

SCENE

the PICTORIAL MAGAZINE



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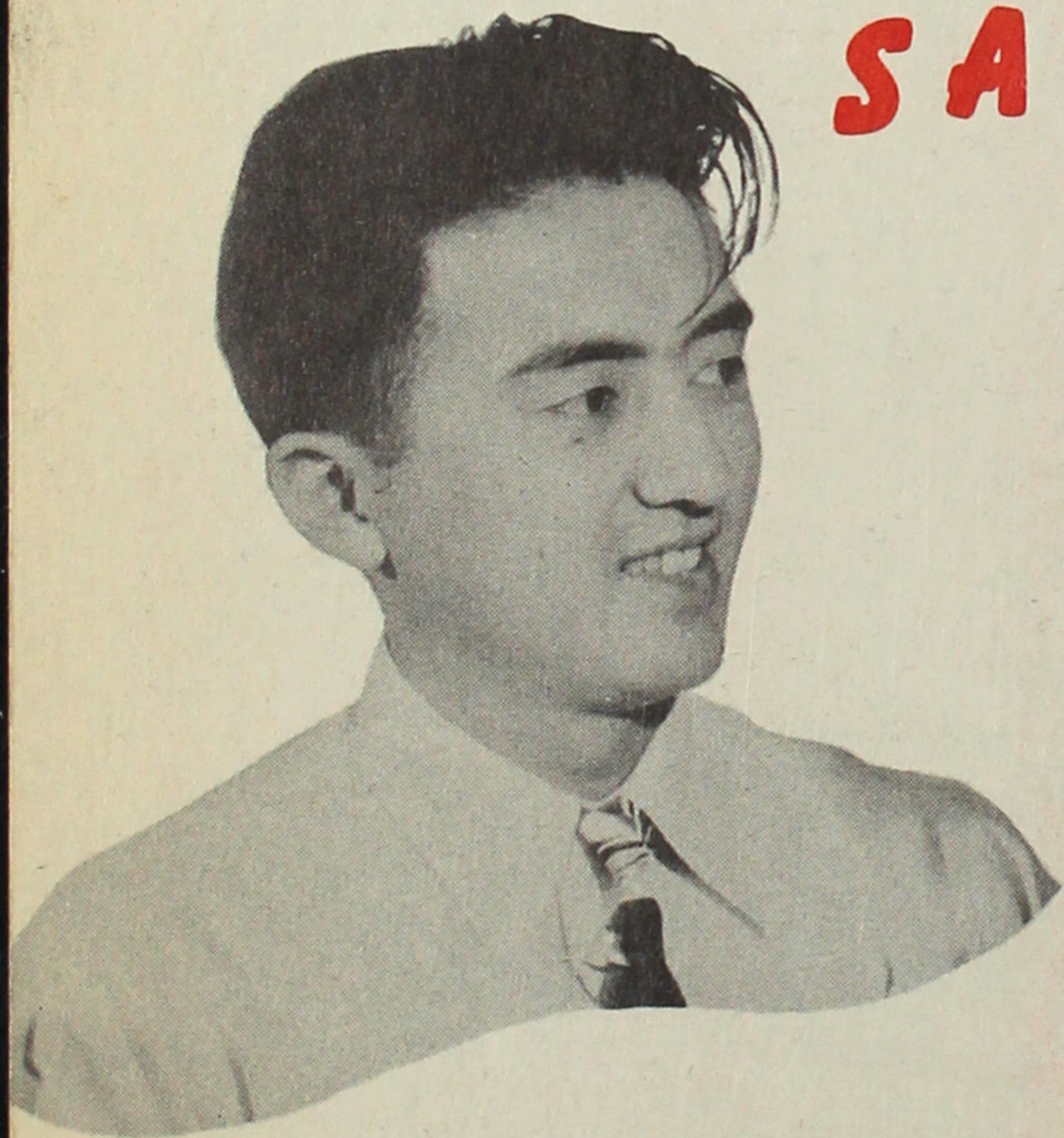
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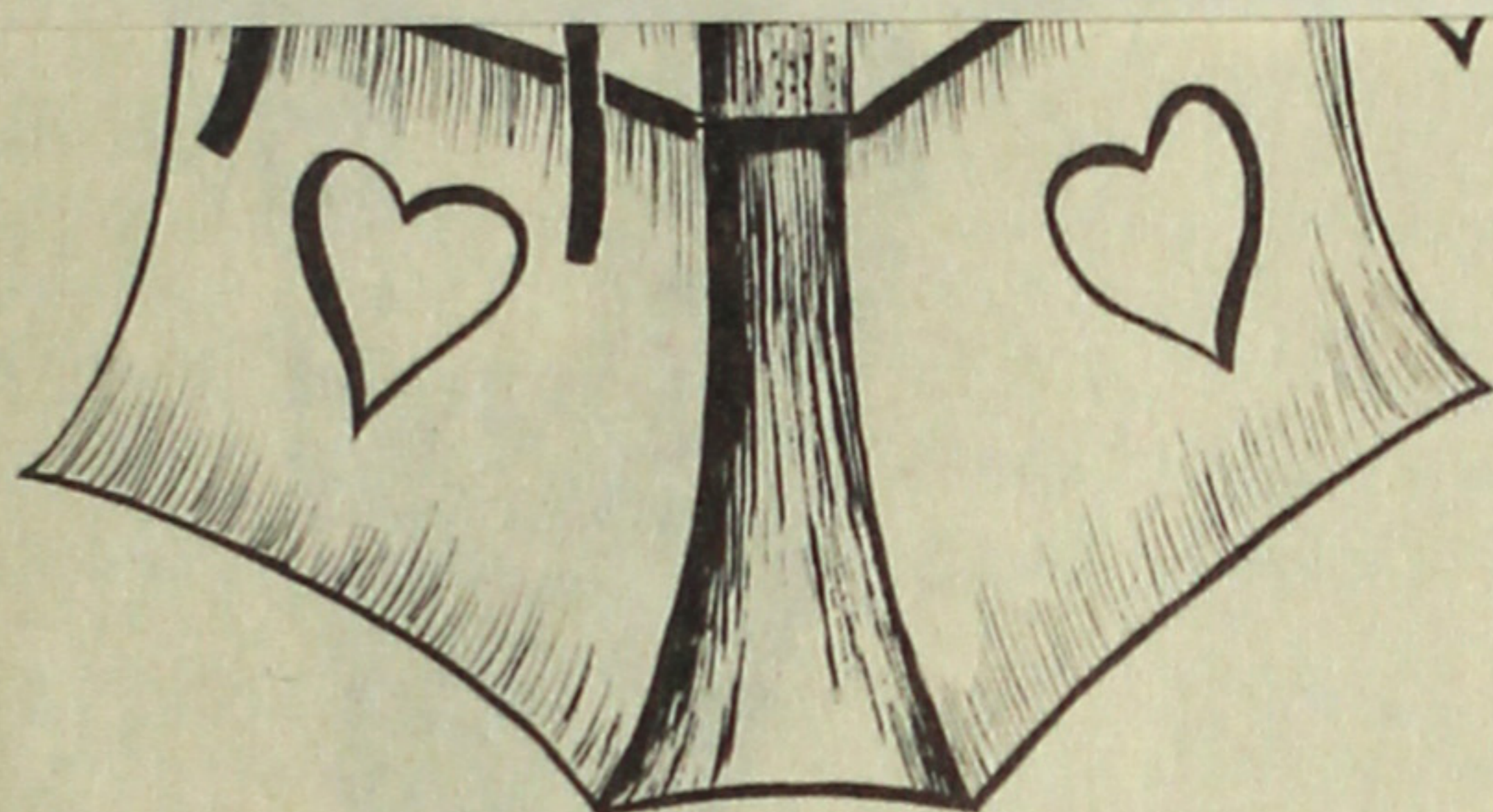
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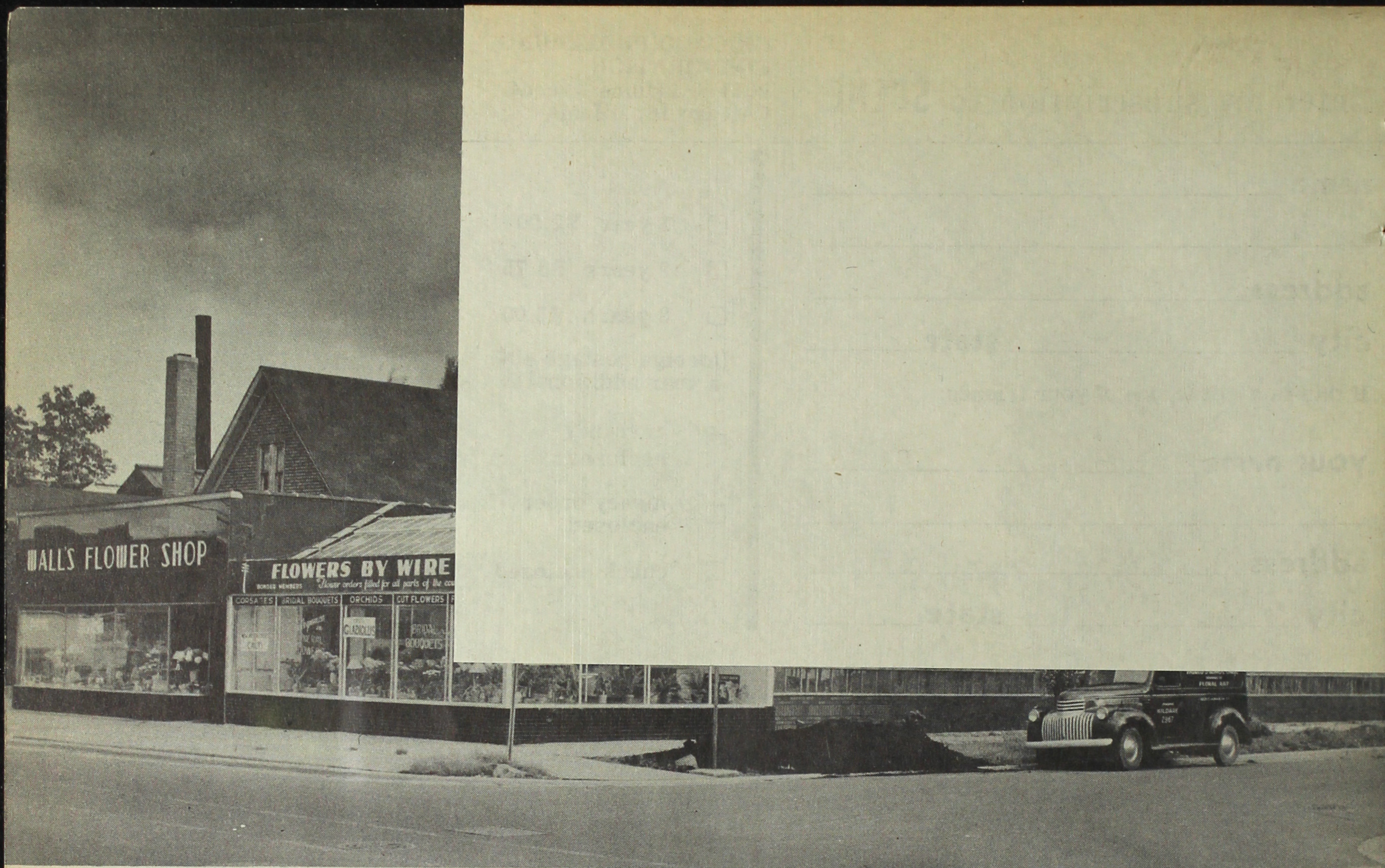
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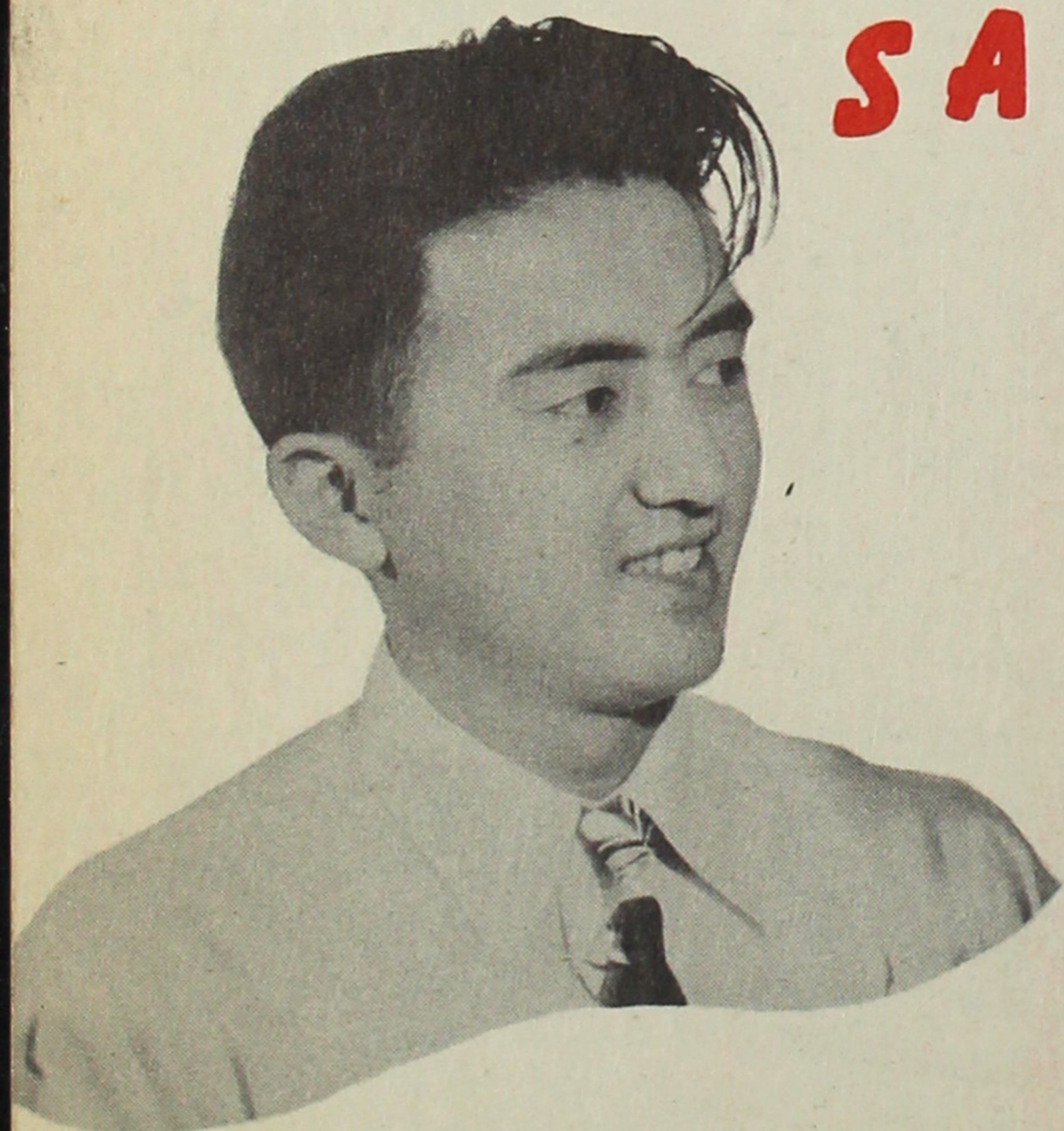
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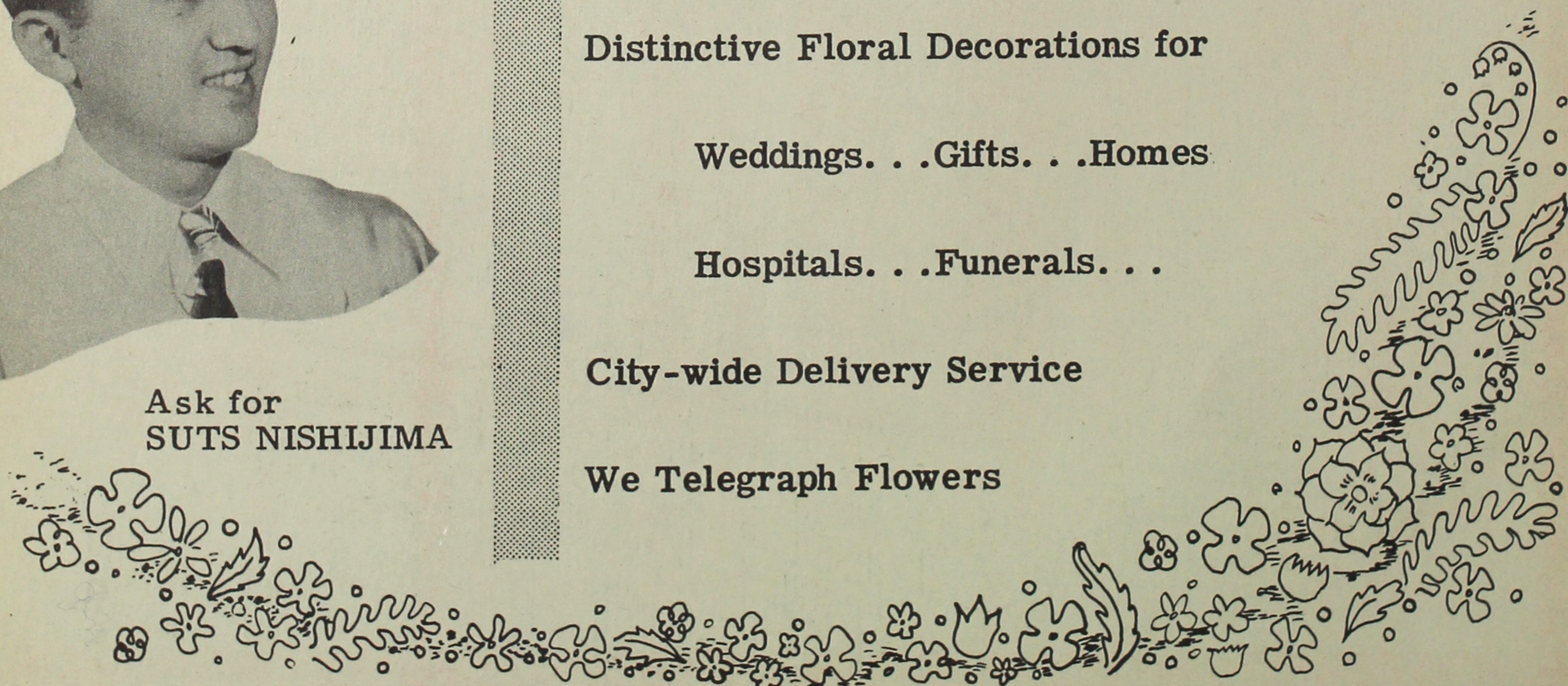
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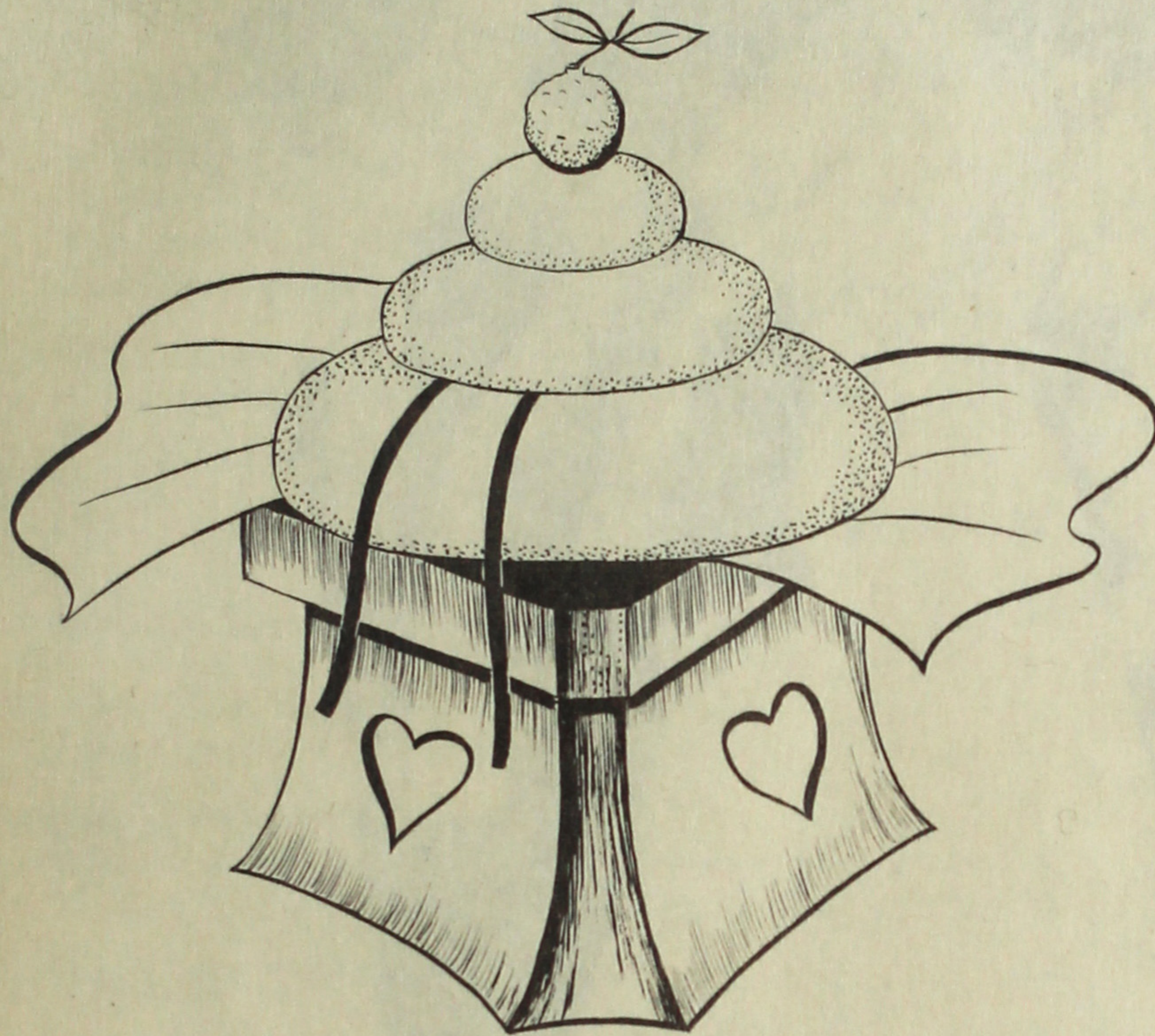
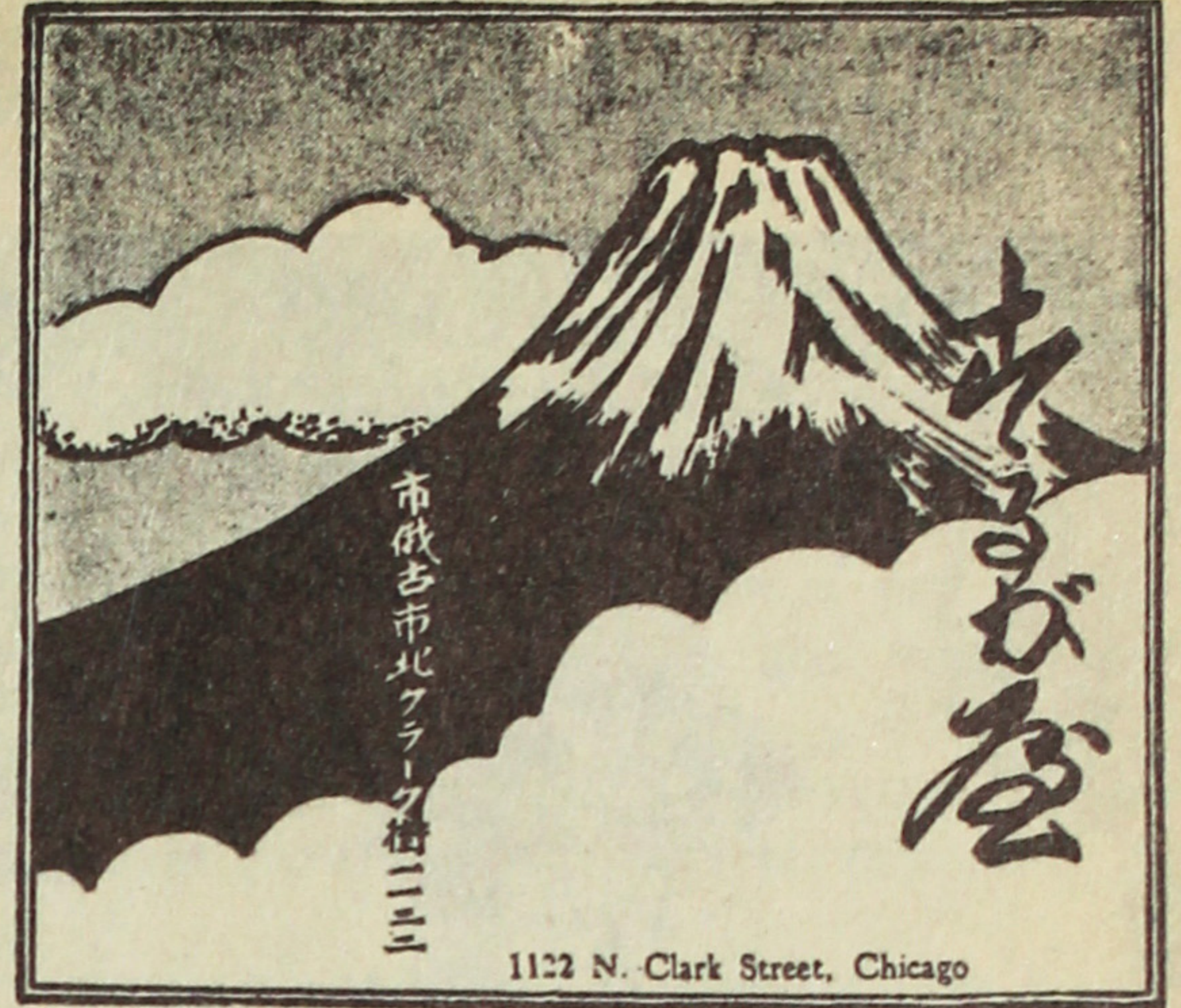
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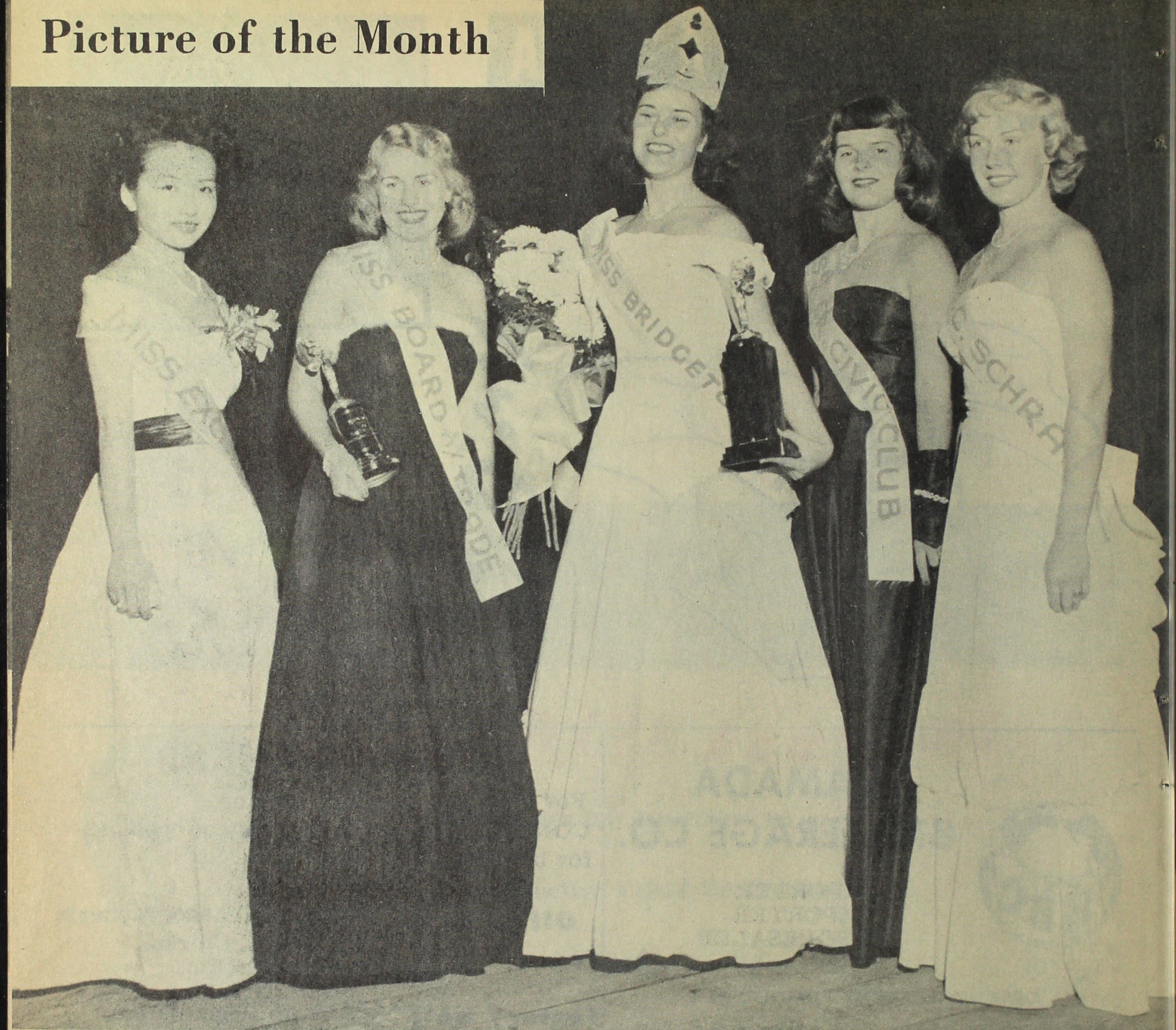
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Picture of the Month



SIXTEEN-YEAR-OLD Teru Kamikawa, representing the Bridgeton Exchange Club, wins a place in the Court of Honor in the recent 'Miss Bridgeton' Beauty

Contest held in New Jersey. From l. to r.--Miss Kamikawa, Hope Morris, 'Miss Bridgeton' (Geraldine Graham), Barbara Crawford and Dianne Johnson.

Sansei Beauty

MAINAINING A POISE befitting a top graduate screen starlet throughout the grueling hours of judging, 16-year-old Teru Kamikawa of Seabrook, N.J., won a place recently in the Court of Honor in the "Miss Bridgeton" Beauty Contest held annually with the Cumberland County, N.J. Fair.

Judging was based on the inevitable Four P's:

4

Poise, Posture, Personality and Pulchritude.

Miss Kamikawa, representing the Bridgeton Exchange Club in the list of thirteen entrants, is a Sansei, the daughter of Mr. and Mrs. Kaoru Kamikawa. Attending her senior year at Bridgeton High School, the delicate-featured beauty stands 5' 2" and nudges the scales at 107 pounds.

SCENE

The Pictorial Magazine

Vol. 1 No. 7

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Cover

Thanksgiving Mystery!

Where did little Kuni Hagio, age 1, of Chicago get that extra drumstick he is busily mouthing? Current reports tell us that wingless turkeys have been bred especially for the Thanksgiving table. Has modern breeding—ah, this scientific age!—come up also with turkeys with three legs?

Little Kuni doesn't know or care a bit about this—all he's interested in is the ONE leg he has his chubby fingers around.

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Letters to the Editor

Dear Editor:

. . . A number of my friends have written me that there is a picture of a mother writing to her sons in the Service. This particular picture is of my mother, who is no longer living, taken in the center at Jerome, Arkansas.

If you have any copies left of this issue, I would certainly appreciate your mailing it to me . . .

MRS. JOE T. KATO

Portland, Ore.

We are sending you the original photograph so that you may have reproductions made from it for your own.—Ed.

Dear Editor:

Just writing to say that I thoroughly enjoyed reading the last issue of SCENE (Sept. issue).

In regard to the interesting and informative article on rice that you featured ("Your Bowl of Rice"), I would, for one, like to see a similar coverage done on the soybean. Aside from figuring so much in the Japanese diet, the soybean is gradually being featured in the American diet. . .

JOSEPH KATO

San Francisco, Cal.

Dear Editor:

. . . Who is the girl on Page 18? ("Nisei in Chicago," Oct. SCENE)

SK.

Chicago, Ill.

Miss Molly Matsunaga. She is 21 and works as a switchboard receptionist at the Better Business Bureau in Chicago. —Ed.

Holiday Greetings

SCENE's January issue—72 pages—will appear before this Christmas—in time for you to extend your message of Christmas and New Year's best wishes to friends on three continents.

A limited amount of space will be available in the January issue.

Please fill in the form below and mail it to us before November 25. The charge is \$1 per column line.

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Holiday Greetings

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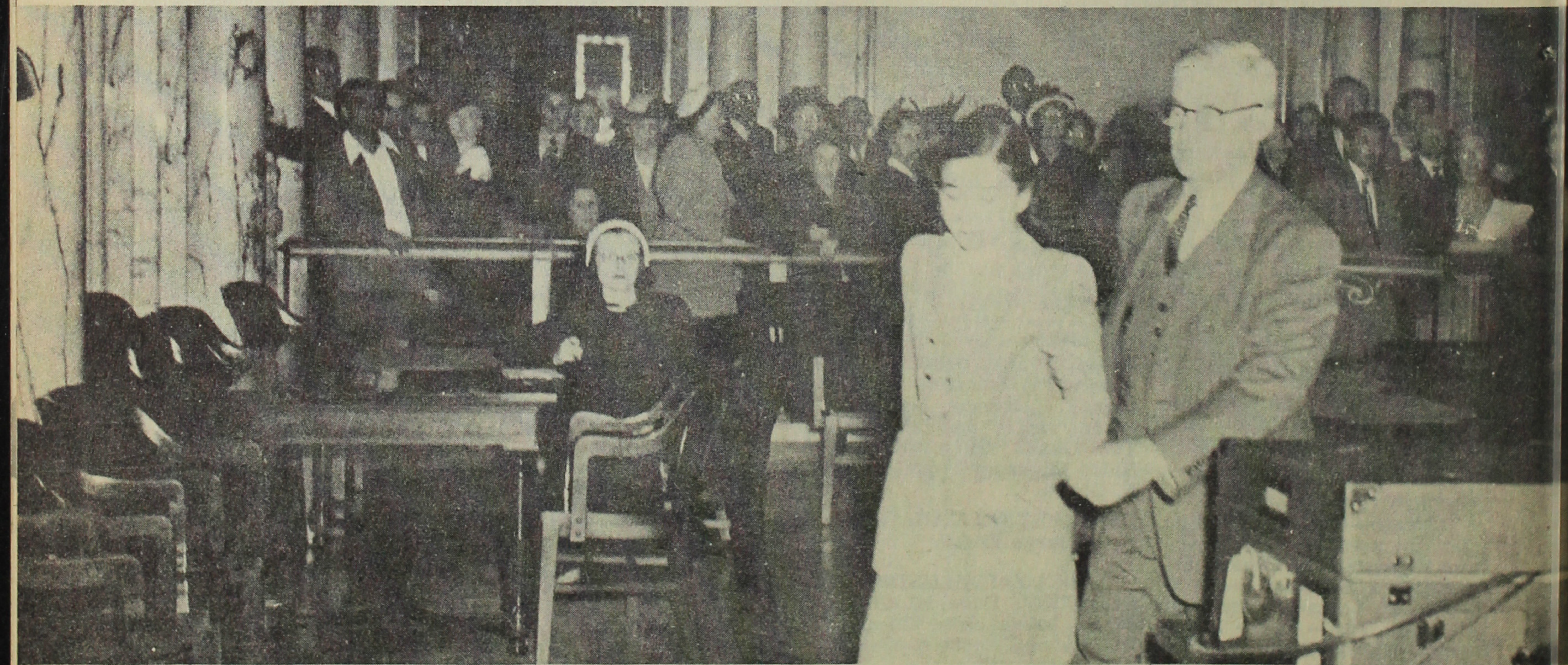
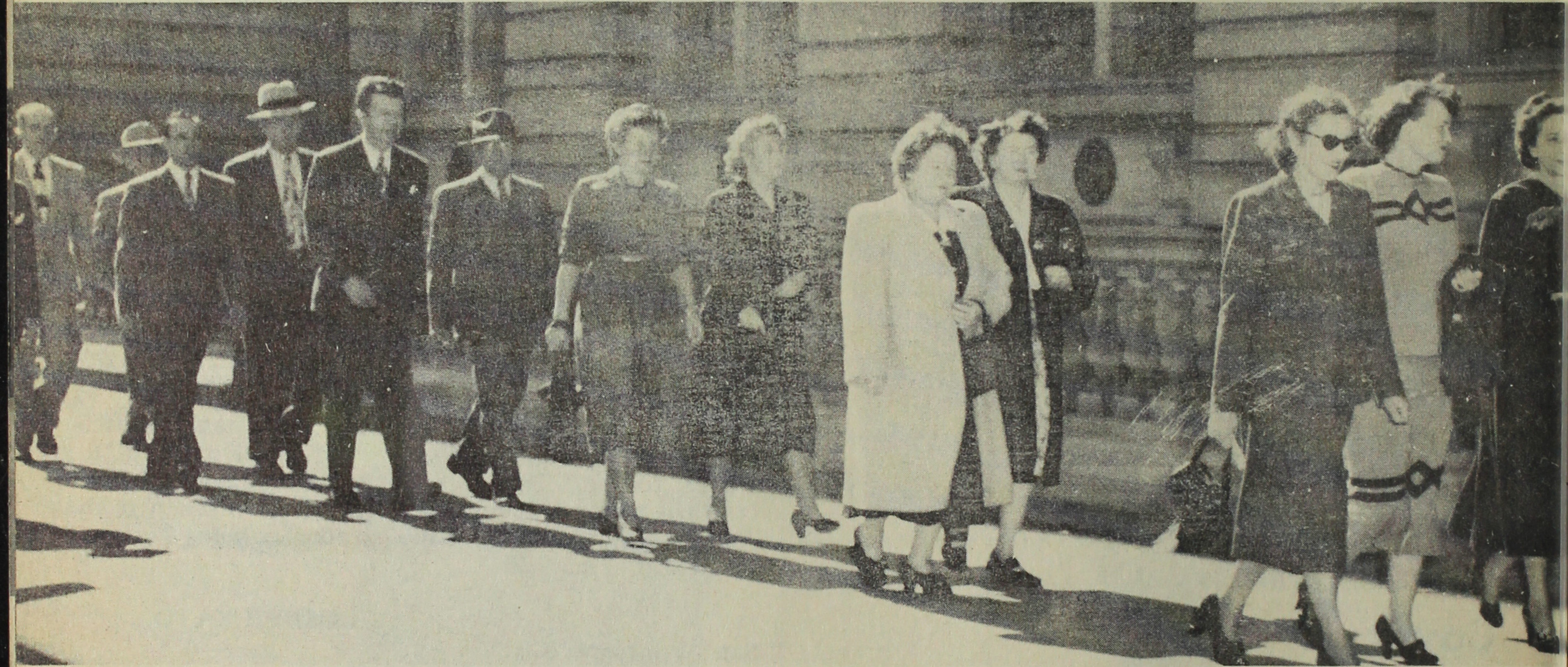
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SCENE*flashes*

Tokyo Rose Conviction



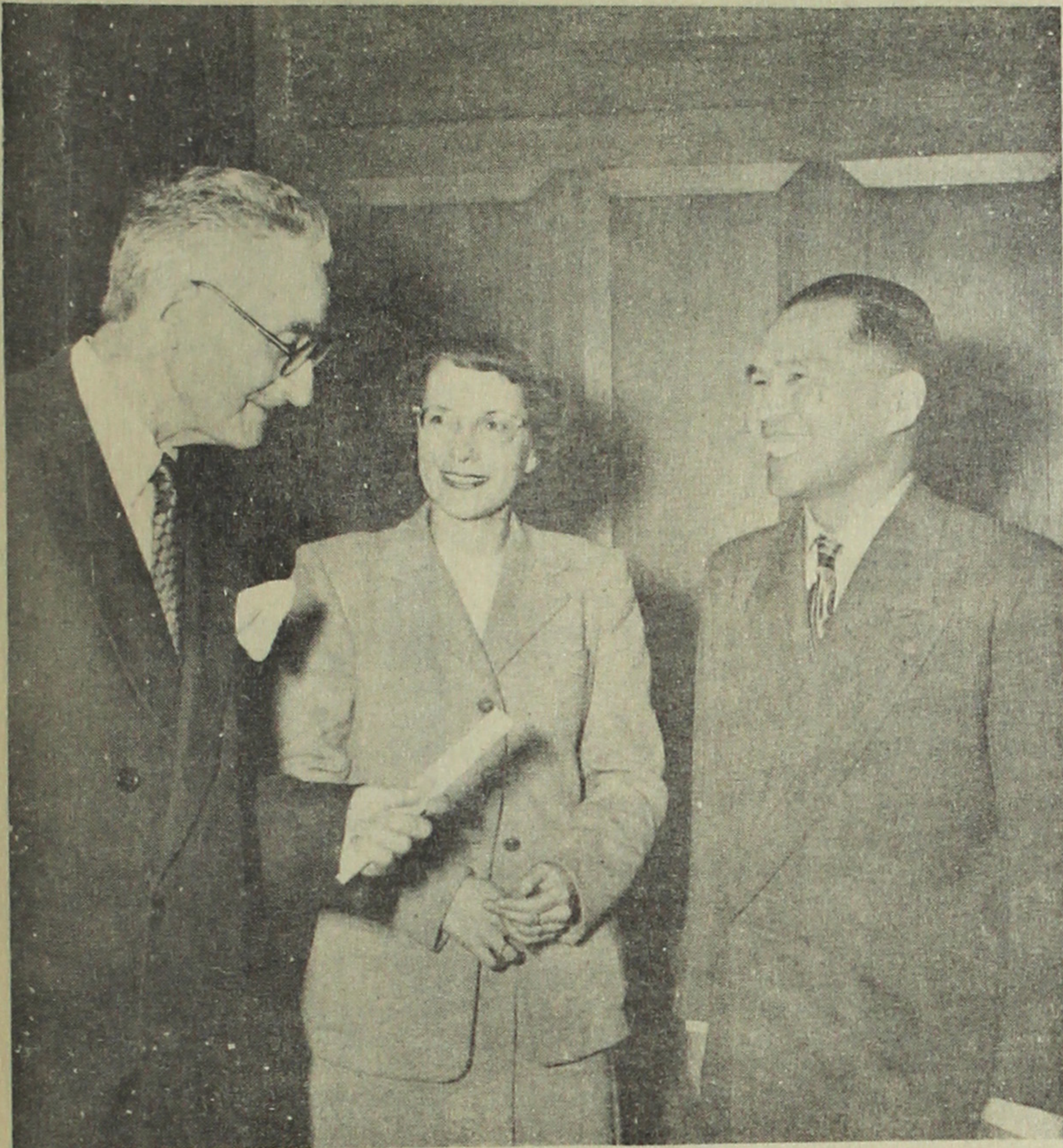
SCENE*fotos* by Tom Okada

(TOP PHOTO) THIS is the jury, six women and six men, who found Mrs. Iva Toguri D'Aquino—Tokyo Rose—guilty of one of the eight acts of treason with which she had been charged as a result of Radio Tokyo broadcasts during the war. The jury is shown coming back from lunch and less than four hours later—6:20 p.m.—the verdict was given. Most of them

were in favor of acquittal at the beginning but had been unable to sway 'at least two' who were firm for conviction.

(ABOVE) MRS. D'AQUINO leaves the courtroom after having been declared guilty. A week later, she was sentenced to ten years imprisonment and a \$10,000 fine. An appeal was being planned.

Labor Expert from Japan



SCENEfoto by Ken Mazawa

DR. SHICHIRO MATSUI, Japanese labor expert, last month, began a full-scheduled lecture tour of U.S. colleges at the invitation of the Institute of International Education. His message to American listeners was encouraging: From a prewar figure of 40,000, Japan's labor union membership has now grown to 7,000,000, many of its feudalist hangovers are being wiped out and labor groups are breaking away from political domination.

Pictured with Dr. Matsui are Author Percy Whiteing and a member of Chicago's Roosevelt College after a recent lecture.

Fresno Teacher



NEW MEMBER ON the faculty of the Herbert Hoover Junior High School in Fresno, Cal., is youthful Mrs. Masaye Nakamura, who has been assigned to teach English in the 8th and 9th Grades.

Miss Nakamura received her B.A. at Park College, Parkville, Mo., her M.A. at Columbia U. in New York.

'Showtime'



SCENEfoto by Tom Okada

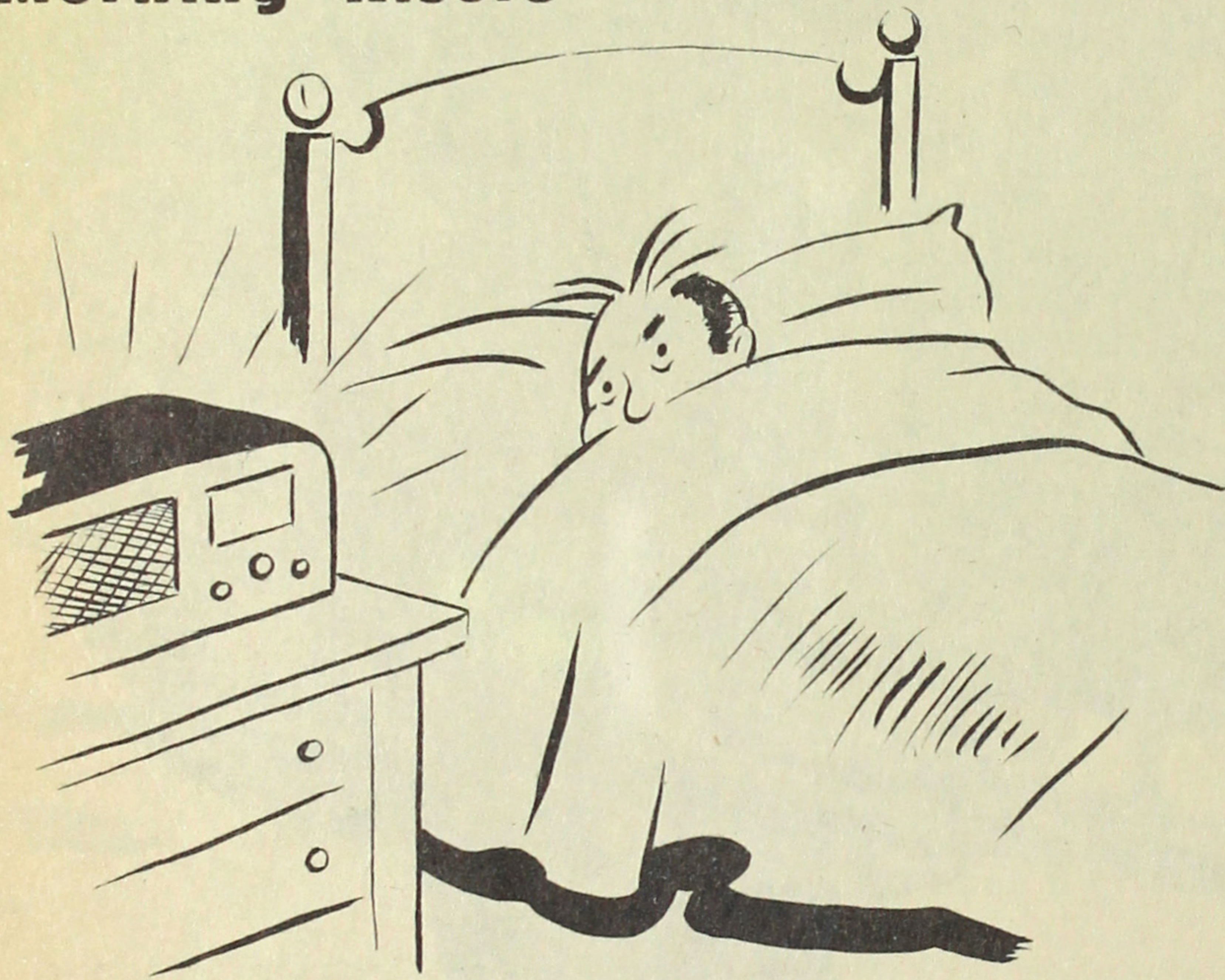
PETITE HANNAH ABE strikes a dreamy pose in 'A Blue Ballet,' a part of eleven numbers in the two-act program, 'Showtime,' presented by the Bay Region Theatrical Guild at the YBA Hall in San Francisco.

The production also featured a Hawaiian ensemble; the dance team of Edward and May Gong; a jazz combo, the Rhythm Kings; and a quartet of vocal pretties, the Four Roses. Producer-director Ich Sasaki, in an Orson Welles-like manner, performed as ventriloquist and magician.

Proceeds of 'Showtime' were donated to CARE.

'Nisei Hour'

**Fresno Radio Program
Greets Sunday
Morning Risers**



WITH A CHEERY "Mina-san ohiyo gozai masu!" as an opening address, a weekly radio broadcast originating in Fresno, Cal., brings to the San Joaquin Valley an hour's entertainment designed for Issei and Nisei appeal.

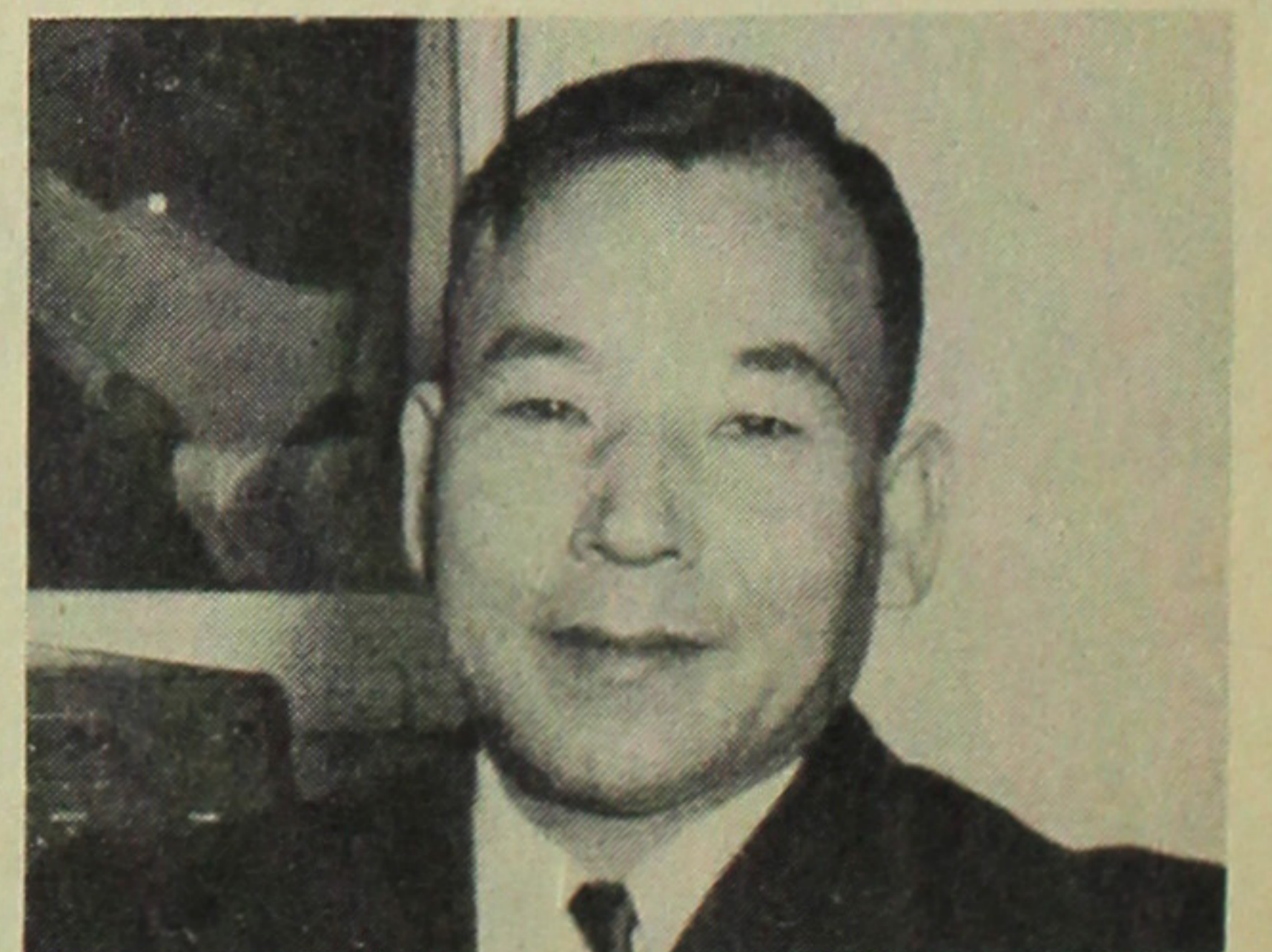
Created by Mike Iwatsubo, real estate and insurance broker, and Masao Araki, newspaper corres-



CO-ORGANIZER AND ANNOUNCER for 'Nisei Hour' is genial Mike Iwatsubo, local broker.

pondent, "The Nisei Hour" is heard every Sunday morning at 7:25 a.m. and is gradually replacing the alarm clock in popularity for early awakensers.

Similar to another Nisei air program in Pasadena ("Don Mori Time," Oct. SCENE), "The Nisei Hour" features recorded Japanese music plus "live" entertainment. In addition to its staff of vocalists and instrumentalists, aspiring local talent--ranging from harmonicanists to three-man combos—is periodically given a chance to be "heard on the air." Iwatsubo and Araki constantly hope that "The Nisei Hour" will one day prove to be a springboard for one successful entertainer of the future. A weekly spotlight is also shed on Nisei activities and accomplishments. Various religious and social leaders have been invited to speak. Two recent college scholarship winners, Ray Tsukimura of Fowler and Yasuko Arakawa of Bowles, were interviewed.



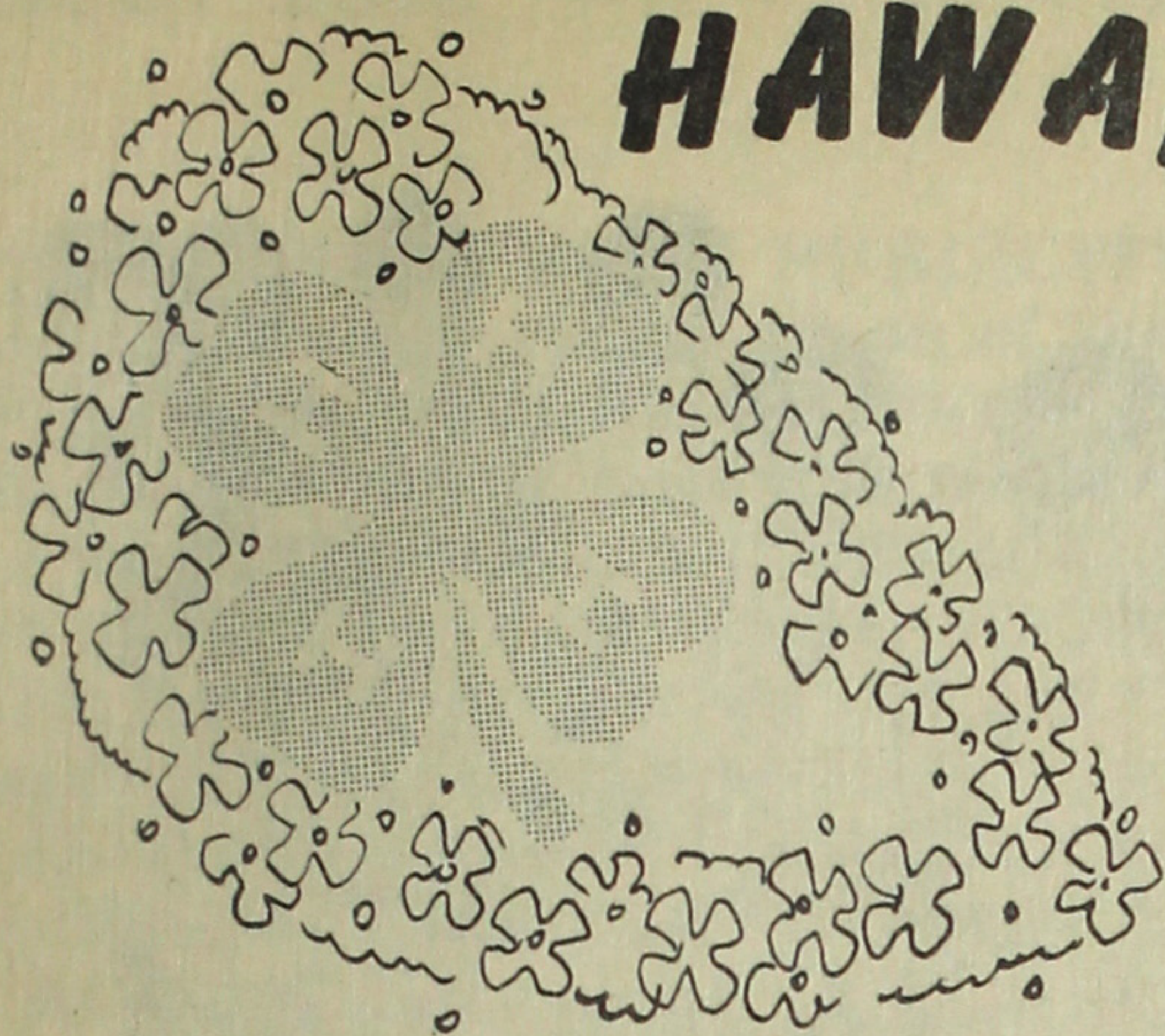
BUSINESS MANAGER
is Masao Araki.

"The Nisei Hour" is backed by advertising time sold to twelve local merchants. It is presented on Station KGST over a frequency of 1,600 kilocycles.

The air show has a present listening audience estimated at 10,000. Embracing the San Joaquin Valley, it is heard as far north as Stockton and as far south as Bakersfield, 200 miles away.

NISEI TALENT in Central California area is given opportunity to be heard 'on the air.'

HAWAIIAN NISEI AND THE 4-H



Islanders Take Active Part in National Youth Farm Program



AGRICULTURAL GIFTS are presented to Territorial Governor Ingram Stainback by Hawaii's 4-H delegates at their recent, first postwar conference.



FARM LIFE PROBLEM is taken up by Mrs. Chester Frowe and four 4-H'ers at a conference general discussion period.

A FOUR-LEAF CLOVER, WITH A capital "H" printed on each leaf (standing for Head, Heart, Hands and Health), is the simple and symbolic insignia of an organization—the 4-H Club—that has a membership today of more than 1,900,000 young people and is making possible a better way of life in the rural areas of the U.S. and her territories. Organizations built on the same principle are making possible a similar improvement in the rural areas of ten other countries.

An American army sergeant, Martin L. Nier, recently inspired the chartering of the first 4-H Club in Japan, in Oita Prefecture.

And this year, more than ninety delegates and leaders (mostly Nisei) from Kauai, Ohau, Molokai, Lanai, Maui, East and North Hawaii gathered at Honolulu for their seventh 4-H conference (Ahaolelo). During the six-day meet, their hours were crowded with sight-seeing tours, swimming at Waikiki, picnics, discussions and lectures and demonstrations.

Welcomed by Territorial Governor

The 4-H'ers were welcomed by Territorial Governor Ingram M. Stainback in the Senate Chamber of Lolani Palace, where they presented the administrator with gifts of produce.

"Hawaii has always been and will continue to be an agricultural community," the governor had said. "The soil is our only resource. We can never become an industrial community because we lack cheap power."

And since "the soil is their only resource," Hawaii has eagerly embraced the 4-H. True also to the 1949 4-H theme, "Better Living for a Better World," farm youth is rapidly and efficiently preparing itself for a happier life through the knowledge extended to it of scientific agriculture and homemaking.

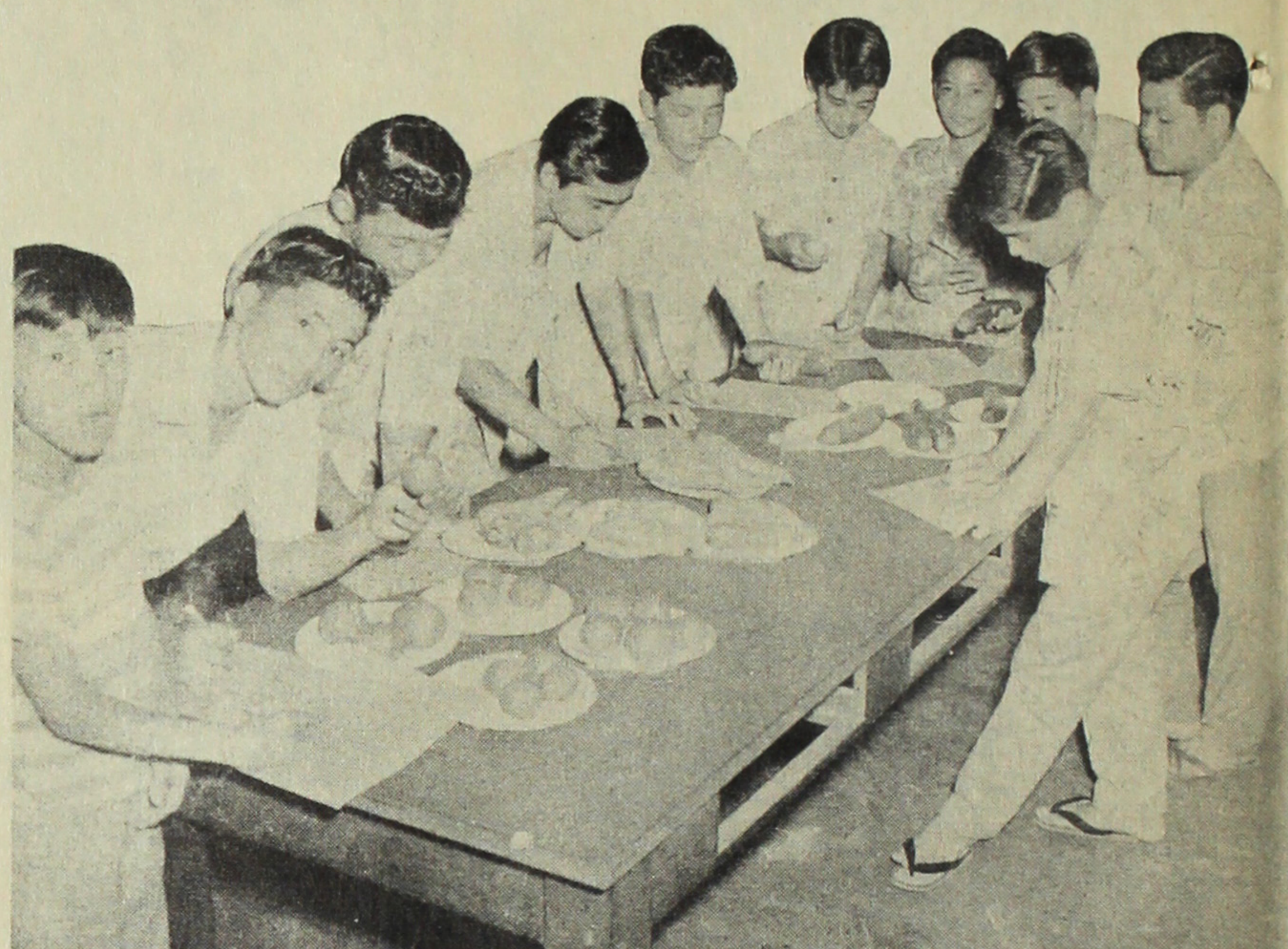
Nurtured by the wonderful hand of present-day science, Hawaii's crops of rice, bananas, pineapples, mangoes and taro will gradually attain the promise of superior quality; its rolling lands will be wisely used so that they may bear forever and the farm homes prove to be marvels of domesticity.

Hawaiian farm youth will also prove to be worthy, useful citizens; the 4-H is striving for this goal within

(please turn the page)



ARTICLES OF WEAR, made by members, are appraised as to design, material and sewing.



FUTURE FARMERS take a turn at judging garden vegetables raised by the members themselves.



PUA KENIKENI tree is planted by 4-H leaders in memory of several deceased club officials, members.



1949's TERRITORIAL 4-H Federation officers get together to close the old year.

all its branches.

Heading their own branch of the 4-H organization here in Hawaii, under the advisorship of well-trained agricultural leaders are the following Nisei: Robert Nakamatsu, president; Wilbert Uehara, vice-president; Patsy Shishido, secretary; Evelyn Nitta, treasurer.

The worldwide 4-H movement was first conceived in several small farm communities in the American Midwest in the early 1900's. It was in 1916 that the 4-H Club was nationally recognized, when the Smith-

Lever Act made possible a federal appropriation and brought the movement under the guidance of the extension services of the state agricultural colleges and the U.S. Department of Agriculture.

Today, with more than 1,900,000 members enrolled within its ranks, yearly fairs highlight the state and territorial branches and the annual National 4-H Club Congress; and the 4-H participation in the annual International Livestock Exposition sees a gathering of farm youth numbering in the thousands.

More Than 1,600 4-H'ers Attend 28th 4-H Congress

RECEIVING MORE PUBLICITY than any other convention except those of the major political parties, the 28th Anniversary National 4-H Club Congress is being held this month in Chicago.

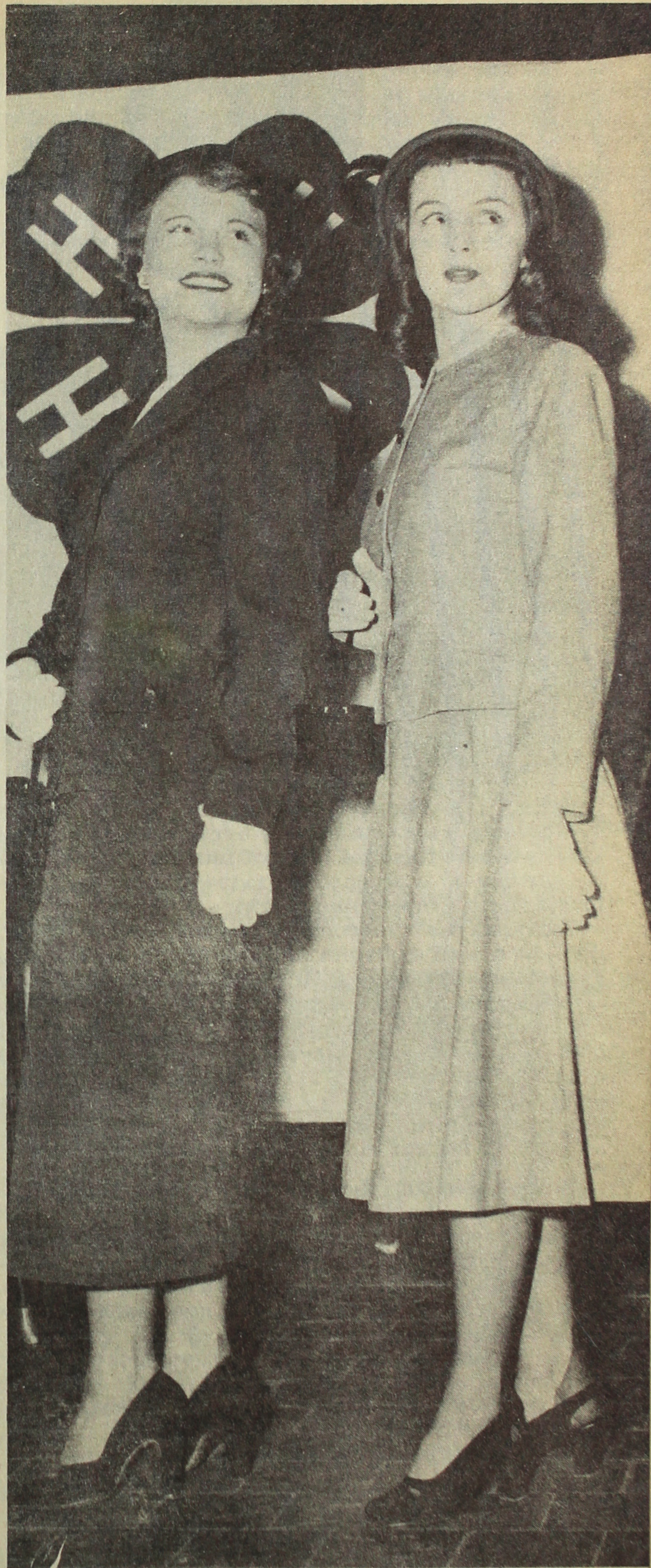
Attending are more than 1,600 youthful delegates and leaders from the states, Alaska, Hawaii, Puerto Rico, the provinces of Quebec and Ontario in Canada and international representatives from ten countries.

A Nisei at the giant gathering is Jane Kamisato, Clothing Achievement Winner, from Oahu, T.H.

At the Congress, the 4-H delegates and leaders are "taking stock of individual accomplishments, exchanging helpful experiences, gaining new inspiration and vision and setting new goals for better citizenship."



FRED WARING teaches some 4-H'ers the new club song, 'A Place in the Sun,' which he composed. Waring was special guest at last year's National 4-H Congress.



SPORTING HER OWN CREATION, a pincheck woolen suit, Belva Lou Ross (right), 1948 National 4-H Dress Revue winner, stands next to a professional model.



Personalities on the National SCENE

Ben Yoshioka

From Tuna Fishing
Along the Mexican Coast
To a Government Office
In Washington D.C.

TALL, 33-YEAR-OLD Ben Yoshioka has come quite a way since a day back in November of 1941, when he first got his foot into the door of public service as a student interviewer with the California State Employment Service.

Today, he has a responsible position in Washington, D.C., as a staff assistant in the Office of the Housing Expediter, the government agency in charge of rent control. As one of his principal duties, Yoshioka makes organization surveys of regional and area rent offices throughout the country and reorganizes them when it is necessary. This involves considerable traveling for the Nisei but he loves these field visits as they give him an opportunity to meet all kinds of officials in the various offices.

Traveling around the country is nothing new to Yoshioka, for as he says: "Since Dad was a Methodist minister (now retired), our family was subjected to frequent moves—at least every four years. My childhood was a constant whirl of suitcases and trunks, Model T's, trains, moving vans, new teachers, new friends and emotional adjustments one must go through to 'acclimatize' himself to each new environment."

Yoshioka attended four grammar schools and three high schools before he was finally graduated from Fresno High School in 1933. He received his B.A. in political science in 1937 at the U. of California.

After getting his sheepskin, Yoshioka went to work as a mackerel fisherman in Ensenada, Lower Cal., for a year. The following year, he went away again, this time as a tuna fisherman. It was a chance to earn some money and also fulfill a yen to travel. For a year, he lived an exciting and arduous life along the tropical, orchid-smothered Mexican Coast,

visiting the ports of Guaymas, La Union in El Salvador, Puntarenas in Costa Rica.

"On one small island that we landed on," says Yoshioka, "the natives were fascinated by such items as colored coffee cans. Children were frightened by the flame given off by an ordinary match."

When Yoshioka returned to the states, it was to enter the graduate school of the U. of California, from which he emerged with an M.A. in public administration.

As a junior interviewer in 1942, he was assigned to aid in the movement of the Japanese population.



POINT IS BROUGHT UP by Staff Assistant Yoshioka of Housing Expediter's Office at rent control confab.

from the Los Angeles area to the Santa Anita Evacuation Center. At the Seventh and Spring Street office where he worked, the despair, righteous indignation and confusion of the days unnerved Yoshioka so much that for many days he didn't think he could take and bear the experience. "It was not pleasant," he remarks.

Subsequently, Yoshioka was assigned to the WRA to assist in the recruiting of beet workers. In January of 1943, he was transferred to Chicago to help open the WRA office there.

Never Forget One Telephone Call

"I shall never forget one of the first telephone calls I got there," he says. "A Caucasian woman wanted to know whether or not a Nisei or Issei domestic would put ground glass in her coffee. Everyone has come a long way since then."

Yoshioka got his first real taste of technical administrative management when he left the WRA in 1945 to join the Bureau of the Budget at Washington, D.C. There he was assigned to the Government Organization Branch, where he did research work in eliminating unnecessary detailed paper work in the President's Office. One of his most memorable moments came with an organization study on a field trip to the Franklin D. Roosevelt Library in Hyde Park. Yoshioka came away with the impression that Roosevelt never owned a waste basket, so voluminous were the personal and official papers left by the late President.

It was two months later that Yoshioka was called into army service, and he was sent to the Presidio of Monterey as a language instructor.

Yoshioka recalls this period with a chuckle. "My friends knew how little Japanese I knew, and they knew as well as I did that the army had got to the last stave in the barrel when it picked me to teach the language. However, thanks to some of the others, I struggled by."

Returns to Capital

Upon his discharge from the Army, Yoshioka returned to the nation's Capital and his work at the Bureau of the Budget. He became interested shortly after in the Wilson Wyatt housing program and soon transferred to the National Housing Agency in the fall of 1946. The latter organization was destined for a quick demise, however, Congress deciding it was not interested in housing any longer. Wilson Wyatt left, and the National Housing Agency was split into two distinct organizations, one of which became the Office of the Housing Expediter, which took over rent control from the OPA.

In the Office of the Housing Expediter, Yoshioka's present title is Staff Assistant to the Special Assistant. Though the position has a rather insignificant-sounding title, it is actually the right arm of the office. Yoshioka's duties involve much responsibility. Besides making field trips, his work includes the analyzing of economic data to determine the need for rent control in any given area and the coordinating and issuing of Agency operating instructions to all of the field offices of the country.

Yoshioka is immensely satisfied with his work and he would like to see more Nisei enter the career of public administration.

"The field is broad," he observes. "After all, it is the nation's biggest business. And public service, in my estimation, is a soul-satisfying career that offers a continual challenge to those who want to see better administration within the government, whether it be municipal, county, state or federal."

Yoshioka is married and he and his wife, Pauline, have a 4 1/2-year-old son, Dwight.

Another addition to the family is expected soon, and Yoshioka predicts proudly: "It's going to be a girl!"



ELEVEN YEARS AGO, Yoshioka (center) was tuna fishing along the orchid-smothered Mexican Coast.



MRS. YOSHIOKA and son, Dwight, take a short walk along the tree-bordered streets of Washington, D.C.



SCENEfoto by Jack Iwata

CHIEF ABBOT KOCHO OHTANI, leader of the Shin-shu Buddhists, and Lady Tomoko Ohtani arrive

in Los Angeles. The Chief Abbot's position is a hereditary one, similar to that of the Emperor.

Buddhist Leader Here On Tour

Visit By Chief Abbot Ohtani Indicates Growth of Buddhism in U.S.

LEADER OF THE great Shin-shu Buddhist Sect, to which the majority (90,000,000) of the Buddhists of the world belong, bespectacled, easy-smiling Chief Abbot Kocho Ohtani of Japan landed in San Francisco, last month, to begin a wide tour of the Buddhist churches in the U.S. and to study American religious and social welfare organizations.

Accompanying him is Lady Tomoko Ohtani, who is a younger sister of the Empress.

The spare-framed Buddhist leader's visit to the U.S. indicates that the growth of Buddhism here has been of such promising strength that Buddhist headquarters in Japan have decided to cement closer and more personal relationships.

Only a little over fifty years have passed since the

religion was first introduced here. To date, there are fifty-seven Buddhist churches and seventy-seven Buddhist priests in America.

Upon his arrival in San Francisco, Chief Abbot Ohtani was immediately caught up in a whirl of appearances at innumerable gatherings and dinner receptions. His U.S. itinerary will consume several months.

(For the origin and history of Buddhism--including the growth of it in America--please turn to Page 16 for Rev. Gyomay M. Kubose's "Buddhism East and West.")

Rev. Kubose, a prominent Chicago Buddhist priest, is accompanying Chief Abbot Ohtani and his party as interpreter during their tour of the U.S.)



BUDDHIST HYMN is sung by Lady Ohtani, who possesses surprisingly pleasing voice, at the Hongwanji

Temple in Los Angeles. Lady Ohtani is a younger sister of the Empress.

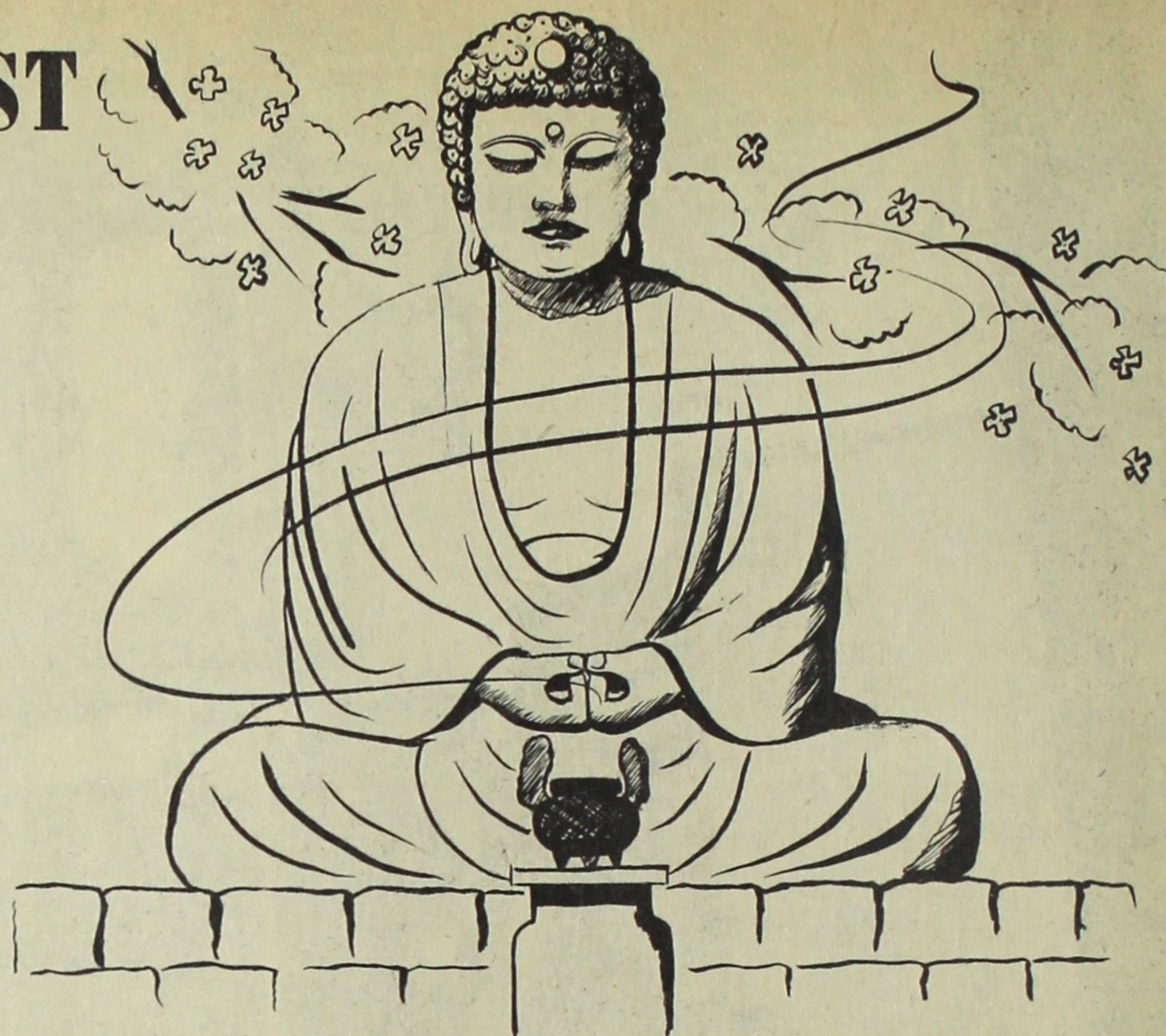


OFFICIAL CALL is made on Los Angeles' Mayor Fletcher Bowron, who later was main speaker at L.A.

Buddhist Federation banquet. At right is Chicago minister, Rev. Gyomay Kubose, interpreter for the tour.

BUDDHISM EAST AND WEST

By Rev. Gyomay M. Kubose



IF BUDDHISM is to be correctly and rightly understood, it should be approached as a way of life and not as a dogma which it has consistently refused to become throughout its long career of 2,500 years.

Also, Buddhism should be regarded as a religion of conduct and not a religion of creed because it is based on the fundamental facts of life and experience. In this respect, it can be said that Buddhism is a religion of experience as compared to religions of revelation—that is to say, those which take their stand on the authority of a saint who claims to be a prophet sent from Heaven with a particular message.

The Lord Buddha was a man. After many years of inquiry and experiment, He realized Truth. Therefore, He is called the Buddha or the Enlightened One. Throughout His mission of forty-five years, He observed and examined the world and life as He found it and solved their problems at their very source. The hard facts of life were thoroughly investigated and on their sure foundation a scheme of life, the Buddhist way, or Buddhism, was built.

This is the very reason that many modern intellectual people, especially scientists and scholars, are studying Buddhism. While many modern people are becoming agnostic because of most unstable foundation of divine authority, Buddhism is being strengthened by new ideas and new discoveries of science.

LORD BUDDHA observed and experienced the existence of suffering or disharmony, transitoriness or that all things are in constant change, and the doctrine of non-self. These are called the Three

Seals of Law. The doctrine of non-self corresponds to the theory of relativity that nothing can exist independently, but that existence and its value are in relation to each other; clinging to self is an illusion which is the cause of suffering.

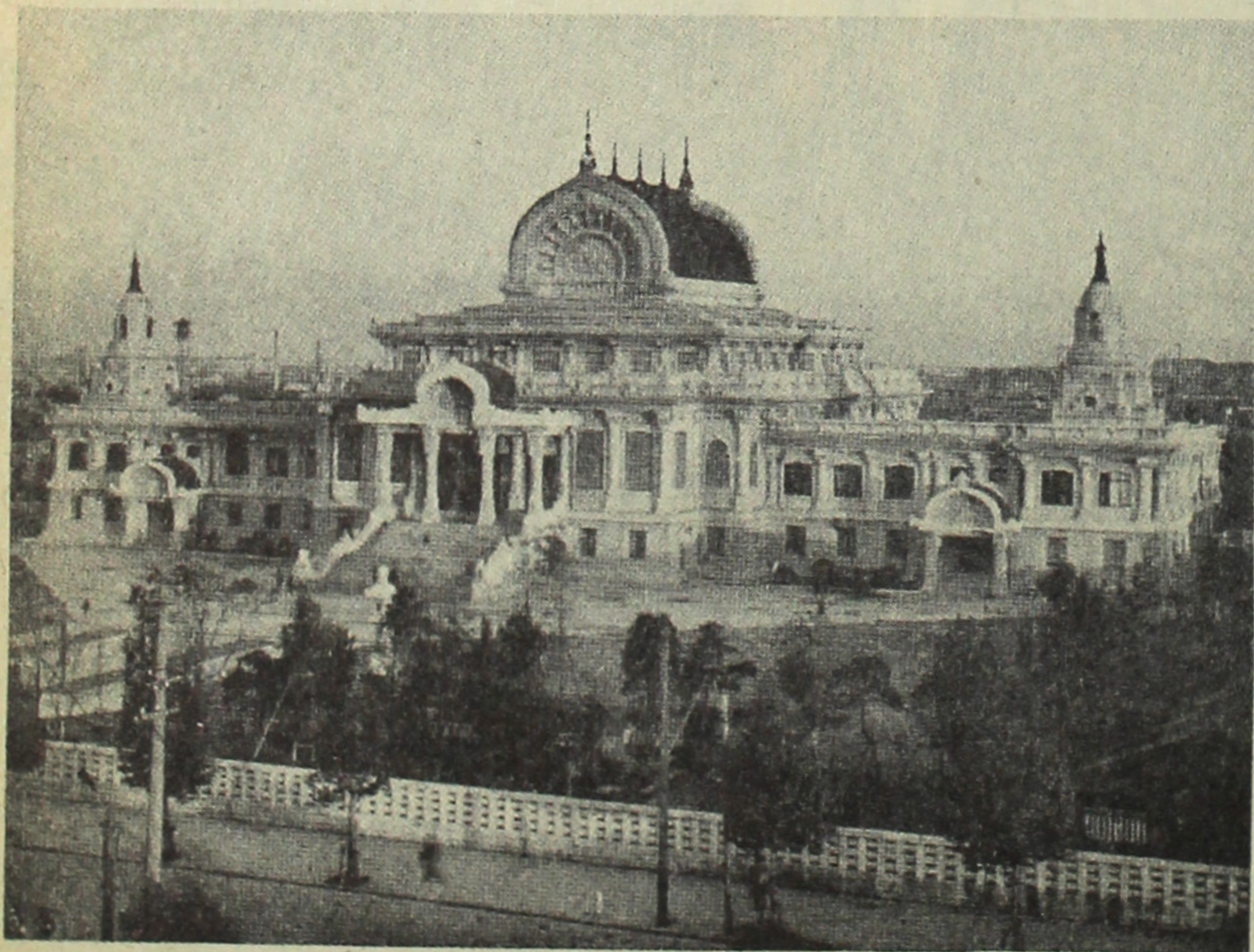
Buddha taught the Four Noble Truths, which are the existence of suffering, the origin of suffering, the removal of suffering and the way to remove suffering. The way to remove suffering is the Noble Eightfold Path: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. These eight steps are our training which we have to undergo for the attainment of the high ideal, the Nirvana—peace, harmony and bliss. The suffering must be removed by our ourselves by self-understanding and self-purification. No amount of prayer will remove it; no belief in any doctrine will eradicate it; no outward agency can remove it.

Buddhists take three treasures which are Buddha, Dharma and Sangha. We go to the Enlightened One, the Buddha, for our guidance, we put our faith in the Dharma, law or principle, which is our light; we take our refuge to the Sangha, which is universal brotherhood.

Amida Buddha is the ideal Buddha which existed in the mind of Sakyamuni Buddha. Amida is the eternal life and boundless light, and it is the boundless compassion and wisdom. To become one with the boundless compassion and wisdom is the Namu Amida Butsu. By becoming one with the boundless compassion and wisdom, we are led to the highest type of life, in which the greatest happiness is attained.

The Buddhist ethics is the Karma, the law of causation. All things are regulated and controlled by cause and effect. Nothing can escape this law of causation. Everything in our life is determined by the Karma. No outside agency creates or controls, nor is there haphazard chance; all is regulated by the law of causation. Namely, you reap what you have sown.

These are some of the teachings of Buddhism.



BUILT OF reinforced concrete and fashioned after temples in India, the Tsukiji Hongwanji Temple in Tokyo is example of new Buddhist architecture in Japan.

THERE ARE TWO SCHOOLS in Buddhism; Hinayana and Mahayana, or the Southern and Northern schools. The Hinayana is more orthodox and original and it is more rigid in practice as Gautama taught it himself. The Mahayana is more developed and philosophical. It spread northward to Tibet, China, Korea and Japan, while the Hinayana spread southward to Ceylon, Burma, and Siam. While Hinayana kept its original form, Mahayana adapted itself into many cultures and deified teachers and philosophized their teachings in many respects. Today, Ceylon is the fine Hinayana country and Japan is the Mahayana country.

Mahayana Buddhism was well developed in Japan and the result was the creation of sects. It is said there are thirteen sects and fifty-six subjects. Each sect developed its own characteristics of Buddhism, such as meditation by Zen, the concept of the Pure Land by Jodo, faith by Jodo Shin-shu, emphasizing of the Dharma and application to nationalism by Nichiren and the development of the mystic part of Buddhism by the Shingon Sect. Thus it is said that if one wishes to study Buddhism, study Japanese Buddhism where one can find all aspects. Among the many sects the most active and influential are Jodo Shin-shu, Zen-shu, Shingon-shu and Nichiren-shu.

These five sects crossed the Pacific and came to the United States. This is generally called "Bukkyo Tozen," the gradual eastward movement of Buddhism which started in North Central India about 2,500 years ago and migrated to China, Korea, Japan and to America.

THE HISTORY OF BUDDHISM in America is rather short. Last year its 50th anniversary was celebrated. Buddhist belief was brought to America with the

coming of the Japanese people. This Japanese Buddhism in America is mainly of the Shin-shu sect. There are fifty-seven churches and seventy-seven Buddhist priests in the United States. Most of the priests were sent from headquarters in Japan. There are only six who are American citizens and English-speaking. This is a very weak feature in the upbuilding of Buddhism in America. There are some Caucasian Buddhist priests but they are not fully engaged in the work.

Aside from the eastward movement of Buddhism, there was the westward movement also. The British conquest of India enabled Buddhism to migrate to Europe. Many scholars and writers came from Europe—Max Muller, Oldenburg, Dhurde Rys Davis, Sir Edwin Arnold and others. At present the Buddhist Society of London is very active and many publications come out under its capable president, Christmas Humphreys.

In America, even before the arrival of Japanese Buddhism, knowledge of Buddhism was already spreading. It was in 1894 that "The Gospel of Buddha" was published and that was five years before the first Buddhist church was formed in San Francisco by the Japanese. In 1896 "Buddhism in Translation" by Warren Clarke was published by Harvard University. Kenneth Saunders, Dwight Goddard and others have written many Buddhist books.

It seems to me that America is the land where Hinayana and Mahayana meet and merge into one, and create an American Buddhism which is the combination of ethical and practical Hinayana and philosophical Mahayana Buddhism. I believe Buddhism in America will be as unique as Japanese Buddhism is in Japan. If Buddhism is to survive in this country, it must be American, it must be a combination of Zen and Shin, of Mahayana and Hinayana.



OLDEST WOODEN STRUCTURE and treasure of the world is the Horyu-ji Buddhist Temple in Nara, Japan. It was built in 593 A.D. by Prince Regent Shotoku (the

'Father of Buddhism in Japan') during the reign of Empress Suiko. This year, fire threatened the temple, but it was put out before much damage was done.

EDITORIAL

On the American SCENE Preachment vs. Practice



"Ugh!.....foreigners!"

THIS PICTURE has appeared millions of times in recent weeks. The Advertising Council's Public Policy Committee has succeeded in getting it published in magazines, newspapers and house organs throughout the country.

The message which accompanies it is simple and to the point. It says there are three ways each of us can help to keep the United States of America united:

1. Accept—or reject—people on their individual worth.
2. Don't listen to, or spread, rumors against a race, a religion or a class.
3. Speak up, wherever we are, against prejudice, and work for understanding.

The Council reminds us that "ever since the Pilgrims landed, there have been those who called others "foreigners."

"But," the message goes on, "come to think of it, we're all foreigners, aren't we? Some of our families have been here longer than others—but at one time they, too, were foreigners. We're all foreigners, more or less, but far more important—all Americans. So let's not think of others in terms of where their ancestors came from, or which church they go to. Let's think of everyone as individuals—as Americans."

No one is going to quarrel with the text of this message. To do so would be like quarreling with a sermon against sin. The preaching is high-level. For a view of how some of us measure up to it in practice, we refer you to the next column.

THAT INDIAN doesn't look very happy. A feathered Red man to illustrate a cartoon on behalf of "tolerance" is, ironically enough, a most unhappy choice.

Of all the victims of racial prejudice on the American continent, the Indian is without peer. He has taken the worst collective beating of them all.

On our Indian reservations, impoverished, illiterate descendants of our first Americans live as third-class citizens today. That's beside the point, you say, because it happened long ago?

But the plight of our Indian population is a shameful blot in American life today, as we will demonstrate in coming issues of SCENE.

A carry-over of the same sort of mentality that herded the Indians on reservations and kept them there is still hard at work.

You don't have to go far to run into it.

In Los Angeles' City Council, last month, a "Christian Nationalist" (whatever that is supposed to mean) named Alfred E. Herbert rose to hysterical heights in damning a proposed Fair Employment Practices ordinance. He said its supporters were "the same mongrelized group that crucified Christ."

The Los Angeles City Council agreed in substance, if not in degree. It voted 8-6 to reject the ordinance.

In Washington, D.C., a befogged 71-year-old ex-railroad engineer named Hugh Butler, who happens to be a senator from Nebraska, was quoted as saying he'd hate like the very devil to have to sit next to a "Jap" (he meant Nisei) in the U.S. Senate. Senator Butler is dead-set against statehood for Hawaii.

In Seattle, Boeing Aircraft workers put on a bowling tournament. A Nisei team signed up. It was scratched out immediately. Reason: The American Bowling Congress has a "white males only" policy.

But let's not despair. Nor discount the message of The Advertising Council. We'll bet that a lot of people who paid for that feathered Indian ad would be glad to help us correct some of these abuses.

RETURN TO NORMALCY?

"Some Nisei today, still with a hangover from the war, feel that if someone should ask 'What are you?' the answer need not be anything more than just 'American.' Is this intended to mean, 'Look here, I only look Japanese, but I am not Japanese'? Sad case.

"Instruction is needed on the normality of being Japanese."

—Masamori Kojima, in *Crossroads*.

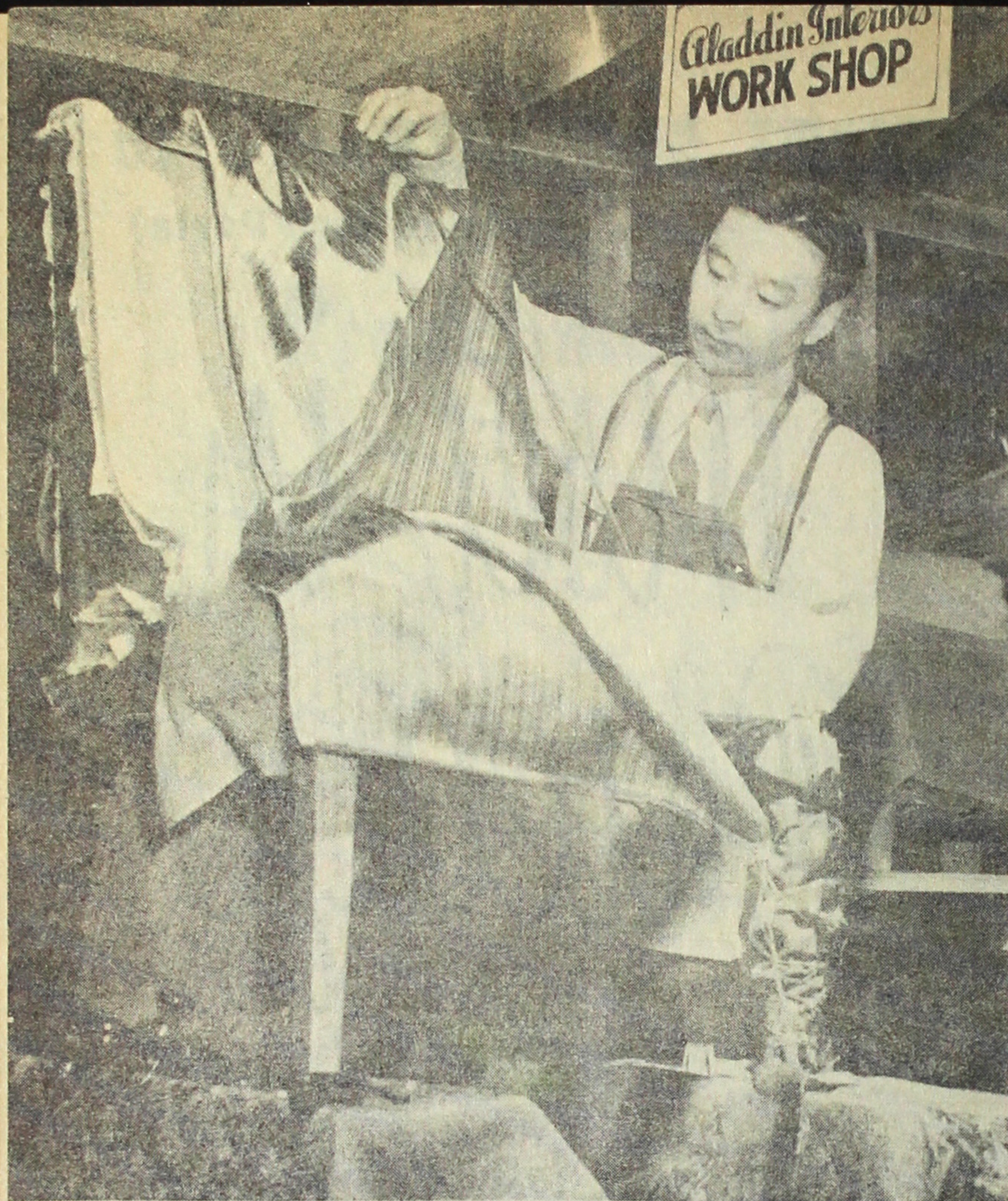
SPECIAL FEATURE

(Second of Two Parts)

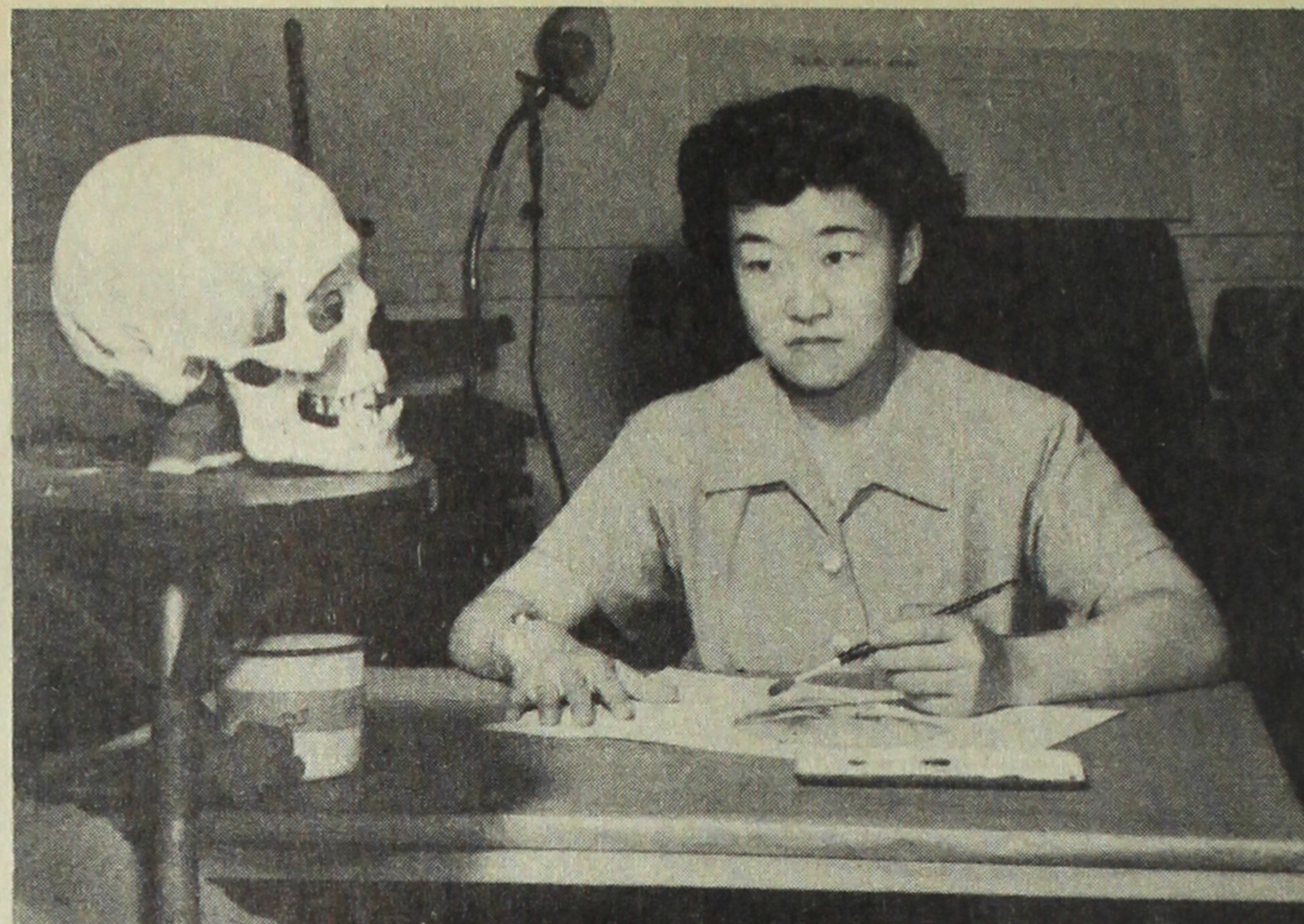
Nisei in
Chicago



By Jobo Nakamura
SCENEfotos by Ken Mazawa



ART MORIMITSU opened up his furniture upholstery shop after completing a night school training course. He also has a crew to clean carpets.



JANE KOBUKATA, Grinnell College graduate, is a medical illustrator at U. of Illinois Hospital. Jane makes detailed drawings of anatomical subjects.

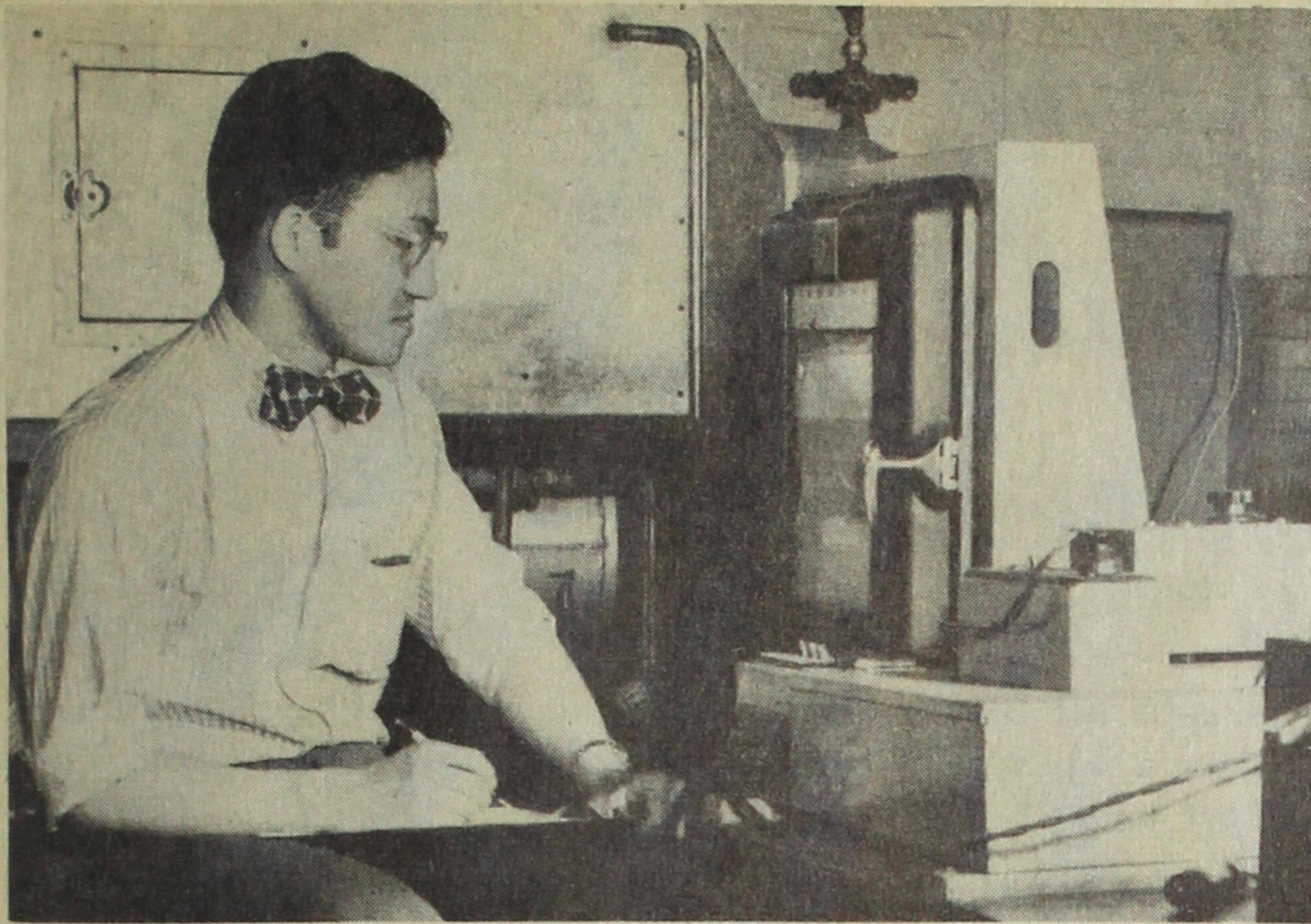
Nisei in Chicago Continued

Untapped Fields of Work Are Being Penetrated By Nisei



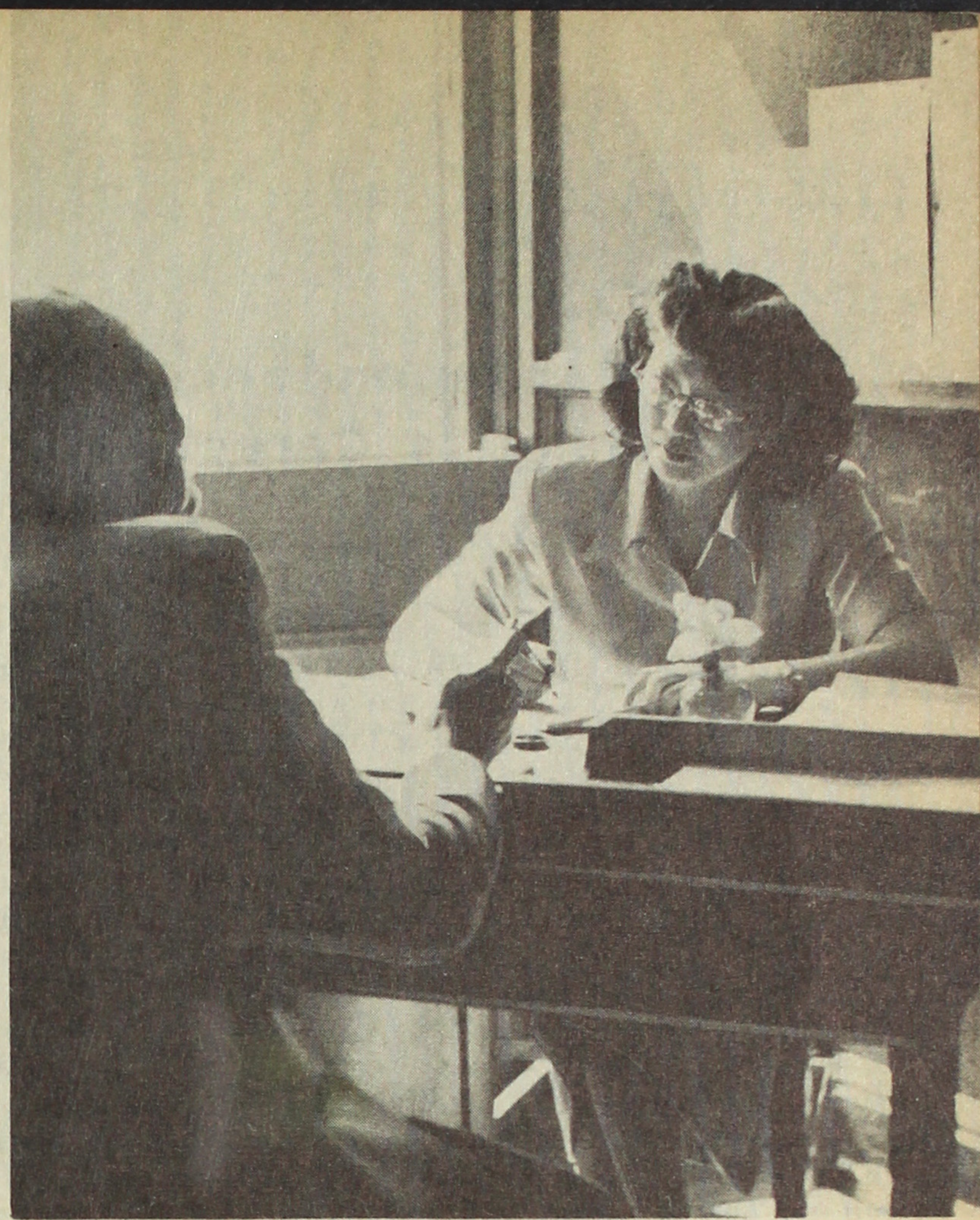
YOSHITOSHI SAKUMURA, whose unique occupation is tie designing, paints designs directly onto silken fabric.

Ex-Sacramento artist's job requires keeping abreast of men's (and wives') fluctuating tastes.



SUSUMU NAKAZATO earned his master's degree at U. of Michigan, now is at Illinois Tech research laboratory engaged in a heat transfer project.

BY 1945 SO MANY Japanese Americans were finding employment in Chicago so rapidly and with wide diversity in their occupation—work was found with over 2,000 employers over a field ten times greater than ever recorded on the Coast—the newcomers were growing skeptical as to how long the boom would last. Time has proven that there was never reason for skepticism. Traditional job barriers failed to cross over east of the Mississippi. Trained Nisei continued to find employment in wider and untapped fields.



HELEN SASAKI studied social welfare at Loyola U., Chicago, and is now employed as an interviewer at the Cook County Public Welfare Office.



FRANCES OMORI and Masako Hirata are charged with the responsibility of schooling a whole schoolhouse full of elementary-school age children of the small farming community of Northbrook, Illinois.

City Girl

Likes Independence But Prefers Marriage to Career



Hisako Narahara

HISAKO NARAHARA, a girl in her early twenties, is lucky to share a spacious flat with her teen-aged sister, Asako, in the northside near the 'L' track while many of her girl friends are still living in cramped housekeeping rooms in the city. Her neighborhood is predominantly of German immigrants who settled in this district on Armitage and Halsted, and sometimes in the evening German folk songs waft the air. Old German churches are nearby, and the Methodist church near Halsted street is jointly used by a Japanese young Methodist group of which Hisako is a member.

Hisako grew up on a farm in Woodland, Calif., just outside Sacramento, and she completed her high school education in the Tule Lake relocation center. Since her formative years were spent in the relocation center, it is difficult for her to realize how evacuation had affected her life. She found life in the camp, amidst tar-papered barracks and drifting sand, intolerable at times, but it had

brought all people down to the basic things of life and it "was a lot of fun meeting people I would have otherwise never met."

Hisako enjoys living in a big city like Chicago because "there're so many places to go and things to do," and she would not exchange it for Woodland at any price although she would like to take a quick summer trip back to California to see her friends.

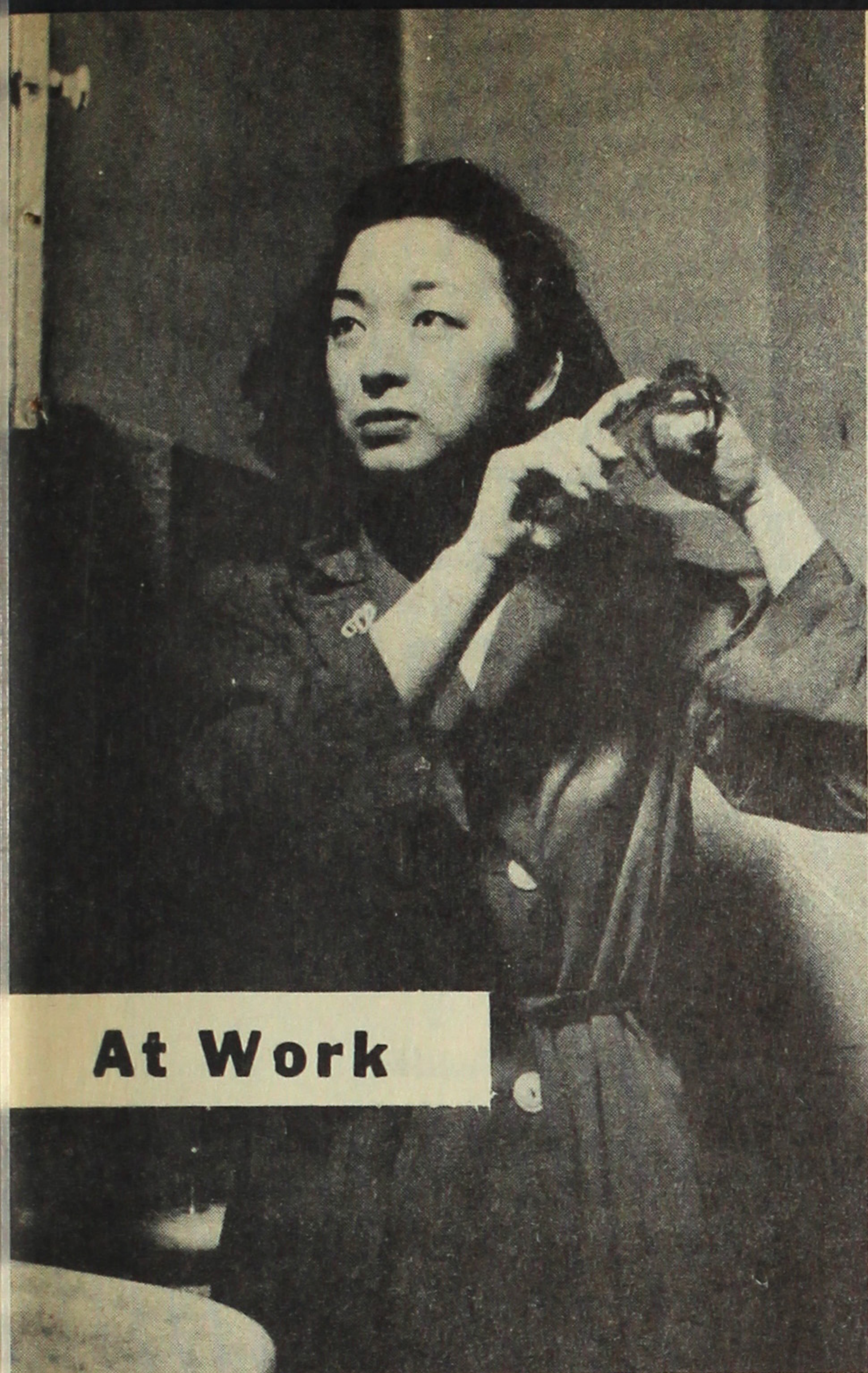
Hisako lost her mother when she was a child and her father raised six little Naraharas by himself. Her brothers Shig and Mas and her father who were in Chicago left for Genoa, Texas, where they recently bought greenhouses. Shig, married and a father of three children, was an auto mechanic in Chicago, and Mas has just returned from two years of occupational army duties in Japan. Another sister, Shizue, older than Hisako, is married to an auto mechanic in Los Angeles.

(please turn the page)



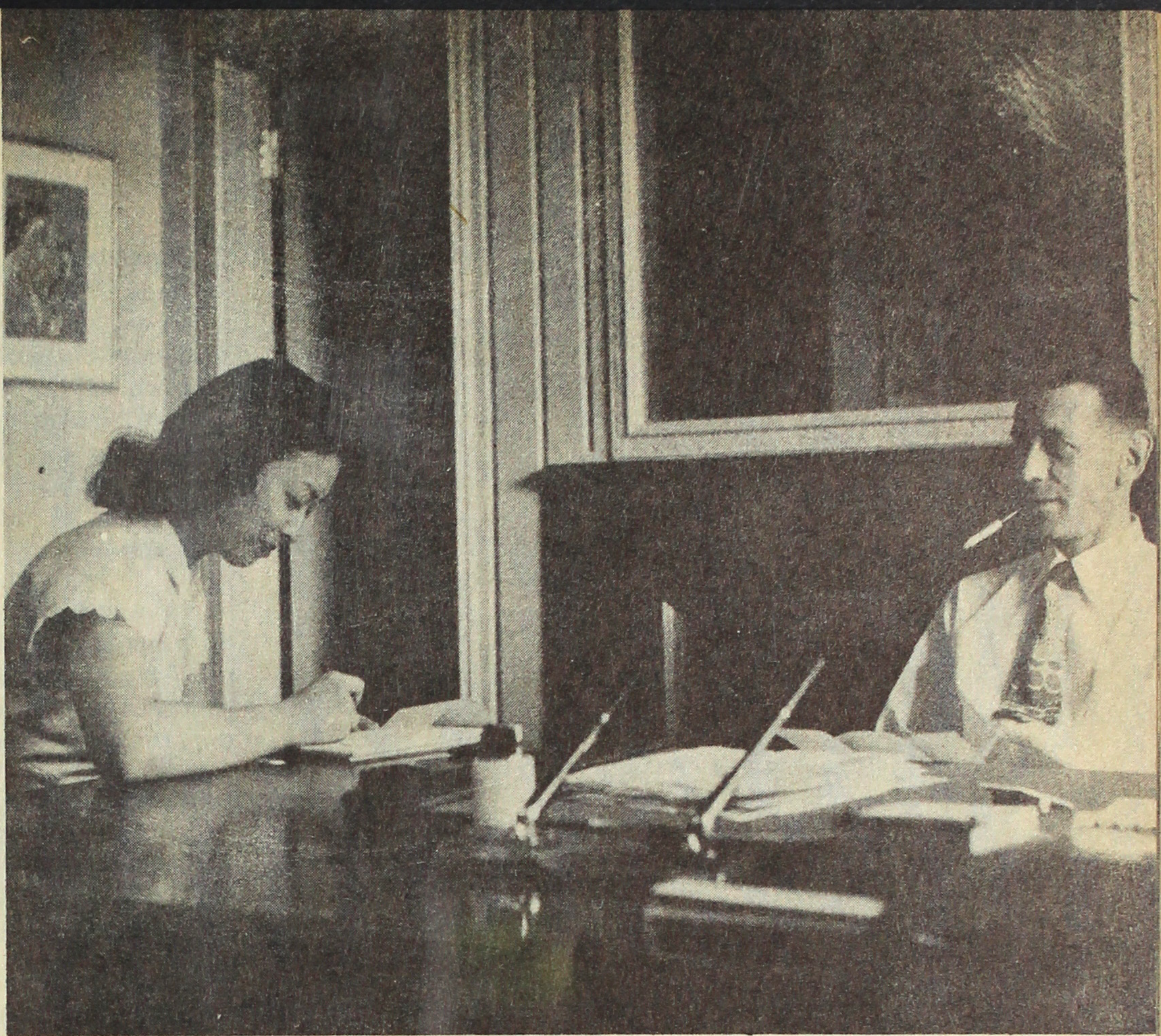
HISAKO AND ASAKO, who share a roomy flat, spend week nights at home ironing, reading, writing unless a JACL or a Sorelles Club meeting beckons them. Hisako

(right) works as secretary at a Loop export firm. Sister, a pre-med graduate, is in training at the Michael Reese Hospital laboratories.



At Work

DAY STARTS with the usual morning rush, a hurried sip of coffee with toast and a 30-minute ride to office.



TAKING DICTATION from one of her bosses is one of the duties Hisako performs as secretary for an export firm. She has been there two years.

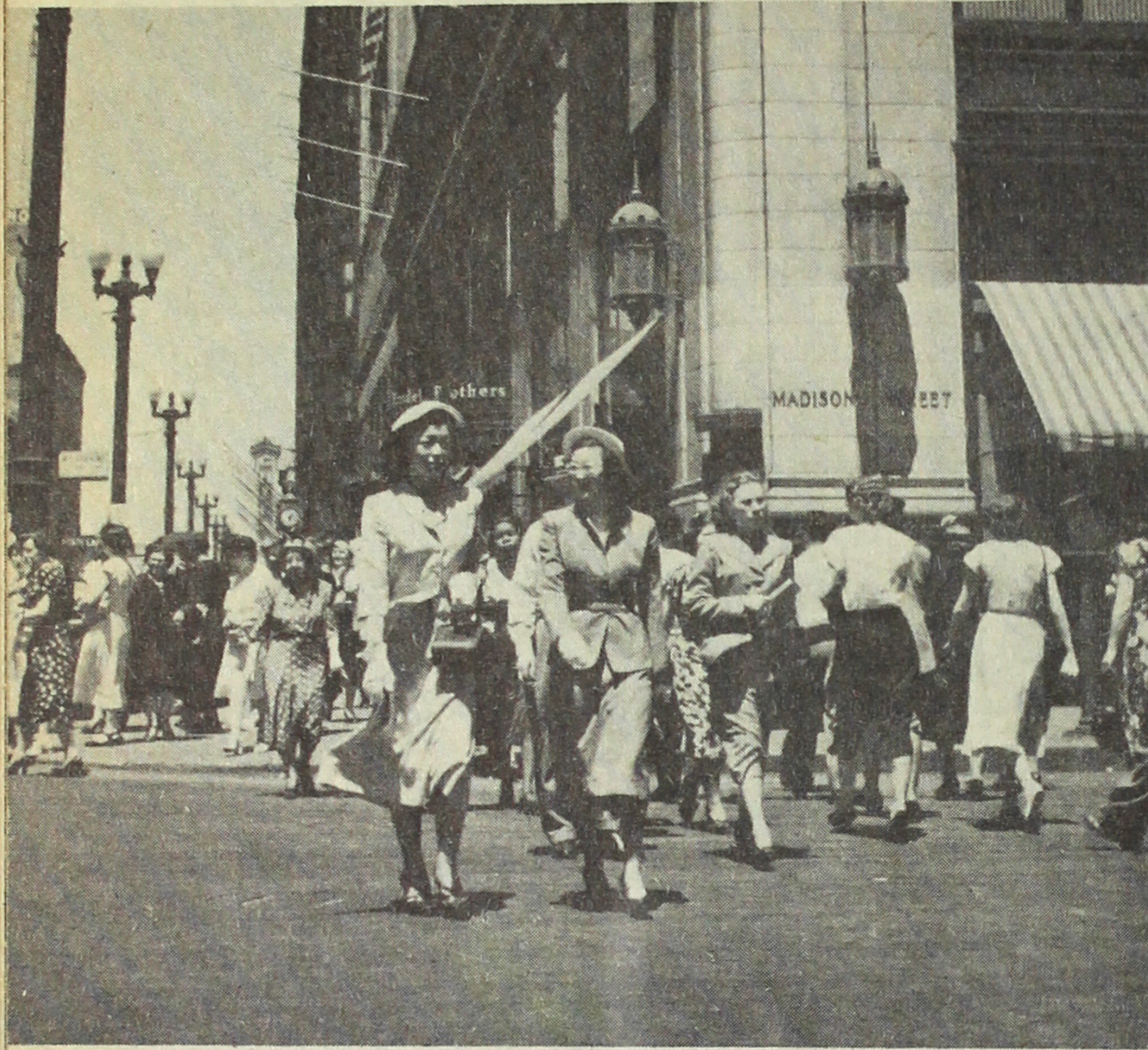


AT NOON, Hisako and an office friend stroll in quest of a place to eat. Their steps are hurried, for Loop eating-places are quickly filled.



LATEST MOVIE is discussed by Hisako and her friend over light lunch. Later, girls often weigh in on a penny scale to check on their weight.

Saturday and Shopping



LIKE OTHER WORKING GIRLS, Hisako and Asako utilize their week ends to catch up on their shopping. They leave home early to avoid midday crowds.

Hisako works in the Loop with an exporter firm, O. O. Mallegg & Co., as a secretary and she likes her work as much as her employers like her. If there had been any racial consciousness when she began her work at Mallegg's it wore off in a hurry because Hisako is just as self-assertive, buoyant, and pleasing as any other American girl. Nisei men usually complain about the inhibited and unexpressive nature of Nisei girls, but Hisako believes that this label is unfortunate because "It usually depends on the person."

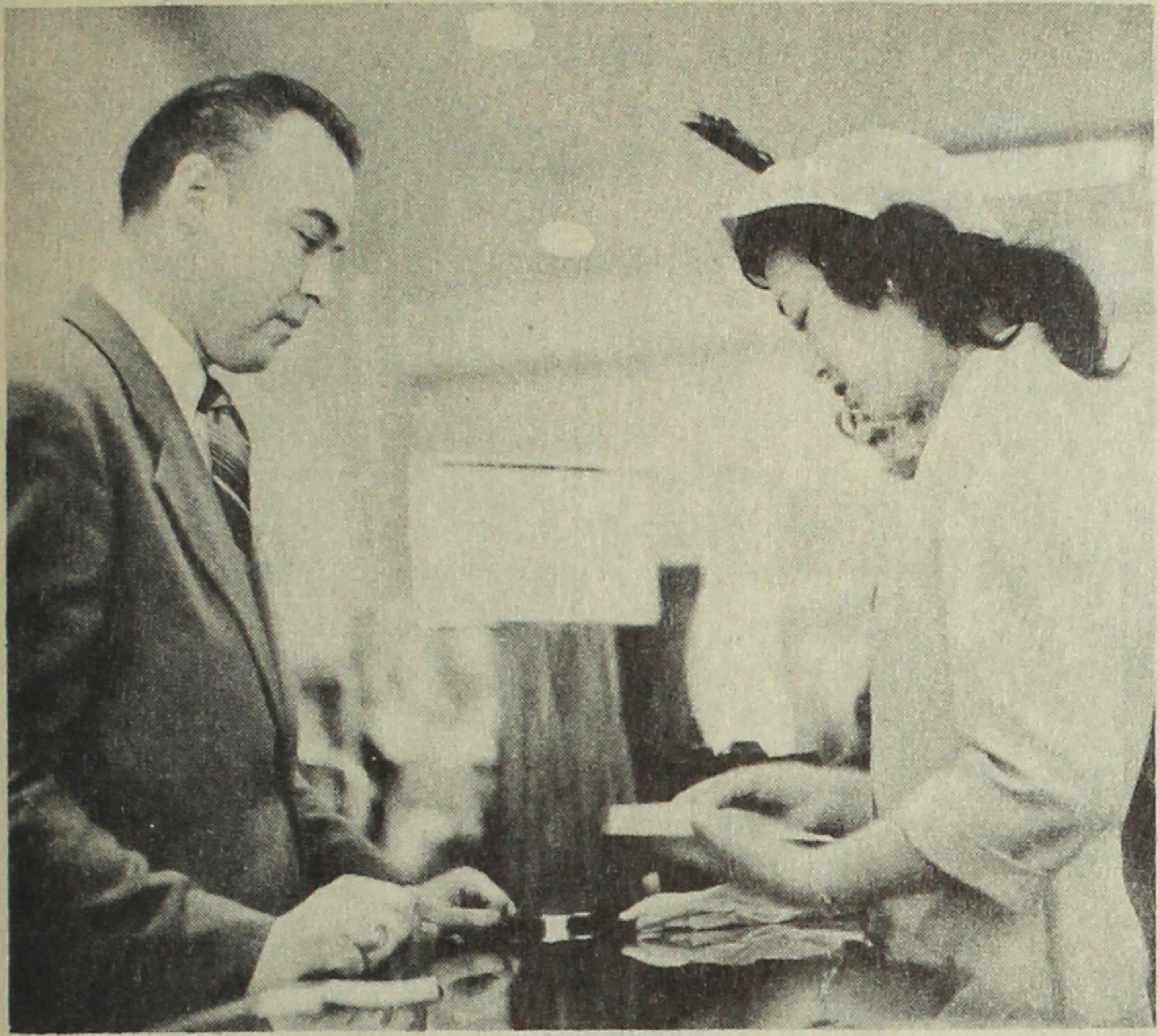
As popular girls go, Hisako has her usual quota of dates on Saturday nights. She may find herself on one evening at the Aragon ballroom or at a pop concert, but she would much prefer a small house party where there is a free flow of expression: singing, laughing, and joking.

Hisako has often thought of going to a liberal arts college, but she has continued to postpone it in face of the urgency of her daily livelihood. But her present independence is a newly-won freedom which not only proves to be an exciting adventure but a challenge to her responsibility as she gains a sense of oneness with the world. Hisako Narahara's life is not complicated with a desire to become a career girl, but to live the other half of her life as a successful housewife.



FASHION-CONSCIOUS and budget-wary, the Narahara sisters do a great deal of window-shopping before buying. In front of a fashionable shop in the Loop, the girls study the

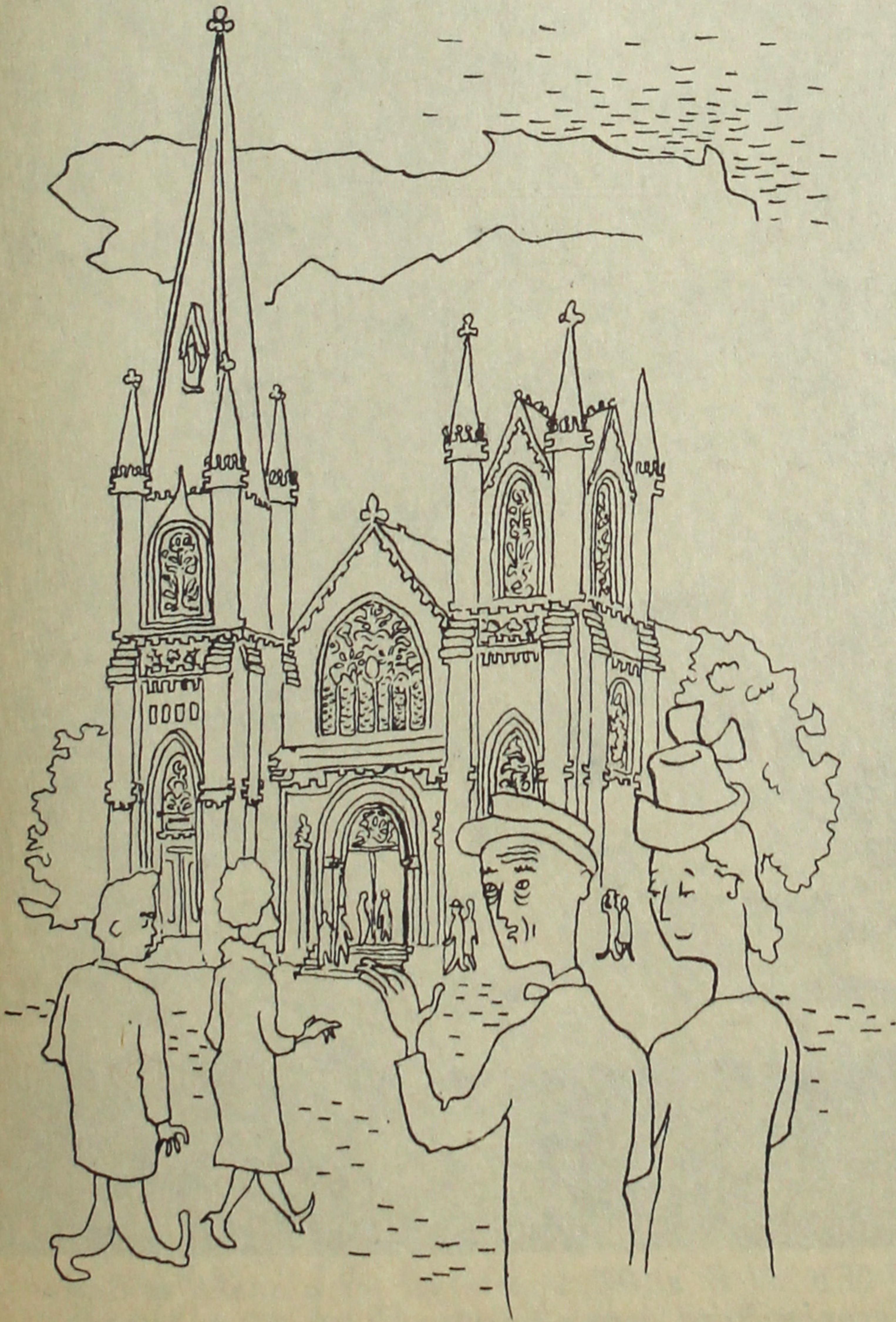
latest shoe and suit styles. Though they engage in sudden splurges, the girls seldom overstep their budget. Window-shopping, by itself, gives them a great deal of pleasure.



HOSIERY EXPENSES are a permanent drain on the pocket-book of a neat office girl.



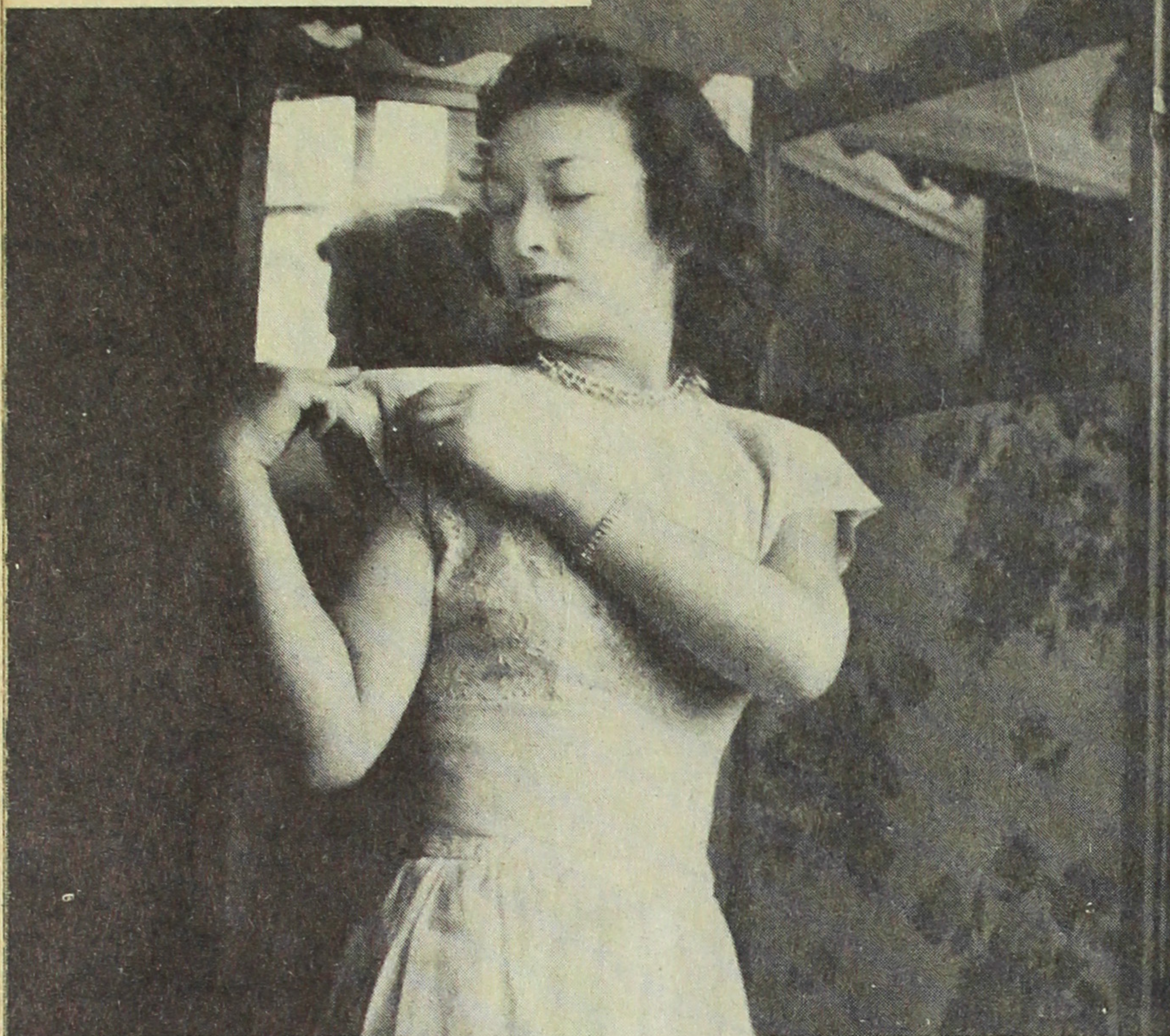
HISAKO VIEWS HERSELF in mirror while sister kibitzes from side. Hat store visit finally ended by kibitzer bringing home a new "can't resist" hat.



At Church

NARAHARA SISTERS attend nearby Methodist church where separate Nisei services are held. Hisako serves on church board; father is a Buddhist.

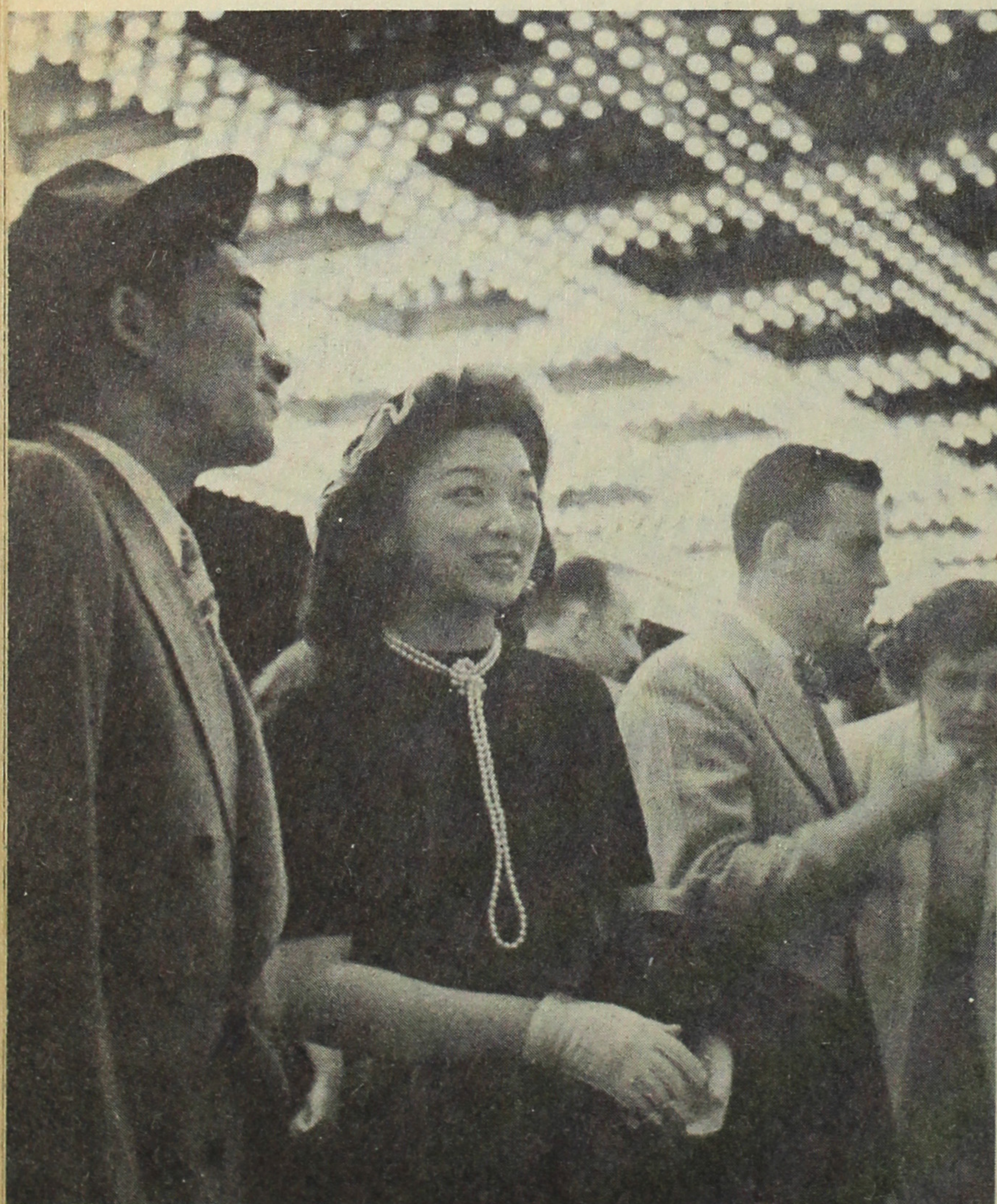
A Night Out



PREPARING FOR A DATE, Hisako tries on different dresses. Disapproving of the shoulder padding on one, finally decides on simple dark dress.



DATE ESCORT George Kita takes last look at movie poster before trying another theater with shorter waiting line. Hisako does not go steady.



CHEERFUL AND FRIENDLY, Hisako's Saturday nights are usually booked heavily. Lucky escort is a Chicago lawyer who recently opened his office.



AFTER THE SHOW, couple go for a snack at Bamboo Inn, popular Nisei eating-out place. Hisako feels that fellows usually spend too much on dates.

City Boy

Ex-GI Wants to Make Up For 'Six Lost Years'



Abe Miyake

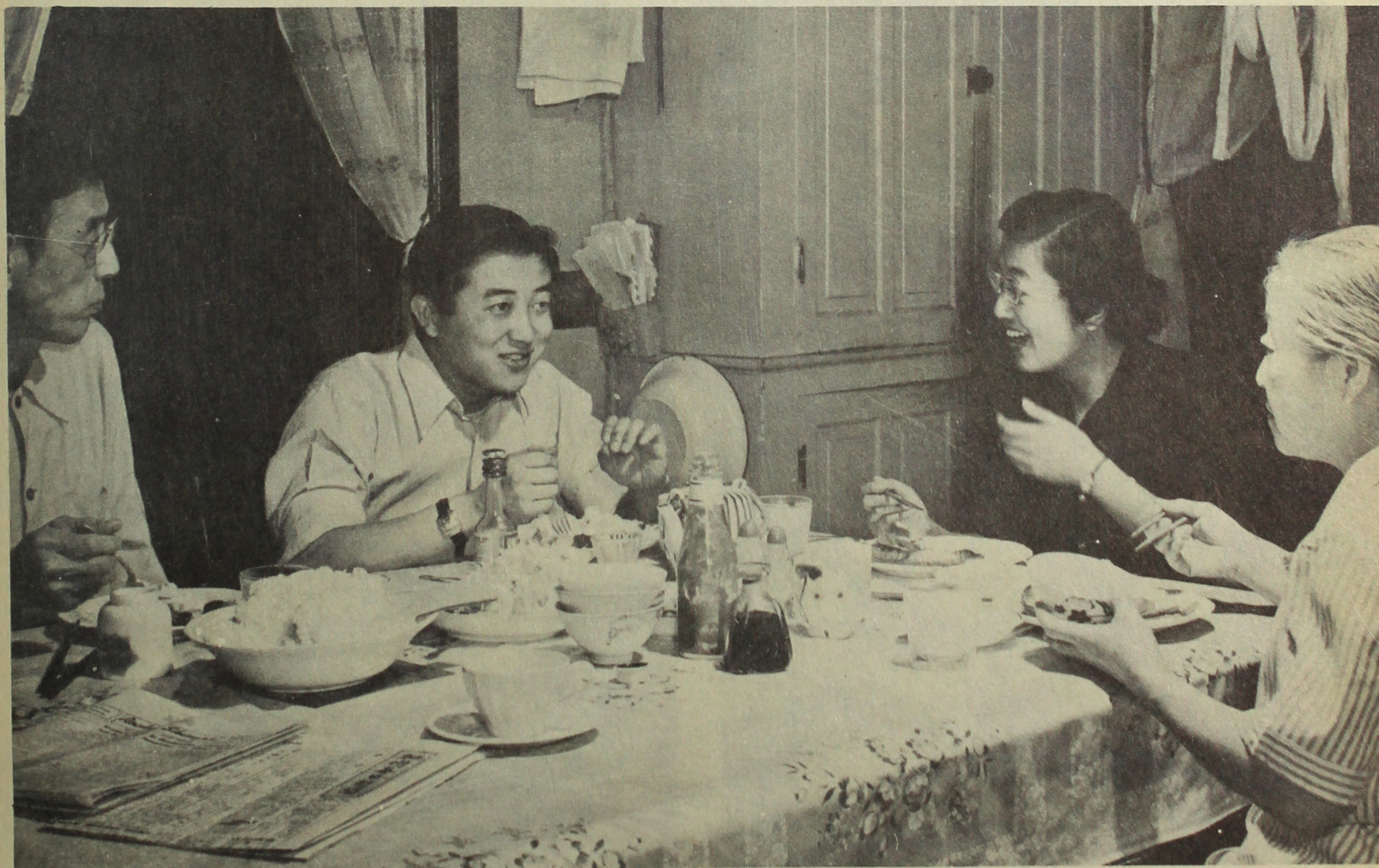
THE LIFE of Abe Miyake, born in Salinas, Calif., parallels the lives of countless Nisei boys of his age group (20 to 25) who spent the formative years of their young lives in transient and temporary existence not quite achieving social and economic stability. He is a product of a wartorn environment, and his desire to make adjustment in the big city reflects the struggle of many of his counterparts in the main stream of American communities.

Abe Miyake grew up suddenly in a federal relocation camp in Poston, Arizona, during the war, and for two years he stomped about the desert floor restlessly until he was drafted into the U.S. Army. After being moved from one army post to another for a year, Private Miyake found himself as an occupation soldier in Japan doing clerical work. This being his first trip to his ancestral home, Abe found it new and exciting, and he re-enlisted for two additional years and thereby delayed his return to America where he would have to make permanent adjustment.

Abe returned to the States and found his family living in a crowded three-room apartment in Chicago. His two older brothers were married and lived apart from the family with their own respective families. An additional cot was placed in the living room which was already used by his sister, Jayne, a Northwestern University coed, as her bedroom.

Abe is now 23 years old. After long restless months of wondering what to do with himself, he decided to study watchmaking under the GI Bill of Rights, and now is an apprentice with a jewelry firm.

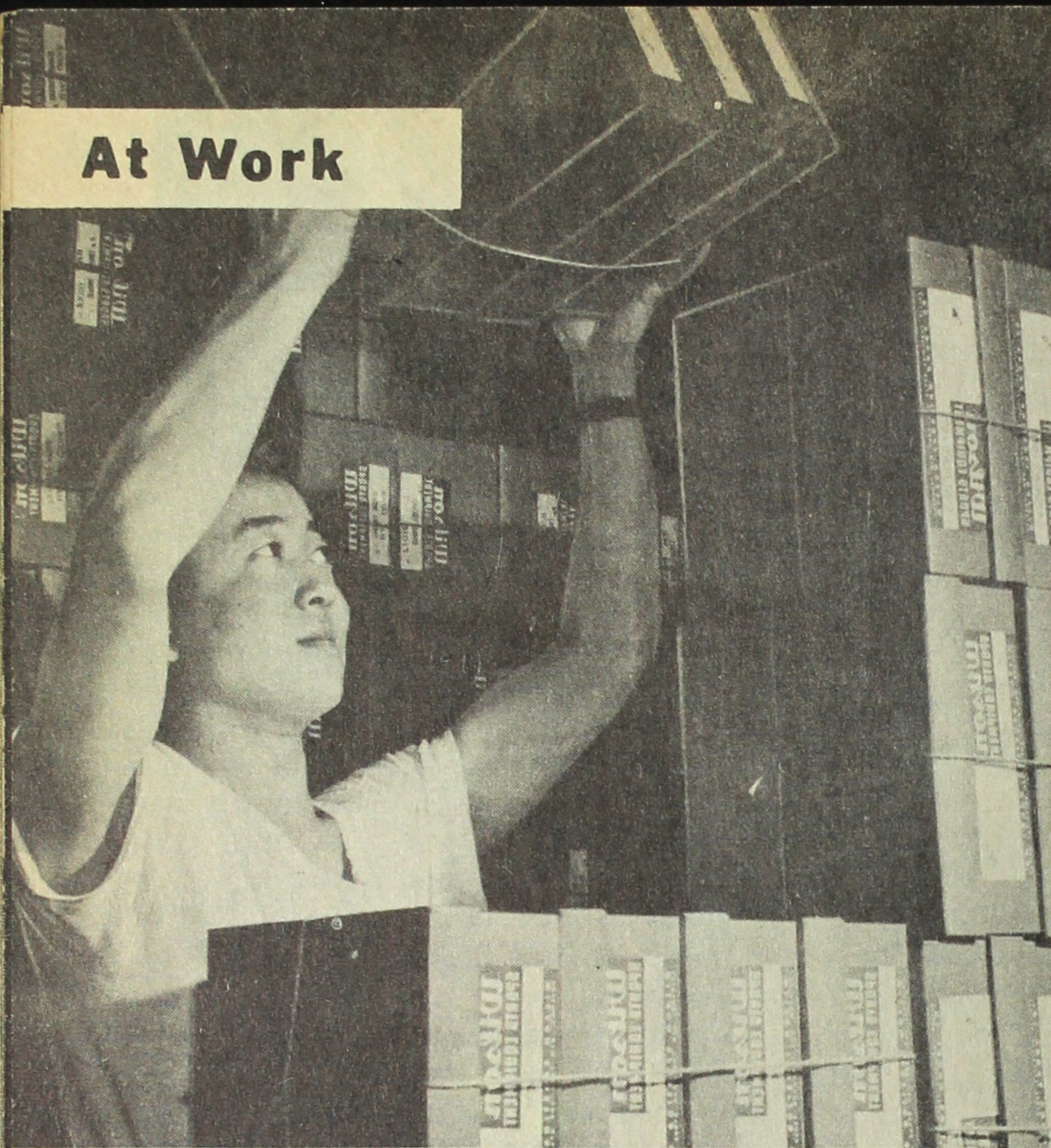
Abe Miyake is essentially independent. Yet, due partly to the economic difficulties manifested by housing difficulties and the advanced age of his parents, he is constantly reminded of the interdependence of the members of the family. Not aloof from his family, nevertheless, Abe would be more likely to discuss his personal problems and ambitions with his close friend whom he met in the army, Andy Hasegawa, than with them. (please turn the page)



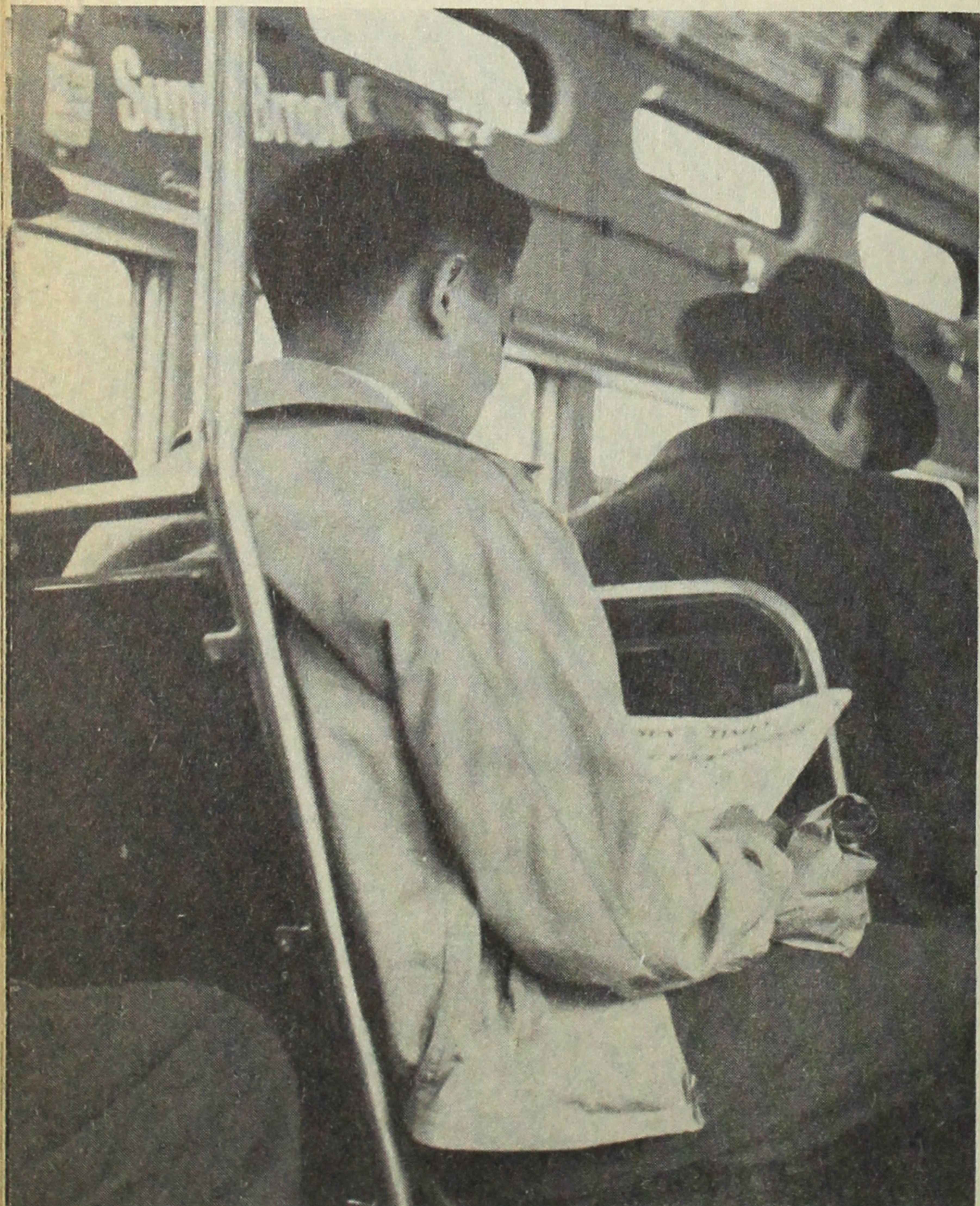
DINNER WITH THE FAMILY is one of the most enjoyable parts of the day for 23-year-old Abe Miyake, an ex-GI working as apprentice in a jewelry firm. Abe's father formerly

operated a truck farm in Salinas, Calif., now works in a clock factory. Family moved to Chicago after leaving relocation camp.

At Work



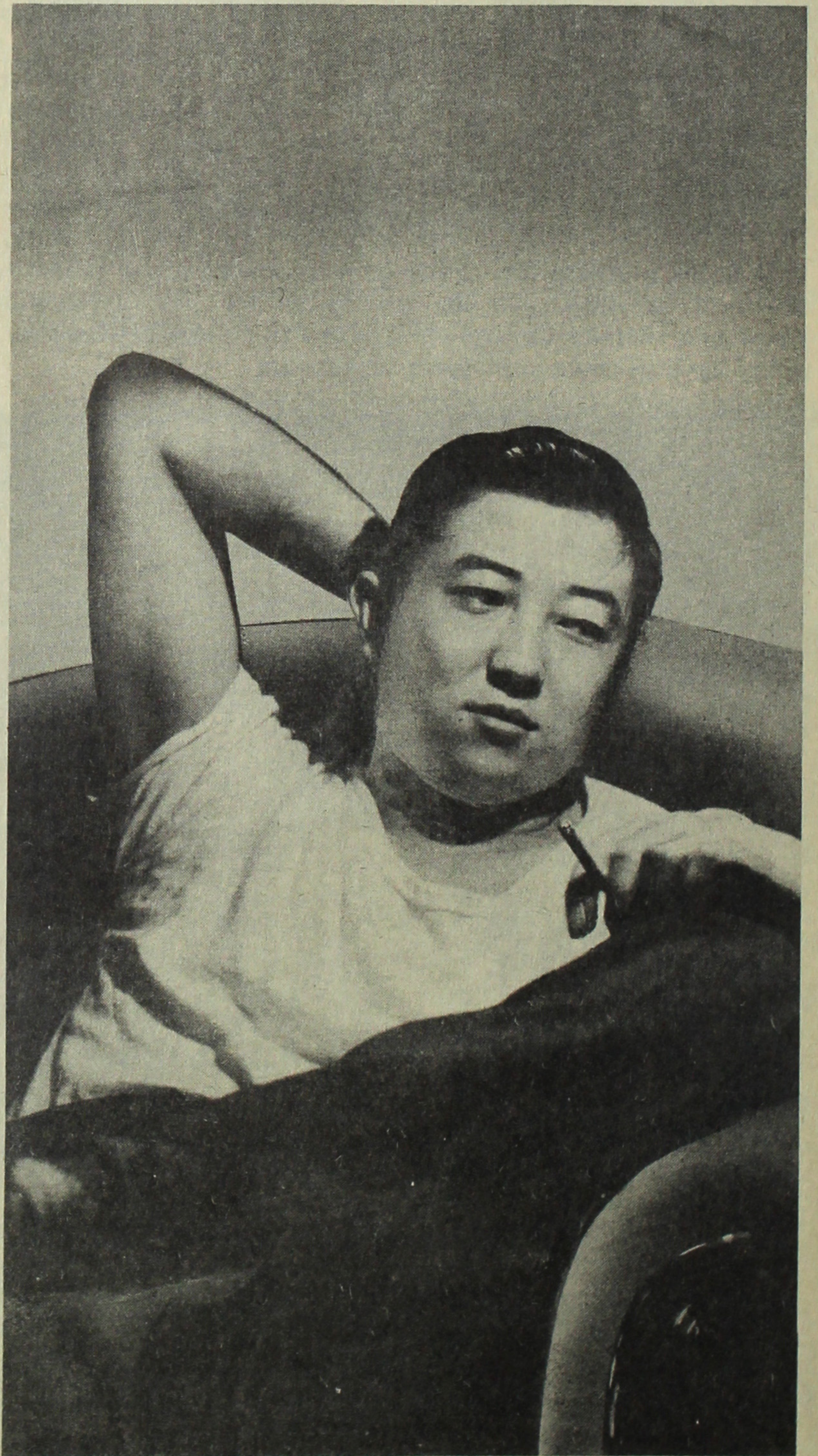
ABE WORKS part-time as shipping clerk at a sports goods manufacturing concern. Rest of day he studies watchmaking under GI training program.



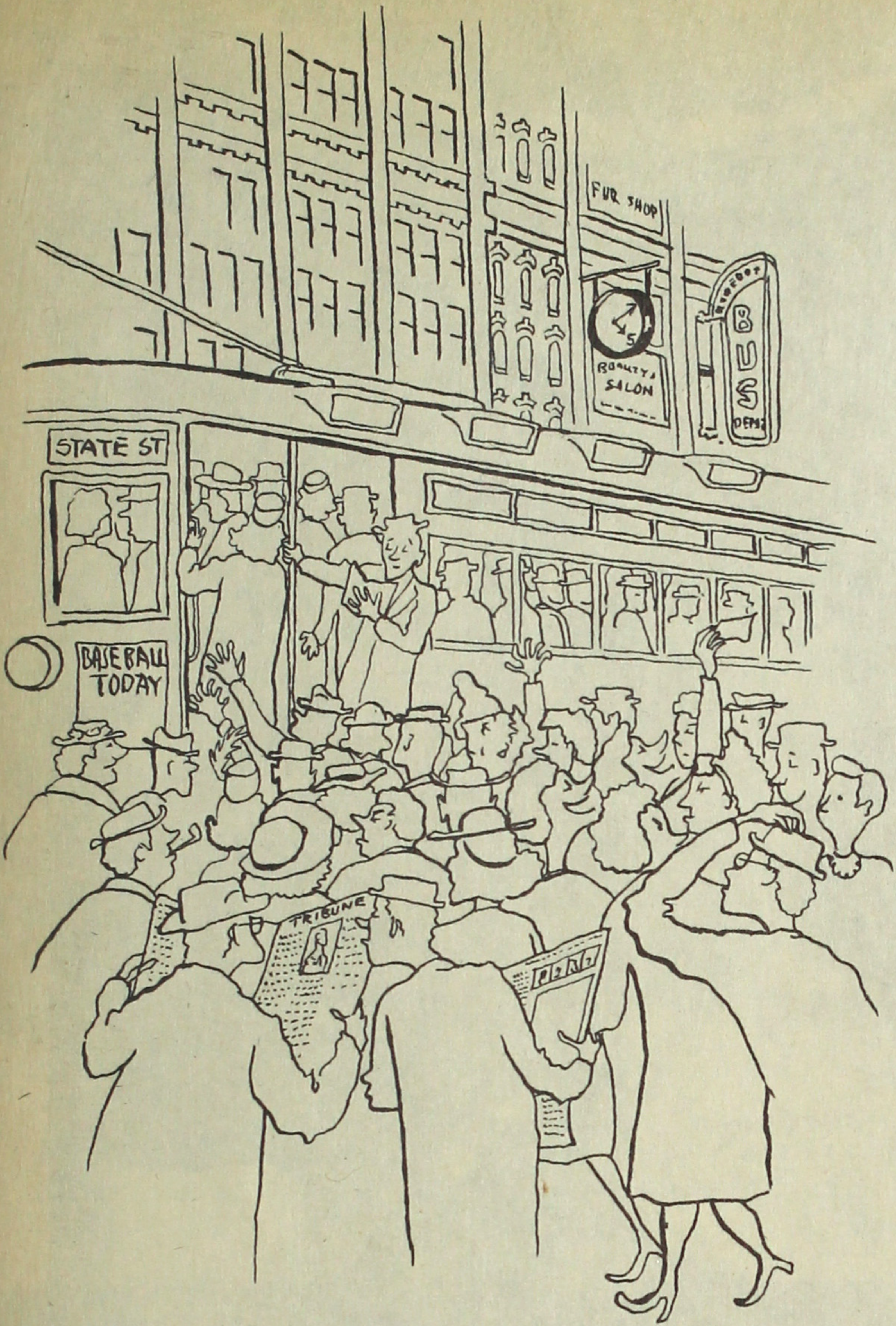
COMING HOME from work provides Abe chance to catch up on news events, particularly the results of the games played by the Chicago Cubs.

He is extremely shy yet very friendly and cheerful. He works and plays hard, attributes which bring him close to his friends. Abe doesn't go chasing about town. Reces-sive in his relations with girls, Abe is, nevertheless, confident of his taste and standards. A rare social dance will find Abe attending, but for most part standing in the stag-line—with the majority of the boys. Most evenings, however, Abe stays home, reading technical books or general novels, listening to sport broadcasts, or discussing the events of the day with his family. Recently he joined the local Y and he participates enthusiastically in swimming, judo and basketball.

What are Abe's plans with respect to the watchmaking trade and will he remain in Chicago? He does not know the answer to these questions, but he does know that he wants to make up for what he terms his last six years as "lost time." Today he studies the jewelry business intently and tomorrow he hopes to have his "own place."



ABE WILL BE GRADUATED soon from his watch-making school. He likes to sit after dinner and dream, make plans for a jewelry business of his own in the future.



STRENUOUS JUDO practice at the local YMCA, of which Abe is a member, is relaxing after a hard day's work. Abe also likes swimming and tennis.



LIVING ROOM in crowded apartment serves as sleeping room, study and family gathering place. Abe's sister, Jayne, the spark-plug of the family, is a student of creative

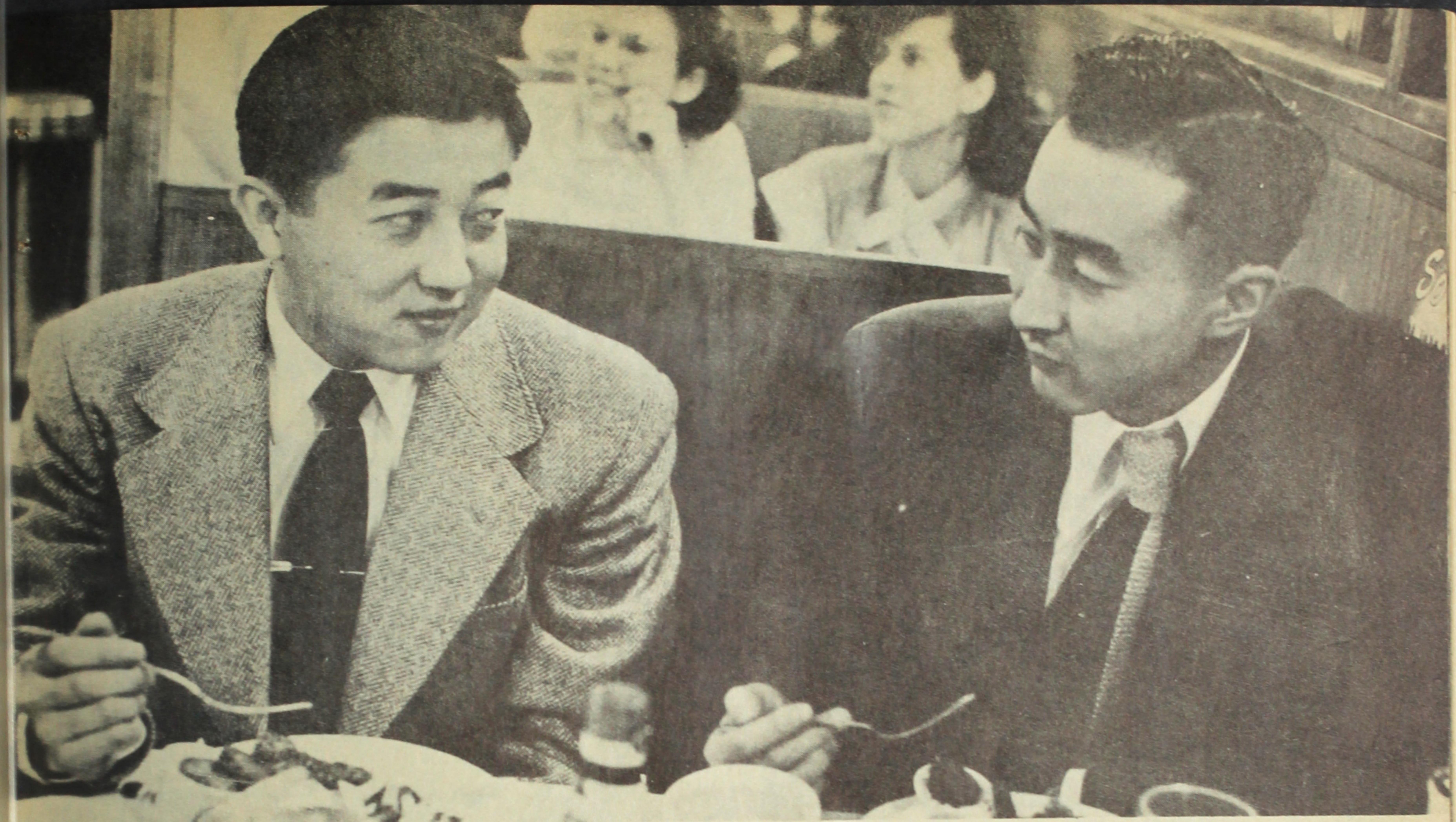
drama at Northwestern U. Abe has a second sister, Margaret, who is a nurse in Evanston, Ill., and two older brothers.

An Evening with His Pal



EXTREMELY SHY, Abe usually stands inertly in stag-line at dances which he attends rarely. His contacts with girls are limited and he wishes he could meet some at par-

ties such as this. But, somehow, it never happens. Most evenings, Abe stays home reading, listening to the radio, or chatting with the family.

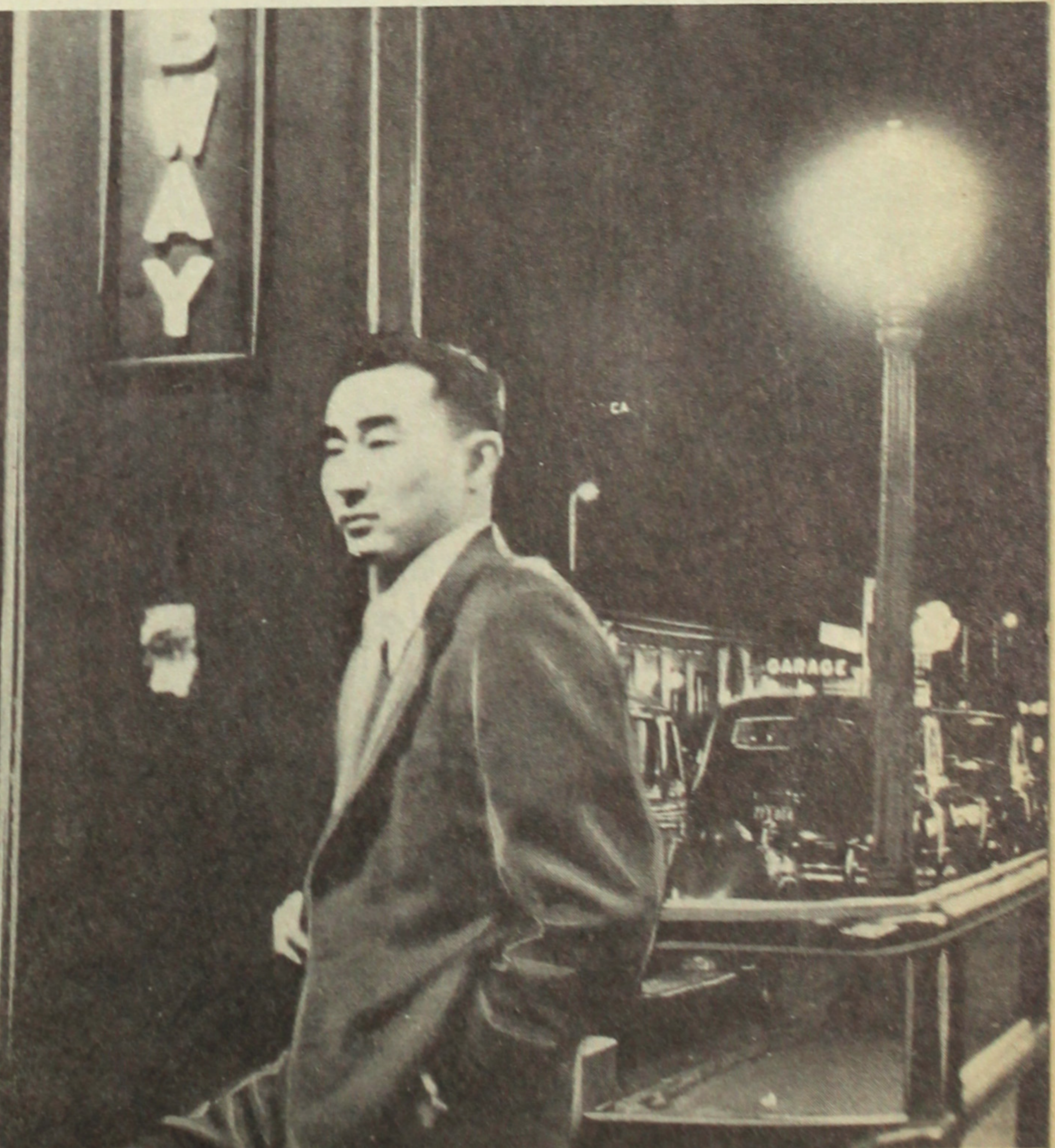


AFTER THE DANCE, Abe and his best friend, Andy Hasegawa, go into a corner drug store for a bite and re-count what a "waste-time" the dance was. Andy, an army

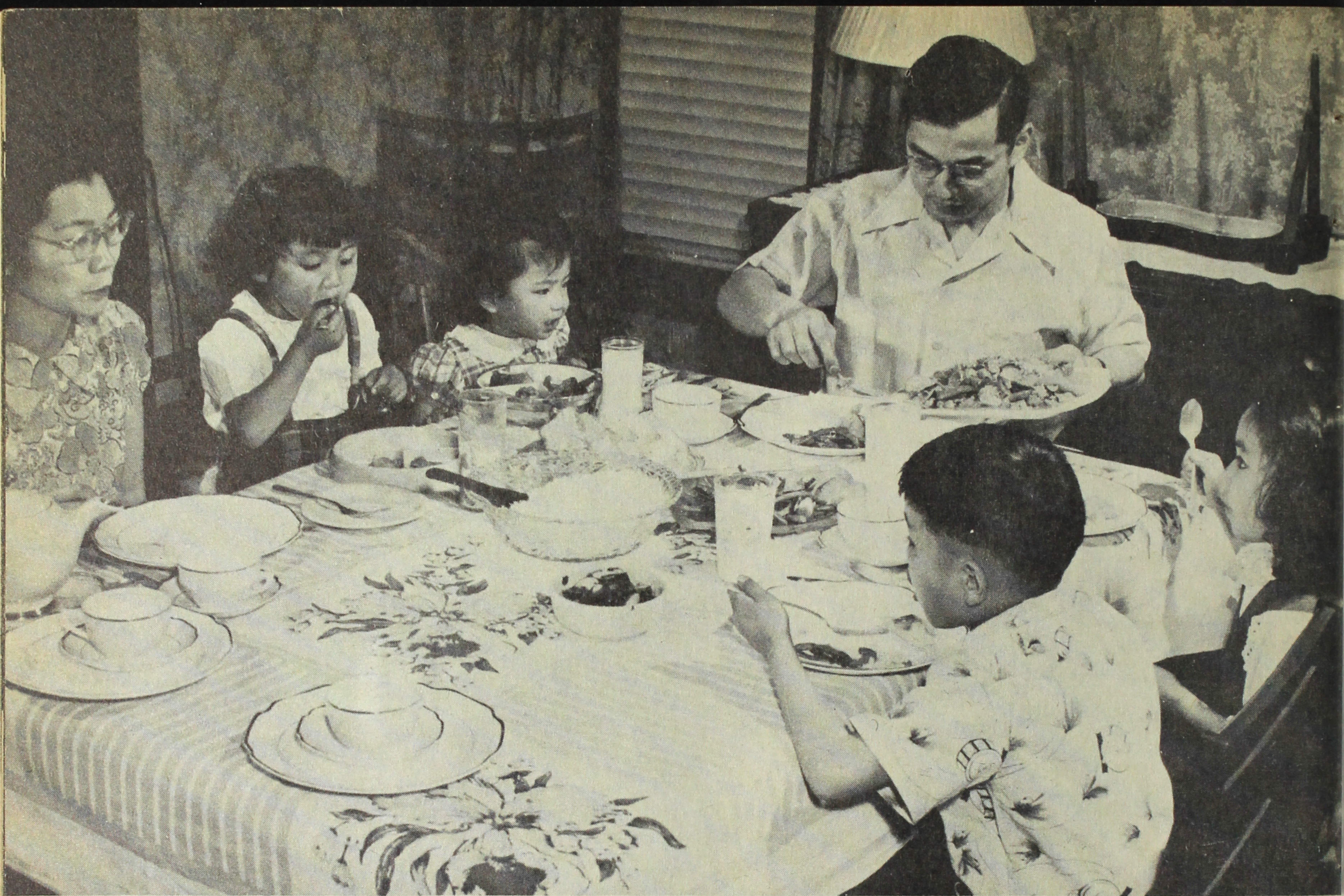
buddy, is a student of pharmacology at U. of Illinois. Abe usually spends his Saturday evenings with Andy just chewing the rag.



ON THE STREET again with the evening still young but seemingly sterile for things to do, Abe and Andy contemplate what to do next. Vacillating between giving up or



ferreting out new adventure, the two end the evening with a resigned, "Aw, let's go home." Many an "after-dance" evening is spent in this manner.



THE AKITAS were uprooted from their Washington home, moved into a relocation camp and six years ago resettled

in Chicago where Hiram Akita holds a supervisory position and owns his own home.

Nisei in Chicago Continued

City Family

Greatest Worries Are House Mortgage, Children's Future

HIRAM AKITA supports a wife and four growing children and pays mortgage on his home in the southside. These in brief, constitute the major driving forces of his daily life. The problems which arise from his struggle to secure his family are probably no different from those of any other American family breadwinner of his economic level.

Hiram is not too certain how the evacuation has affected his life; he is too busy concerned with his present livelihood to afford looking back to the past. His father, Magotaro, came to America as a boy immigrant and worked as a domestic house servant until he had enough money to start a photography studio in Burlington, Washington. Hiram has a younger sister, Nancy, who married a Nisei architect in Hawaii, and an older brother, Bob, who attends a television school.



THE AKITA FAMILY. From l. to r.—Patsy, 4; Mrs. Akita; Barbara, 6; Hiram; and Jerry, 8. Not in picture is youngest daughter, Corky, 2.

Hiram married his childhood sweetheart, Helen, before the evacuation and had started to work at the Rockport Oyster Co. when bombs fell on Pearl Harbor. His father sold his home and studio. Their peaceful life in the little town of Burlington, Wash., came crashing down, and the Akita's moved to join thousands of other frustrated Japanese Americans in the relocation centers.

The first child, Jerry, was born in the camp and it was not Hiram's desire to have his son grow up in the milieu of a barbed-wire community. By the time Hiram had moved his family to Chicago and taken up a two-room apartment in the near northside, the family had been increased with the addition of three daughters, Barbara, Patsy and Corky. It was certainly no fun for Hiram to watch his children play in the narrow and dark hallways of the apartment house, and he proceeded to purchase a home at 6423 So. Drexel with the assistance of his father and his brother Bob, who share the house with Hiram.

This house, an aging stone building which in its days of glory was a swank residence of an upper-middle class family, is located in a marginal area where Hiram's neighbors are a conglomerous gathering of Caucasian and Negro families. There is no sign of racial tension as one can find the Akita children playing with blonde and Negro children on the streets.

Holds Supervisory Position

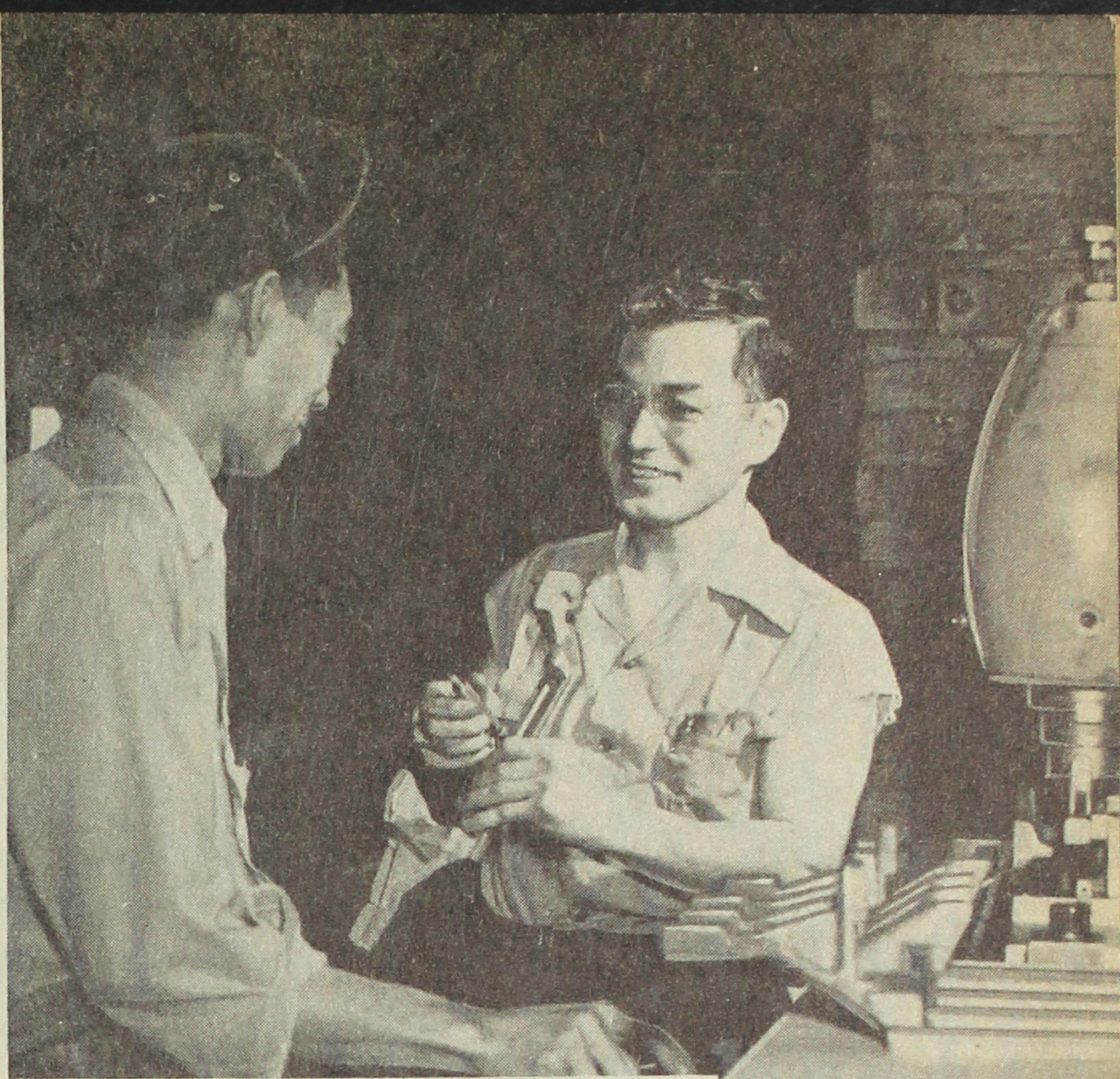
For the past six years, Hiram has worked diligently for the Mohr Lino-Saw Company—which as the name implies, manufactures saws for linotype—and today he is a shop supervisor. He is liked not only by his employers but by his workers as well, which facilitates his duties as liaison man between the shop and the front office. His formula has always been, "If you are friendly to them, they are friendly to you."

With an eye to resettlement in Seattle if the employment situation there brightens to the extent that he can return with his entire family, Hiram keeps a steady correspondence with his relatives who have gone back to that city. In the meantime he is going ahead making permanent plans for his family. "We have been living temporarily too long," says Hiram. "It's not good for the kids."

At Burlington High School, Hiram was a graduating valedictorian, and for three years he attended U. of Washington. He hopes to finish his college work at a night school. The Akitas want their children to have a good education which will give them a mature understanding of life and the world about them. Although they want all of their children to have college training, Jerry, who is now eight years old, is the only member for whom money is being set aside for higher education.

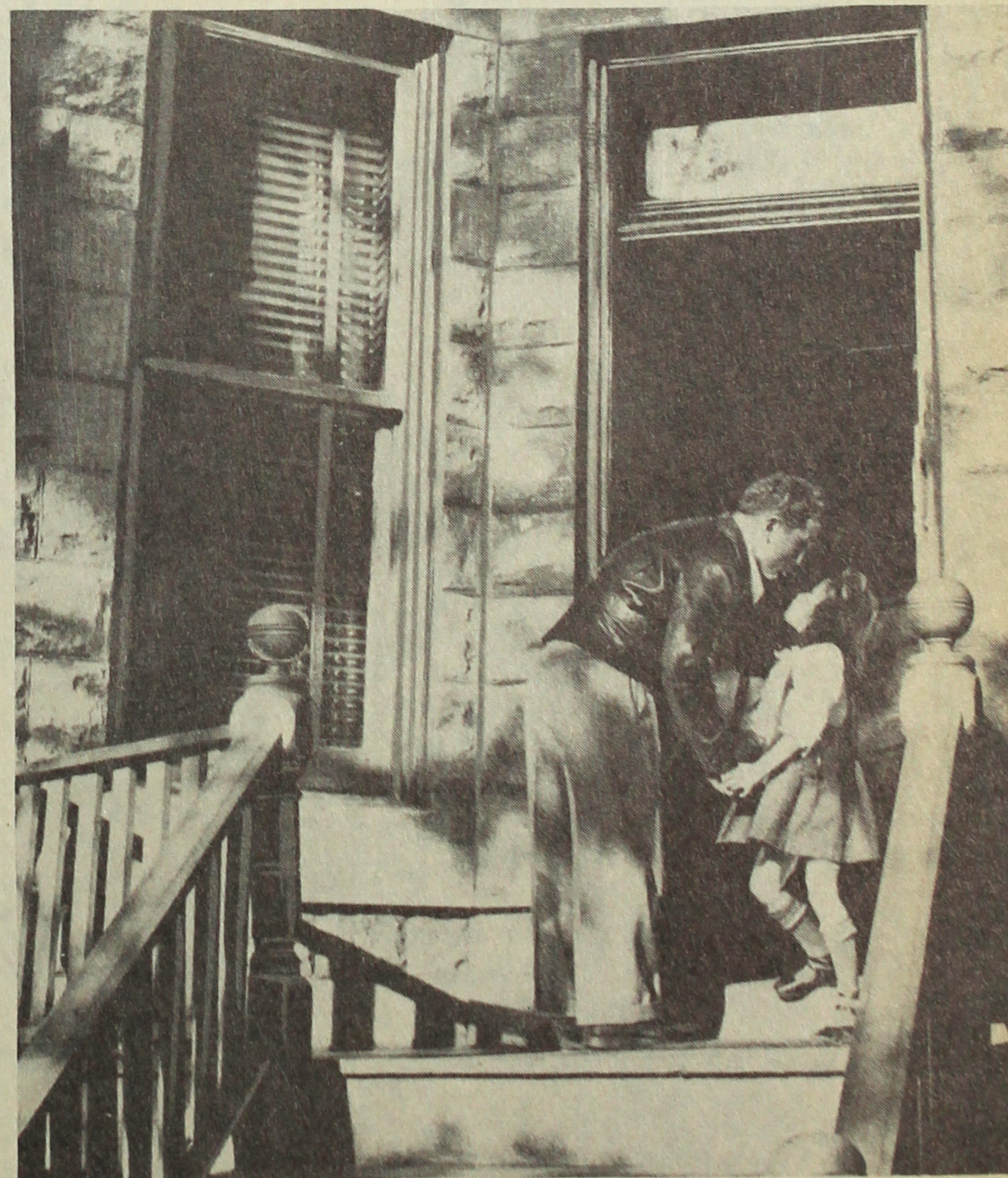
The activities of the Akitas in their neighborhood exemplify how well a family group can integrate into the community in which it resides. Hiram and Helen attend the Woodlawn Methodist Church where they figure actively in the young peoples group. The children go to Sunday School classes with Caucasian children. The interesting factor of their participation in this church is not that they are the only Nisei members, but that the Akitas have gone out to seek expression in a non-Nisei group.

Hiram knows that a complete isolation from Nisei acquaintances and interests is certainly not realistic and he often invites the Shimizus or the Yoshinoris for a quiet evening of bridge. Hiram supports the activities of the Japanese American Citizens League because he realizes that democracy is not an end product but a participation in a gradual process of working for the ultimate, a democracy in its full stature.



Hiram and his Work

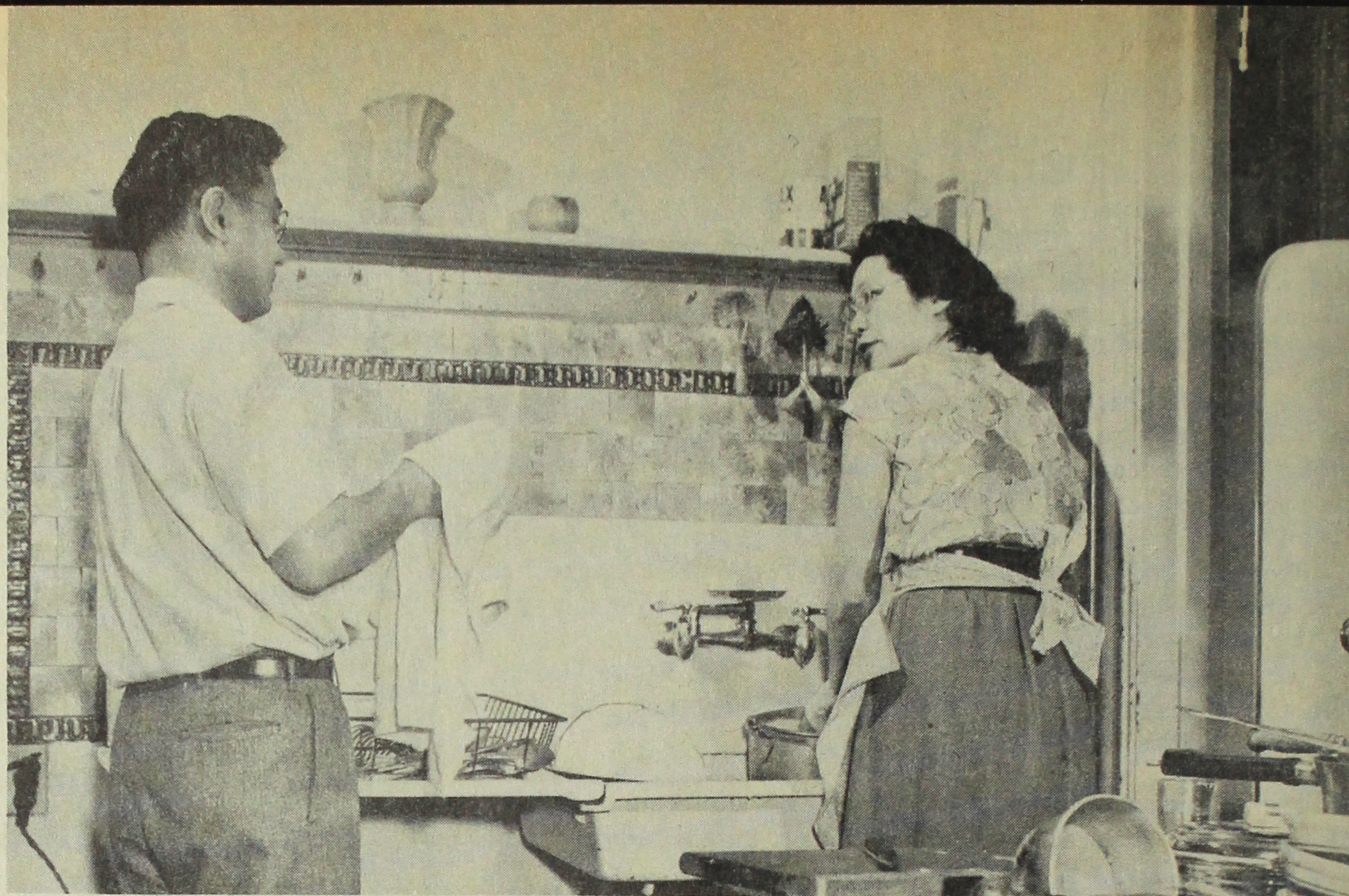
AT A WESTSIDE PLANT, Hiram began as an ordinary laborer six years ago. Now he is a supervisor popular with both the employers and workers.



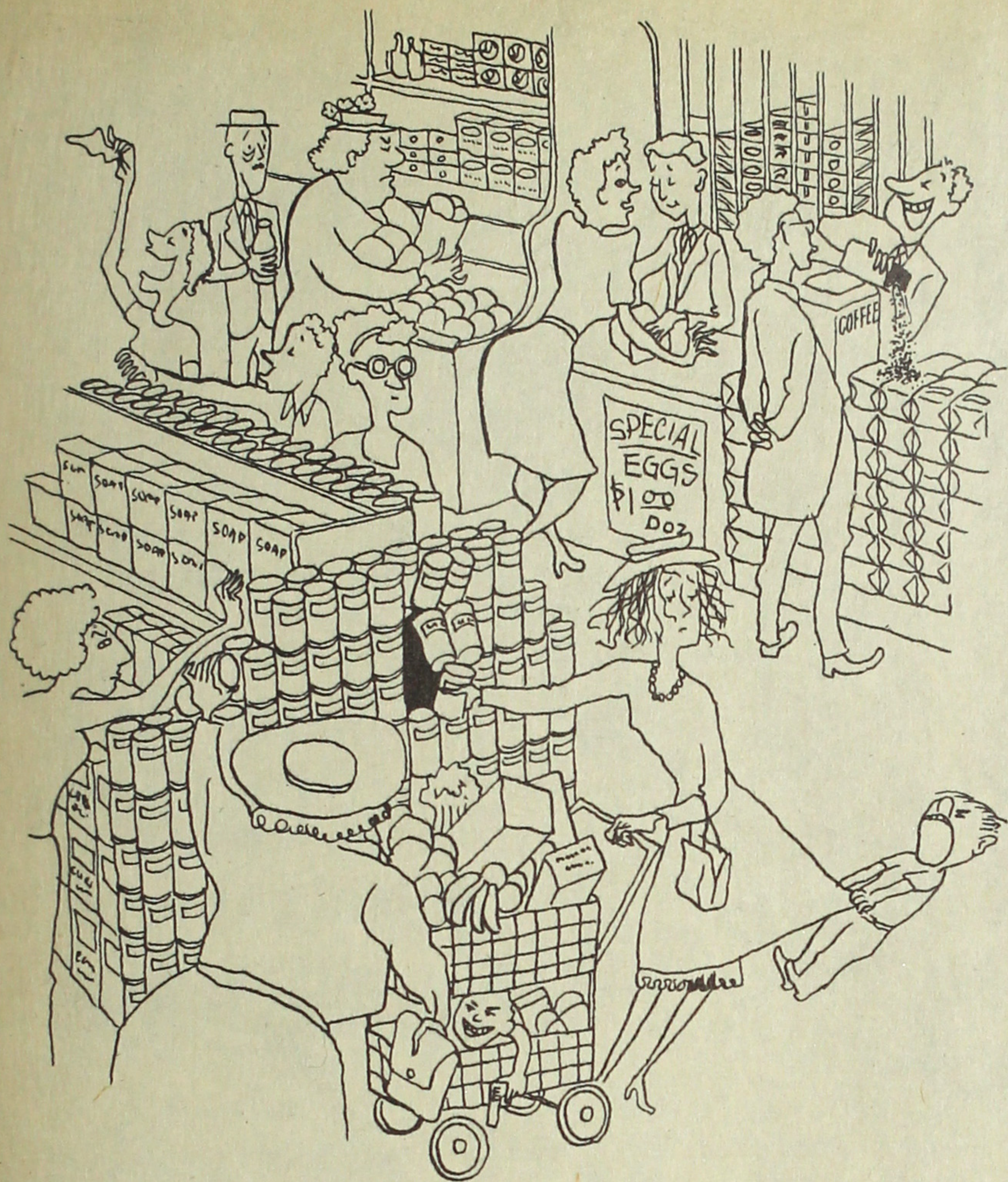
RETURNING HOME from work, Hiram is greeted by one of his three daughters. Home was bought following period of crowded living in apartment.

At Home

HIRAM LENDS helping hand to his wife, Helen, who has her hands full feeding and caring for family of six.



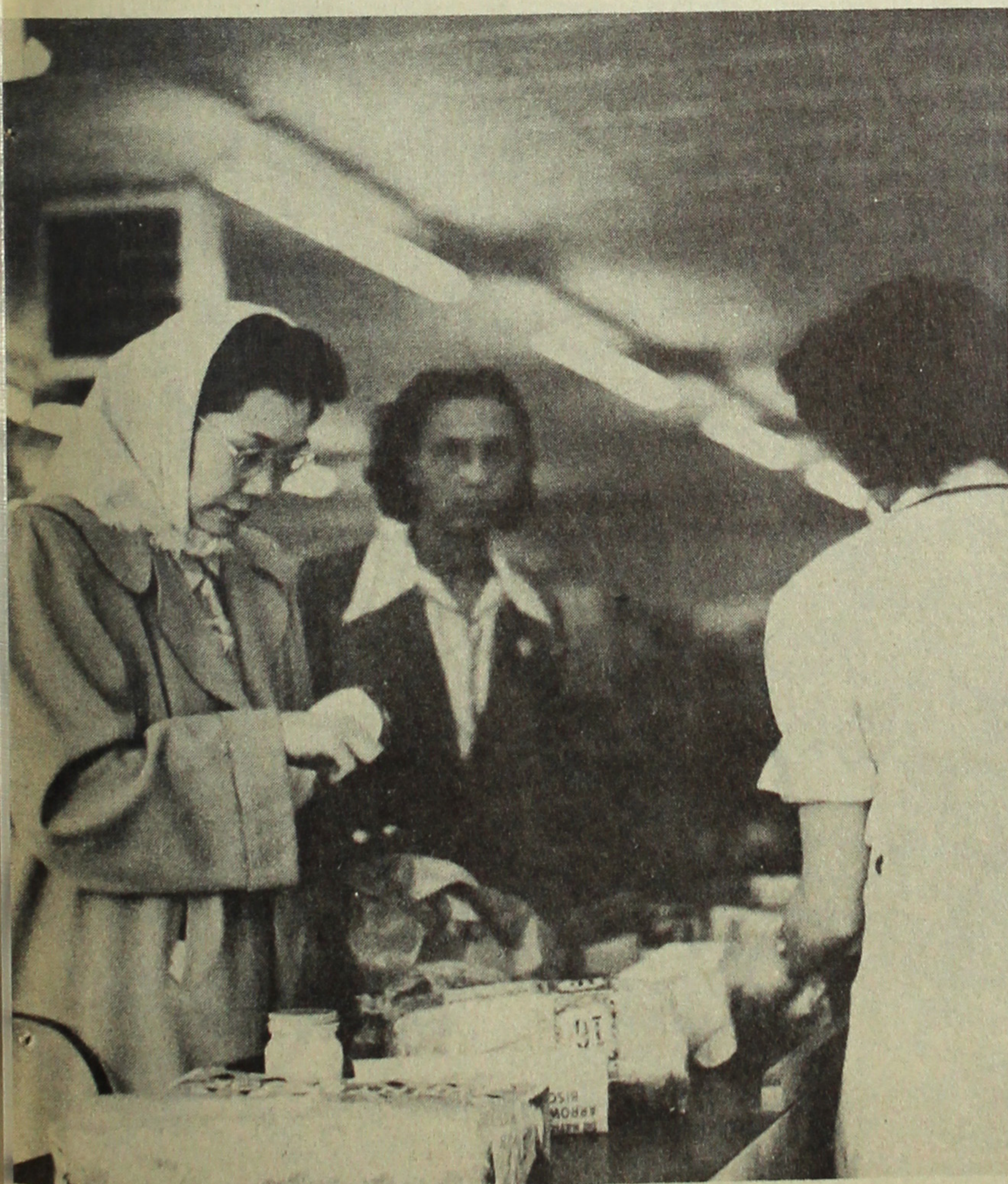
EVENING HOURS are usually spent in the spacious living room of the seven-room house. Hiram is an above average golfer who shoots in the eighties. Helen's ironing chore is seemingly endless.



Helen and Her Shopping



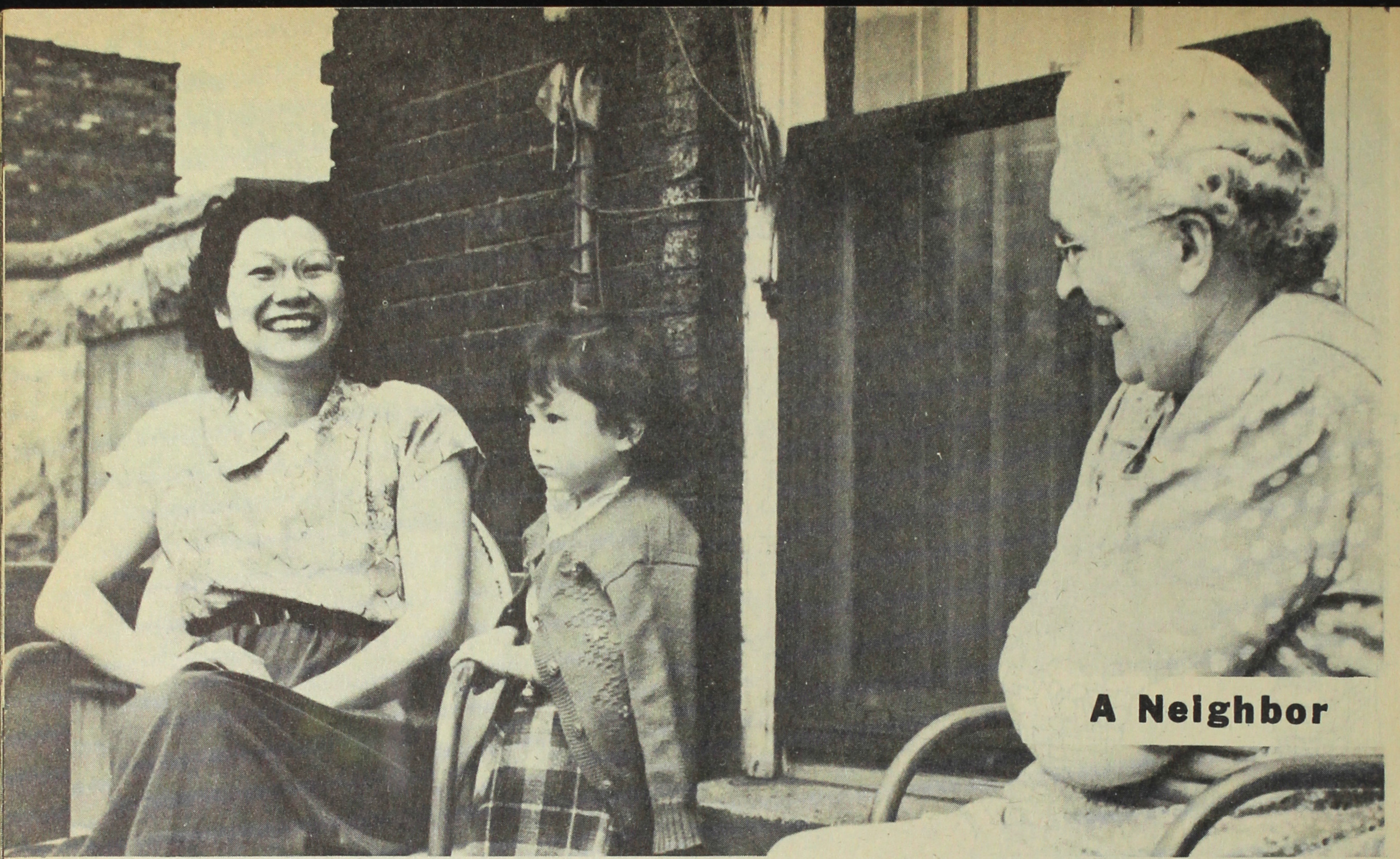
FOOD SHOPPING for the entire family is a big daily task which is eased somewhat by helpful daughters. Helen usually buys at chain stores.



A GOOD HOUSEKEEPER, Helen keeps close tab on every cent she spends. Careful economy keeps total household spending down to \$60 a week.



AFTER SHOPPING, Helen hurries home to begin preparing the evening meal. Fortunately for Helen, many large stores are located close to her home.



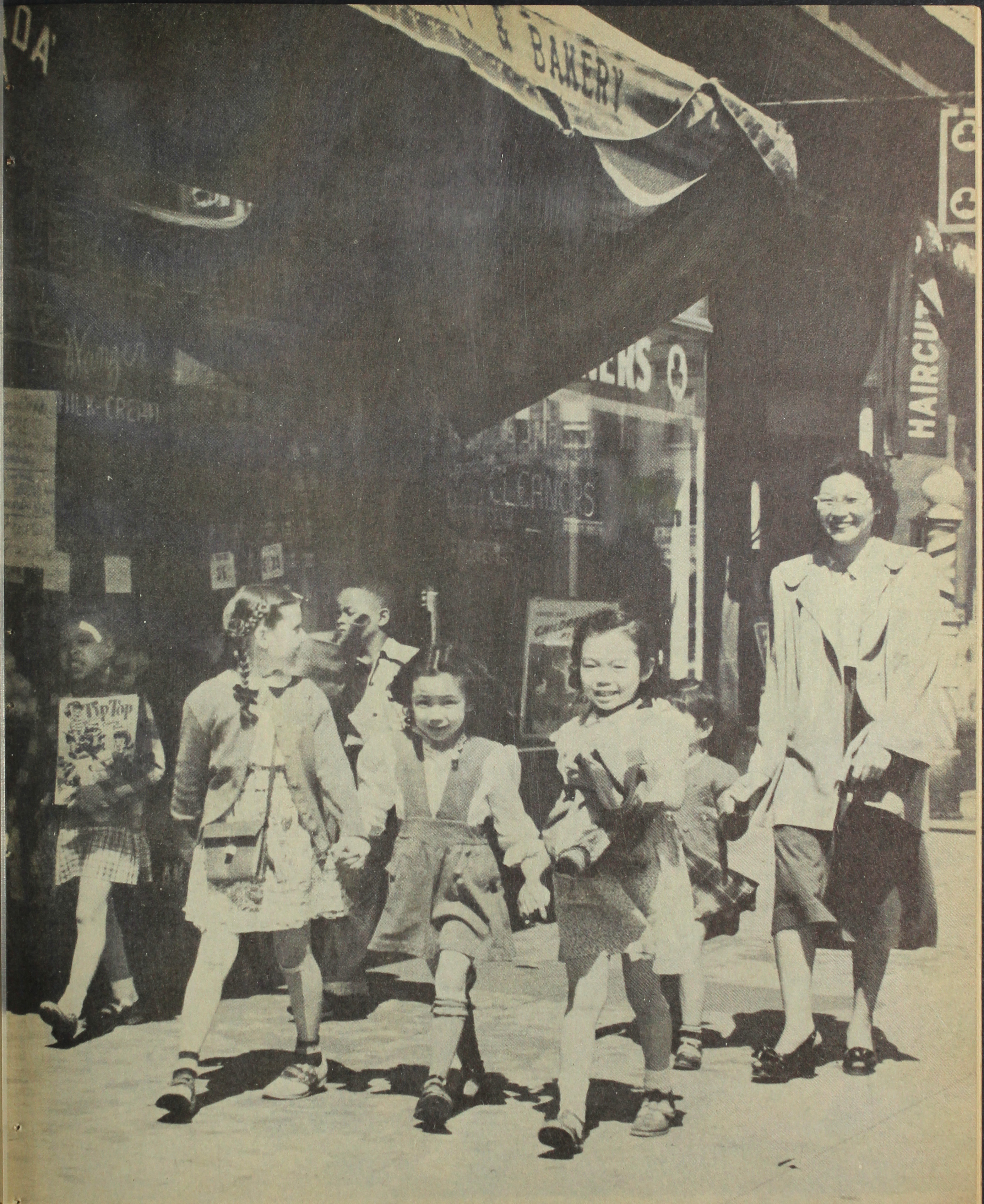
A Neighbor

MIDDAY CHAT with a neighbor helps keep Helen up to date on neighborhood doings and local gossip. Highly community-minded, Helen maintains keen interest in school, church events.



At Church

OUTSIDE WOODLAWN Methodist Church on Chicago's south side, Helen stops to discuss preparations for a coming party by their church group. Hiram is the vice president of this group.



HELEN CHAPERONES daughters Barby and Patsy and their little friends to a Saturday matinee treat at a neigh-

borhood theater. The movie billings, however, must first meet with parental approval.

On a Sunday Afternoon



SUNDAY HOLIDAY finds the Akitas at Chicago's famous Grant Park. Looking across Lake Michigan, they are re-

mindful of their native Northwest. They plan, however, to remain in Chicago.



THE **SPORTS**
SCENE 

SEMI-PRO SQUAD

BABE NITASAKA punts.

FOR TWO HOURS EVERY SUNDAY afternoon a bunch of Nisei in Chicago pound their undersized noggins and flesh against beefy giants just for the fun of it. These unusual fellows (thirty-five in all) belong to the Chicago Indians football eleven, which last year won all eight of their slated games in the amateur City League competition and this year entered semi-pro ranks—the first Nisei aggregation to do so.

All last season the Indians spotted their opponents 10 to 15 pounds per player. This year against semi-pro teams they have been outweighed as much as 30 to 40 pounds per man. The Indians average 165, the lightest member weighing no more than 130 and the heaviest topping 200.

Surprisingly the team has come through with only the usual game bruises, a dislocated shoulder and a chipped tooth. They have repelled injuries consistently by combining their natural fleet-footed agility with a razzle-dazzle T-formation attack mapped out by veteran co-coaches Hiro Uchida and Fred Ishimoto. Hiro, a 205-pound tackle, was a former all-Washing-

ton prep star and a member of the U. of Washington team. Fred, who plays quarterback, was a prep star in Santa Maria, Calif., and served a stretch on the Third Army team.

Sparking the Indians' attack of speed and deception are two triple-threat veteran backs. At left half is captain Blackie Ishimoto, a 165-pound letterman from Santa Maria Junior College. The vital righthalf position is held by Tak Sugiyama who acquired his running, passing and kicking skill back in Wilmington, Calif.

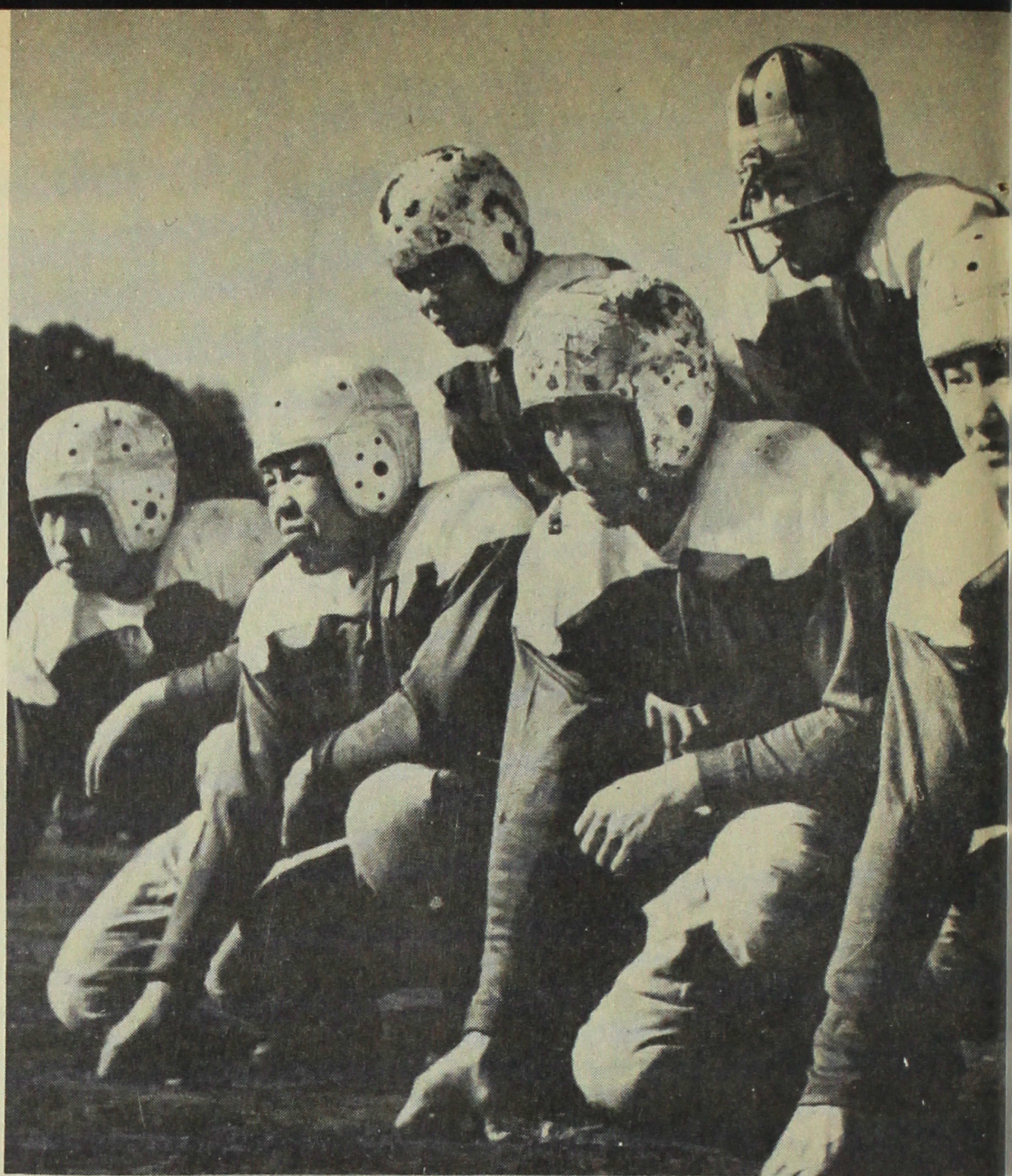
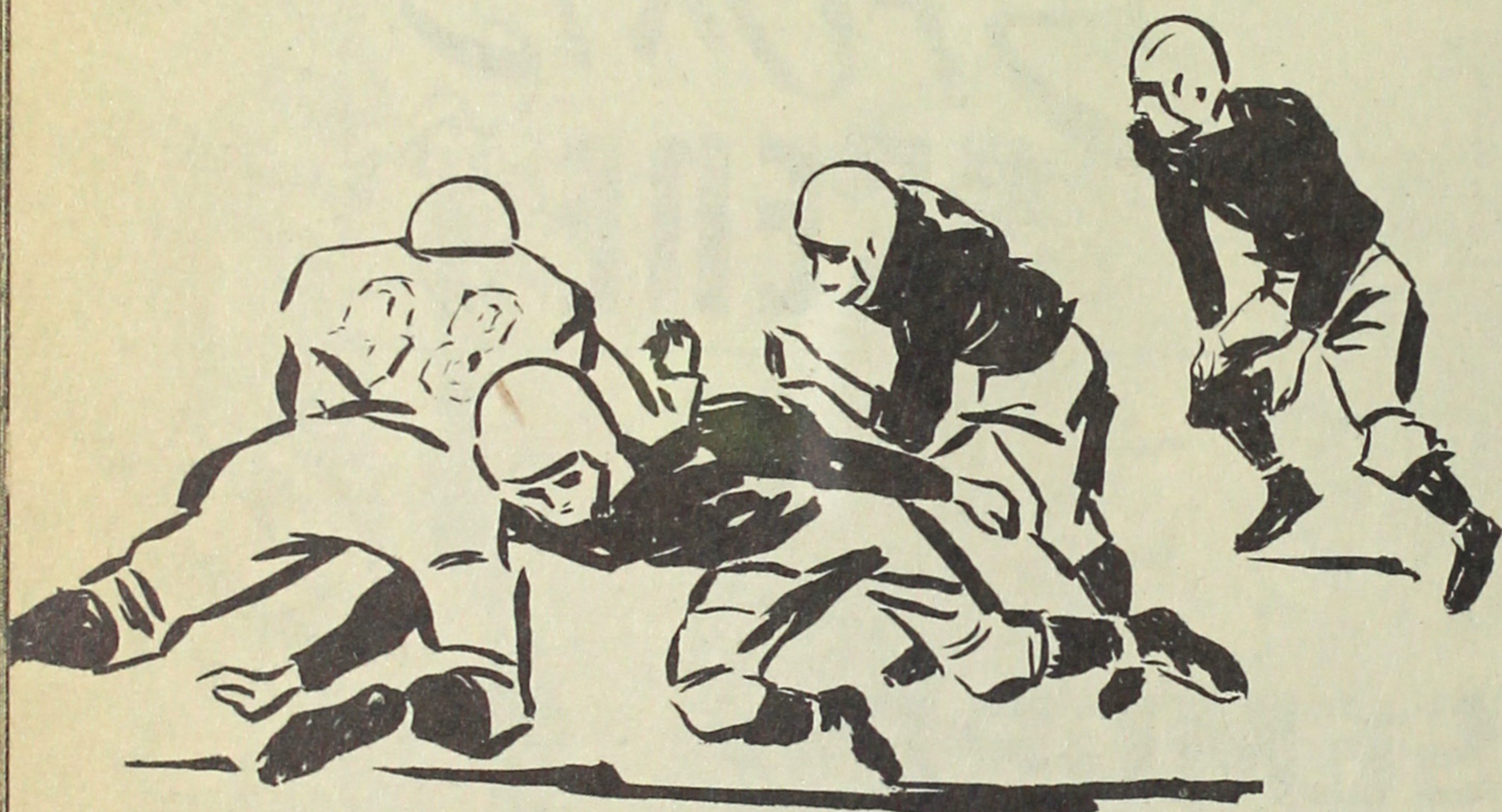
Other bright spots in the squad include George Yahiro, ex-star of Chicago's Hyde Park High School and a former U. of Illinois player; Dave Mitahara formerly of Compton Junior College and army service teams and Howard Imoto who has two years semi-pro experience to his credit.

Aside from the remarkable gridiron background of these players and their playing on the field, the Nisei squad is as mundane as a neighborhood bowling team. It all started from a good old-fashioned bull session.

(please turn the page)

Dale's Cleaners, a Nisei-owned shop on Chicago's northside, liked the idea well enough to foot the team's expenses. A hodgepodge of football lovers (the team presently has thirty-five members who are all working, ten of them are married and have children, and one player is in his thirties) gathered for practice one Sunday last September and a team of a sort was born. But soon they became a terror of the public parks, spelling the demise of all eight of their heftier opponents. Their baptism into semi-pro ranks has been less auspicious, being overpowered by a score which is better forgotten.

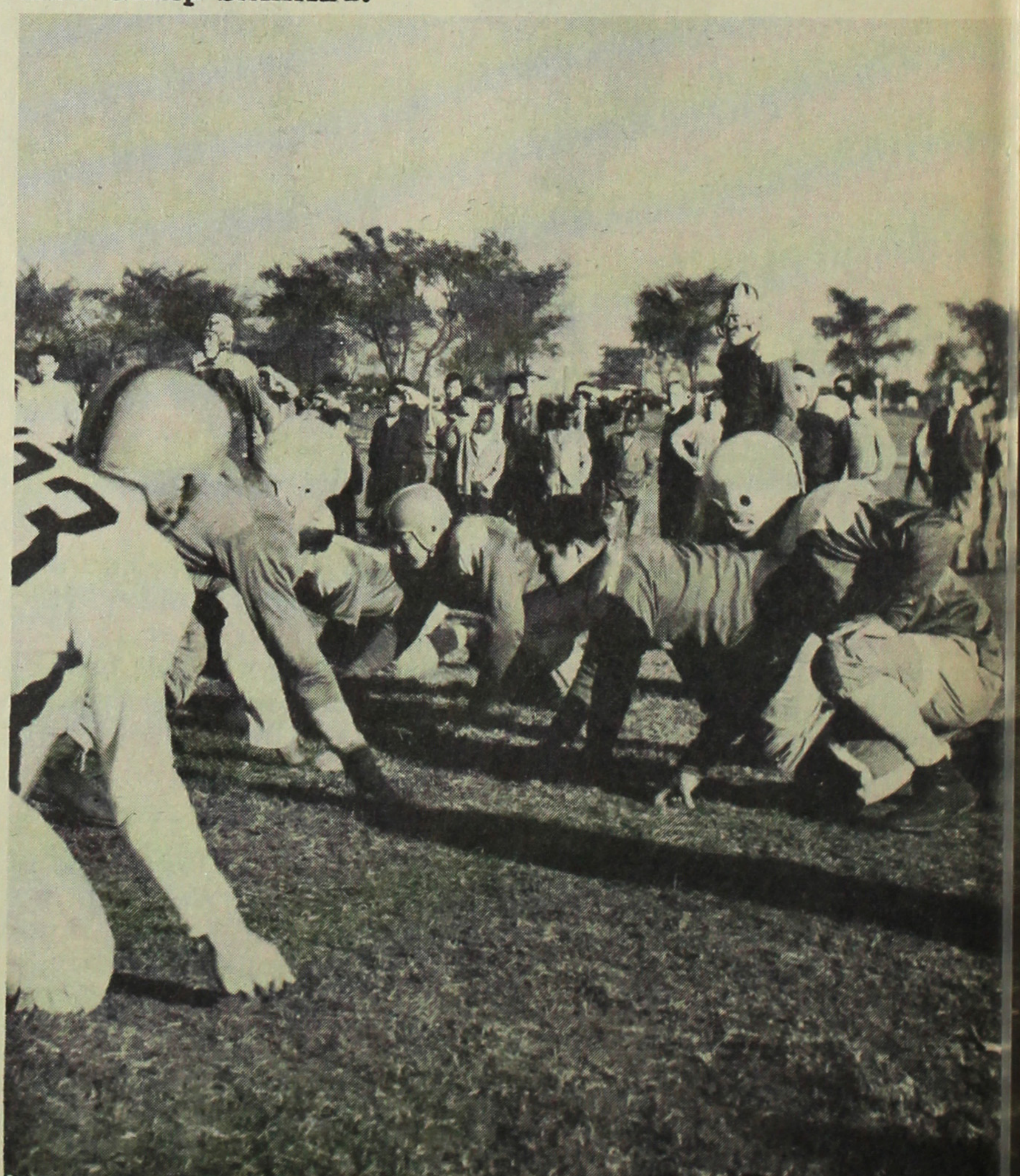
But win or lose, these players are not a bit fazed, and report on the field ritually every Sunday for practice or play to indulge in the sport they love so much. The general attitude of the players is: "Some fellows go out to play golf on Sundays. We play football."



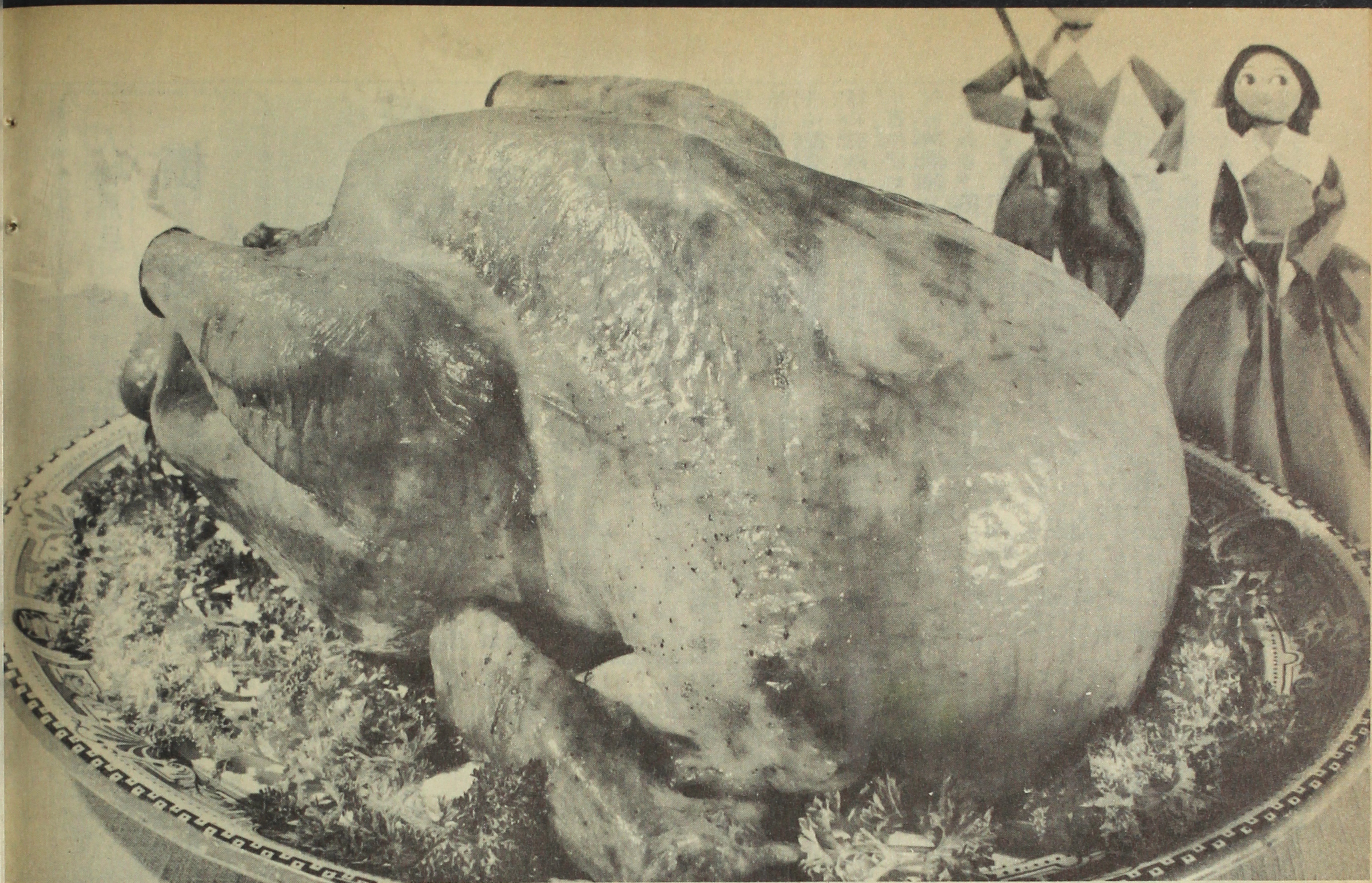
TEAM AVERAGES 165 pounds per man. From l. to r. -- (back row) Right Tackle Steve Noguchi, Center Hiro Uchida; (front row) Fullback Babe Nitasaka, Right Guard Frank Seto, Left Half Tom Morehiro and Right End Gump Shimizu.



PASSING, KICKING and running with equal skill, Right Halfback Tak Sugiyama is triple-threat player. He comes from Wilmington, Calif.



PRACTICE GAME is played by Indians. Though semi-pro debut was not auspicious, team is not fazed. Essentially, team was formed because of love of game.



SHORTCUT BASTING and novel dressing ingredient produce a Thanksgiving turkey of sheer perfection.

the *Feminine* SCENE

DOUBLE SECRET

Adds Zip and Zest To
Your Thanksgiving Turkey

SURPRISE YOURSELF and friends this Thanksgiving with a turkey roast prepared to sheer perfection. Two cooking hints suggested here will do the job for you. The first hint has to do with a new basting method which is a great time-saver for busy homemakers. The second hint is a new suggestion for a turkey stuffing which adds sparkling tastiness that an ordinary bread stuffing does not have.

HINT 1

INSTEAD of basting in the ordinary tedious way with spoon and fat, apply unsalted shortening generously on heavy brown paper large enough to cover the turkey completely. Wrap and tuck in, leaving no part of the bird exposed. Place wrapped turkey in hot oven set at 325 degrees. A 10-16 pound turkey should cook 18-20 minutes per pound.

HINT 2

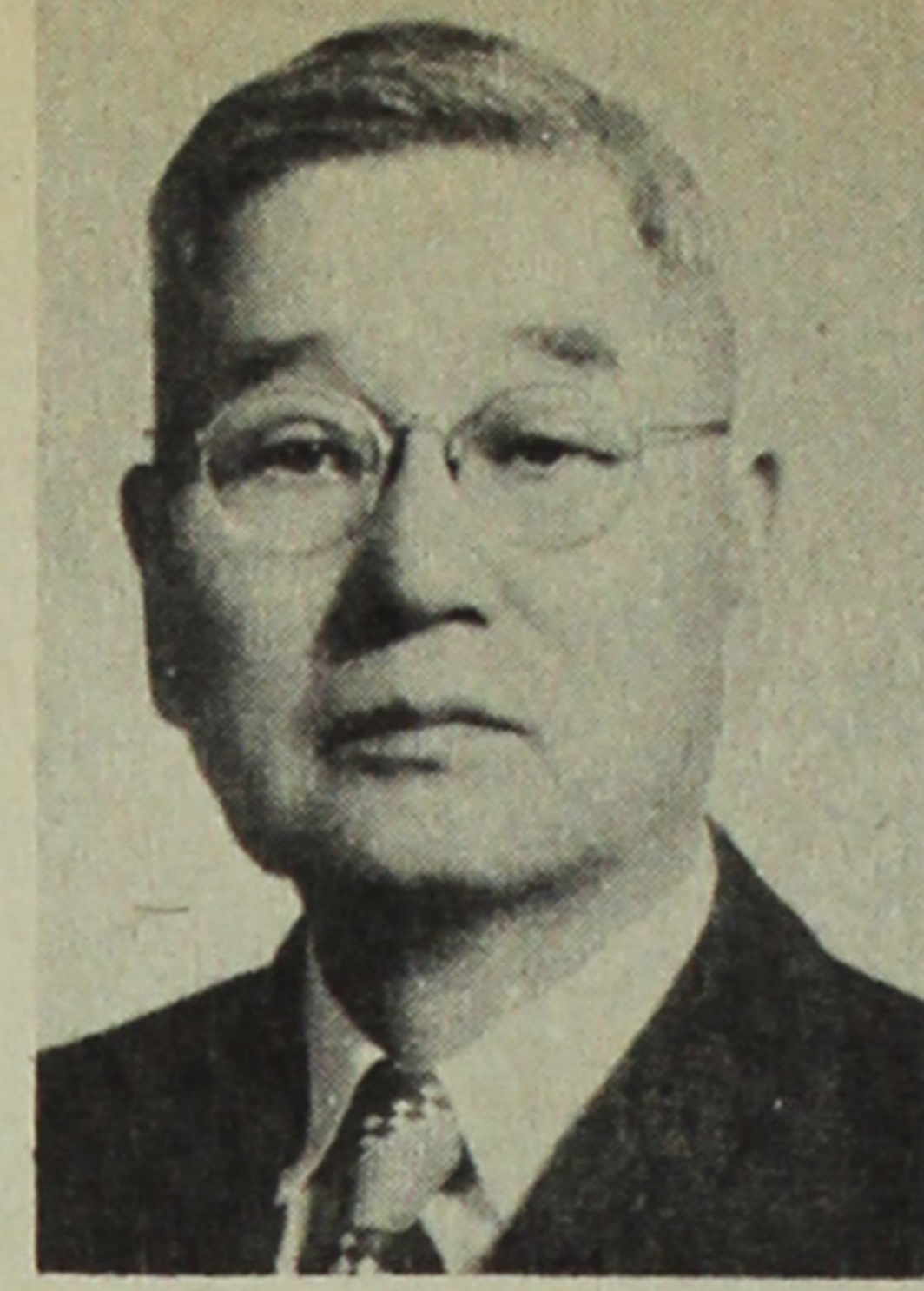
Corn Bread Stuffing

- 1 box prepared corn bread
- 8 slices bacon, cut in small pieces
- 1/2 cup chopped onion
- 1 cup chopped celery
- 2 tablespoons chopped parsley
- Salt and pepper
- Poultry seasoning or sage to taste

Prepare corn bread as directed on package. Bake in 9" x 15" pan. Cool thoroughly. Crumble and break into fine pieces. Fry bacon slowly over low heat. Add onion, celery and parsley and saute in fat. Pour mixture over corn bread crumbs and add seasonings. Mix thoroughly.

横顔

永田生



近藤市九郎論

中西部佛教會理事長

在米同胞の發展史を見るに一番多數の日本人が來米したのは、明治三十年頃からで、其れ迄は王として、學問を目的に渡米したものが多く、明治七年(西紀一八七四年)桑港に設立された福音會には是等未來の大臣宰相を夢見る青年書生ばかりが集まり、基督教の訓練を受けておつたものである。然るに其後勞動を目的とする同胞が激増すると共に、日本人の血に流れてを佛敎は當然擡頭し來つて本願寺から開敎使の派遣となり數の上に於て佛敎徒は多く、遂に今日の隆盛を見るに至つたのであるが、總長や開敎使が如何に傑物であつても、信敎の實績は何と云つても、信

徒の中に偉ら者が存在しない以上、良い効果は上るものではない。

北加州沿岸を旅行した人はサリナスの町に毅然と建てられてをる佛敎會の鐘樓を觀み人はいないであらう。毎朝毎夕、崇嚴な此の鐘の音に巨匠ミラーの描いた晚鐘を如實に見るが如き感動を與へるたサリナスの大釣鐘、堂々たる佛敎會、これを造りあげたのが今私書の書かんとする全米佛敎徒代表の近藤市九郎さんである。

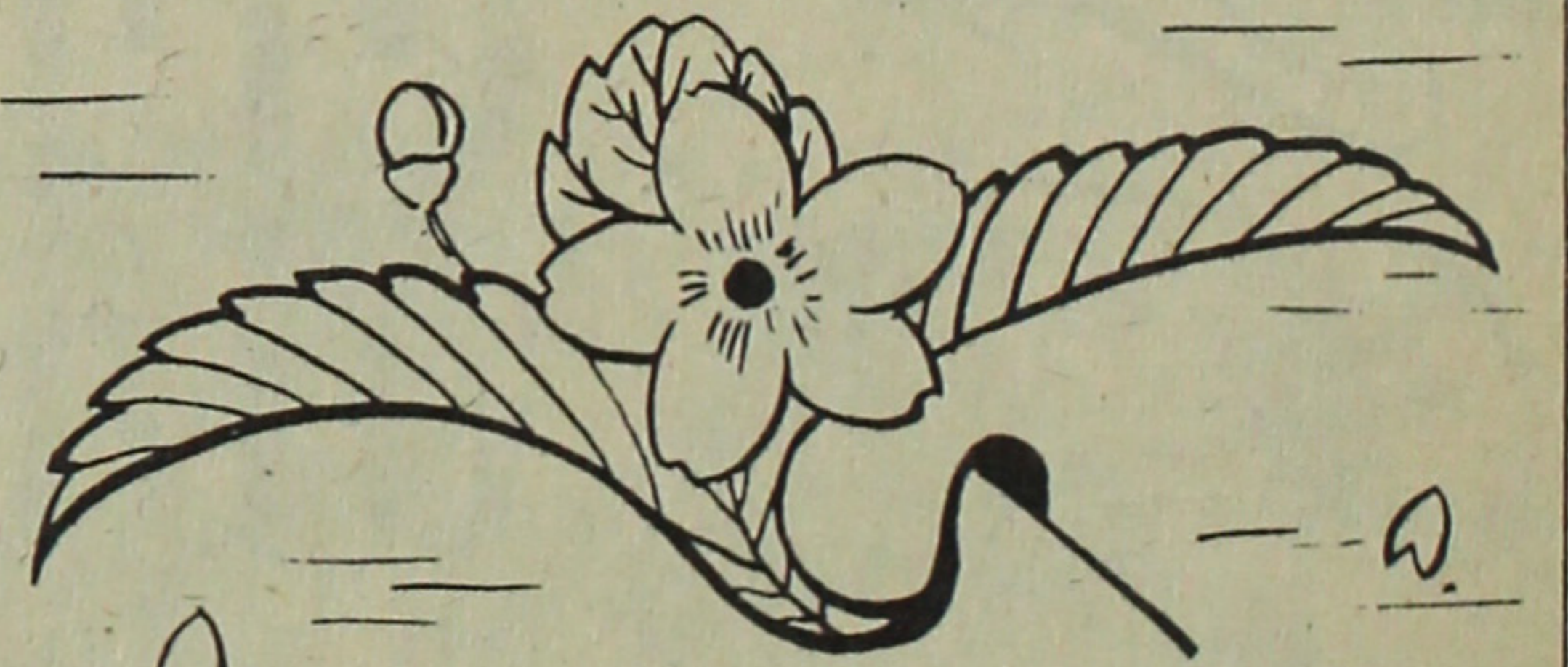
〇〇〇

サリナスのレタス豪農で全米佛敎會の信徒總代表であつた近藤さんは、開戦と同時にインターンされて、各監禁所を轉々し最後にニューメキシコのサンタフ井へ收容された同收容所は布哇北米の頭株運が敵國外人として監禁されておつたので、全米のお偉い方々の集合であつた。従つて回事をやるにも却々に難しく殊に全体を代表するスポークスマンの選定には詰らない權謀策が行はれて所謂娑婆の時よりモット激しい運動が柵内で公々然と演ぜられておつたものだ。機關銃下當局との

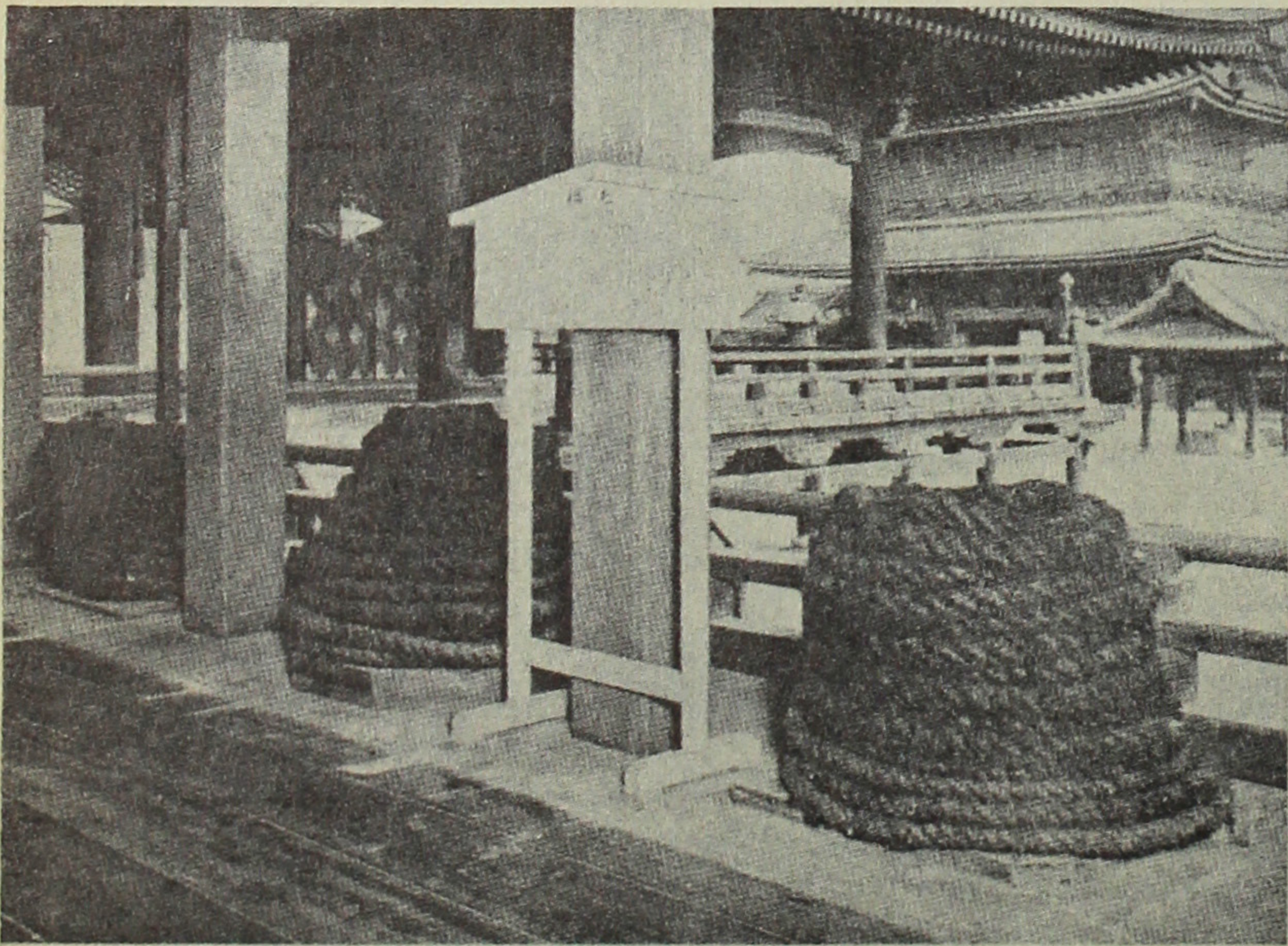
交渉には左様議論一點張りでは通るものでなく、餘程腹のある人物でなければ勤まらなものの、片々たる輕薄才子の鼻持ちならぬものがあつたに拘らず、我が近藤さんは群を抜き毀譽褒貶を物とせず、至難の總務を三回もつづけ、同胞の爲め献身的努力をなした誰れ一人として氏の徳を讃へない者は無い程の名總務振りを發揮したのであつた。

シカゴ轉住以來黙々として

スチブンスホテルで働く傍中西部佛敎會の理事長として新會堂の建設に全力を擧げてゐる。温厚篤實と云へば或意味に於ては八方美人であるが氏は温容大海の如く洋々たる中にも嚴とした犯すべからざる堅い信念の下に動いてをる人で、一旦斯うと決心したら最後巖をも徹す勇猛心を臆してをる。百姓にして百姓に非らず福澤諭吉を出した大分縣の産だけに多分にその影響を受けて、育英に信仰に凡人の及ばぬ偉大性を持つ徳の人近藤市九郎氏こそ北米佛敎界の恩人であり全米佛敎信徒代表としての榮冠を當然贏ち得らるべき人物である。

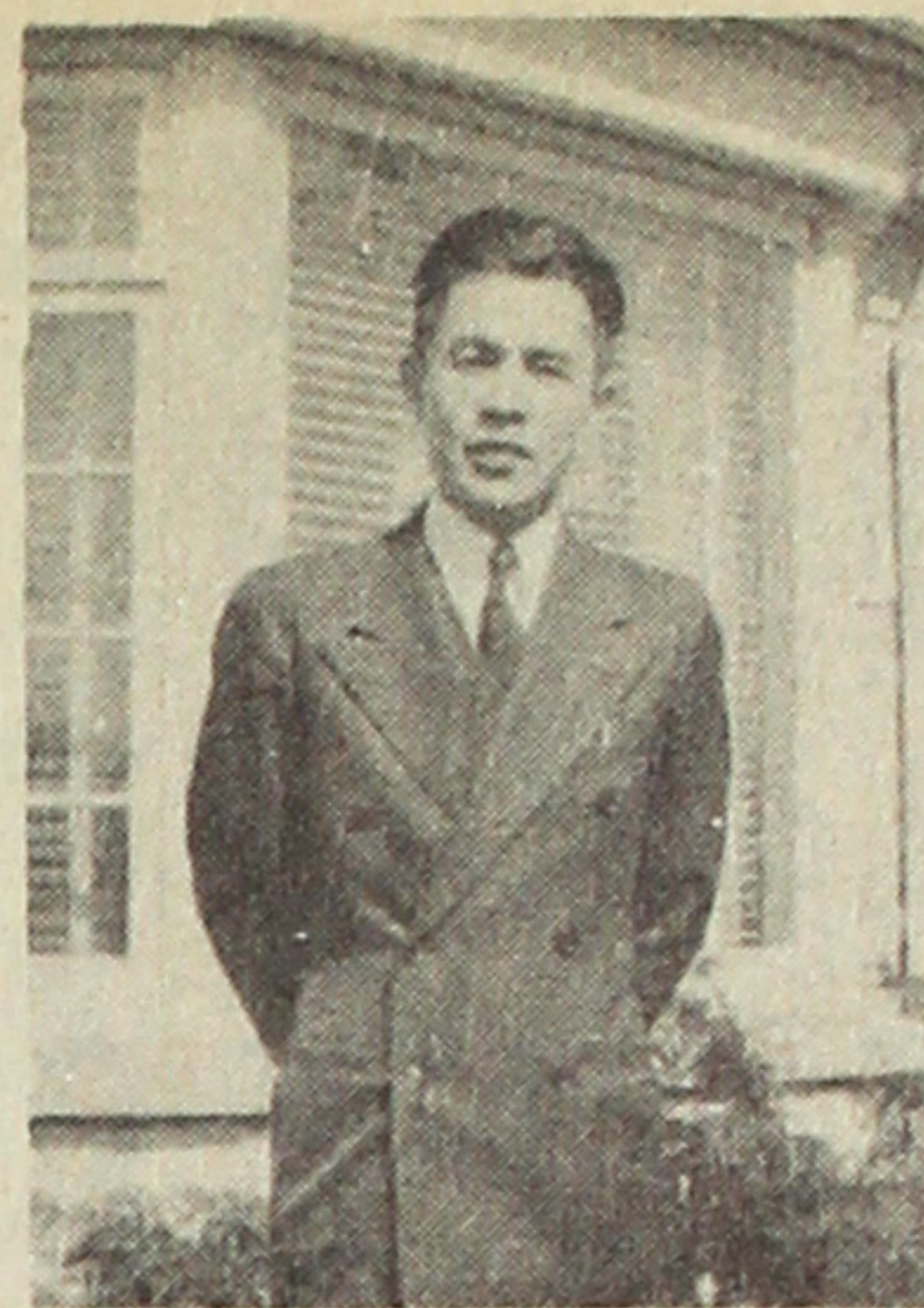


毛綱
兩堂建立工事に要した堅牢なる綱は老若婦女の信徒がその頭髮を斷つて毛髮の毛綱を作製して進納せるものなり



參詣人の群
春秋の彼岸會に甘露の法雨を求めて全國より參詣人の群を爲す

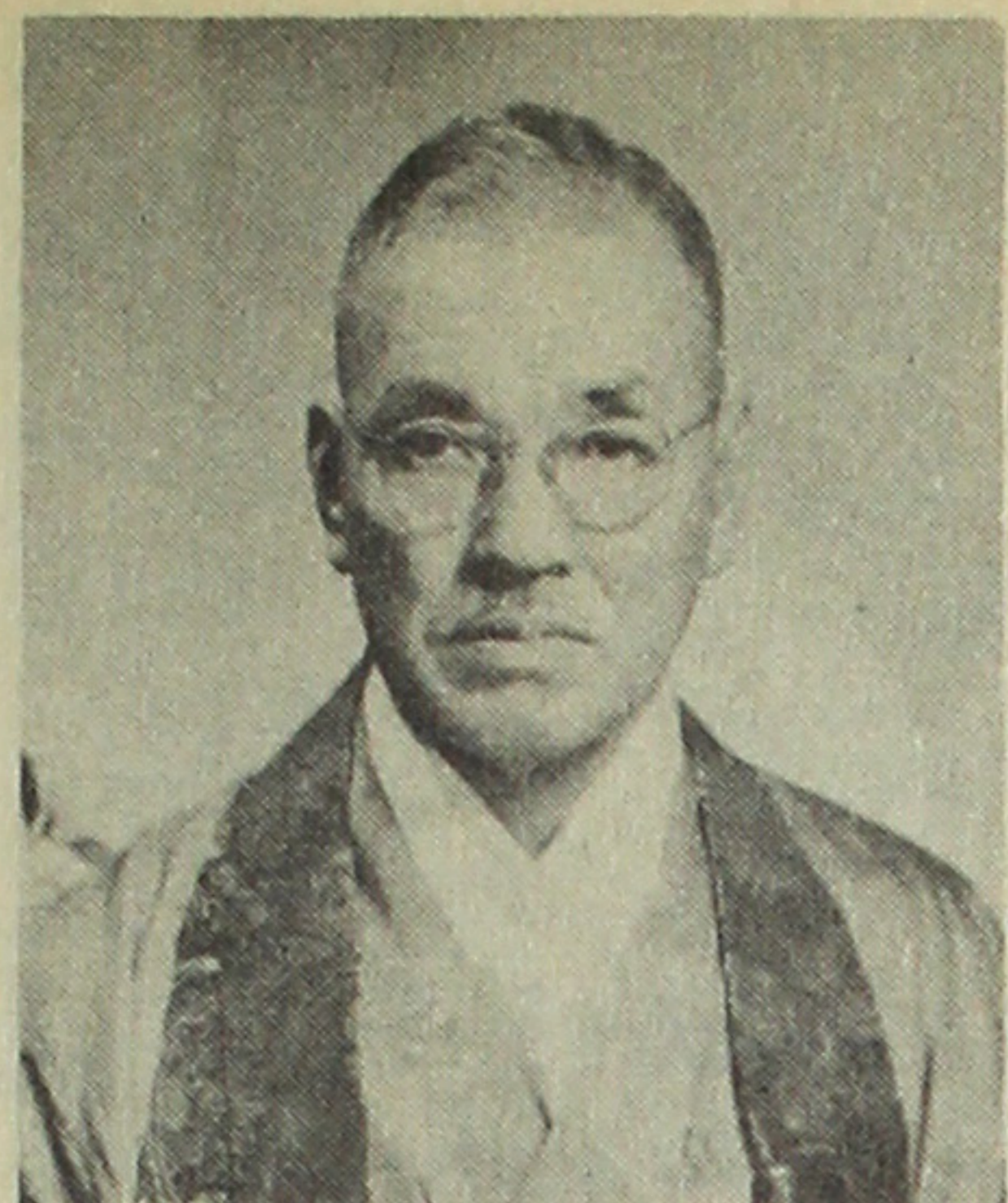
新會堂購入準備の 禪宗佛教會



△シカゴ禪宗佛教會開教師
松岡操雄師

シカゴ禪宗寺は、新會堂建設まで西エルム街六二事務所
で日曜禮拜を行つてをるが、
南部北部遠隔の地から多數の
信徒が參詣してをる。同寺は
開教師松岡操雄師の創立にか
ゝるもので師は戰時中の一
四三年當市へ最初の佛教開教
師として轉住したが、戰時中
とて政府の拘束下にあつた爲

聯合佛教會



△聯合佛教會開教師
津田 默龍師

一九四六年九月禪宗開教師
津田默龍師に依り、シカゴ聯

布教行事を遠慮し、終戦と同
時に禪宗佛教會を創立し爾來
三衣一鉢、樹下一食の釋尊の
修行訓をその儘の精進を重ね
今日の存在を見るに至つた、
一九四八年新會堂建設に取り
かゝり信徒は勿論一般篤信の
同胞より多額の寄附が申込
れ既に會堂購入の準備も出來
上り目下同會堂用ビルデング
を物色中である。青年部、婦
人會もあり禮拜には開教師の
法話以外に信徒の信仰體驗談
や著名諸氏の講演意見發表等
が行はれ、禪宗寺禮拜の特色
とされてをる。月一回「禪苑
」を發行して會員の連絡を圖
つてをる。

合佛教會が創立された。最初
シカゴ禪宗寺を松岡開教師と
共に始められたのであるが、
後ち獨力で各派を綜合して今
日の聯合佛教會を南部に起し
同胞社會啓發のため講壇以外
に華道、茶道、手藝等の發展
に努力され貢獻著しく教勢い
よゝ旺んであつたが舊職よ
り健康を害され目下自宅療養
中である。



△羅府市長と大谷法主一行

SCENEfotos of Chief Abbot Ohtani's Visit by Jack Iwata

眞宗と禪宗の中道 シカゴ佛教會



シカゴ佛教會は、一九四四年八月一日現開教使久保瀨明氏の設立にかゝり師の熱心なる活動に依り今日の隆盛を見るに至つたのであるが其の發展史は、左の通りである。

久保瀨開教使は一九四四年八月一日ハートマウンテン轉住所より來市し、シカゴに移住する人々の便宜を計り、これを援助した。今年九月十一日現佛教會の建物を月三十五弗で借入れたが、其の頃ハイドパーク附近には日本人は一人もおらず淋しいものであつた。久保瀨師は其の頃日本人の最も多數住んでおつた北クラーク街地區を調査したのであつたがその結果、將來日本人の家庭を持ち落つく場所としては附近の環境から見ても、他に適當の場所を物色すべく現在の地を撰び、これを住宅區域として開拓すべく努力し現在

に到つたのである。當時久保瀨師は、信徒もおらず、知人も無き處に來て殆んど手の出しやうもない状態であつたが、圖らずも偶然前定住者委員會の専務理事であつた川崎徳義氏に會ひ白人組合紐育本部から、佛教徒の轉住者を援助しようとの決議あり、川崎氏の盡力により久保瀨師がその援助を受けて、六ヶ月間の生活保護を興へられたのである。

轉住者を援助

久保瀨師は、人心の落つきなき事を憂慮し、青年の集まる場所も無くては到底指導の目的達成は無理であるから、佛教會設立を計劃し、東ローイ氏等の援助を得て、一九四四年現在の建物内にシカゴ佛教會の發會式を行ひ、W R A シカゴ所長レーモンド、ブリス氏の後援下に萬事都合よく進展したのであつた。久保瀨師は十一月中西部、コロラド、アマチ、ヒラ、ポストンの各キャンブを歴訪してシカゴ轉住を慫慂した。十二月三十一日同建物のリース切れとなつたので相談の結果同建

物を購入することに決し永住の魁を爲したのである當時の人々は、久保瀨開教使は、日本人の知らない所に寺を建て、家も敷地も買ふのは無謀だとの批判もあつたが、腰を据ゑると一人殖へ二人増し佛教會を中心集まつて來るよゝうになつた。當時はお寺と云ふよりも、就職紹介、住宅探し、通譯其他のお世話をするなど云ふのが仕事で、創立一年にして漸く十幾人かのお詣りがあるよゝうになつた。斯くて一九四五年には婦人會が創立され日曜學校をも開始した。

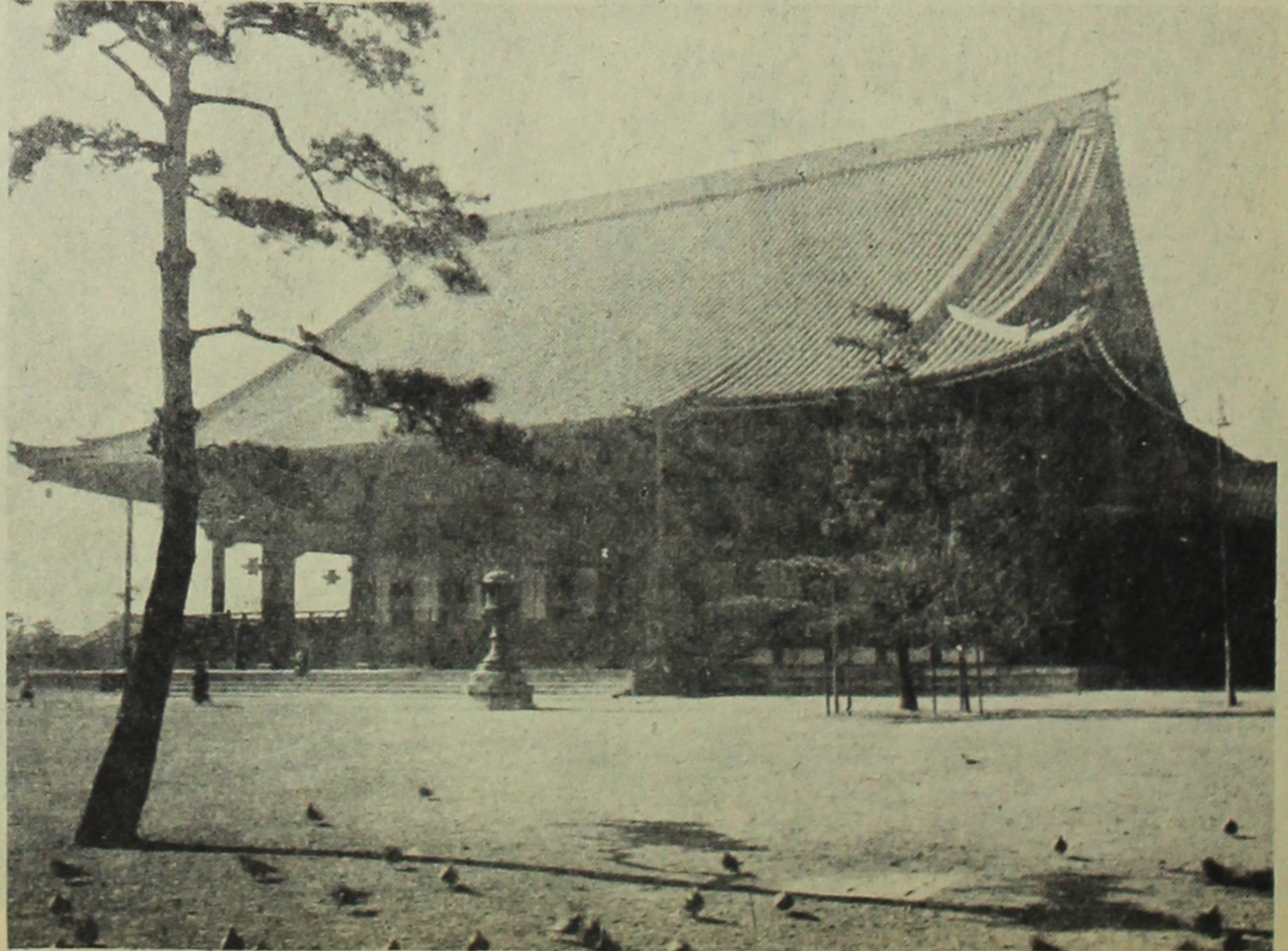
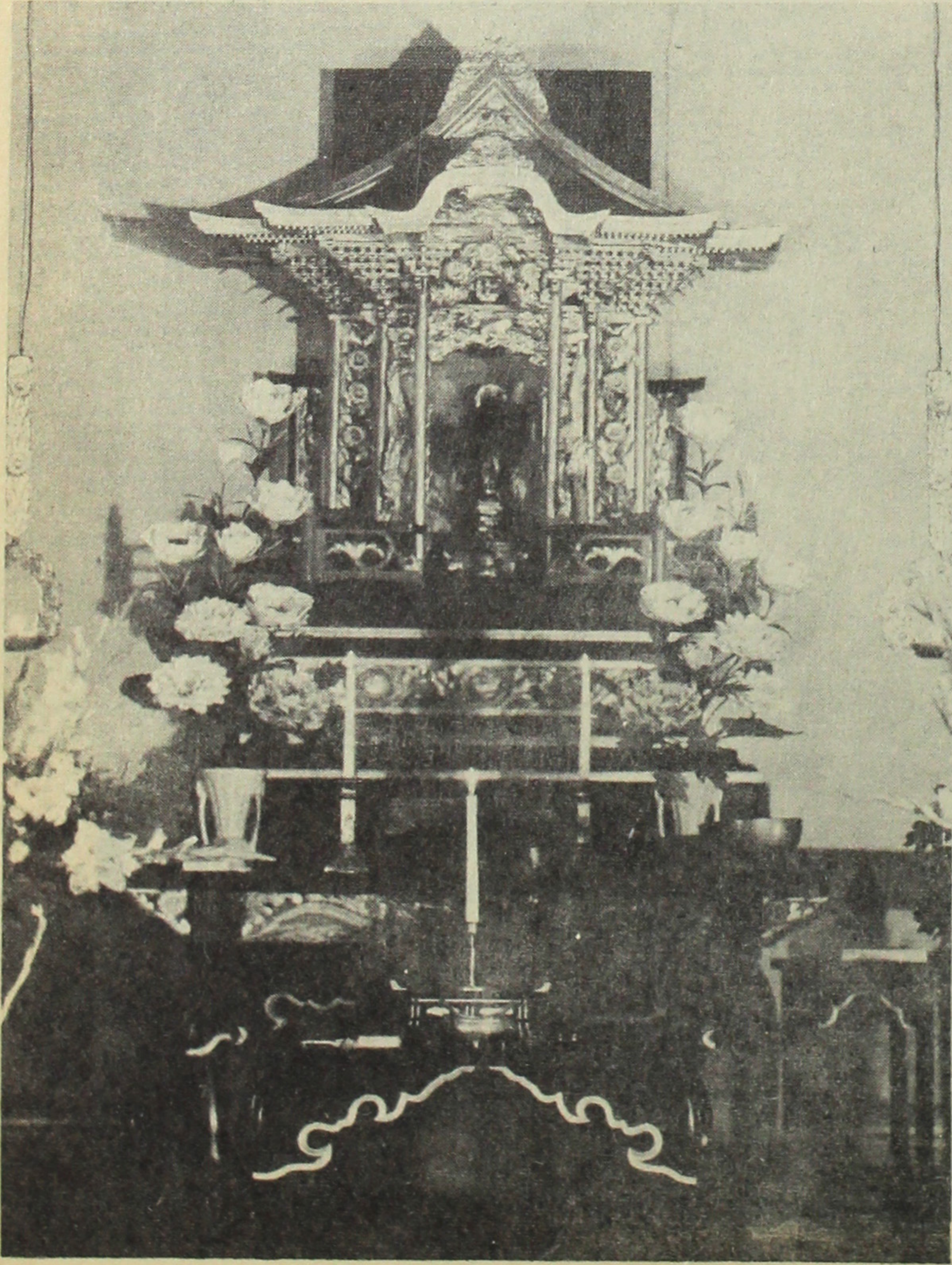
財團法人の正式組織

一九四五年四月釋尊降誕日を記念して佛教會を財團法人として正式に組織し、その十一月ハートマウンテン閉鎖と共に同所にあつた立派な御宮殿佛具一切を遷して本堂も本式のものとなり、一九四七年四月八日シカゴ大學講座で東西文化協會の後援にて、日白人合同釋尊降誕會を催し、參詣千名内七百名は白人であつた。それ以來毎年行事としてシカゴ大學で花祭りを舉行しシカゴ名物の一つとなつて來たのである。創立以來毎日曜朝は英語サーピスを爲し過去五

ケ年間一日も缺さず日白人間に多數の信徒を得ることが出來た。一九四七年にはボーイスカウト第五一五小隊を組織し今日に至つてをり、一九四八年三月には日曜學校をシユニア佛青、ロータス佛青と改稱するに至つた。目下同建物は會員激増のため狹隘となつたので、金一萬二千弗の豫算で其の擴張を計劃基金募集中である。(久保瀨開教使談)

東本願寺本堂(阿彌陀堂)
法然上人(圓光大師)の尊牌を奉安す

シカゴ佛教會本堂御宮殿



に南蠻寺を安土に教會堂を建立せしめたが、種々の弊害が起り、徳川家康は慶長十七年基督教禁制を發し、寛永十六年時の將軍秀忠は遂に鎖國を團行したのである。

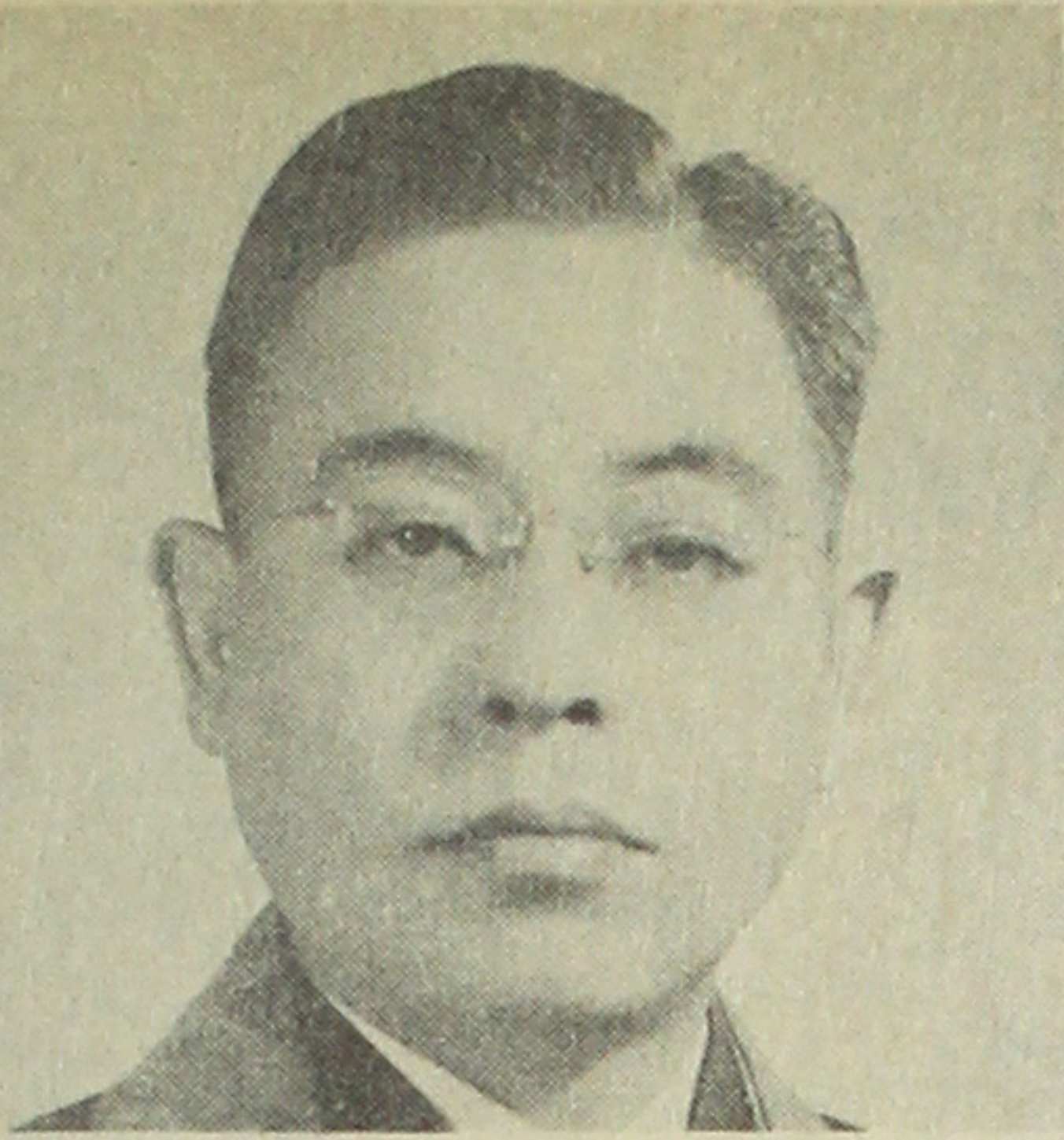
江戸時代と現代

家康は天主教を禁じ、佛教を保護し諸大寺に寺領を興へ諸宗法度を許けて寺院の取締りを嚴重にした。又本願寺を東西に分立せしめてその勢力

を削ぎ、國民をして必ず佛教の一宗に歸依せしめ僧侶をして戸籍を掌らせし結果殆ど國教の如くなり、僧侶は安逸に流れ墮落せし爲め儒學が旺となり、明治時代に及んだのである。明治時代は信教の自由となり基督教も盛んとなつたのであるが、多年佛教の地盤は揺がず儒學は衰微して、西洋文化の大輸入と共に佛教も亦再び確固たる地盤に立つて今日に至つてあるのである。

シカゴの大伽藍 中西部佛教會

河野開教使の開基



シカゴ中西部佛教會は、現開教使河野行道師が、單身一九四四年四月末、アーカンソ一シエロムのキャンプから、將來の同胞轉住地視察の爲めシカゴ市に來り、同七月再びキャンプに歸り、佛青の青年

數名と共にシカゴ市に出で南部の黑人コミュニティニホールを借りて佛教の禮拜開教を開始したのが最初であつた。然し當時戦時中として五名以上の集合はやかましく且市民権なき河野師は幾多の迫害困難に遭遇したがブラッドレー博士ユニテリアンの牧師の精神的激勵を受け勇敢に闘つて、遂に三ヶ月後には北ラセール街一二一九のアップタウンプレヤ一を借入れ、此處に中西部佛教會を設立した。終戦と共にシカゴの在住同胞は激増し信

徒も殖び、毎禮拜には信徒實に一千名が堂を埋むる盛大となつたが不幸火災の爲め同所は焼失したので現在の北クリーブランド街二四四一のオリベット會館に會堂を移し寺務所は西デビジョン街に設け同胞教化特に二世青年指導に全力を擧げ教勢は次第に擴大されて本年ノースパーク街一七五七へ新會堂を六萬弗を投じて購入し目下改造中であるが堅牢なる煉瓦建三階にて二三階をアパートとし一階兩側で約六百名を收容出来る大ホールとし禮拜、會議、社交、事務室等に充當するようになつてゐる。

本尊と

御宮殿

本山より下附さる

移轉は來春早々の豫定で本山より特に本尊御宮殿佛具一切を下附されると云ふ光榮に浴し河野開教使始め近藤市九郎理事長其他役員は大車輪で目下移轉準備中であり。又同教會は日英兩文で美麗に印刷されてゐる雑誌「法輪」を毎月刊行してゐるが既に五ヶ年繼續され斯種出版物として最も權威あり米國唯一の堂々たる佛教雜誌である。中西部佛

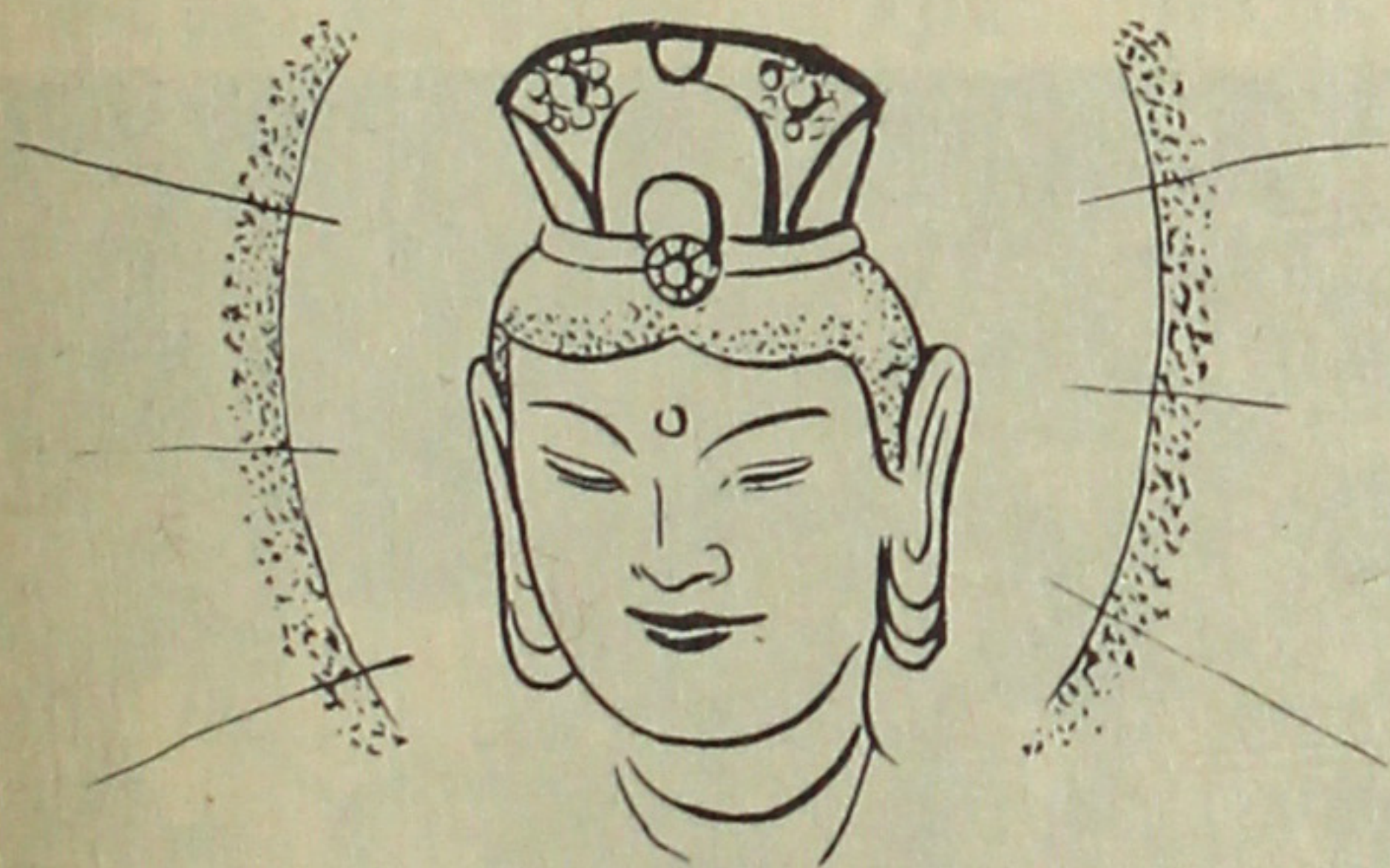
教會は米國東部中西部に於ける最大のもので、河野開教使夫妻の携まざる大奮闘は漸く其實を結び、此處に立派なる會堂も出來上り、有力なる一世信徒並に優秀なる二世信徒を多數有する點に於てシカゴ同胞の精神界に隱然たる大勢力を有するに至つた

有力なる

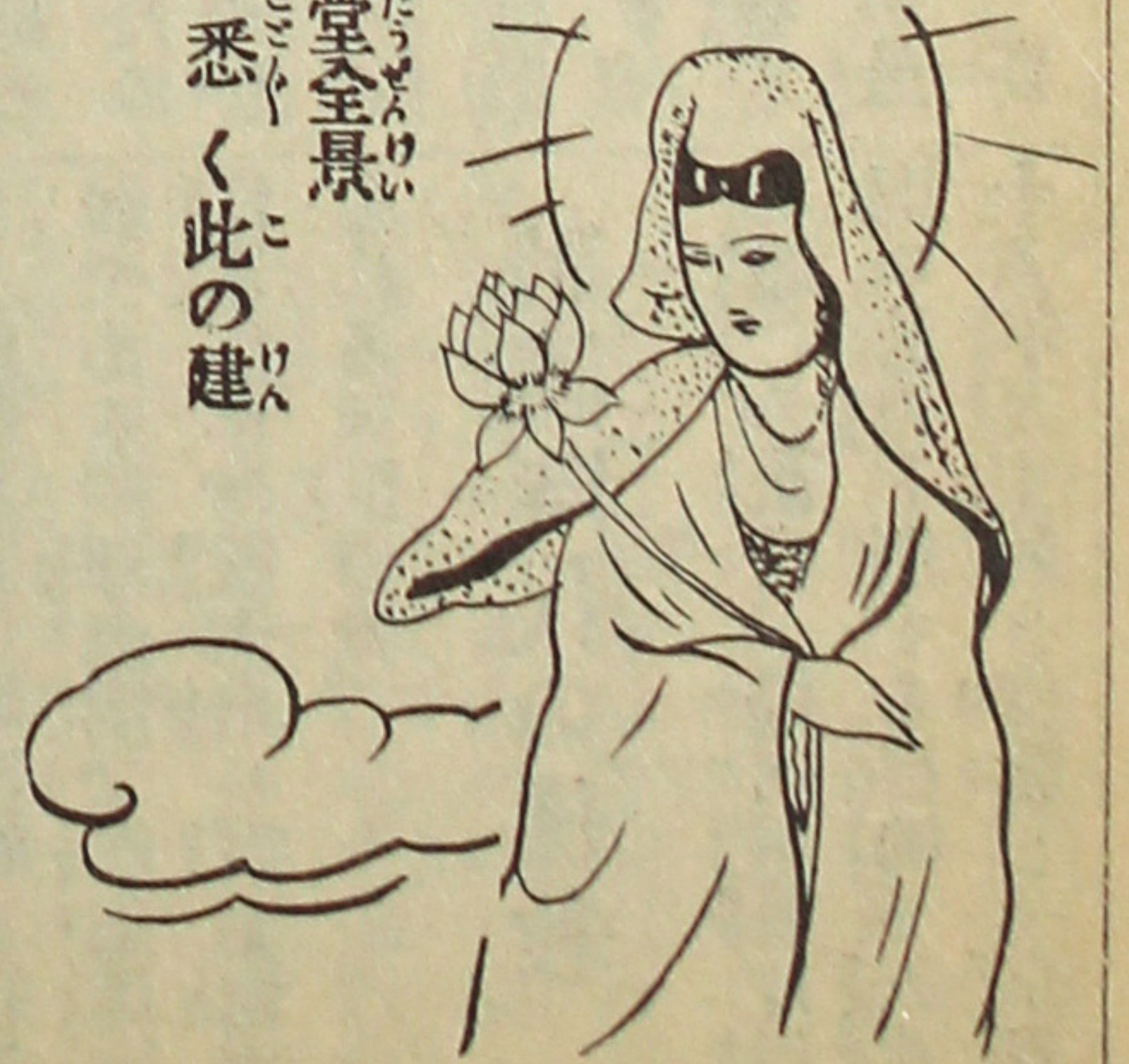
幹部

現理事長近藤市九郎氏

同寺を維持する信徒は多數有力者を包含してゐるが現理事長は、北米佛教界に其のありと知られてゐる元サリナスの近藤市九郎氏であつて、氏がシカゴ來市以來専心同教會のため盡力され、新會堂建設には委員と共に晝夜兼行の努力に依り今日の精華をあげるに至つたのである



△本派本願寺兩堂全景 一萬の門末寺 悉く此の建築様式に則る





院あり、同別院は高野山大師
 教會として一九二二年の創立
 にかゝり、眞言宗高野派總本
 山金剛峯寺に直屬する。在米
 日本人間に同本山所在地たる
 和歌山縣出身者が多い爲め、
 眞言宗信徒の團結は極めて固

いものがある。同別院所屬の
 婦人會、ボーイスカウトも優
 秀なる成績をあげて居る。高
 野山の外に佛教系では淨土宗
 教會禪會寺等が何れも相當數
 の信徒を有して教勢を張つて
 をる。

大谷光暢法王並に
 智子裏方はアメリ
 カン、チキンデン
 ナーが特にお氣に
 入りました

め慰を連人老の院老養府羅
 主法暢光谷大るれら



佛教が日本に傳來したのは 今から約千四百年前

佛教は印度の釋迦が開いた
 宗教であるが、早く支那に傳
 はり、次で朝鮮半島に入り、
 今を距たる約一千四百年前、
 繼體天皇の御代に、支那人司
 馬達が始めて佛像を携へて日
 本に來たことがあり、其後欽
 明天皇の御代百濟王が佛像と
 經文を獻じ、これを信奉する
 もの多數あり、これが佛教傳
 來の始めである。

佛教渡來の影響

奈良時代聖德太子が佛教を
 奨励されたので非常に興隆し
 支那大陸の制度文化が盛んに
 輸入され、遂に大化の刷新が
 行はれるに至り、佛教藝術の
 粹飛鳥天平時代を現出したの
 であつたが、一面僧侶が政治
 に関與したので、政治が腐敗
 し、餘りにも支那佛教の模倣
 である結果日本には適せず、
 日本化された新佛教が必要と
 なり、天臺、眞言の二宗が最
 澄、空海により開かれた。断

戰國時代の佛教

くして平安時代に至つたが教
 義が高尙で貴族的で、學問の
 無い者には理解が困難な爲め
 平安末期から鎌倉時代へかけ
 て、理解し易い平民的な新佛
 教である、淨土宗、淨土眞宗
 日蓮宗が一般大衆に廣く信ぜ
 られるに至つた。

應仁の亂後、織田信長は僧
 侶の勢力を制する目的で天文
 十八年天主教を保護し、京都



羅府日系人放送協會で放送される大谷智子裏方
▽ 羅府日系人放送協會で放送される大谷派本願寺大谷光暢法主



してをる。その地域は英領カナダの最北端より南はメキシコ近いアリゾナ州東はユタ、コロラド、シカゴを経て紐育に至る廣大な地盤に獨立教會四十八支部教會二百、開教使七十名正會員一萬四千人、信徒數八萬名と云はれてをる。

東本願寺派

東本願寺派の米國開教は、本派本願寺派の分裂にその端を發してをる。北米開教の祖は泉田準城師で元來は本派本願寺の僧侶で、一九〇四年南加州の宗教視察に來り、羅府に止錫し羅府佛教會を興し、漸次隆盛に赴いたが、一九二〇年泉田師は故あつて本山と關係を斷ち從來の教會を一切東本願寺本山に提供し、同本山より大谷派羅府別院の認可を受け初代輪番となり、一九二六年には加州バクレーに灣東本願寺佛教會を創立した後同教會は北加本願寺佛教會と改稱し今日に及んでをる。

禪宗の開教

北米に於ける禪宗の開教は一八九三年シカゴの萬國宗教大會に渡米した、釋宗演、次で日置默仙、忽滑谷快天、新井石禪師等高僧の巡錫に端を

發してをる。釋宗演は雜誌「ブニコート」に寄書して禪宗を紹介する一方、禪學の居士鈴木大拙とシカゴに送り、東洋經典の英譯前記雜誌の編輯を助力せしめたりして禪の布教を爲し、更に一九〇五年の晩春桑港の佛教徒アレキサンダー夫人の請に應じて再渡米し、翌年春までオーションピイチのラッセル夫人宅に滞在親しく參禪の指導に當つた。これ米國に於ける臨濟禪の米人に提示された最初である。ラッセル夫人は米人中新らしく正傳の禪に參じた人で、以前鎌倉圓光寺で禪堂生活をなし、釋宗演の棒喝に直接觸れたと云ふ有名な夫人である。

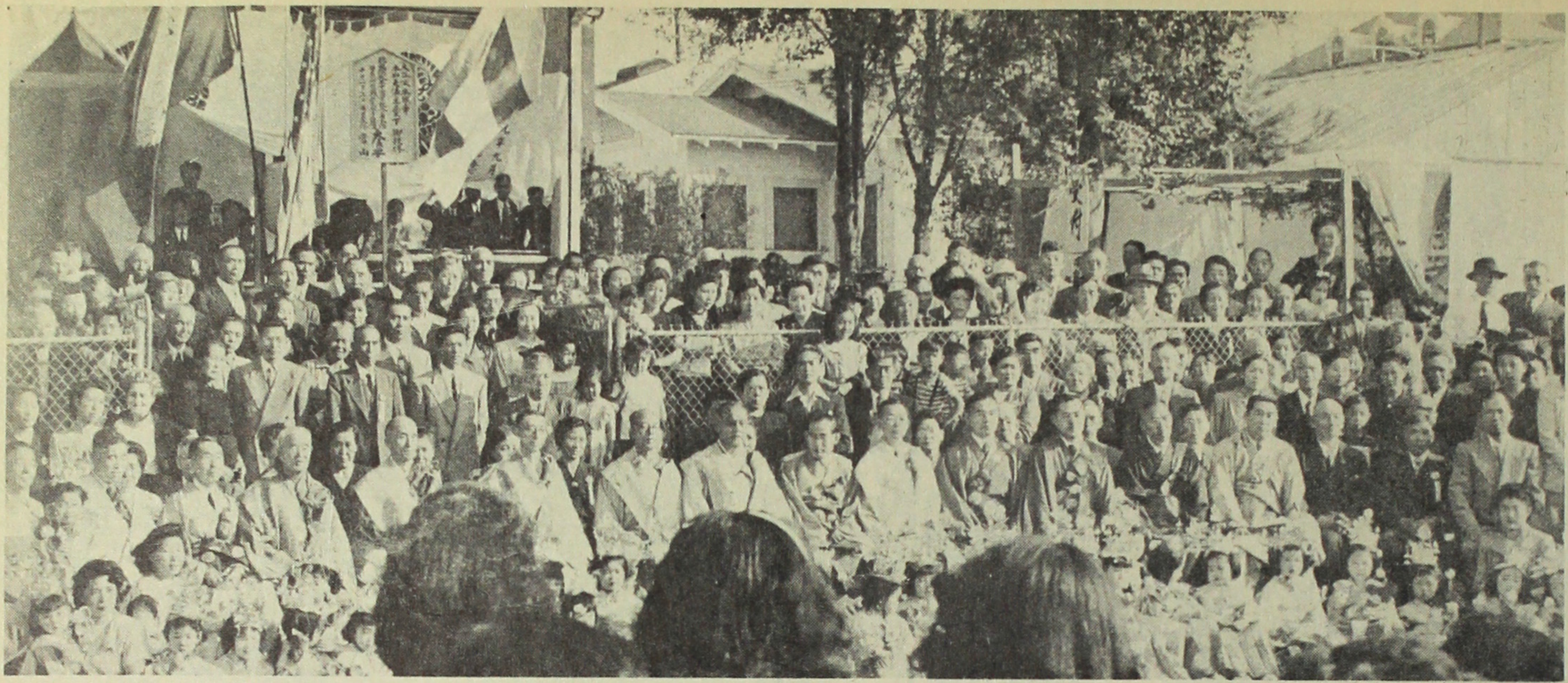
○ ○ ○
夫人は釋宗演が印度の旅に出た後二三年後に借財五十一萬佛を遺して逝去し、夫人の禪堂は遂に解散したが、宗演の歸朝後その法嗣宗活が後藤宗頌を連れて渡米し、桑港に兩忘會道場を設けた。これ米日本人に正式臨濟道場が開かれた嚆矢である。參禪者中には佐々木指月、千崎如幻米人道友等があつた。此の道場は宗活の歸國と共に一九〇九年解散した。其後千崎如幻師の東洋思想研究會、東漸禪窟等が桑港に設けられたが今は羅府に移つてをる。

日蓮宗の教勢

一九二三年布哇曹洞宗の磯部峯仙師が、本山の命に依り渡米羅府に曹洞宗北米佛教會を設立し禪を説いた。磯部師は一九三四年桑港にも假錫し日米山桑港寺を創立するに至つた。更に一九三二年には羅府禪宗寺の池田文淵師は、太平山光泰寺を創設し、第二次大戰に至つたが、其後桑港羅府にあつた松岡操雄師は獨力シカゴ市に禪宗佛教會を創立して今日に及んでをる。

米國に初めて日蓮宗が開教されたのは一九一四年(大正三年)五月日蓮宗僧加寛成師がラ府に日蓮宗教會を創立した。一九一五年には時の日蓮宗管長旭日苗大僧正が渡米し教務上り、其年丘龍潮師が沙港に來り南北呼應して大いに努め、一九二三年には沖原龍進、鬼木泰教兩師一九三〇年法華宗の石田天、池田順教小林日種諸師が來り、第二次大戰迄各地に教會を創立し教勢を張り、終戦後も同様桑港櫻府、羅府、沙港共教會は復活して活動をつづけてをる。既述以外に羅府に高野山別

△羅府東本願寺別院五十年祭
に列せられた大谷法主一行
と役員及び信徒



朗讀せしめた。更に印度支那
日本は佛教大會を開き入淵幡
龍、土宜法龍、釋宗演、荊津
實全は、數千の會衆を前に餘
すところなきまでに佛教を説
き、米國に於ける佛教開教の
華々しい第一聲を放つたので
あつた。

北米開教の 濫觴

北米に於ける佛教各派は、
日本に於けると同様眞宗の本
派本願寺、東本願寺兩派、曹
洞宗、眞言宗、天台宗の五派
であるが、開教の最も古く教
務の廣汎なるは眞宗の本派本
願寺である。同寺が開教の基
礎を拓いたのは、明治三十一年
(西紀一八九八年)七月本
山より本多惠隆、宮本惠順の
兩布教視察使が渡米し來つた
のが始まりである。當時在米
同胞数は約二萬人あるにも不
拘先祖傳來の佛教の布教なき
を遺憾として本山へ開教使派
遣方を、桑港在住佛教青年信
徒代表八十三名の連署で次の
如き請願書を時の法主大谷光
尊(明如上人)に提出した。

請願書

前略現法主親下能く教主宗

祖の遺訓を繼ぎ夙夜教義普
及を圖り、入荒夷蠻の衆生
凡夫を濟度せらる。誰か感
泣せざらんものあらんや。
然るに未だ米國の地に至り
ては佛陀の恩に浴すること
克はず。眞宗の教味を樂し
むこと克はず、教主宗祖の
意を知ること能はざるなり
之を悲しみますして何をか嘆
せん。四面は楚歌の聲にし
て慘々凄然たり、八方は外
教の軍にして醒風颯々たり
猶劍の山針の筵に座するが
如し、動もすれば他界墮落
せんとす。此際に當りて滿
腔の熱情以て我等有縁の教

義を開かんと欲するも亦故
なきに非ざるなり云々
と、今から四十年も前の事と
て、却々難しい請願書を提出
したものである。之に對し本
山では種々論議されたが結局
蘭田宗惠、西島覺了兩師を初
代開教使として派遣すること
となり、兩使は一九〇二年九
月二日桑港に到着した。當時
桑港のエキザミナ、クロニク
ルの兩紙は「佛教の米國渡來
」として寫真入りでその盛時
を紹介した程である。

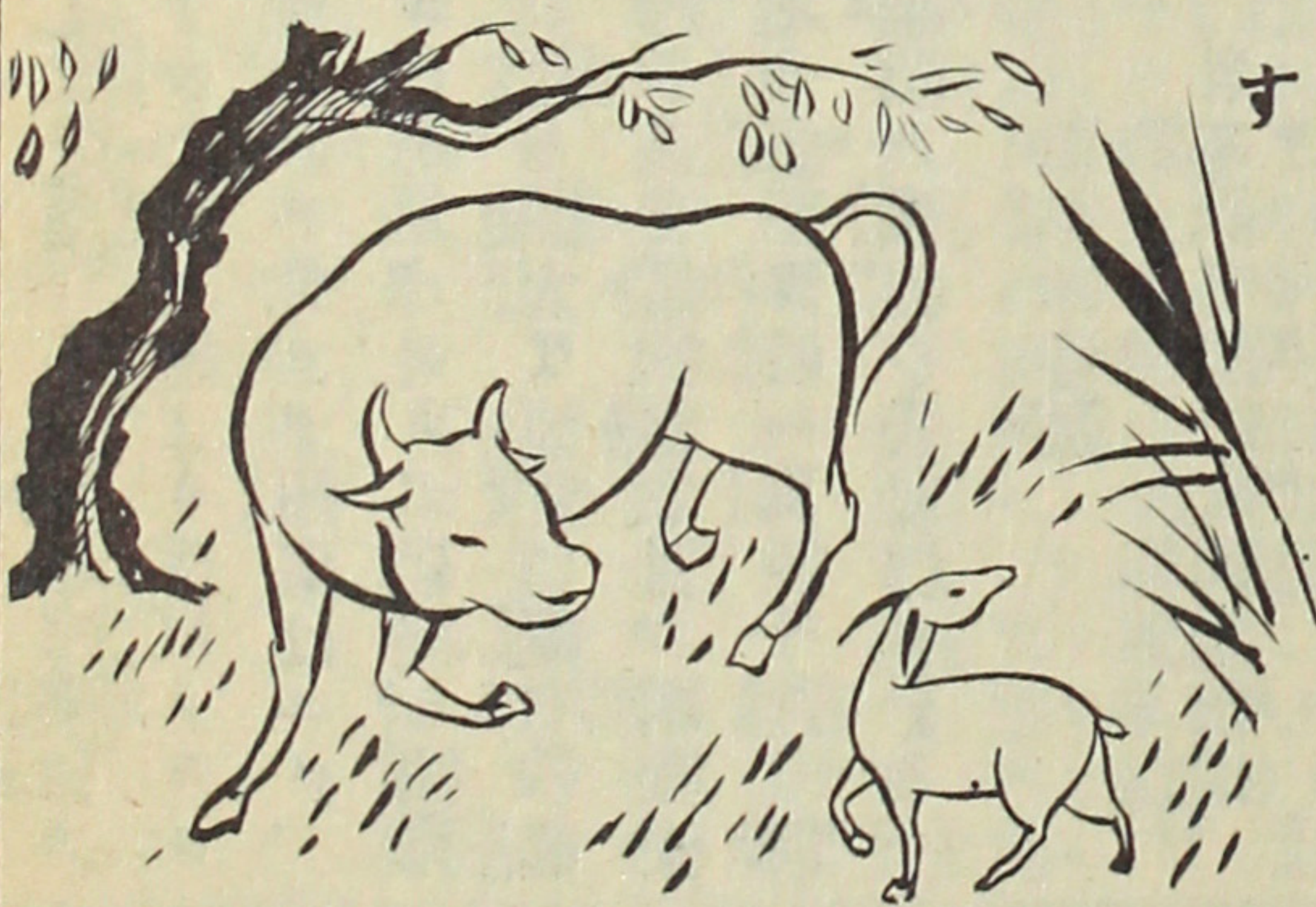
現在の教勢

斯くして佛教會の基礎は定

り、其後法主或は高僧の巡錫
等があつて教勢は極めて順調
に進捗し、一九二七年當時各
地に設立された會堂は實に三
十餘に達し、北米佛教の勢力
は他宗の遠く及ばない迄に發
展したので、一九二五年大谷
尊由師巡錫を機とし、北米開
教財團を組織することとなり
一九二九年開教使並に信徒代
表會議を桑港に開催して、そ
の組織を決定資本金五十萬弗
を目標とする財團を設定した
一九三八年には約十萬弗を以
て現在の桑港佛教會を建立し
佛舍利寶塔として開教本部を
此處にかき全米の教勢を統一

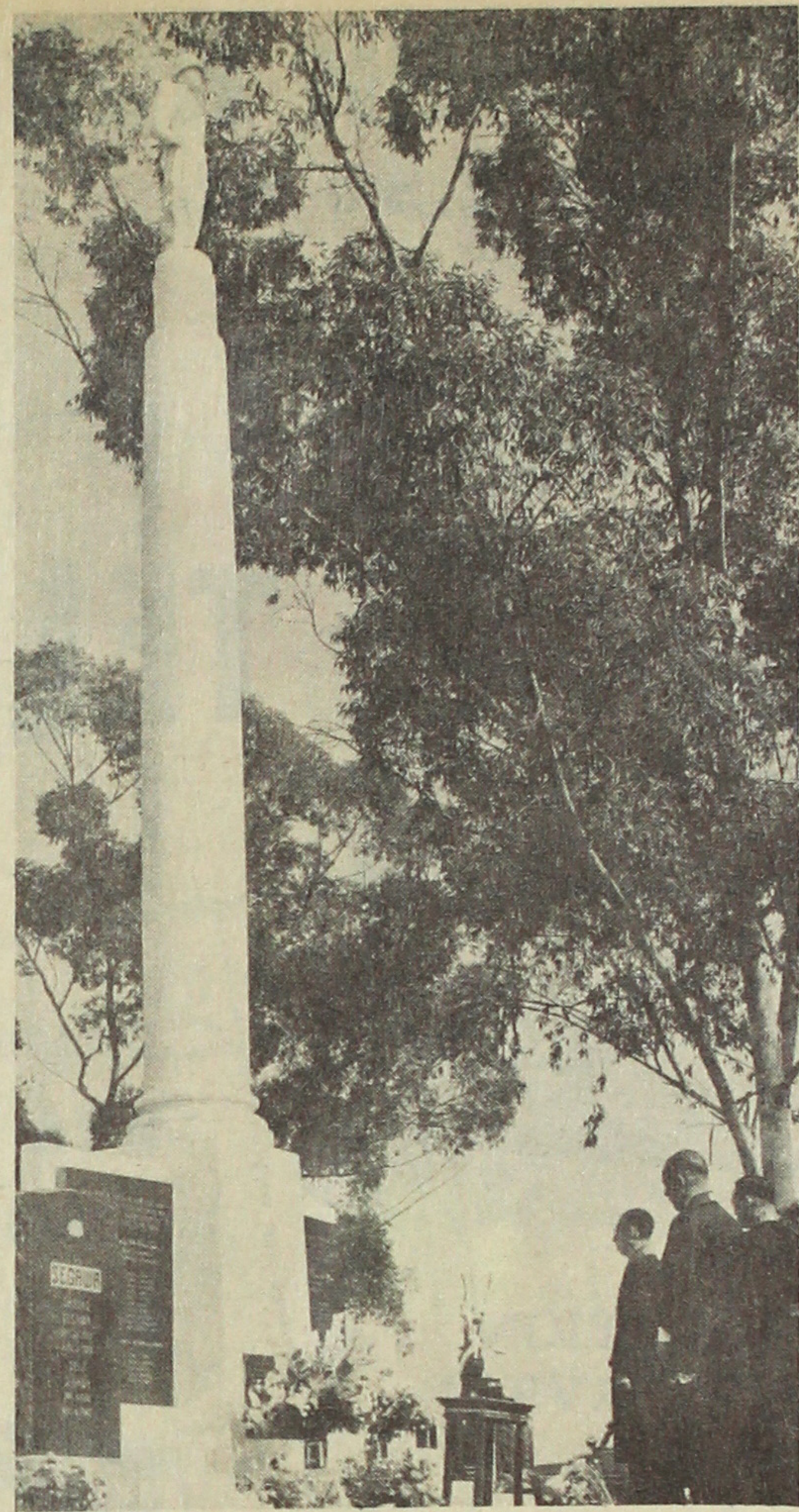
△本派本願寺飛雲閣並に滴翠園

初層には柳の間、入景の間
船入間、茶室より第二層は
歌仙間第三層は擲星樓と稱
す



グランド世界

新オポロ
海老
濱田商事社



△殉國碑に詣する大谷光暢法主一行（羅府エバグリーン墓地）

地獄極樂は現世にあり 佛教東漸の歴史的展望

全胞社會の向上に寄與せる米國佛教

其の昔、欽明天皇の御宇（西紀五五二年）印度から朝鮮百濟王を経て、日本に渡來した佛教は、爾來千四百年間に亘り、民族の思想文化の發達に根強く喰ひ込み、其の生活様式の上にも極めて深い佛教的色彩が加へられて居る。在米同胞社會又然りて、その向上發展に寄與せることは甚大なるものがあり地獄極樂は現世にある。轉住後またお互のみ棲家さへ確り定まらぬのにモウお寺は到る處に建立される。熾烈なる信仰心の發露でなくて何であらう、それ程深い根柢を我々の社會に持つ佛教に就て、本號は大谷派本願寺法主大谷光暢臺下智子裏方同伴御來米を期とし各方面に佛教に對する關心が昂められつつある際であるので少々堅苦しいが、米國に於ける佛教東漸の歴史的展望の一端として茲に刊行するに至つたのである。

佛教の米國傳來

遠く五世紀の昔に云ふが
シカゴ大博の時に始まる

佛教の米國渡來は、遠く五世紀の昔、支那の佛教僧ホイセンがその一隊と共にアメリカ（今の墨國）に渡り、佛教傳道に従事したと云ふ事蹟もあるが、嚴密に云へば、明治二十六年（西紀一八九三年）シカゴ市に於て開催された、世界大博覽會の萬國宗教大會に眞言宗より土宜法龍、天台宗より普津實全、西本願寺より八淵幡龍、臨濟宗より釋宗

演の四者宿が出席し、日本の大乘佛教を布演したのに始ると云ふべきであらう。尤もこれ以前に、米人の佛教研究家もあり後に至つて一八九六年にはヘンリーワレンの「翻譯の佛教」一九〇五年にはエヌ、エドマンズの「佛教書史」並に「法句經の完全譯」等が世に公刊されてある、更に又一面佛教の米國渡來は佛教を信する多くの日本人が

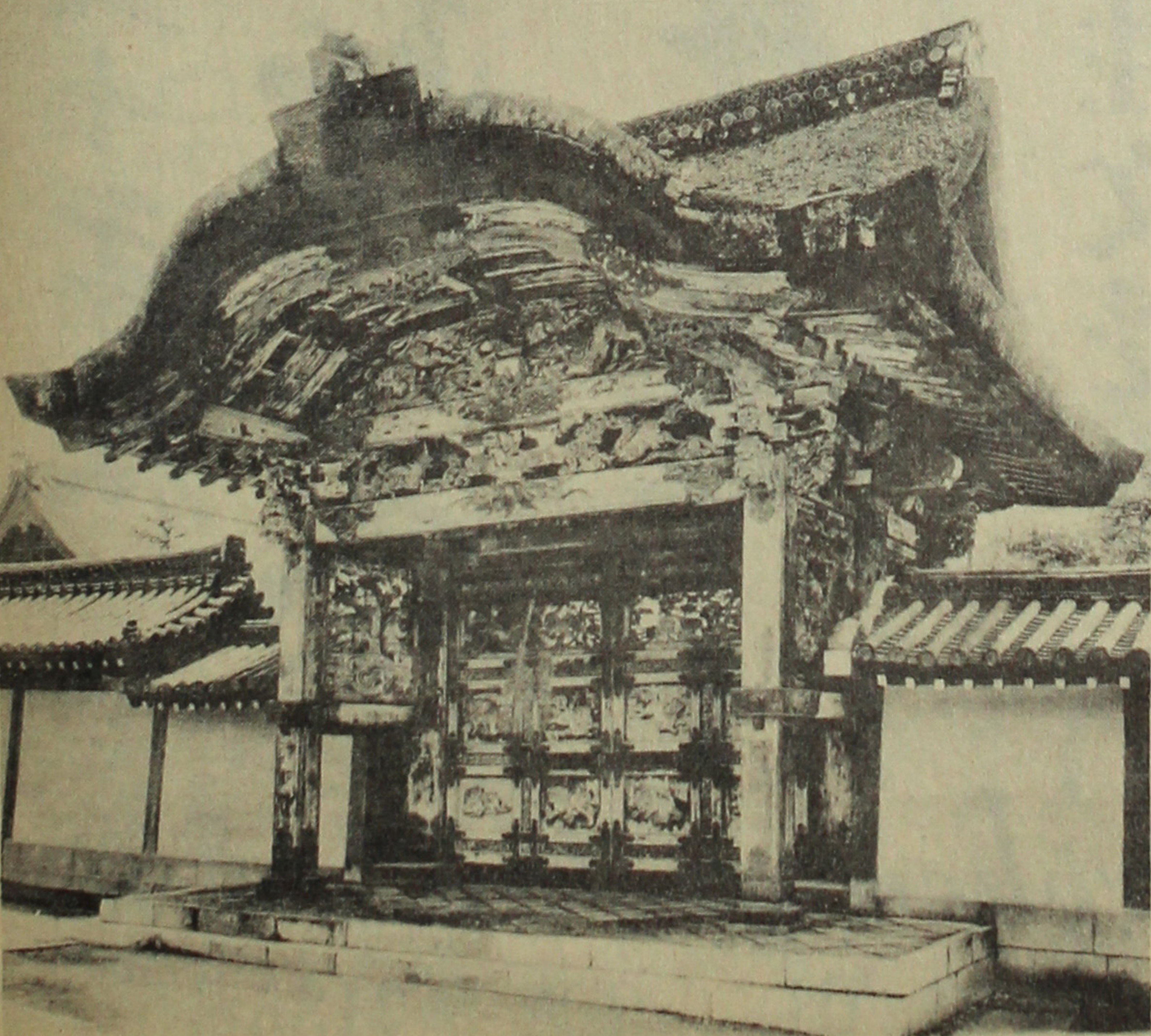
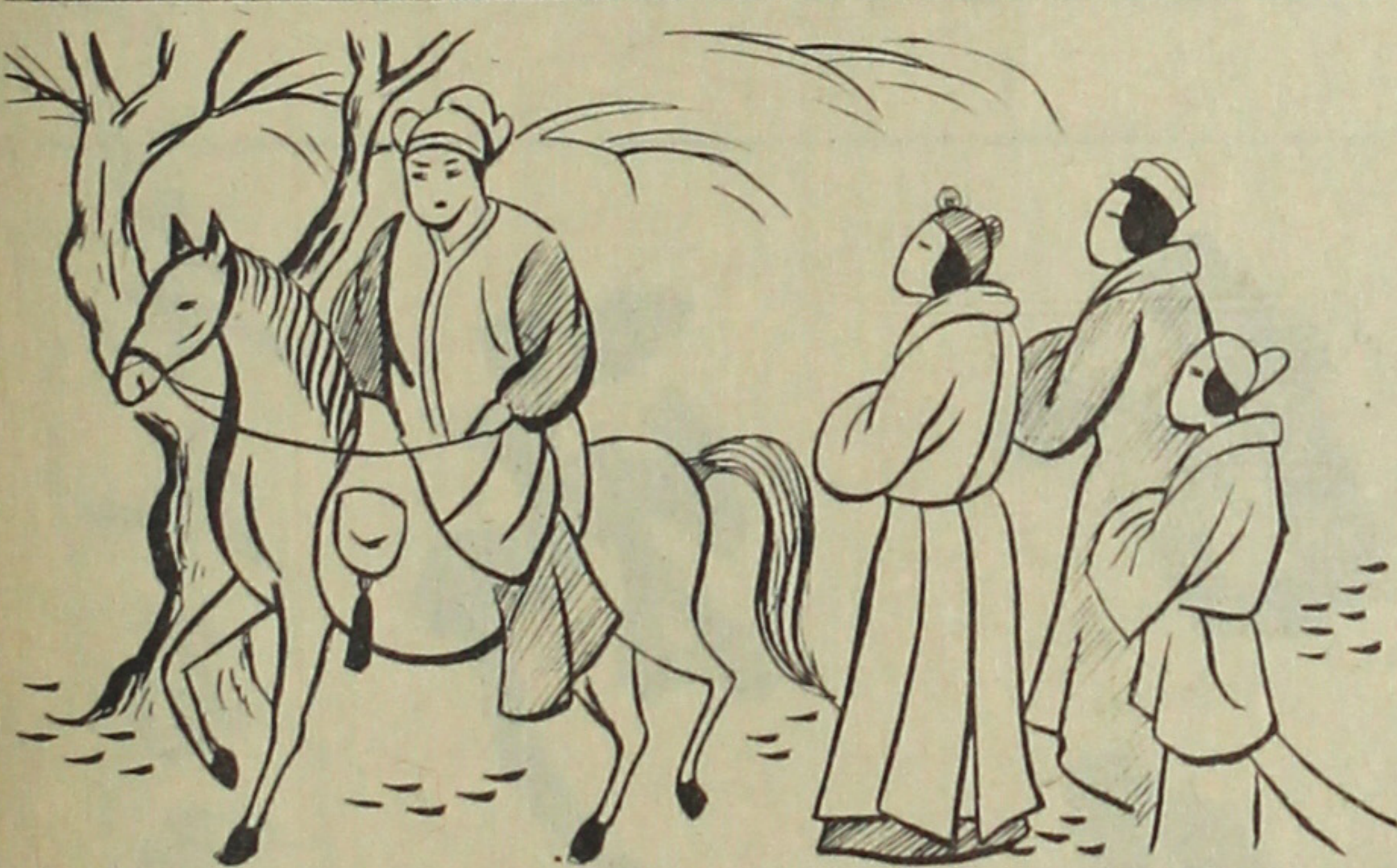
米國に移住してから始まること云ふ説もあるが前記僧侶渡米が正鵠であらう。

萬國宗教大會 日本代表

一八九三年シカゴで開かれた世界宗教大會は、前後十七日間開催され、日本代表は前記四者宿の外に基督教代表の小崎弘道、其他世界各國を代表する高僧智識約二百名出席聴衆毎會五千名を越ゆる盛會であつた。釋宗演は「佛教の要旨並に因果法」を普津實全は「佛陀」の演題下に熱辯を揮ひ之れを英譯米人代行者に

△本派本願寺唐門（勅使門）

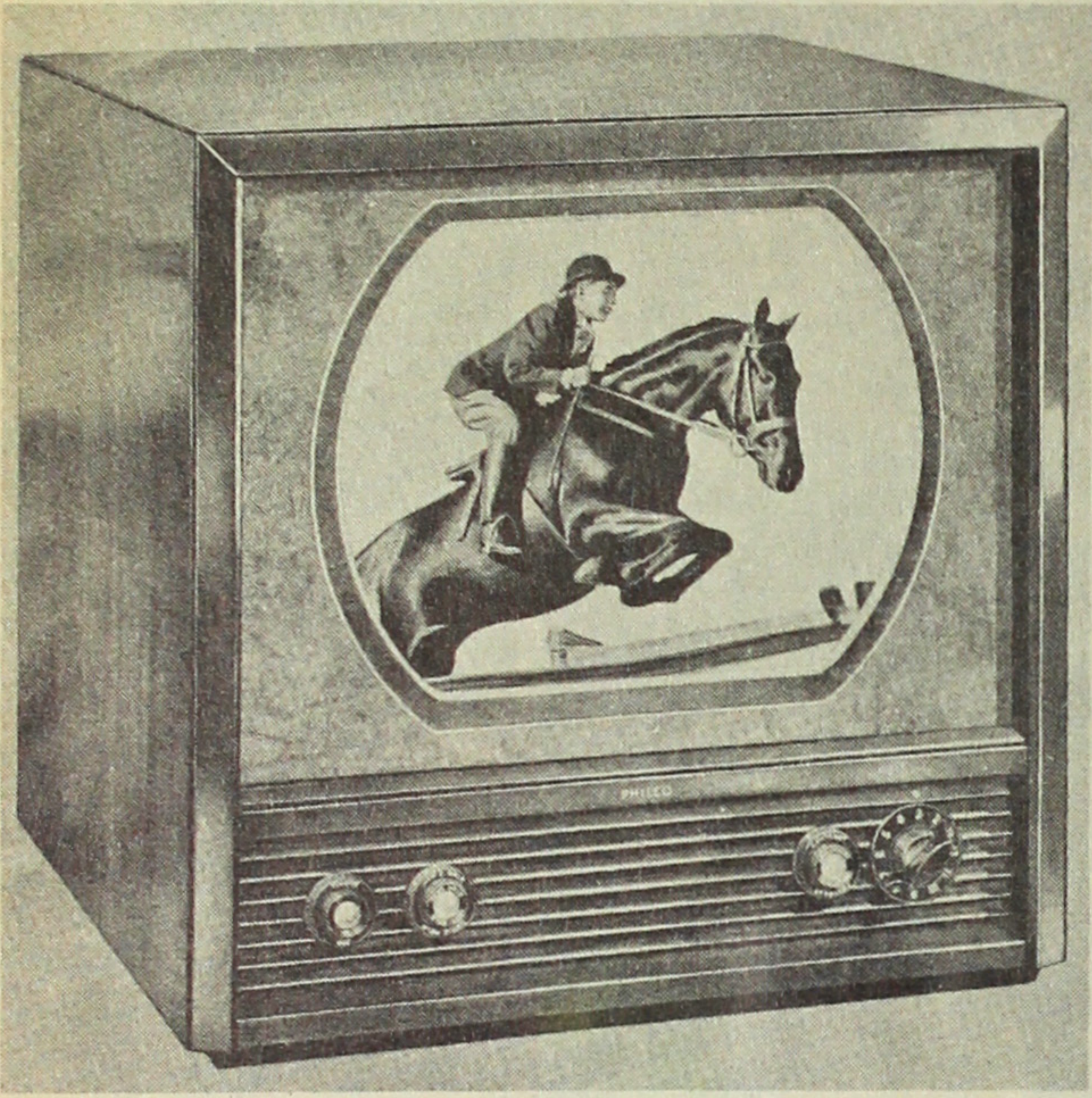
伏見城の遺構にして彫刻は左甚五郎の力作と傳へらる



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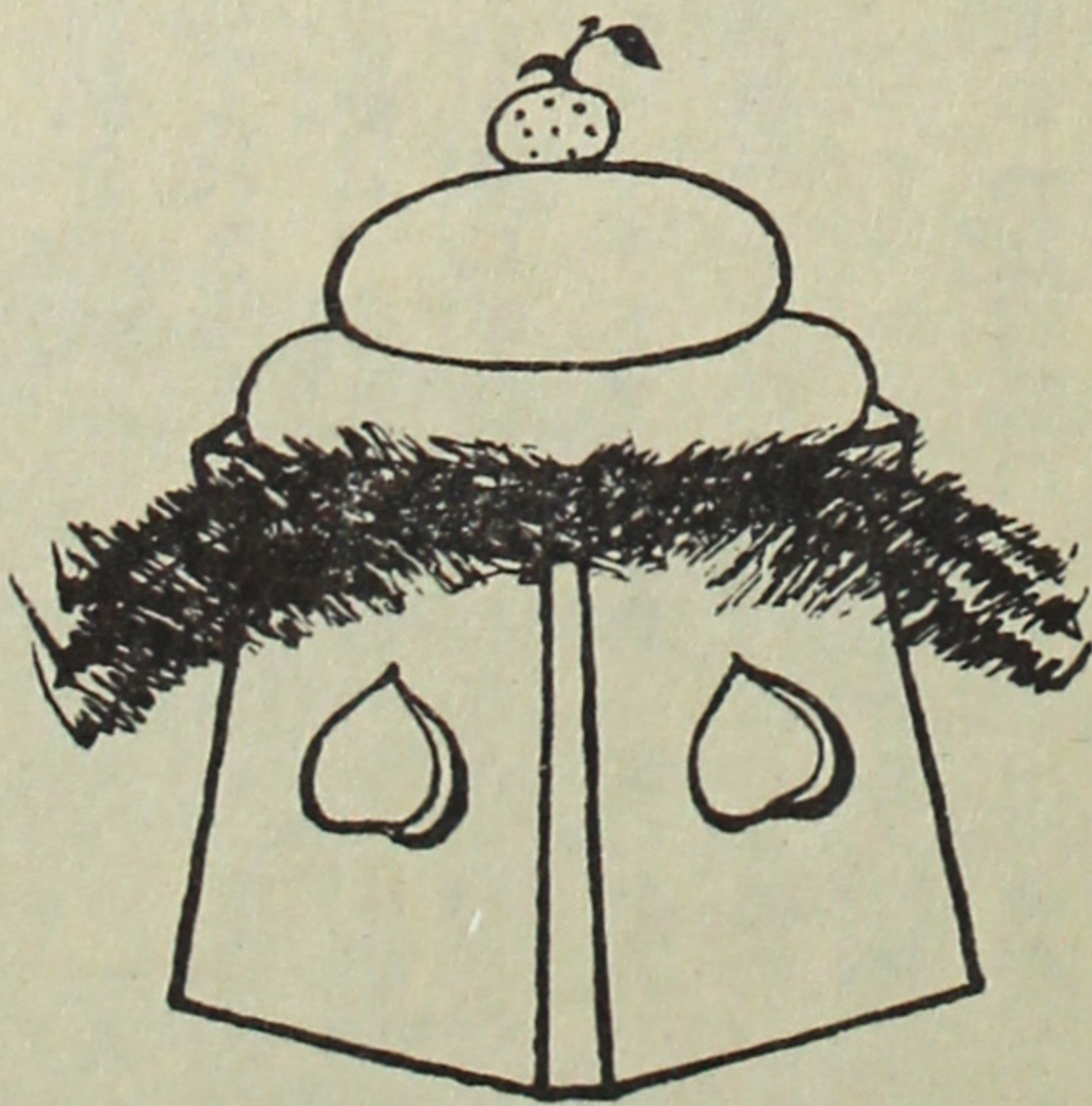
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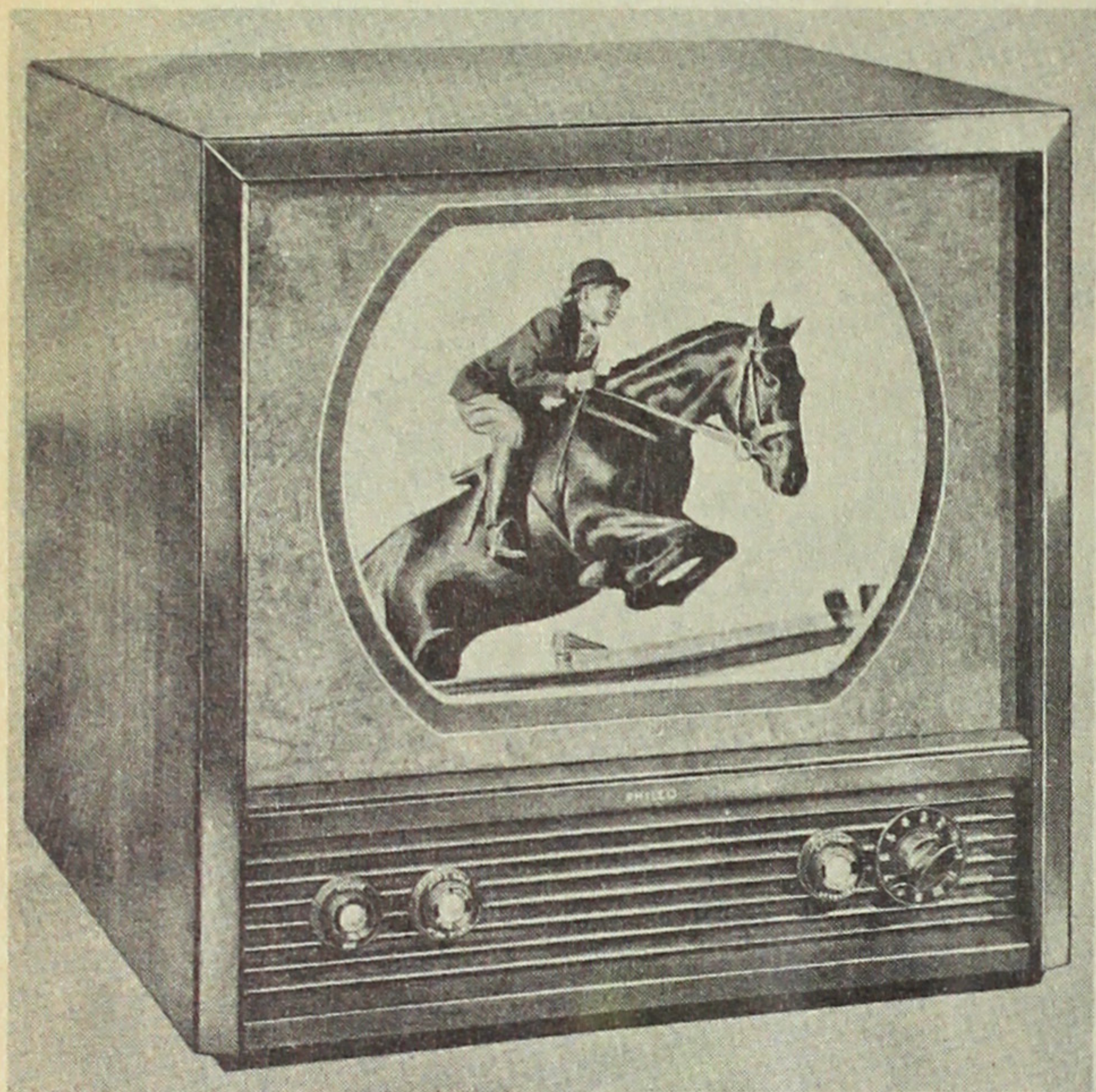
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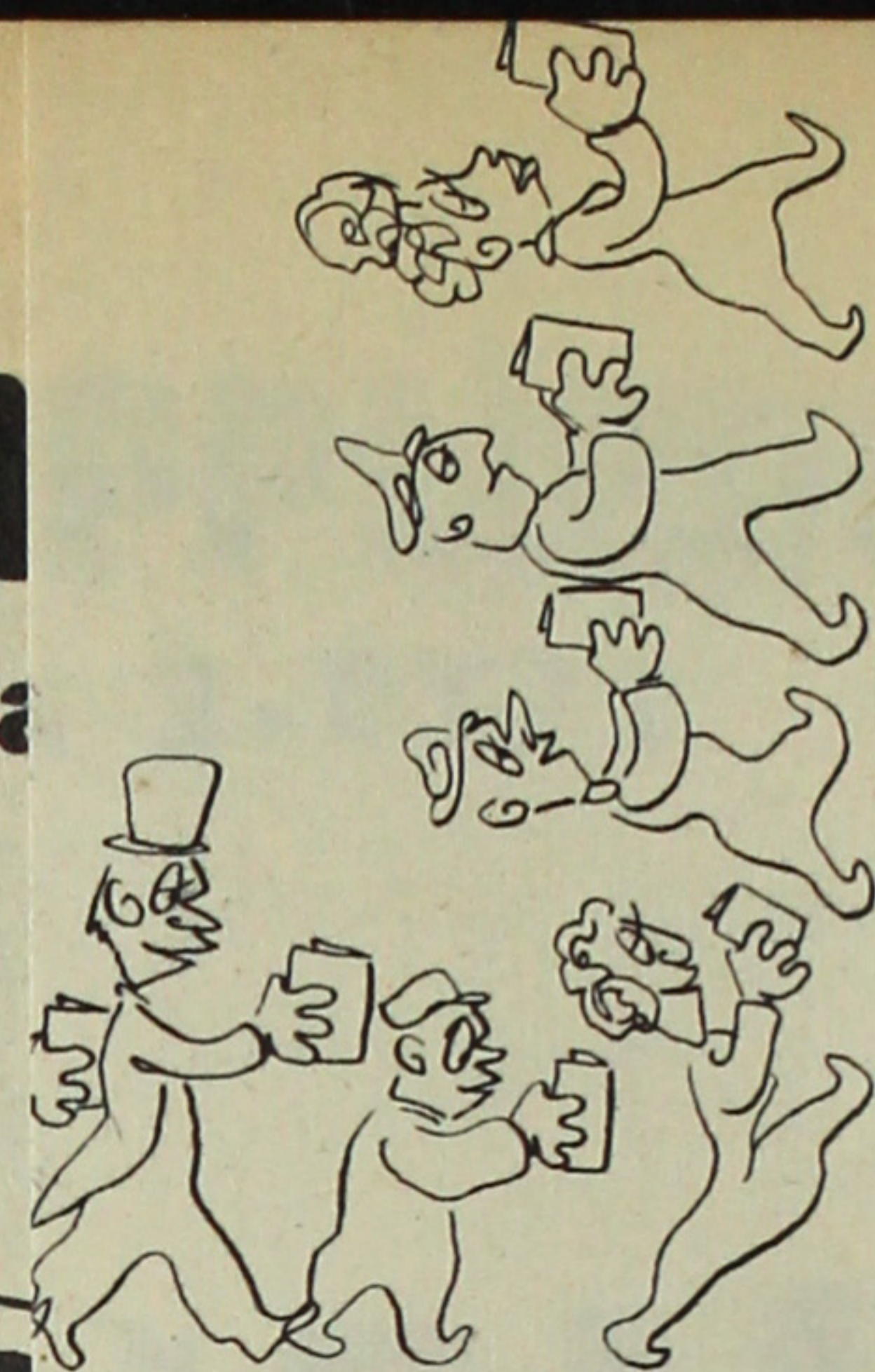
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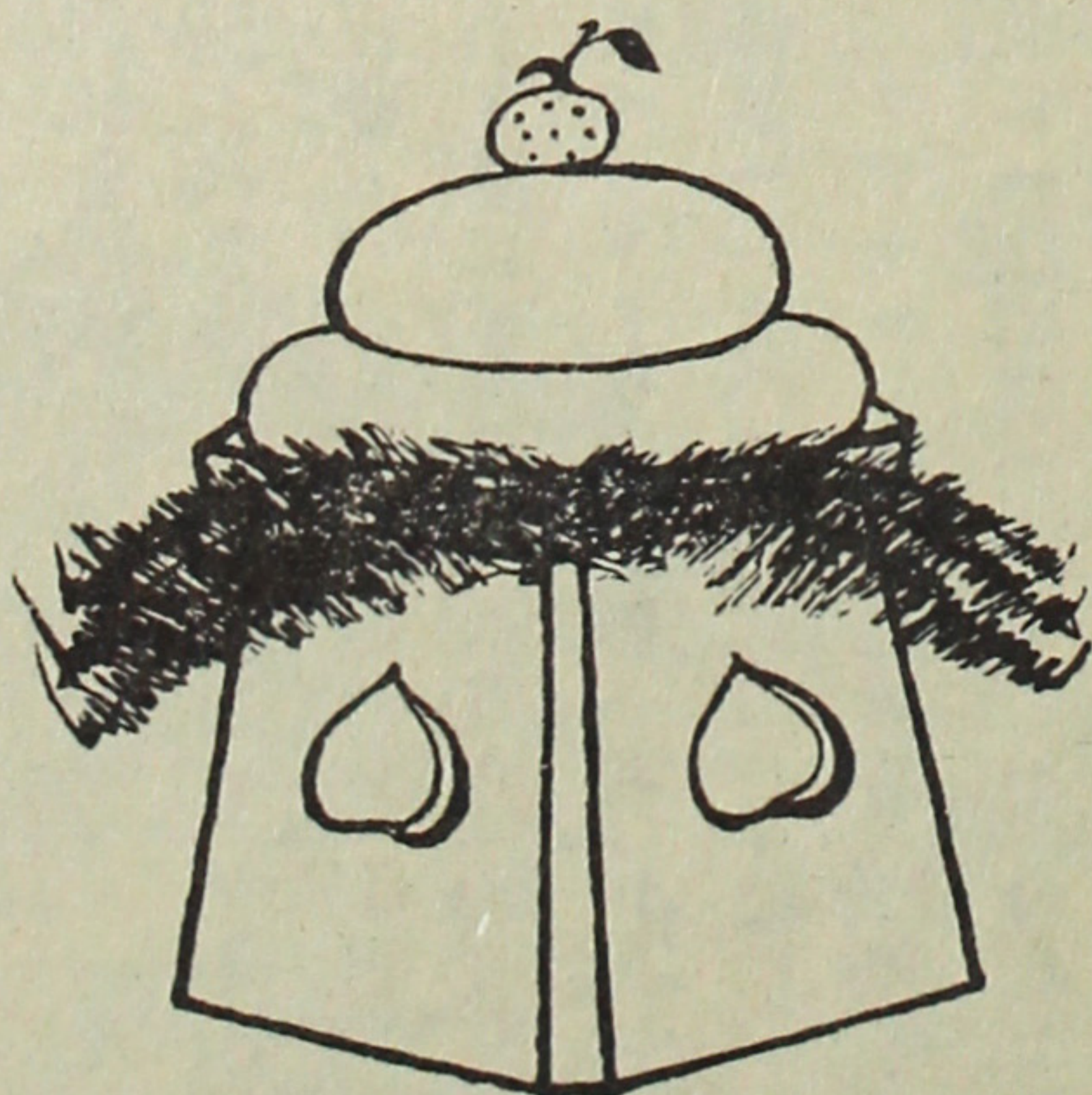
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No. 1

十月號内容
 全誌六十八頁
 挿入写真百四葉

△英文。二一時事解説、日本舞踊と藤間勘次郎、歌姫長谷川敏子、ロニア脱出記、シカゴの一世二世、特別談物のキヨ子と、シールズ軍日本遠征、家庭海老料理等

△邦文。相模歴史代横綱ひろく、登壇途上の北米お探道、シカゴ逆子の強味、松考お探北加と南加、人物月旦、金子孫五郎、藤等

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日英両文写真を、少り月刊雑誌	
シーン、グラフを、是は、少	
十月號から、た記の購読料を	
取り返しののでありあす。	
子孫への愛護ト、あすあす	
の歌ひカシゲあす。	
一九四九年十月	
グラフを、是は、少	
永田繁	
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 グラフ世界原稿用紙

豫告

十一月號内容

全四十八頁

△英文。布達三世と4.H.シカゴ一世二世の續き、人物紹介、ベン吉岡、大谷光暢法王、セミプロシカゴ二世蹴球団、感謝祭とターキー、其他

△邦文。佛教東漸の歴史的展望、米忌佛教の現状、シカゴの各佛教會、大谷光暢法王一行の跋、米紀念写真各葉、其他東西両本願寺、写真集等二十余葉挿入、人物月旦、藤市節論

十二月號内容

全六十八頁

△英文。二世と米忌、大谷生活、日本製品と米忌、其他。

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