

Chuichi Fukaya — Opening Words: Towards the Eradication of Anti-Japanese Riots

As was the case this year, whenever domestic crisis erupts in China, demonstrations targeting Japan ensue. The reality is that these are always government-backed demonstrations and are said to be ways by which the government releases the population's frustrations. However, even if that is the case, if the majority of the Chinese people were strongly pro-Japanese, government officials would not be able to manipulate them into an anti-Japanese demonstration and the masses could not be instigated in these ways.

The violent actions of the anti-Japanese demonstrations, sweeping across the entire country, and the politicians' verbal abuse of Japan lead one to feel that hopes for "bringing our mutual minds together" are nothing more than a dream. However, even so, it would be wrong to assume that all crises can be solved by diplomacy, military force, and economic might. We need to have faith that we are all God the Parent's children and believe in the goodness of others while making efforts to draw out the sincerity within each other. This may seem farfetched, but it is also one sure way to solve the crisis in the world that we are being shown to us.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (33) Historical Resources of the Manchurian Mission [17]

In March of 1942, by the time that Yoshihara arrived in Kaifeng and set foot on the Fukuda home, Fukuda's corpse had been sent to the crematory. After paying respects to those who conducted the funeral, he left Kaifeng for Beijing with Fukuda's ashes along with Fukuda's widow and babies. From Beijing, he traveled through Tianjin and Dairen, and finally to the fellowship, where he had the two rest for ten days. Then, on April 11, they left Dairen, and returned to the Jiba. He then took the two to the Nikko Grand Church where he arranged for a funeral to be held. In June of this year, there was a church visit tour from the Grand Church to Korea and Manchuria, and in the following month of July, a daughter was born to the Yoshihara couple. From about this time, there were more seminars and lectures in response to the war efforts as well as mandated labor; thus, their time available for salvation work was curtailed.

Ichiro Soda — Histories of the Tenrikyo Mission (11) Tenrikyo in the Kanto Region [1]

The most distinctive feature of the Tenrikyo mission in the Kanto area was the fact that the faith spread throughout the region from churches located in Tokyo. There were many active churches in Tokyo: Azuma affiliates such as the Nihonbashi Grand Church which trace their origin to the Azuma Grand Church; Tohon affiliates such as Honpo and Honshiba Grand Churches which trace their roots to Tohon Grand Church; and further, those that originated from Kojimachi Grand Church. These missionary bases located in Tokyo expanded their mission to neighboring prefectures and then to the entire Kanto region.

Among them, the Azuma affiliates and Tohon affiliates spread through the entire Kanto region. Eighty-five percent of all the Azuma affiliate churches are located in Kanto while seventy-six percent of Tohon affiliated churches are located in Kanto. As illustrated by these numbers, their mission spread across the entire region and many of its churches were concentrated in the Kanto area.

Tochigi Prefecture had many churches associated with Nikko Grand Church, which traces its origin from Shiga Prefecture, while Kanagawa Prefecture had many churches from Shizuoka Prefecture's Gakuto Grand Church; to such extent, their missionary history differs slightly from those originating from Tokyo.

This sums up the Tenrikyo mission in the Kanto region.

Koji Fukaya — A Growth of Faith through Ofudesaki (7) Ofudesaki Part I: 12-14

These three verses refer to agriculture in the terms of *ryuke* (crops). In modern countries such as Japan, fewer people are directly involved in farming. Therefore, we need to take various angles other than the one from direct farming experience to approach these verses. For such purposes, we will refer to *The Moon and Its Influence on Agriculture* by Jairo Restrepo Rivera, a Colombian expert on environmental studies and agriculture.

According to Rivera, the moon's influence on the earth is not only limited to the flux and reflux of the tides but also to the rise

and fall of water in plants, from its roots through the stem to its leaves, flowers, and fruit. Therefore, we can estimate the best timing to harvest crops by watching for changes in the moon's shape, from new moon to full. That is to say, agriculture is one of many human activities that is essentially embedded in an organic link to "the moon," "plants," and "people."

Ofudesaki inserts one more factor—"God's heart"—into that link. In other words, we should perform the "Kagura Service and the Teodori," which is another human activity in addition to farming, in the series of connection linking "the moon," "plants," "people," and "God's heart." However, this way of thinking—to add "God's heart" to farming—is not new because people have always prayed for agricultural fertility since ancient times. Therefore, it is important at least for us to read Ofudesaki in a conscious way to live in the whole organic link that includes "God's heart."

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (11) How Did We Reflect on Death [2]

Buddha, the founder of Buddhism, was born as a prince and grew up in an affluent lifestyle, but he would leave this lifestyle, abandon his wife, children, and parents, and renounce the world. Recollecting on his early years, he told his disciples later in life that, "when I placed myself in the shoes of an ordinary person, I could see that I could not avoid old age; yet, I found myself, as a young man, unable to have loathing for others who could not avoid aging." At the same time, observing "illness" and "death," he came to see that he himself could not avoid "illness" and "death" and that he possessed an arrogance that assumed that he would remain healthy and not have to face die. Such inquiries into the fundamental essence of human beings, rooted in "life," became the point of departure for his "enlightenment." In the Indian society around him, life and death were associated with the philosophy of reincarnation and the Buddha pursued truth in the context of such philosophical heritage.

Saburo Yagi — The Path Towards Normalization (9) Welfare Conditions Abroad: Denmark [4]

The Accessibility Center, founded in 1997, serves as the institution overseeing barrier-free access in Denmark. It has two offices, one in Copenhagen and one in Århus, and conducts surveys, research, counseling, and guidance in regard to accessibility for daily needs such as architectural design, assistive devices, information and communication.

The legal basis for urban design is based on "Law Regarding Buildings Accessible to Those with Disability and to Seniors," enacted in 2000, as well as 2001 revisions to the "Housing Law." Denmark is integrated with the other European countries, and in accordance with EU regulations, accessibility is mandated in regard to transportation, such as buses and trains. Denmark, where there are many historical architectural buildings, faces many issues in creating a barrier free context. However, they are bringing their minds together to make progress in creating a barrier-free environment.

Norihito Nakao — Han Resources in Tenri University Sankokan Museum Collection (3) Shop Signs of Beijing [2]

I will introduce details about the entire collection of *huangzi*—Chinese shop signs—stored in our museum. The *Mansho shohi ko* (1940, A study of shop signs among Manchurian merchants), edited by Information Center for Manchurian Affairs, divides the signs into six categories depending upon the shape of the *huangzi*.

1) lifelike *huangzi*: signs that were shaped like the actual merchandise. These were *huangzi* that added some decorative and ornamental touches to the actual shape of the merchandise.

2) model *huangzi*: signs that employed models of the merchandise. To maximize marketing effect, the signs often exaggerated the actual item.

3) packaging *huangzi*: signs that portrayed the merchandise's packaging or container. Some used the actual container while others used its model.

4) effect *huangzi*: signs that sought to display the superiority of the merchandise or the talents of the shopkeeper.

5) symbolic *huangzi*: *huangzi* that depicted the symbolic meaning of the merchandise, either through its religious, moral, historical, or other aspects.

6) descriptive *huangzi*: *huangzi* that conveyed the merchandise in simple words or pictures, similar to contemporary signs.