HISTORY
OF THE
HONGWANJI MISSION
IN
HAWAII
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BY
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THE BISHOP OF HONGWANJI BUDDHIST MISSION IN HAWAII.

In introducing even a brief review of a religion covering a period of twenty-five hundred years, as does that of Buddha Gautama, we cannot clearly follow or analyze the haze of legends, miraculous events, and material occurrences, for the present cannot well be definitely connected with events of great age, hence we may well omit attempting to go beyond our ken.

Nor can we be sure of the numberless avenues through which the philosophy and religious tenets reach us.

Exemplification is, for us, circumscribed by the length of our natural lives. Each human being has to make his ethical and spiritual record.

We may not be able to share or understand the intricate philosophy and spirit of this or other religions, but we can understand the ethics of a true religion as applied to present human life and society.

When Karma is defined as “thinking, feeling, doing,” we know the range of human action as it leads the way to the final moment when each individual soul passes to Nirvana, hoping for the realization of its faith in its preconceived spiritual relations in the unknown future.
The present is ours to so work out in love, charity and forgiveness that, at the gates of Nirvana, we may present our souls as clean as mortals may.

The unity of religions seems impossible, but the unity of ethics, one toward the other, seems within the reach of the adherents of all religions.

Buddhism offers one great means of bringing multitudes into harmony and it is to be hoped one of the factors may be the Buddhist Mission of Hawaii.

Lucius E. Pinkham.

Governor of Hawaii.
Looking back on the twenty years, during which I have had the privilege of identifying myself with the activities of the Honpa Hongwanji Mission in Hawaii, I can not help expressing my sense of sincere gratitude and obligation, first to the home authorities of our mission, and then to the government of this Territory and the public in general. If there is anything worth mentioning in the result of our activity it is entirely due to the mercy which our Lord never fails to extend to his followers, to the fair and just treatment received from all the officials of this Territory, and to the sympathy and manifold help of the community at large in our missionary and educational efforts. I know, better than anybody else, that our work here in this Territory does not amount to much. That does not mean to say I and my colleagues have not done our best. On the contrary I think I can say, without exaggeration, that we have gone through the bitter experiences of every description which foreign missionaries must endure. They were the first experiences for me as well as for my colleagues and it is always the first experience that costs. So I hope we may be forgiven for the little we
have done towards the cause of our religion and their spiritual well-being of our fellow-men.

The name of the Rev. H. Satomi, my predecessor in the capacity of Bishop of our mission here, must first be mentioned in the narrative of our activity in this territory, for it was he who brought with him the first message of the Honpa Hongwanji Mission in Japan to this Paradise of the Pacific, and by the sheer virtue of his amiable personality won the hearts of the Japanese. The old Mission Building on Fort Street above Vineyard Street, bears unmistakable testimony to the immense gratitude the local Japanese felt for his paternal solicitude for their well-being. He was recalled to Kyoto after three years' toil.

I was painfully conscious of the tremendous responsibility I should have to carry on my shoulders, when I had the honor of being appointed his successor. My first step was to organize the Young Men's Buddhist Association, and with their co-operation I opened the night school to teach English to the Japanese. We live in an English speaking community, and it is needless to say that the first duty and privilege of every good resident should be to equip himself with the command of the spoken language. I cannot say that our work along this line during these twenty years has been entirely satisfactory. As an alien institution we have been handicapped in more than one way. But it is not without some pleasure I remember
that our English school has had more than two thousand enrolments during its existence and its numerous graduates are now occupying quite important positions both in stores and in the plantations. Special thanks are due to those American ladies and gentlemen who were willing to render their services in this connection. Among them the names of Mr. P. H. Dodge, Mrs. L. S. Mesick and Mrs. Barber will always be remembered with unstinted gratitude.

The next task I had to cope with was to impart stability to our plantation laborers. I do not intend to cite in detail the various causes which contributed to stir up in their minds constant worry and agitation. They are old, old stories of immigrant communities which you will find almost everywhere in the United States. Suffice it to say that the Japanese were not settled. They did not care in the least to settle. "Like waves they would come and like waves they would go." This was more than lamentable, both for the sake of the plantations and of our countrymen. In order to bring about a state of more or less permanent settlement, however, there must be something established in the plantation on which the forlorn minds of the working men can fall back, in woe and in happiness. That this spiritual support through storm and sunshine could be found nowhere but in the church, the abode of eternal light and love, was my honest conviction. It is my special honor to announce that our mission has now more than thirty churches in the leading plantations, administered by as many minis-
tors, each trying his best to maintain this abode of light and love for the good of his fellow-men. Since my early days a great change has occurred. The early period of agitation and exodus is gone forever. Those who left their wives and children in Japan have them now beside them. Most of the bachelors have got married. They are settled, and are prepared for permanent residence. It is preposterous to say that this state of desirable stability has been secured solely by the efforts of my colleagues.

More than anything else, that "Gentlemen's Agreement" which put an end to the flow of our population to the mainland, has had its effect. Japanese newspapers in this territory have also had their ample share in the desired result. Neither must the beneficent influence of the Christian ministers be omitted. The fact that our country-men began to see the importance of "stick-to-it-iveness" in achieving any sum of success has done much. But I shall not be accused of pretentiousness if I say that our mission has done its humble share of duty in realizing this much-hoped for state of stable and steady pursuit of work and happiness in the plantations. Managers of the Plantations were not slow in their appreciation of our honest efforts, and soon after the strike agitation in Waipahu Plantation in 1904 was amicably settled owing to the intercession of our mission, our activities in the plantations enjoyed the hearty co-operation of the plantation officials in various ways. Our sincere thanks are due to them all.
It is needless to state that the proper education of children is a concern of first importance for all parents. It must be conceded too that the plantation community is not immune from grievous dangers that threaten youth. In order to protect it from those diverse temptations and develop it into the good "second self" of the parent, however, it was more than obvious that some specific institution with educational influence was badly wanting in the community. Public instruction was there of course, and it was doing highly creditable work for the "熔合の炉." As an instrument of teaching the duties of American citizenship, the public schools of this territory command the respect of the right-thinking residents. But children are members of the family before they belong to the community. They are the rightful heirs of the parental heritage. And, as such, they ought to be educated, or in other words, they must be taught to think and feel in sympathy with their parents, live, talk and work together in harmony with the seniors of their family. But in this line, public instruction can do nothing, and has no funds to do anything. It is not its business. In an ordinary state of affairs it is the business of the parent. But it was too much to expect of the laboring class of the early days that they should act in this capacity of domestic educators with necessary competence and efficiency. Some outside agency had to be found to carry out this task, and herein lay the origin and tremendous need of the Japanese instruc-
tion, as has been since proved by the fact of its develop-
ment.

At first the parents had no mind to settle permanently in this territory. One day they would go back to Japan and take their children with them. But they would be greatly to blame if their children were found unable to speak and write in their mother tongue. It was thus the earnest wish of the parents for the welfare of the children that they should be fully equipped with Japanese instruction, so as to enable them, on their return home, to stand on an equal footing with those who were born in Japan and educated there. In the early days then, Japanese schools tried very hard to meet this request of the parents. Though the school hours were limited to less than two hours in the morning or two hours in the afternoon, they used to give not only the language lesson, but teach as many subjects as you will find in the curriculum of Japanese instruction in Japan.

This conservatism, however, underwent a radical change when it was fully realized that the dream of going home was only a dream. If the parents are to stay here permanently, the children are to stay too. Besides, the latter are entitled to the citizenship by their birthright. To be a good citizen of the greatest republic in the world is, however, no easy task for children of their parentage. Nobody can be expected to kill two birds with one stone. The "Fifty-fifty" principle in Japanese instruction had to be dropped.
But should the Japanese instruction be dropped entirely? In that case the children of the Japanese will be only biological offspring of the parents, and alien in all other respects. The parents are not allowed to be naturalized, however willing they may be. The law of the United States forbids it. There arises of necessity a division of nationality in a family, between parents and their "second self, under the same roof. This is more than pathetic. But to deprive these parents of the joy of common speech with their children is to leave them in a state of mental privation. In this time of liberal education when children of well-to-do families are encouraged to take lessons in foreign languages even as a sort of refinement or luxury, is it unreasonable to ask the children to spare a bit of time to pick up the mother tongue, just enough to enable them to keep up communication of thought and feeling with their parents? Is it not, indeed, a moral obligation on the part of the children to obtain that much of knowledge?

Having all these considerations in our minds, we took up the work of reorganizing the Japanese instruction carried on by our mission into a kind of Educational Home which would act.

1. As a moral agency in safeguarding the children from every form of temptation that endangers their well-being physical and spiritual.

2. To equip them with as much knowledge and com-
mand of the Japanese language as would enable each one to play his proper part as a member of a Japanese family.

3. To act as a connecting link between the public instruction and Japanese families, if needed.

This re-organization of our school into an Educational Home was carried out in 1914 and it is my special pleasure to add that our scheme was later taken up heartily by almost all concerned with Japanese instruction. The Central Board of Japanese Instruction was the outcome of this consensus of opinion. Under its supervision a new textbook was compiled some time ago, which is now in use in all Educational Homes.

It is to be hoped in this connection that the school building will be utilized for teaching English to the parents at large. The Bureau of National Education is publishing a plan for educating immigrants. In the education of immigrants, the parents must be accorded more chance of making themselves familiar with things American. “Education of the children should begin with their grandparents.” Why not then begin with the parents? If I am not greatly mistaken, the Japanese parents are generally in need of a kind of American education. Most of them came over here from Japan, and were taken to the plantations to work and to work so hard that they had no time to spare for any kind of study. As the sugar companies are by no means educational bodies, they have paid no attention to the question and assumed no responsibility for enlightening their
workers in things American. As a result, most of the Japanese remained in a state of sheer ignorance concerning American life. If one-tenth of that enormous sum of money, which this territory wasted in the vain effort to recruit Russian laborers in Siberia in order to organize the islands, had been utilized in Americanizing the Japanese laborers, what beneficial result would it not have brought? It is never too late to mend. To start an educational campaign throughout the island, with the Japanese parents as its object, is the only and sure way of Americanizing this territory. The responsibility lies on the shoulders of the whole community. Wholehearted co-operation will achieve its ultimate end. But as long as the community as a whole is not keenly awake to this need of an educational campaign and does not take up the task in harmonious concert, the splendid work of the public instruction in Americanizing the land, with its many hundreds of school buildings and many thousand teachers, will, I am afraid, be half wasted and this territory will long remain as the land of motley, not only in appearance but also in spirit.

I take here the liberty of announcing in no ambiguous terms that our mission as a whole advocates Americanizing the people of this territory in every possible way. I, more than anybody else, am aware of my incompetency in carrying on this work. Born as a Japanese, brought up as a Japanese, I am a Japanese through and through.
Whatever honest intention and pure motive I may have, this sense of incompetency has always kept me from pushing to the front as an active participant in this work of Americanization. But it was our mission that extended its ready hand when the local Y.M.C.A. asked us to co-operate in the proposed citizenship educational campaign. It was our mission that published, when the war broke out, a reprint of the five great state papers of American history with a Japanese version, in order to inform our public of the true idea and principle of the great Democracy. In the Food Conservation Campaign, in the Red Cross movement, our mission was second to none in doing its very best. In saying all this I am perfectly aware that our mission has done nothing more than the level best of a level man. Strange to say, however, our mission, during its existence of twenty years in this territory, has often been accused of strong autocratic or anti-American tendency. Let our accusers have their day. I have no mind to say anything against them. Our record is our best defence.

Finally, it is my greatest pleasure to notice that my colleagues in our mission are almost one in their determination to stay permanently in the islands to perform their humble services for the community. Amongst them, Rev. B. Takeda of Hilo, Rev. H. Miyasaki of Lihue, Rev. C. Miyakawa of Honomu are to be specially mentioned. They have freely spent their best in their posts for more
than fifteen years. Rev. K. Ohi of Aiea, Rev. C. Kikuchi of Naalehu, Rev. M. Tasaka of Lahaina, Rev. H. Oye of Kealia, Rev. R. Kashiwa of Hana have been here more than ten years. Most of them have families, a number of American citizens to be, amounting to forty-four taken all together. They are not entitled to the citizenship, although they are the parents of citizens, and I too am not excepted. Our missions in the islands are, in the sense, a cradle of future Americans.

In concluding this preface I must express the sincere thanks of our mission to Mr. W. R. Farrington, general manager of the Star Bulletin, and Mr. R. O. Matheson, editor of the Advertiser, for the immense encouragement they have constantly extended to our work in the way of hearty appreciation of, and fair comment on our activities.

TEACHING OF THE SAINT SHINRAN

Introspection:—When we begin to think of ourselves—and it is only of ourselves that we think in real earnest,—a light, at first dim, and growing ever brighter, comes to our help. This is the dawn of inner revelation.

Our Nature.—

But what is revealed there within is the ugliest and saddest spectacle. If we honestly recognize the truth, it is nothing but a monstrous conglomeration of "greed, passion and folly." These desires are inherent in our nature, and inevitably lead us to a state of reckless exploitation, of
war of all against all, of degradation that has no grade. We know we are doomed to eternal darkness.

Buddha:—The only way of salvation is to follow the light which is growing ever brighter, and of course, ever warmer. This inner light of infinite warmth comes from Buddha Amita, the Buddha of self-realization, the Buddha who, by virtue of untiring effort and constant thinking that knows no bound, in strict accordance with the vow he contracted to save us human kind with no discrimination against heredity and environment, has achieved Buddhahood, thereby fulfilling his promise.

Single-hearted devotion:—

All what we have to do, therefore, is to depend absolutely upon the fulfilled vow of this Buddha Amita and follow the light of this infinite vow with single-minded whole-heartedness. Then you will soon find yourself soaked in ineffable joy and the overwhelming sense of gratitude will speak out in the cry “Namu Amita Butsu,” “We are in the hand of Buddha Amita.”

Make this thankful heart that beats with joy of salvation your guiding motive of daily action. It will bring sunshine in a storm; it will make a friend out of an enemy. In the embrace of a thankful heart there is nothing but good wishes, and in loving good wishes universal brotherhood is realized.

This is the essence of the teaching of Shinran, which we are in process of propagating here among our
brethren. It is the teaching of introspection and humility, of all-embracing love and single-minded devotion, of a thankful heart and universal brotherhood. Opposed to our teaching of piety there is a teaching of this world, that teaches us to keep constant watch, not on ourselves, but on others, to find faults in others; and this teaching which is defiant in attitude and arrogant in spirit, makes one's little self one's own little god; is always intent to make others pay one's own debts; exacting, demanding others, sacrifices, discriminating, condemning one's fellow beings. It is the task of every Shinranist to see to it that this worldly man be converted to a man of piety, that our world may become the abode of thankful souls, with "Namu Amita Butsu" always on their lips.

EVIL TENDENCIES IN THE IMMIGRANT COMMUNITY

This sweet land of liberty and equality is the land of immigrants, and, as such, it has many evil tendencies against which constant vigilance must be kept so as not to allow them to exercise their baleful influences. The first of the evil tendencies which one can not fail to observe in the immigrant community is the lack of single-minded loyalty, is the prevalence of that 'fifty-fifty' spirit. Immigrants have to attend to two countries, to live double nationalities, to serve dual cultures. This is inevitable, but none the less lamentable. So they must always be taught
the importance of a single-minded devotion. Shinranism enjoys in this connection the privilege of being called the teaching of "single-minded devotion."

The next evil tendency to be taken account of in an immigrant community is that centrifugal tendency that knows no stop, no settlement. The immigrants are always moving, like the wave, like the wind. Decentralization, scattering and listlessness are their features, sociological, psychological and vocational, respectively. So they must be taught to settle, to concentrate, to make a choice once for all and abide in it. Needless to say that the teaching of the saint Shinran teaches a man to choose once for all and depend upon his choice throughout his life.

The third evil tendency is observed in the immigrant's atomistic way of thinking. An immigrant community is, as a rule, a conglomerate of different people of different nationalities and races. They speak different languages, and wear different clothes. Customs, manners, traditions belong to entirely different categories. There is much misunderstanding and little sympathy. No organic affinity can easily be recognized. This results in sheer individualism. Another guardian impulse, the sense of common responsibility, fails to be developed. "That's not your business" is the epitome of this atomistic way of living. This atomistic individualism must carefully be given a chance to develop itself into that organic universalism that finds all in one and one in all. And in emphasizing the oneness of all,
no teaching is more strong than that of the saint Shinran. "Namu Amita Butsu" is taught to be the symbol of oneness of the savior and the saved. "Unity in variety."

The fourth evil spirit of immigrants is that of reckless exploitation. To their thinking, the end always justifies the means. So they go right ahead, obstinate to take every chance to make the greatest possible sum of money within the shortest space of time. Unless this spirit of reckless exploitation be counterbalanced and superseded by the spirit of public service, the great structure of the greatest republic on earth will be but a tower of Babel. A true spirit of public service, however, has its roots in the soil of a thankful heart. The strong sense of gratitude is the only and certain remedy of material egoism to be prescribed, and in applying this remedy the Shinranist will prove the best nurse.

1. MISSIONARY WORK

A. BETSUIN (HEADQUARTERS)

The history of our missionary work begins far back in 1897. A wooden building was raised on Upper Fort Street in October of the same year. In 1906 it was made the headquarters of our mission in this territory, and the following form the present staff. Rev. Y. Imamura, Bishop, Rev. S. Yamada, Rev. S. Okura, Rev. G. Shiji, Rev. T. Kotani, Rev. S. Sarashina, Rev. T. Terakawa, Rev. Y. Numata. It
has four gathering places and twenty-two meeting places in Honolulu under its auspices. Regular services and lectures are held in those places sixty times a month. A thanksgiving ceremony and the celebration of the birthday of the saint Shinran are annually conducted. The regular members are estimated to be more than three hundred and fifty. The Sunday school is open every Sunday. It was started for the first time in 1902, but has soon developed into such a gigantic organization as to comprise eight classes of primary school grade children and four more classes of high school grade, boys and girls. The members number eight hundred in all. A director, a secretary and nineteen teachers are working.

**B. BRANCH MISSIONS IN THE PLANTATIONS**

We have branch missions located in almost all the plantations of the territory. The oldest of them all is the Hilo Hongwanji Mission. The next oldest is the Kona Hongwanji Mission. Makee Hongwanji Mission is the third. These branch missions chronologically arranged are as follows:

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<tr>
<th>Location</th>
<th>Date</th>
<th>Year</th>
<th>Leader</th>
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<tr>
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<td>&quot; K. Sanada</td>
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<td>&quot; C. Miyakawa</td>
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<td>November</td>
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These missions have their own Sunday schools for children. Recent enrolments were 1,200. One hundred and four teachers are teaching.

C. YOUNG MEN'S BUDDHIST ASSOCIATION
IN HONOLULU

The Y. M. B. A. of Hawaii was first organized in Honolulu in 1900. Under its initiative, a night school for young men to teach them English was opened in the mission hall on Upper Fort Street in July, 1900. In September of the same year a magazine was published with the title of "Dobo," brotherhood. Its activities multiply year by year. Among them, a series of lectures concerning the essential features of Buddhism, special classes for English language study, popular lectures, social amusements, athletic meetings, which are regularly conducted under its auspices, are to be mentioned. It has more than two hundred and fifty young men on its list of members, nine directors, one treasurer, one auditor, and one secretary.

D. YOUNG MEN'S BUDDHIST ASSOCIATION IN THE PLANTATIONS

The activities of the Y. M. B. A. have been extended to the various parts of the islands, and we have offices of the Y. M. B. A. in the following plantations.
Oahu........ Aiea, Waipahu, Wahiawa, Ewa.
Maui...... Lahaina, Wailuku, Puunene, Paia.
Hawaii .... Hilo, Oola, Papaikou, Honomu, Honohina, Naalehu, Pahala.
Kauai .... Waimea, Koloa, Lihue, Makee, Kilauea.
They have six hundred and fifty members.

E. WOMEN'S BUDDHIST ASSOCIATION IN HONOLULU

The W. B. A. in Hawaii was first inaugurated in May 1898 under the leadership of Mrs. Y. Imamura and now has about one thousand and eighty members. It has its sister association the Junior Women's Buddhist Association. The latter was organized in June 1917. Both associations pledge themselves to the life of five "L's"; live, learn, labor, love and leave.

F. WOMEN'S BUDDHIST ASSOCIATION IN THE PLANTATIONS

Just like the Y. M. B. A. our W. B. A. has extended its activities to the plantations and in 1901 in Makee plantation in Kauai, was our first local W. B. A. organized. This example was soon followed in other plantations and we have now nine local W. B. A. in Oahu, nine in Maui, and fifteen in Hawaii, ten in Kauai, their members numbering three thousand one hundred and twenty. The Hilo W. B. A. leads with three hundred and fifty members on its list.
2. THE EDUCATIONAL WORK

Under the supervision of the mission, educational work is conducted on a pretty large scale. In the first place, it has thirty-one Educational Homes and two Advanced Educational Homes under its tenets. In the former about four thousand seven hundred children are accommodated and in the latter five hundred boys and girls of high school grade. More than a hundred and twenty teachers are teaching there. The aim and scope were published in 1914 as follows:

Owing to the repeated petitions of those who belong to our sect, the Hongwanji Mission opened a school for Japanese children of the primary grade in Honolulu in 1902. The example was soon followed by our countrymen on the principal plantations; and the Mission has now twenty-nine schools of elementary grade, and three of intermediate grade. Such rapid progress of our educational work is mainly due to the fact that our countrymen—most of them—came to Hawaii from that part of the mother country where our faith has held its ground firmly during many hundred years.

In the early days of our educational work here, almost all of our children were born in Japan. They were brought over here by their parents who came to work on the plantations as contract laborers. Naturally enough, being contract
laborers, the thought of permanent settlement in these islands did not occur to their minds. Their only aim was to save the greatest possible sum of money in the shortest possible space of time, and to return to their native land, with tales of their success to tell. As to their children there was little doubt that they would be taken back to the homeland some time with their parents. But on their return home, it was considered, parents would feel that they had been neglectful if their children had not been educated in Japanese schools at all. This then was the reason for the establishment of Japanese schools; and you will readily see why our countrymen were so eager to have schools of their own in these islands.

In view of all this, the aim of the educational work was at that time nothing more than to prepare the children as Japanese subjects in the best possible way, as the public school in their native country does. Both discipline and instruction were conducted solely with that end in view.

The time for school attendance here was allowed to be only two hours each school day, either in the forenoon or in the afternoon.

But conditions have greatly changed since then. Experience and necessity have taught our countrymen that permanent settlement in the new world is the only way of solving their life's problem. Now-a-days most of them who were once so home-sick and patriotic seem to have quite forgotten their purpose of returning to their native country,
and are living their Hawaiian life in the American atmosphere of liberty and equality, quite satisfied and contented. The school, too, now gives most of its room to Hawaiian-born children, who are entitled by the Constitution to American citizenship.

In order to adapt our educational work to this new state of things, it is palpable that the school system must be radically changed.

After full deliberation we have arrived at the conclusion that the old system of our educational work in these islands must be given up at once and an Educational Home be established in its stead—a place where the teachers will act as well-educated parents do towards their children. They will take the little ones to the English public schools, see to their daily attendance at school, and to the strict observance of school regulations. Whenever the public school needs the co-operation of the parents these teachers will always be ready to assist in every way in their power.

Lessons in the mother tongue, to enable the children to speak and write in Japanese, will be given in the morning, or in the afternoon, but they will be for only an hour or so, lest they overtax the children's minds. Historical descriptions will be given at times, when the curiosity of the children is excited by some incident, but care will be taken that they do not amount to more than stories and descriptions given by parents in enlightened families. Moral lessons will have their place—an hour every week—though
they will not be based on national traditions but on a broader basis; the aim being to render some help in fitting the children for American life. In a word, the school will be an Educational Home, and the teachers will act as mediators between the public schools and the homes.

In Buddhism we are taught that Amita, the Supreme Being, is the universal parent, and we human beings are all his sons and daughters, and the world itself is a home, or one big family.

That the remodelling of our schools into such Educational Homes will not only be of great benefit to the Japanese community, but aid in the advancement of public instruction generally, no one can deny; for the gaps that exist between the public school and most Japanese homes can only be satisfactorily filled through such mediation. Unfamiliarity with American life on the part of Japanese parents on the one hand, and their isolation in the camp on the other, have made the co-operation of the teachers and families, which is indispensable to the improvement of the children, almost hopeless. Our Educational Homes will do their best to supplement the work of the department of public instruction in the training of Japanese children.
3. CITIZENSHIP EDUCATIONAL CAMPAIGN AND OTHER MISCELLANEOUS ACTIVITIES

In the way of helping to Americanize the young Japanese who were born here in this territory, and are thereby entitled to the citizenship of the Great Republic, this mission has been doing everything in its power. When the war broke out, the mission took pains to organize a special committee to conduct a food-saving campaign and published a pamphlet that contained a translation of the message of President Wilson, together with the speeches delivered with that common aim in view by many prominent American and Japanese gentlemen. Soon after, a booklet was published that has as its contents the Declaration of Independence, Washington’s Farewell Address, Part of Monroe’s Seventh Annual Message, Lincoln’s Gettysburg Speech, Wilson’s War Message and the Constitution of the United States in their full texts, together with a Japanese translation. A Red Cross Campaign has also been conducted by the members of this mission.
INSTRUCTIONS OF BISHOP IMAMURA, AT THE GENERAL CONFERENCE OF MINISTERS 1916

1. The mission of a Buddhist minister is to realize in his life the all-embracing love of Buddha Amita. So we must always stand firm in our belief, and try to do our best with a thanksgiving spirit.

A. Think always more of the teaching than of yourself.
B. Make the reverence of Buddha and the love of your fellow-men your abiding motive.
C. Be always contented with simple and frugal life.
D. Do not forget to teach that luxury and extravagance lead to the inevitable destruction of the home and the community at large.

2. a. A Buddhist minister must show his virtue of obedience by living up to the instructions given out by his superior.
   b. Punctually and promptly you must discharge duties of your own.

3. A minister should think of himself as a leader of the world, terrestrial as well as celestial. To give the proper guidance to the people, you must keep your mind always alert even to the daily occurrences of the community and of the world at large.
1. Japanese people here seem to be now each making their own homes in the plantation.

What one calls "Aggregation life of the Camp," will be a story of the past in the near future. So the minister must help them to realize the Anglo-Saxon idea of "Sweet Home" with Buddha Amita as the universal parent.

2. The necessary and adequate conditions of realizing this idea may be many, but four requisites are to be specially noticed.

(a) A clean and beautiful dwelling; (b) The good faith of the wife; (c) The balance of income and expenditure; (d) The Education of children.

a. How to beautify one's own dwelling is a matter of great interest in every respect.

The traditional artistic instinct of the Japanese people should be brought to a test in this connection. But more than anything else, every minister must be an example to his countrymen in cleaning and beautifying his church and its premises.

b. To foster the virtue of wives, the importance of pious obedience to her elders, single-minded devotion to her husband and love and self-sacrifice for her children's sake, must be dwelt upon in your sermons. These are the three cardinal virtues of a good wife in every good home.

c. In connection with material prosperity, habits of thrift and industriousness ought to be emphasized. Thrift
reduces expenses; Industriousness brings larger income. Drive every kind of idle luxury out of your plantation.

d. As to the matter of education, you have your Educational Homes in your charge. Do your best to make them more efficient, in perfect accordance with the American principle of good citizenship taught in the Public Instruction.

2. As you well know, Japanese children born here are entitled to be American Citizens by the Constitution of this Country; but their parents are not by any means to be nationalized into Americans. From this discrimination of parents and children, it is logically to be expected that there may arise a pathetic division of the Sweet Home in the matter of Nationality.

Parents may feel lonesome in some way or other, and will need your consolation.

Give them solace; Tell them that good parents must think more of the future of their children than their own. To give in this life is to receive in the next.

4. For their child to be a good American Citizen, parents must secure a birth certificate from the proper Authority in the first place; must send their children to the public school regularly; must have them take an interest in various movements of Americanism.

Every Buddhist minister must know of all this and see to it that the parents may not amiss in their conduct in this regard.
5. Whenever you preach, you must not forget that you are preaching to Americans as well as Japanese. So you must always try hard to study America and Americans. Right understanding of true Americanism is essential to your missionary work.

6. As to the attitudes toward the other sects and denominations, we must be always tolerant and must work together with ministers of different faith whenever the general welfare and enlightenment of the plantation or community call for harmony.

7. You ministers are at the same time the heads of the Educational Homes. So you must always see how public instruction is carried on, and do everything in your power to co-operate with it as the parent of every enlightened home will do with the school.