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# HONGWANJI MISSION WILL AID IN Y. M. C. A. CITIZENSHIP PROJECTS

## Lines Up With New Local Movement at Enthusiastic Meeting Last Night—American Ideals and Aims Outlined By W. R. Farrington

Although primarily it is a religious institution the work conducted by it is mainly along educational lines, and for this reason, principally, the Hongwanji Mission of Honolulu, one of the many branches of this big Japanese organization, has decided to cooperate in the work being done by the citizenship committee of the Y. M. C. A.

This stand was taken at a meeting held in the Hongwanji high school, upper Fort street, last night, which was attended by a large number of representative Americans and Japanese. The meeting opened with the singing of "The Star-Spangled Banner" and closed with "America."

Among the speakers were Bishop Y. Imamura, head of the mission; Wallace R. Farrington, L. R. Killam, head of the Japanese Y. M. C. A. work for the central association; Paul Steel, educational secretary of the Y. M. C. A., and J. Maida, secretary of the Citizen's Club. Mr. Tsunoda, advisory secretary of the Young Men's Buddhist association, presided.

Bishop Imamura, who spoke first, explained the attitude of the Hongwanji Mission as regards the work of the citizenship committee of the Y. M. C. A. He said:

**Mr. Imamura's Talk.**

"It is my great pleasure to outline on this occasion what our mission has done and is going to do.

"Our mission has a history to tell which extends more than 30 years here in Hawaii. It was incorporated in 1907, when the Honorable Mr. Frear was governor. Since then churches were raised and school were erected, and now we have the seventenths of the whole Japanese population under our tents, and more than 10,000 children are accommodated into our education homes. The main reason why we enjoy so much prosperity is to be found in the fact that our countrymen here, most of them, came over here from those parts of Japan where our faith had its firm ground during many hundred years.

"During the first 10 years of our history in this land, our countrymen were free to go over to the mainland. So there was an incessant flow and ebb of the population; like waves they came, but like waves they went away. Our mission did its best to make them settle down in the plantations where they happened to work.

"To achieve that end, churches were erected and schools followed. The Women's Buddhist Association was formed and Y. M. B. A. came after, and the people began to enjoy their life by and by. It must be noticed in this connection that almost all plantations were kind enough to aid our work in manifold ways. We in turn did everything to make plantations peaceful and prosperous.

"And when troubles were started, as in Waipahu in 1904, and in Kealia in 1909, our mission and ministers were of some services in oringing a peaceful settlement.

"After the enforcement of that gentlemen's agreement, our people began to think of permanent settlement, a project of which the Hawaii Shinpo was the chief spokesman. The necessity of mutual understanding was earnestly urged and clearly realized among our people. But right mutual understanding was not an easy matter to attain. It wants the right sort of man to take up the work. In order to bring up such men we started the Japanese high school in 1907.

"To my great satisfaction more than 300 graduates from the school are working in various departments of the life of this territory; some as government officers, some as teachers of public institutions, some in banks, some in factories, in stores, on plantations, and all in the way of bringing the right mutual understanding.

**A Pleasant Duty.**

"As the time went on, however, the children of those who belong to our mission, as well as of others, have increased. They are entitled to the American citizenship by the benefit of the constitution of the greatest republic, and we began to realise that it is our pleasant duty to do something to help them through. Every transition period has its own perils to be carefully taken care of, but there came Dr. Gulick to the rescue, and under his initiation the committee on citizenship education was formed, including in it such prominent gentlemen as ex-Governor Frear, ex-Governor Carter, as its members, and through the aid of the Y. M. C. A., Prof. Paul Steel was called over to manage the work. On this account we made up our minds to put off starting our campaign work apart from this, lest it should bring complications, and have been looking at this movement with the eye of sympathetic bystanders. Why, some 10 days ago, Messrs. Killam and Steel were kind enough to make a visit to us and urged us to co-operate in their work. Opportunity was offered. After some deliberation we came to the conclusion that this fortunate opportunity must be caught by forelocks. Hence this meeting, and this will be followed by a second and a third.

**About Buddhism.**

"Taking the advantage of this great occasion, what I want to make clear to you is the misrepresentation that our Buddhism is a form of superstitious idolatry in the first place, and that in the second place our mission aims to foster the spirit of petty nationalism.

"They call us idolaters, because we pay our worship to the wooden image, but, strange to say, these enlightened critics urge their people to salute the flag and let them swear before the piece of cloth to give their head and heart for it when occasion calls for. They may excuse themselves by saying that the flag is no ordinary piece of cloth, but the embodiment of the soul of the country. But they don't think that the wooden image is no ordinary sort of wood, but an actual symbol of Buddha Amida.

"Amida is a Sanskrit word that means in one word, life, light and love immeasurable. So in paying homage to the wooden image, we show our single-minded devotion to, or absolute dependence on the Buddha of the three L's.

"Naku Amidabutsu, the alpha and omega of our religious faith, is nothing more or less than the thankful expression that arises from our consciousness of being in the hand of this trinity of life, light and love eternal, and we are firm in our belief that ideals and aspirations of peoples and nations, whatever they may be, come within these three L's. To realize these three L's in and throughout their life should be the aim of the true American as well as of the true Japanese.

"To call the teaching of this life of life, light of light and love of love as a sort of bigoted nationalism is to call the sun a thing national.

"When the sun is up in the east, it casts its benignant beams over the Oriental hemisphere, but it is quite ridiculous to infer from that that it belongs to the Orient.

"Our teaching urges Japanese to be loyal to their sovereign, but none the less we can urge American citizens to be so to their own nationality, just as the sun sheds beams benignant on the west, when it comes round there. We have already remodeled our educational work in a spirit quite American, and call the institution the educational home instead of the school. The same spirit will be carried through. I unite with your president in urging you to be loyal and patriotic to your country, with single-minded devotion and fidelity. It is a great thing to be a citizen of the greatest republic on earth.

"In fine, our Hongwanji Mission wishes to see in earnest, and with sincerity, loyal and patriotic citizens out of the Hawaiian-born Japanese, the Buddha of life, light and love as their ideal. That this will not contradict in any way the spirit of Americanism, I haven't the slightest doubt. I thank you."

Mr. Farrington said:

"Americanism is loyalty.

"Americanism is service.

"Americanism has to be lived rather than defined.

"Americanism is development for the individual with a proper regard for the welfare of our fellow citizens as a whole.

"Americanism is a working demonstration of "live and let live," and that without regard for 'race, color, religious creed or previous condition of servitude.'

"Americanism to the young man, especially the native-born, offers a field of unlimited opportunity. What a man makes of himself is represented by his own limitations, his own ability to overcome obstacles and his capacity for understanding and taking advantage of his opportunities. To become the president of the United States is within the range of possibilities for any native-born boy of this land. We usually smile when this remark is made because the changes have been rung on it so often, but just the same it is one of the basic truths which briefly pictures the unlimited field offering the boy of America. No citizen of a monarchy except one born of the royal family can hope to become the ruler of his nation. The plain average citizens are barred not only from the highest position in the land, but hedged about by rules and customs which limit and control personal, social and business activities; they are born to a certain station in life, a trade or class, and they are supposed to stay there. The American citizen is master of his own future.

"The standard of Americanism is always changing because the standard of a country governed by its own people is the net result, the average of all the varieties of opinions and ideals. Americanism advances when the general average of the people enjoy a larger measure of personal liberty, self respect and do each their part in shouldering their burden of personal responsibilities. The American standard moves backward when individuals or classes or factions are able to exercise such a domineering control that the average citizen feels called upon to apologize for his existence if he would live in peace and comfort.

"Americanism is what you and I make it by hard work, loyalty and unselfish and efficient service. Consequently for you and me and every other citizen of this republic, Americanism is an every day proposition, a daily working out of the daily problems that come to us. The result in this struggle is vital to the country as well as to you and me because this is a country made up of individuals and the character of the country is the net result of what the individuals do.

**Americanism is Team Work.**

"Americanism is team work, where the members of the teams name their own leaders, and follow those leaders with sincere loyalty as long as leaders hold to the ideals and principles under which our pursuit of life, liberty and happiness proceeds. Americanism as so ably expressed by President Wilson is mutual understanding and accommodation. You and I have no difficulty in our team work, once we understand each other and accommodate ourselves to the condition that makes for the advancement and success of the whole.

"United we stand, divided we fall" has been a watchword of the country since the early days of the 13 colonies. And the expression has stuck, it has become a watchword because it so perfectly fits the conditions under which the United States of America were brought into being and by virtue of which still continues to exist, and will grow and prosper and broaden and become more nearly perfect as we hold fast to that field signal of team work.

**Americanism in Hawaii.**

"Why should American citizenship appeal to you and every other child born in this country?

"It would be impossible for me or anyone else to analyze each and every personal situation. Generally speaking, the responsibilities of American citizenship should appeal to every young man born in this country, for the same reason that a good home and a kind father and mother inspires the youth to stand by that home and protect to the utmost the comfort and welfare of the father and mother that made the home possible, opened the door of opportunity to you, gave you food, care, education, prosperity and a fair start in life.

"America has been good to your fathers and your mothers. The United States of America has been good to you. It therefore deserves from you the sincere affection and steadfast loyalty that is your natural return to a kind and thoughtful parent. Some may say, "This is not the home of my fathers." True enough, it is not the country in which they were born, but it is the country that opened the door of opportunity to your immediate parent; it is the country that gave the opportunity for him and for you to gain a greater measure of advancement than was possible for any of your ancestors.

"This is true of every race and every nationality that has come to the United States and we number within our borders every race and nationality of the world.

"For this reason the United States of America deserves and should ungrudgingly receive the instant and steadfast loyalty of every native born boy and girl whose life has been broadened and brightened through the great good fortune of being able to claim citizenship in this land.

**"Be Loyal!"**

"What is it to be a good American?

"First, be loyal. No man can serve two masters. That is absolutely impossible. I would not suggest by this that a man may not harbor the greatest respect for the country of his fathers birth, but neither you nor I nor anyone on this earth can be loyal to two countries in event of the interests of the two countries leading in different directions. A man leaves his home. He marries, establishes a home of his own. He loves his parents and in the natural order of events lives in perfect accord with the old folks. But a difference may arise. The parents may seek to retain their control over their children, direct them, indeed, on how to bring up the children's children. Opinions differ. Then comes the time when the young people must decide between the old home and the new. They cannot serve both.

**Must Center Allegiance.**

"So it is with our citizenship. We cannot serve two nations. We must center our allegiance. We must make up our minds whether we will stand for our homes of the present day, the home of opportunity and of progress or the home of yesterday, the home that our parents left that they might here obtain greater freedom.

"Again, we must be ready to render service, unhestiating service, to our country on every occasion. In a nation of free people, governing themselves, this call for service is continuous. It never ceases. For in serving the country we are serving ourselves. It is our country. Its success is what we make it. Its liberties are what we make them; its faults are what we make them; and just in proportion as we render service in the seemingly insignificant details of ordinary citizenship are we good Americans. Every young man feels confident that he can meet a great crisis, if his life is favored with some such event as he may read or hear of as having marked the career of another. He would surely be ready to serve his country in its hour of need.

"The way to meet a big crisis is to get the habit of meeting the little problems of life and solving them as nearly right as we know how. No man ever successfully met a great crisis without having lots of practise on little crises—of which no notice may have been taken at the time. American citizenship calls for incessant attention to business, a constant realization of the individual and personal responsibility. Not only realization but continuous exercise; not only study but also practise.

**Look to Future.**

"Finally we have to refrain from dwelling too much on the past and press forward to the future. I would not have you gain from this remark that we should pay no heed to the lessons of the past and refuse to be guided by the experience of others. I mean that Americanism represents a new life that our part of the world is living. It represents a steady overthrow of many ancient and one time honored prejudices. This is not accomplished without much argument, much difference of opinion and many bitter struggles but the march—the march of the true American spirit is always forward. Americanism takes the best from the old and weaves it into the reorganized scheme—the Ammarch of the true American spirit—is living, a broader outlook on life's undertakings, and a better understanding among all the people who make up this great nation, this most remarkable of nations known to have existed on the face of this earth.

**The Japanese Youth's Problem.**

"Japanese youths may feel that they have a harder problem to solve than the youth born of other races and other nationalities, now growing up as American citizens. Perhaps you are right in the sense that the problems of mutual understanding and cooperation are more acute with you today than with the youth of the Eastern states born of Irish or German or British parents. Let me tell you my friends that the Irishman and the son of the Irishman had his struggle for recognition only a few years ago. He was looked down upon. He was at one time thought to be overrunning the country. His sons and his daughters were made fun of in the public schools. They were called names. But the American spirit of toleration, the spirit of cooperation, the kindly spirit that sees the intrinsic worth of the hard working, sincere and loyal boy and girl, that spirit of Americanism which has conquered prejudices centuries old wiped out the difference, and today you find everywhere the once scorned immigrant and the sons and daughters of that immigrant of a few years ago now regarded as the backbone of the country, Americans every one and loyal Americans.

"The secret of the measure of success with which a new race or nationality is absorbed in the American body politic and social life, is the sincerity wth which the men and women, the boys and gris of that race and nationality accept their privileges and responsibilities as part and parcel of the nation. Given sincerity, given loyalty, single purposed and undeviating loyalty, given the desire and the determination to render service to the country in its every day affairs as well as in the great hours of peril or distress, given these red blooded, manly essentials, we have no cause to worry over the recognition given any man, native born or naturalized, who possesses them.

"Theodore Roosevelt has said that Americanism consists in trusting in the Lord and "doing your part." This is another way of saying that we should keep our ideals high and also keep hard at work on the little tasks of each day.

**Takes Time for Adjustment.**

"Some of you may become disgusted and discouraged on account of the unpleasant things that are said at times of our citizens of Japanese parentage. Did you ever stop to consider that it takes time to get acquainted? As boys on the playground you understand that. It takes time to get acquainted. You do not let every new boy into your gang or your team on his first arrival at school or the neighborhood. That's human nature. And we are all human. Japanese and Americans have known each other for a little more than fifty years and that is as a day that is passed in the life of a nation. In the eastern part of our country you can find lots of people who think of the Japanese as heathen—a people apart from all others on earth. In Japan you can find Japanese who think of the Americans as a species of human devils. They don't know each other. They are not acquainted.

"If someone does not like us, the best way to convince him of the error of his ways is to so conduct ourselves and so carefully mind our own business that we know if he doesn't like us the fault is not ours.

"The principles of Americanism, the main springs of our national life are so simple that anyone with a desire for personal liberty and a decent regard for the rights of others had no dimculty in falling into line with our national scheme. And he will find no barriers that can long prevent him from contributing his energy and common sense towards the forward movement of this great national team of ours.

"Americanism beckons to every man and every boy with ideals that are centered in human liberty the development of independent homes and a square deal for all mankind. Americanism has no competitors on this earth for opening to its utmost width the doors of opportunity that the ambitious, loyal, healthy-minded youth may enter and claim his share. We think of closing the door only when the privileges have been abused; when we find people coming to our shores not to become Americans but to establish their own national ideals within and at variance with this country. Any foreigner who thinks he can make over the United States according to his peculiar plan or any foreign plan is due for disappointment. Not only that, but he must sooner or later be regarded as a public enemy. This is our country and its development and its policies must be carried forward in our American way. Americanism which the people of the United States of America have given form and character for more than a century has made possible the remarkable advantages of personal independence, comfortable homes, education and prosperity which you and I enjoy and which is shared freely with hundreds of thousands resident within the country but not its citizens.

"Certainly this should inspire us to accept our full share of responsibility in carrying this country forward that we and those who come after us shall gain even greater benefits. Let our action be true to this inspiration and then it can be truthfully said of every native born and naturalized citizen, that he was loyal, that he was ever willing and ready in the service of his country, that he was a true

(Continued on page seven)


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