貧ならその貧に、健康ならその健康に満足せよ、不平と不満を己が心から取り去れ、そしてさうあることに感謝すれば、光明とか、覺りの光りにはあらはれるのである。これは理論でも空論でもない、今直ちに実践すれば、ニコくを掴むことが出来るのである。これが宗教であり、仏道の一歩なのである。

佛の教(中)

世の中に一番危険な生活は真理に背くことだ。真理をいへば如何にもむづかしいこと、のやうに聞えますが、決してさうではなく、ありのままの事実としてあります。諸行無常等といふことは、古く言葉ですが、これはど厳かな事實はあります。人間の悲しみも、苦しみも、つぎつぎと見れば、宇宙の眞の道理がわからないのと、事實の上に生きる勇氣を欠いてゐるからであります。朝に笑ひ、夕に泣き、昨日は愛し、今日は呪ひ、流轉の業苦はつきりとところを知らないのです。何でも彼でも自分のものにならと思ひ、又なしたと執念し、すべからず、我の中にとちこもり、とりこまうと焦り廻つてゐるやうな人間で、どこまでも勝手なものです。(続く)

日程決定す

去る十九日夜、本年度新寺院代表者の初会議が開催され、孟蘭盆大法要勤修に付き協議され、お盆は来る八月廿日、廿一日の両日、モン、キャンテンの北側(交渉中)にて修行されることに決定した。昨年は異なれば前夜の廿日は法要のみ、廿一日は盆踊りのみ。

當仏教寺院の

新代表者選出
昨奉、當仏教寺院設立以來御尽力下された第一回代表者は一々年の任期満了と共に新代表者と交替された。因に新代表者は各宗より二名宛、計八名と仏青年會長を加へて九名が推薦された。

盆踊りの振附

今年度お盆踊りの振附は、弟ニキャンブ仏教會の若永開教使に願ふことになり、長藤師兄玉氏は弟ニキャンブ

に出張交渉された。

松田事務員飯所

比良転住所に開催された仏青年大會に當ボストン第一ユニットを代表して出席中の松田トニ君は全大會並に孟蘭盆大法要に列席した。去る十八日元氣に飯所した。

藤浦事務員

辭任出所
竹本事務員の後任として、仏教のため尽瘁した藤浦ヘンリー君は今般エタ州へ出所することになり辭任した。

竹本アーサー君

視察を終へトバカへ
元 當寺院事務員であり仏青年會長であつた竹本アーサー君は、各転住所歴訪の旅を終へて、トバリズ転住所に入所した。

同君は眞宗の松蔭總長に師事し、今後はその志す僧侶への修行の道を大に精進するとの便があつた。

表

故中野文子師の葬儀は七月廿二日、十三区ホールに於て、長藤師導師、泉田師寺院代表會葬。

故土屋幸次郎氏の葬儀は七月廿四日、四十三区のホールに於て、長藤師導師、石原師代表會葬。

感謝錄

大橋良太郎氏(オキヤンブ)藤浦ヘンリー氏、松田文太郎氏より金一封也。夫々當寺院へ御持捨。

久間開教使

比良より來訪
久間開教使(キヤンブ)は金米仏青年會の要件を帯び、九山正人氏同伴來所され、数日滞在、仏青年會のため特別説教もされ、月曜飯途に向ける。

日曜礼拝時間変更

三十三区布教所成人部の礼拝時間を朝十時から致しました。今一度念告いたします。

一九四三年七月廿五日発行
ボストン佛敎寺院
四五二一四一B

O-BON FESTIVAL AUG. 15

M. FUKUDA TO SPEAK

President Manabu Fukuda of the Nat'l Young Buddhist will be the guest speaker at the regular Sunday service at Rec. Hall 13 on Aug. 8.

The young people's gathering has been combined for the month of August and is being held at Rec. Hall 13. The time is 9 p.m.

SHO-NANOKA AT REC. 54

Sho-nanoka service for George Narike, former Los Angeles and Valley resident, who passed away at the Heart Mountain Center, was held by close friends at Rec. Hall 54 on Aug. 6 with Rev. Nagafuji officiating.

While in Brawley, Mr. Narike was instrumental in organizing the Buddhist Sunday School Teachers' Ass'n and also assisted in organizing the YBA. He at one time served as its adviser.

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

ODORI PRACTICE

Practice for the O-Bon odori are to be held at the following blks. beginning Saturday Aug. 7 from 8:30 p.m. at all blks.

Block 54
Aug. 7 (Saturday) and
8th. (Sunday)

Block 18
Aug. 9 (Monday) and
10th. (Tuesday)

Block 22
Aug. 11 (Wed.) and
12th. (Thursday)

Block 13
Aug. 13 (Friday) and
14th. (Saturday)

Everyone is welcome to attend. Please bring your own kachikachi and fans.

WANT TO WRITE?

According to words received from Arthur Takemoto, he is now in Topaz, Utah, studying under Bishop Matsukage.

Art writes that he misses all his friends and would like to hear from them. His address is 29-5-A, Topaz, Utah. Let's show him that we remember him and are all behind him by dropping him a line.

O-BON ODORI FROM 8:30 P.M.

With a colorful O-Bon odori and impressive service scheduled, the second O-Bon Festival of Poston I will be held, Sunday, Aug. 15 at the north side of the main canteen at Blk. 28, it was learned.

The service will begin 9 A.M. with all the priests of Unit I in attendance. Unit II and III reverends are expected to attend also.

From 8:30 P.M. at the same place, the much awaited O-Bon odori is scheduled. The dance instructor, who had been under the direction of Rev. Iwanaga will teach at Blks. 54, 18, 22, and 13.

For schedule refer above.

This year's O-Bon Festival is not expected to surpass the last O-Bon in respect to attendance which was considered the largest O-Bon gathering in American history, but nevertheless will be equaled in respect to colorfulness and solemnity.

COME JOIN
THE
O-BON ODORI

LIVING WITH A SMILE

To become rich and successful; these may be essential in one's life, but to be able to smile at all times is a quality one could envy.

If one cannot smile, of what good is success? The ancients have said that fortune comes in by a merry gate. A smile signifies the joy in the heart the gratitude within the heart; the contentment in the heart.

Though one have wealth and power, the man whose heart is without joy, gratitude, or contentment is likened to living in a inferno.

How can one learn to smile? Through disciplining the mind, which is Buddhism.

Where, then, can Buddhism be found?-- Within your hearts.. Know contentment as you know truth in your heart. Know contentment in your present wealth. If in poverty, be content with that poverty; if healthy, be content with that health.

Take away discontent and dissatisfaction from your heart then enlightenment will take its place in your heart.

This is neither theory nor ideal, but one follows the path, he can grasp that smile.

This is religion, and the first step in Buddhism.

WORDS OF THE BUDDHA

"Let all mankind---father and son, brother and sister, husband and wife, all the members of the family, and all relatives and friends love and respect one another, let them strive to prevent feelings of bitterness and hatred arising in their hearts, and if they do arise, let them be banished immediately.

"Those who have great possessions should assist as far as possible, those who have little. Words and conduct should harmonize, and all inconsistency in dealing with one another should be avoided."

ORANGE CO. GIRL WEDS

The marriage of Mesako Miyoda, eldest daughter of Mrs. and Mr. K. Miyoda, Blk. 38-10-12 to Kezo Fujimura of the same blk. was solemnized Saturday evening, July 31 at the home of the bride by Rev. J. Isumida before close friends and relatives.

Both were formerly from Orange Co. where the bride attended Santa Ana High School. The couple will live in Blk. 38.

IN PASSING

The message, "Living With a Smile" on the left is by Rev. Sogabe...Bussei girls are quite busy these evenings learning the O-Bon odori.... More power to you!..... H. Fujiura, former YP director is now in Tremonton, Utah..... To be wed soon is Skip Sato, former Buddhist office worker...Art Takemoto may return to this center for a visit in December.....

FORUM PLANNED

Initial plans for a inter-unit forum discussion and social on Saturday, Sept. 4, were revealed at a recent YBA cabinet meeting.

Heading the committees will be Mas Kurisu, under the direction of Mrs. Yoshimura, YP director. Subjects suggested for the forum are: Music, YP Movement, Sunday School, Resettlement, Juvenile Delinquency, and a open forum. Authorities on the above topics are expected to preside. The locale of the meeting on Sept. 4 is not yet designated.

The registration of all those who expect to attend this affair will be held at Blks. 13 and 45. Camp II and III participants are to register at their respective Buddhist office.

Under the chairmanship of Kay Ishikawa a dance is being planned to climax the day.

Further news will soon be revealed.

THE PEOPLE'S BULLETIN

10th Edition

YOUNG PEOPLES
SECTION

June 25, 1943

CAMP II MEETING

With Rev. Tsunoda as chairman, the YBA representatives of all 3 units met at Camp II on June 16 and discussed recommendations drawn up at the recent Bussei conference in Salt Lake City.

The following recommendations are to be submitted to the Hdq. at Topaz Relocation Center and the Constitutional Committee at Tule Lake.

1. Headquarters of the Nat'l YBA be established at the Hdq. of the Buddhist Mission of North America.
2. Any branch office be established outside of the Centers when deemed feasible by the Director of the Nat'l YBA and the Board of Directors.
3. The office staff of the Hdq. of the YBA go out to the branch office or offices from Hdq. at any time deemed necessary by the Director.
4. The budget for the first six months set by the delegates to the Nat'l YBA conference at Salt Lake City be accepted as presented.
5. A monthly treasury report be made of the Nat'l YBA to all YBA chapters by Hdq.
6. The word Nembutsu in the proposed Constitution be clarified to mean Namu Amida Butsu.
7. Headquarters compile a Shinshu Seiten in English with emphasis being laid on the Teaching of the Shin Sect.
8. Each chapter use Buddhist text approved by Headquarters.
9. Headquarters in its activities stress the religious phases and refrain from engaging in any activity of a political nature.
10. The Board of directors and the Advisors will select the Director and the Executive Secretary of the Nat'l YBA and the Superintendent of the Buddhist Mission of North America either approve or disapprove.

It was decided that the initial payment of \$30 a month by each unit toward financing the Nat'l YBA Headquarters would be sent in by July 15.

INSTALLATION ON JULY 2

The YBA Anniversary and Installation Social which had been postponed will take place on Friday, July 2 at Mess Hall 31 from 9 p.m., it was learned.

Many features, including the giving away of many door prizes are being planned.

General chairman for the event is Henry Fujiura; refreshment, Hattie Okabe; Door, Satomi Okano and Kimie Nishimoto; Preparation, Henry Hiraki; Decoration, Masao Kuri-su; Hall and Music, Kay Kamimoto and Tak Kadani.

The ticket of admittance will be a YBA membership card. All those who have not yet become members are asked to contact the blk. leaders.

JUNE BRIDES

In Shingon rites, the former Miss June Asari and Hay Otsuka, both of Orange County, are united in marriage by Rev. R. Sogabe on the evening of June 5 before friends and relatives.

The couple are residing in Block 5.

The marriage of Teruko Maruta, formerly of Los Angeles, and Saburo Takata formerly of Delano, was solemnized on June 6 at Rec. Hall 3 in the presence of friends and relatives by Rev. Nagafuji.

Reception was held at Mess Hall 3. The groom was active in Bussei circles.

ATTENTION! BLK 18 CHURCH

Beginning Sunday, June 27th, services which have been held at Rec Hall 17, it was announced.

This notice applies to the S.F., adult and Y.P.'s services.

P - L - E - A - S - E

Those who have purchased the Buddhist Gatha and Ceremonies book and not yet paid for it, please do so at once at 45-14-B or any Buddhist office worker.

For those who wish to have these book, they are on sale at the office. The price is 75¢.

法輪

第拾號
到る処に
あしへ

無為の生活

つくり顔をした人間は弱い、つくり顔をした思想は脆い。

ほんとうの自信のあるものは、人間の思惑を問題にしない、人間の思惑に訴へるものは自信のない証拠である。

聖訓
煩悩眼を障へて見たてまつること能わずと雖も、仏の大慈悲とことなくして、常に我身を照したまふ。(往生要集)

悪人が何時も正義を論じ、有徳者は善を語らない、善を語るものは悪徳者でないまでも、淺識者ではない。

すべての作為を捨てよう、そして、あるがままに居よう、治や徳すらも求めまい。

このあるがままを悪いといふなら、その悪い、よいではないか。

たゞ自然の傍で居よう、これを汚れなれといふ、これを清しといふ、これを仏と共に在るといふ、これを悟りといふ、無為の道は、わが前に

來たるものを避けざるの道である、不自由な生活であれば、その不自由に満足して他をうらやまめ、貧乏であれば、貧乏で満足し、

その中にわが生命を樂しく生きる、これが無為の生き方である。

(人生道場)

布教方法の変更と各開教師の擔當

去る廿日(日)より當仏教寺院に於ては、

日校、青年、大人の布教、禮拜、各開教師、擔當場所、時間等を左記の如く変更致しました。

○日曜学校

十七区 布教所(八時) 廿二区 布教所(八時) 五十四区 布教所(八時) 擔當 長藤師 泉田師

三十区 布教所(九時) 擔當 石原師 曾我部師 倉橋師

○成人禮拜

十七区 布教所(十時) 廿二区 布教所(十時) 五十四区 布教所(十時) 擔當 長藤師 泉田師

三十区 布教所(十時半) 擔當 石原師 曾我部師 倉橋師

中島團藏氏等來寺御寄附された、寺院関係者一同、同組合の美事に感激してゐる。

法樂加持

毎月八日早朝六時より四十五區聖堂に於て、祈禱會を勤修、引續き、正中山直授、倉橋智教、修法師による、法樂加持修法を執行することになった、一般の御參詣を希望す。

『遍照の聲』発行

去る十五日、眞言宗信徒の声を『遍照の聲』と題して、曾我部了勝師は編輯奉刊され、各地轉住所信徒へ夫々發送された。

福田七郎右衛門氏来州へ

去る五月廿六日夕刻、當仏教寺院世話人にて四區在住の福田七郎右衛門氏は令嬢同伴、オレゴン州オンタリオ市の氏が令嬢の下に出奔された。

曾我部家の慶事

曾我部先生のお宅では、去る十四日朝女兒御安産、弓子嬢と命名され、母兄共に御健で慶祝の至りです。

祝婚儀

大塚嘉太郎氏と淺利実子嬢の結婚式は、六月五日、曾我部師司の下に執行

表弔意

故稻生菊太郎氏(七二)の葬儀は六月十五日、三區ホールに於て、長藤師導師、石原師寺院代表会葬

感謝録

山田作次氏、稻生ウカ氏、元コリストメサ農産組合、右諸氏より、金一封也を、夫々寺院へ御喜捨。

元四三年六月廿五日発行、ボストン佛教寺院、四五、一四、B

POSTON WITNESS

NO. 2 THE OFFICIAL ORGAN OF POSTON CHRISTIAN CHURCH JUNE 13

"FORGETTING AND CROWDING OUT GOD"

"BEWARE that thou forget not the Lord thy God."Duet. 8:11

John Henry Jowett, one of the great preachers, was in a little cottage near Warwick. He said to the man who lived in it, "can you see the castle?" and he replied, "we can see it best in the winter when the leaves are off the trees. In summer time it is apt to be hid!" The summer fullness hid the castle; the winter barrenness revealed it! It is true in life. In seasons of fullness we are prone to be blind to the "spiritual castles", "the house of many mansions", and we forget the Master of the house, the Lord our God. Our material wealth hides our eternal treasure. "Take heed!" we never deliberately forget our Lord; we carelessly drift into it.

"And keep thy soul diligently" Duet. 4:9. Our inner life is like a garden. The beautiful and fair things are crowded out if weeds dominate here and there. It is so with my soul. If I neglect it, the flowers of devotion and desire for holiness will be choked by weeds of worldly cares. God will be crowded out, the garden of our soul will become a wilderness, a vast desert of neglect and sin.

Hideo Aoki

REV. MORIKAWA'S SPEAKING TOUR

The speaking tour of Rev. Jitsuo Morikawa will take him into the following cities on the following days:

Denver	June 16 to June 22
Chicago	June 26 to July 2
Indianapolis	July 4 to July 8
Cleveland	July 10 to July 15
New York	} July 18 to Aug. 15
Philadelphia	
Washington	
Princeton, N.J.	

Rev. Morikawa would be very glad to see and meet any of the former residents of Poston now residing in these different cities, and so if friends or relatives would write to them of the time in which he will be in the city, it would be very helpful. He will be leaving on Monday night, June 14, at 8:00 and return in the middle of August.

OUR GUEST SPEAKER

The speaker this evening is known to all of us and greatly beloved by the Japanese and the Nisei for his deep interest and concern expressed on our behalf. The Poston Christian Church is highly indebted to Dr. Mayberry for the favors he has done for us, such as securing for us and providing means of transportation for the Westmont College Brass quartet, as one of the many examples of his helpfulness. Dr. Mayberry has just recently returned from a trip from the East, and has stopped in cities where Niseis are now relocating. He comes to us as a great friend and a man of God, and one of the greatest men in the Baptist denomination.

A NEW MINISTER FOR THE SUMMER

The Poston Christian Church, Nisei Division, is to have the stimulating addition to its staff of workers, of a new minister who will be sent to us from the outside. Arrangements have not been completed as yet, but next Sunday we expect to be able to announce to our Sunday evening congregation who the person will be. At the present time we believe it will be a Caucasian minister who has had considerable experience working with the Nisei, or a Nisei Seminary student from one of the eastern theological seminaries.

OUTSTANDING SCHOLASTIC ACHIEVEMENT

On Sunday, June 6, George Kido of Poston, formerly of Alameda, Cal. received his PhD degree from the University of Calif. at Berkeley. Dr. Kido's thesis was in the field of Entomology on insect control of the strawberry farming. It is a commendable fact that this promising young Nisei completed his thesis while a resident in Poston. On Saturday, June 5th, he was married to Miss Keiko Okuma of Blk. 54. The young couple immediately left for Wisconsin for a position that is waiting for Dr. Kido. The Poston Christian Church is proud of this young couple and deeply appreciates the help that Dr. Kido has faithfully rendered in the program of the church.

BITS FROM HERE AND THERE.....

The betrothal of Doris Fujimoto, Supt. of Parish 3 Sunday School, to Hideo Aoki, Nisei Pastor of Parish IV, on May 15, came as a pleasant surprise to many of their Christian friends.....Congratulations to Mr. and Mrs. William Wake, nee Mary Momose, who were united in marriage last night at Chapel I.....The Junior Churches of all four Parishes enjoyed a social and grand time of fellowship last week.....Did you know we had a Sunday School attendance of 850 students and 80 teachers? How about boosting the total up to 1000?.....The Parish II Junior Church pastor, Yoshiya Tsujimoto and the choir journeyed over to Camp II this morning, and conducted the Sunday morning Worship Service for members of their Jr. Church.....The "Victory Thru' Christ" week pictures have arrived. You may purchase them at the Church office... ..and those who ordered books written by Kirby Page, please purchase them also.....Yuki Ikenaga, Parish IV member is on the road to recovery from an appendicitis operation.....Alice Hatake-da of Camp II was sent as a delegate to the Christian Student Conference at Estes Park, Colorado... ..The Church is expecting four more coolers in the very near future.....Our ministers in Poston will be given the privilege of visiting other centers soon to deliver evangelistic messages.....We welcome into our midst, Rev. Kokubun (Calexico) and Rev. Ohmura (Riverside) who have returned from Lordsburg, New Mexico.....Orchids to the faithful choir members and directors of the three Parishes who find time out of their busy life to come regularly for rehearsals.....Tips on our former friends of Poston.....Bette Sakai, former Parish II member is settled in Chicago and sends her best regards to all of her friends.....Makoto Sagawa has returned to Glendale, Arizona from South Dakota where he was attending college.....Kayo Asai, who enrolled in Eastern Baptist Theological Seminary in Philadelphia, is on the teaching staff of an American Daily Vacation Bible School for the summer.....Yas Wada, former assistant pastor of Parish IV, attending the same school as Kayo, is being guest speaker on Sundays at various Caucasian Churches.....Tai Shigaki, student at Denison University in Ohio

is vacationing at Rohwer Relocation Center. Tai was editor of our "Poston Witness" last summer.....Poston III Church shall miss the services of Lloyd Wake, who left for Asbury College, Kentucky.....Rev. Wm. Kobayashi, Nisei pastor of Camp II is taking over the young people's pastorate at Glendale Arizona, for the summer.....Elizabeth Ataka, hard-working member of Parish II has made Toledo, Ohio her new home, while her sister Toshiye is in Rockford, Ill... ..Roy, Fred, Bill Kobayashi and their wives are employed on the large farm of Secretary Ickes. They occasionally take a trip to Washington, the same city where Marvel Maeda is working in the government service.....Clifford Nakadegawa, former assistant pastor of Camp II, now working as young people's leader in Gila, is attending a Christian Conference in South Carolina.....Mary Toyoda, talented violinist, is going to a business college in Springfield, Missouri. She misses her many friends in Poston.....We regret that Masumi Toyotome will not be able to be with us this summer.....Yachiyo Honda was married to Jack Fukunaga in Minneapolis. We extend our best wishes to them.....The church received a joint card from Marion Uyetani, Bettie Fujii, Nobuko Sakamoto, Bernice Okahara and Aiko Katano, former Parish I members, who are now making Wilmette, Illinois their new home.....We are glad to hear that Bill Kasuga is enjoying his work at Camp Savage, Minnesota.....

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