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Chapter III.

THE FOREIGN LANGUAGE SCHOOLS.

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1. THE FOUNDING OF CHRISTIAN, BUDDHIST, AND "INDEPENDENT" SCHOOLS.

THE BEGINNINGS WERE CHRISTIAN.

The first language school in the islands organized exclusively for children of foreign parentage was the one established in Honolulu, in April, 1896, by Rev. Takie Okumura, for Japanese children. This was followed the next year by the founding of another school for Japanese at Honomu, Island of Hawaii, by Rev. S. Sokabi. Both these scholarly Japanese gentlemen were Christian missionaries brought over from Japan by the Hawaiian Mission Board to assist in bringing the members of their race under Christian influence.

In their work of Christianizing the Japanese, many difficulties were encountered. The majority of the Japanese immigrants were from the two sections of Japan which constitute the stronghold of Buddhism in that country. Already there were many Buddhist priests in Honolulu and on the plantations. The small band of Japanese Christians soon brought down upon their heads the hostility of the Buddhist group, and in consequence for many years they experienced great hardships and even persecutions. Many of those weak in Christian faith, unable to stand up against the pressure, deserted their churches; only the stronger ones, fired with true Christian zeal, stood their ground.

These men and women were tremendously active. They established night schools, where the Japanese were taught the English language. They organized temperance societies, and, in places, benevolent societies to help the unfortunate. Frequently they were appealed to to settle family quarrels, to adjust controversies between the plantation managers and laborers, to write home letters for their illiterate compatriots, and so, by utilizing every opportunity for service these Japanese Christian ministers gradually broke down the

open hostility toward Christian influences, so strongly expressed in these early days by the mass of Japanese. To the devoted men and women of this early period there is due much more credit for softening the hearts of the Japanese toward western spirit and influence than has ever been recognized.

During this period the great majority of Japanese on the islands were indentured laborers, brought here by former Hawaiian governments on a three-year contract. During the 14-year period, between 1885, when the first company arrived, and 1900, when the Territory became a part of the United States, 70,000 were brought in under such a contract. All intended to return to Japan upon the expiration of their period of indenture, and many did; but some remained longer to accumulate more money, but none at that time expected to remain in the islands permanently.

In 1900, when the islands passed under the control of the United States, the status of the Japanese immigrants suddenly changed. All contract laborers became free laborers, and labor exploiters from the States began to pour into the Territory, telling fabulous tales of the fortunes to be made on the mainland. Lured by these glowing pictures, the ignorant laborers of the islands began flocking into California. Steamers, chartered for the purpose, began to appear, and soon thousands of Japanese were leaving Hawaii for the Pacific coast; in turn other thousands from Japan began arriving in Hawaii as free laborers, not with the intention of establishing themselves there permanently but of crossing to the mainland as soon as they could earn their passage money. In six years alone, from 1901 to 1907, 40,000 entered the Territory from Japan, more than half of whom came with the intention of crossing to California.

When the citizens of California saw this avalanche of cheap, ignorant, oriental labor coming upon them, a panic ensued. A great wave of indignation and of anti-Japanese feeling swept the coast, resulting in efforts to control and check what was believed to be an imminent danger. The agitation finally led to the adoption of the so-called "Gentleman's Agreement" with Japan, whereby the influx of Japanese laborers was cut-off, not only from the coast but from Hawaii as well.

Meanwhile, to add to the restlessness and discontent of the race, the more intelligent Japanese parents were complaining that their children were not only growing up without the ability to speak correct Japanese and to read and write it, but were in fact acquiring a curious mongrel dialect made up of words taken from the different languages.

Rev. Okumura relates that during his first month in Hawaii he saw a little Japanese girl standing alone at the door of his church. Thinking that she might be lonely, he tapped her on the shoulder

and inquired if she had come with her mother. Her reply was "Me mama hanahana yokonai." Failing to understand her, he called to a friend who had been longer in the islands and learned that, "Me mama" was a corrupted English phrase for "my mother"; that "hanahana" was the Hawaiian for "work"; and that "yokonai" was a Japanese expression equivalent to "can not come." Repeatedly parents asserted that they could not understand the language of their children nor be understood by them; and repeatedly came the request that opportunity be provided for the systematic instruction of Japanese children in their native tongue.

The naturalness and reasonableness of this desire at the time can not be questioned, particularly when it is recalled that the Japanese had no thought of remaining in the islands; that most of them were leaving upon the expiration of their contract; that a six-year residence in Hawaii was regarded as a very long term for any man; and that the children, upon their return to Japan, seemed like foreigners in their own country. The group of Japanese Christian ministers saw in this situation a further opportunity to render a useful service to their countrymen; to advance the Christian faith in the good will of the people of their race; and to make their people more contented and less eager to leave Hawaii for California or Japan. And so it came about that through the personal initiative, first of Rev. Okumura, followed a little later by Rev. Sokabi, two schools were established, as already related.

The beginning was modest indeed; 30 pupils, a borrowed room, one teacher who had a Japanese license to teach, and a contribution of \$15 for benches, tables, and equipment; that was all. Within a few months the number of pupils was multiplied, liberal contributions began to be made, a house suitable to the purpose was rented; and three years later a generous plat of land on Nuuanu Street, Honolulu, was purchased and a school building was erected. Thus began the present Japanese Central Institute of Honolulu, which now enrolls over 700 pupils, and which was the first of that chain of Japanese schools now encircling the islands.

As founded the school was frankly Christian in its purpose and influence, but when the school was moved to its permanent quarters, foreseeing that it might give the Buddhists a pretext for starting a school for the promotion of their own faith, it was separated from all religious connections. A committee of 40, with Consul General Saito as its chairman, was placed in charge of the school which soon came to be a center for community work among the Japanese. Other schools, likewise independent of religious connections, were soon organized in the other islands. A campaign was launched to interest the Japanese Government in the project and to secure from it financial support for these "independent" schools, but the attempt was unsuccessful.

ACTIVITIES OF BUDDHIST SECTS.

Of the 12 principal sects into which Buddhism in Japan is divided, 5 are represented in Hawaii: The Shingon, Nichiren, Sodo, Jodo, and the Shin-Shu, more popularly known as the Hongwanji. Each of these sects, differing from one another only in points which are highly technical and metaphysical, has not only erected temples for worship in the islands but also has, except for the first two sects, followed with the establishment of schools for the purpose, it is announced, of enabling children of Japanese parents to acquire the Japanese language.

The Shingon sect built its first temple in the islands in 1914, incorporating it in 1918. The sect now has 18 temples, situated at various points in the islands. It publishes a monthly periodical called "The Henjo," which reports the activities of the different temples in Hawaii. The sect has established no schools, organizations, or other activities, as have most of the other Buddhist groups. Its home temple is at Koyasan, Japan.

The Nichiren sect was first represented in the islands in 1900. The first church established by this sect was erected in 1902 at Pahala, Island of Hawaii. Then followed, in 1911, a temple at Honolulu. Another temple has recently been completed, situated also in Honolulu. At present the Nichiren mission supervises, besides the central temple at Honolulu, two temples, at Wailuku, Maui, and at Pahala, Hawaii. Each temple has two organizations: "The Society for the Study of Nichiren Principles" and "The Branch of Muragumo Women's Association" (of Japan). Like the Shingon sect, it has founded no schools.

The Sodo sect began its work in the islands in 1903. In 1912 the sect in Japan sent H. Isobe to the islands in the capacity of director and superintendent of the Sodo mission. Since then the activities of the mission have spread to Kauai, Maui, Hawaii, and rural Oahu. In 1914 a women's educational department was organized which is centering its efforts on the education of girls. There are now seven stations in the islands, besides the central temple at Honolulu, and three schools with an aggregate enrollment in excess of 600 pupils.

The Jodo sect, in the islands, is second only to the Hongwanji in importance. Its activities in Hawaii began in 1894, when two priests from the Tokyo board of the Jodo mission arrived. In 1899, as a result of a conference of the leaders of the sect in Japan, Hawaii, together with Korea and Formosa, became the mission field of the sect. At first the mission's activities in the islands were confined to the Island of Hawaii, where temples were built and educational and religious work carried on. In 1900 a mission in Honolulu was opened upon what is now the site of the head temple. In 1909 missionary

activity was begun on Maui and on Kauai. Twenty-one temples have been erected in the islands and a complete system established for intercommunication among these and with the main temple at Honolulu. Each temple has an organization called "Myojo," comprising four divisions of activity: Adult men, young men, women, and children. In 1911 the mission established the Hawaii Girls' School and began the publication of a monthly paper devoted to Jodo propaganda. The schools established by this sect now number 18, having an aggregate enrollment of approximately 1,600 pupils. In this work the mission seems to have fixed its attention on the education of girls.

THE HONGWANJI SECT AND ITS ACTIVITIES.

The Nishi Hongwanji is by far the strongest Buddhist sect in the islands, as it is in Japan, embracing about 75,000 members of the island population. This sect in Japan is controlled by a cabinet formed of high priests at whose head stands the "Hoss," or chief priest. The Hoss is held in very high esteem by members of the sect, who honor him as they would a living Buddha. The Hoss is represented in the islands by a "Kantoku" (Bishop Imamura), who has absolute authority over the priests and teachers of the sect as well as over its members, controlling the whole body, according to a Japanese authority, "as easily as one moves his fingers."

The first disciples sent from Japan by the Home Temple of the Hongwanji Buddhists arrived in Hawaii in 1897. At the time of their arrival there was a small preaching station at Honolulu and one at Hilo. The work at these points had been carried on for some nine years prior to this time, though it had never been recognized by the Home Temple in Japan. These emissaries sent back a favorable report on conditions, accompanied by a request from the interested Japanese of Honolulu and Hilo asking that the field be recognized as a part of the Hongwanji mission of the home country. Accordingly, in 1898, a bishop to Hawaii was appointed, who, a year later, was succeeded by the present bishop, Bishop Imamura.

Since this time, under his active leadership, the sect has made a remarkable growth in the islands. According to reports filed with the commission, there are now in the islands, operating under the auspices of the Hongwanji mission, the following activities:

60 churches and substations, besides the main temple at Honolulu, completed in 1918 at a cost of \$100,000.

About 30 Young Men's Buddhist Associations, with an estimated membership of 1,100.

40 women's Buddhist Associations, having an estimated membership of 4,500.

33 Sunday schools, enrolling about 4,000 children.

42 Japanese language schools, having 155 teachers and an enrollment of 7,100 children.

The Higashi branch of the Hongwanji sect is now very inactive in the islands. About 20 years ago a priest of this branch came to Waimea, Kauai, and established a mission. Three years later a second mission was opened, also on the Island of Kauai. In 1916 the head temple was erected at Honolulu. There are now in the islands only 4 priests of this branch of the Hongwanji. The sect maintains one language school of 2 teachers and 232 pupils, situated at Waimea, Kauai.

NUMBER AND CLASSIFICATION OF LANGUAGE SCHOOLS.

In addition to the schools organized by Christian and Buddhist sects, there are a number of schools which have yielded to the advice given by the more progressive Japanese leaders and have dissociated themselves from religious connections and affiliations actually in a number of instances; in name only in a number of other cases. To what degree each is actually independent in fact, and to what degree each is still responsive to religious influence is conjectural.

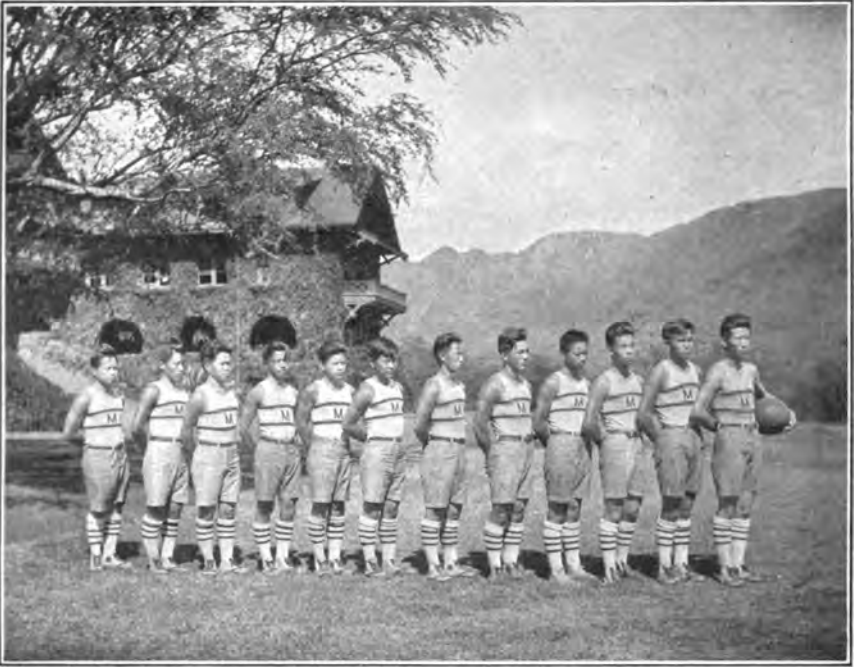
Other national groups besides the Japanese have organized schools for the purpose of teaching their native languages. Thus, in response to the quickening of the Korean nationalistic spirit, some 10 schools, enrolling about 800 children, have been established in the islands for the teaching of the Korean language. The Chinese also have about 12 schools, with an approximate enrollment of 1,150 children. In addition, there are numerous groups of Chinese children about the islands meeting at homes for the purpose of studying the Chinese language. The schools are organized and conducted much as are the Japanese schools, except that they are without religious affiliations or connections.

The following table shows the number of foreign-language schools and their status respecting religious affiliations, as nearly as the commission was able to determine:

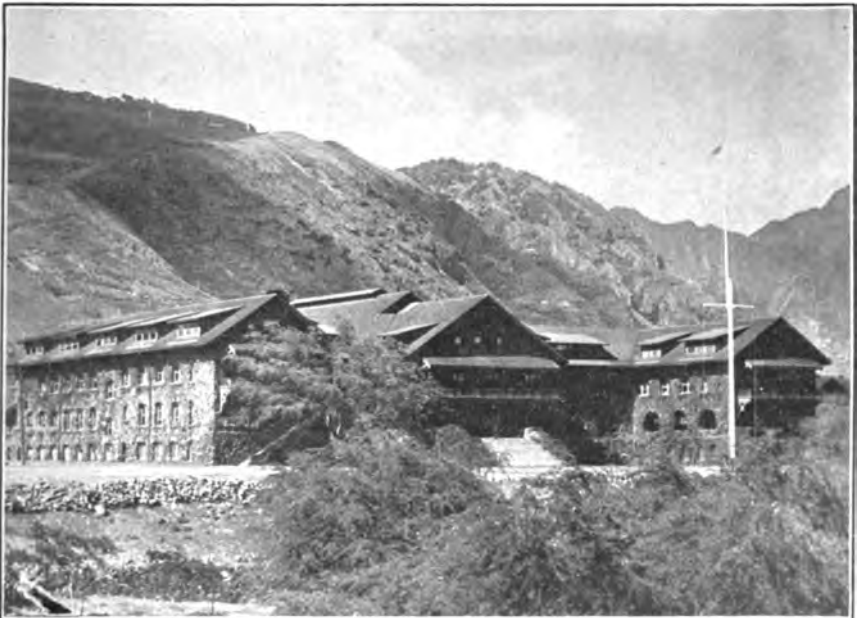
Number of foreign language schools, their enrollment and teachers, and their religious connections.

Religion.	Number of schools.	Number of teachers.	Approximate enrollment.
Japanese:			
Christian.....	10	23	507
Buddhist:			
Sodo sect.....	3	7	600
Jodo sect.....	18	51	1,600
Hongwanji sect.....	42	155	7,100
Independent ¹	90	213	10,389
Korean schools (Independent).....	10	12	800
Chinese schools (Independent).....	12	28	1,150
Total.....	185	489	22,146

¹ Some of these are not independent in fact.



ATHLETIC TEAM—MID-PACIFIC INSTITUTE.



MID-PACIFIC INSTITUTE.



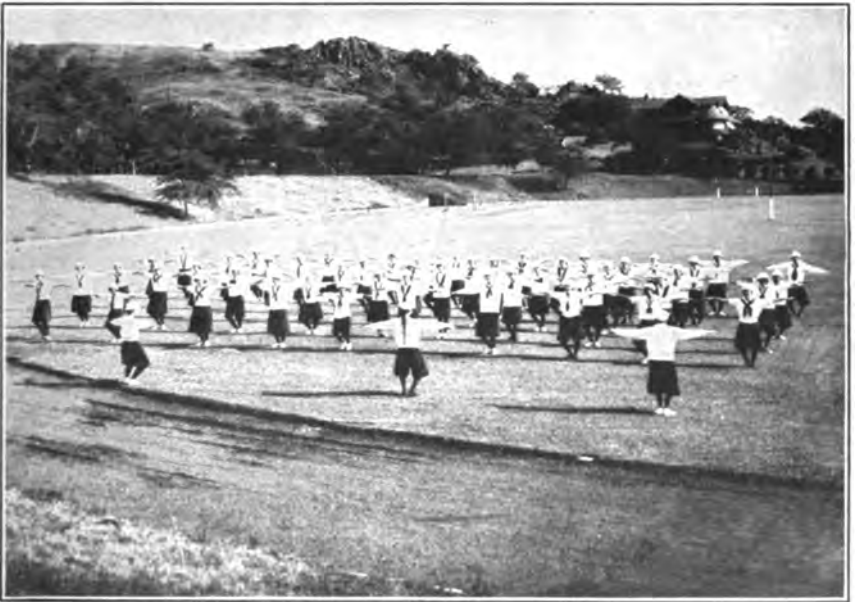
STUDENT TYPES—MID-PACIFIC INSTITUTE.



STUDENT TYPES—MID-PACIFIC INSTITUTE.



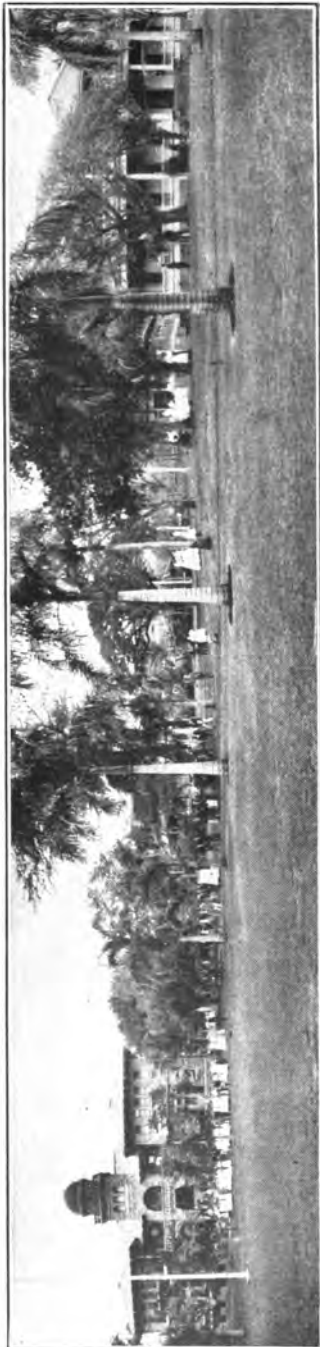
LOWER CAMPUS—PUNAHOU SCHOOL.



ALEXANDER FIELD—PUNAHOU SCHOOL.



CAMPUS, PUNAHOU SCHOOL.



ANOTHER VIEW OF CAMPUS, PUNAHOU SCHOOL.

2. ORGANIZATION, SUPPORT AND ADMINISTRATION OF THE JAPANESE SCHOOLS.

SUPPORT OF THE SCHOOLS.

In general the Japanese language schools are supported by tuition fees paid by the parents of children who attend, by subscriptions made by interested Japanese, and by the corporations owning and operating the plantations. In most instances the land on which the schools and temples are erected is plantation land leased for the purpose without charge; in some localities where land is not controlled by the plantations, sites have been purchased and title secured. In a number of instances the organizers of the school or temple provide the lumber and building materials and the plantation carpenters erect the buildings; in some cases both materials and labor are supplied by the plantation management. The plantations in most cases also contribute definite monthly amounts to the support of these activities; in some cases the salary of the entire teaching force is assumed by the plantation. Formerly the Hawaiian Sugar Planters' Association turned over to the Japanese consul considerable sums to be used by him in assisting such work, together with other welfare activities among his people, but the association discontinued this practice some years ago.

Without doubt the planters contribute to the support of these schools in order that their employees may be better satisfied with plantation conditions. It is but a phase of the movement, now setting in strongly, to provide better housing, health, recreational, and educational advantages for workers, and the motive back of it calls for commendation rather than condemnation.

For the convenience of the children the buildings are usually very near the public schools. In structure they compare favorably with the buildings erected by the Territorial Department of Public Instruction, though they are not so well equipped. The desks in most schools, for example, are rough, home-made benches, while the rooms themselves are bare and unattractive in appearance. Frequently the head teacher and his family live in one portion of the building. The grounds are usually ample for play activities, quite as ample, indeed, as are those belonging to the public schools.

Most of the schools are of elementary grade, though a few kindergartens have been organized, and in 11 schools work corresponding to that of the public high school is attempted. In all cases the teachers of the schools are brought from Japan, none being Hawaiian-born or educated. Most of these are certificated teachers in their home country, many having taught in the public schools of Japan. A number of the teachers, particularly those of the Hongwanji sect, are priests and conduct the temple rites and ceremonies.

While, doubtless, many teachers are brought from Japan rather than procured from among Hawaiian-born Japanese because it is sincerely believed that they speak a purer Japanese, nevertheless some, at least, share the opinion frankly expressed recently before the Japanese Educational Association of Maui by Mr. Obata Shusan, formerly head priest of the Jodo Shu Mission at Puunene, Maui, and principal of the Mitsuka Girls' School. In characterizing the type of instructor which he thought the language schools needed he said:

Any man who is to teach Japanese language schools should not be a man with democratic ideas. The language school is not a place for a man with strong democratic ideas. A man of strong Japanese ideas should be its teacher.

The teachers themselves are paid a modest salary, ranging from \$30 to \$50 per month. This is often supplemented, however, by amounts received for the performance of temple services. At the last annual meeting of the Japanese Educational Association the following resolution was adopted.

We, the teachers, feeling the pressure of high cost of living, due to the unusual high price of commodities, and seeing that we are unable to guarantee safe living or maintain proper dignity with very limited income compared with that of others, do hereby resolve to demand of the administrative authorities of the respective schools an increase of over 30 per cent of our present salaries.

SCHOOL SESSIONS.

A good deal of variation in the daily session is to be found among the schools. Most schools have either a two or three hour session, an hour or an hour and a half before the public school opens and the same after it closes in the afternoon. In a few schools, however, it is reported that children assemble as early as 6 a. m. for a two and a half hour morning session before the public school opens. In some instances the older children attend in the morning, the younger in the afternoon. In other instances all attend both sessions. In still other cases children attend one hour in the morning and two hours in the afternoon.

Until recently the Japanese children attended their schools on Saturdays and the year around as well, except for a two weeks' vacation in the summer. Now, however, a month is allowed during the summer and no attendance required on Saturdays. Other vacations also correspond more closely to those granted by the public school.

THE JAPANESE EDUCATIONAL ASSOCIATION.

The affairs of the Japanese language schools are nominally controlled by the Japanese Educational Association, which was organized in 1914. This association is essentially a teachers' association, a stipulation being that "only the teachers or those who are actually teaching in Japanese language schools are eligible for membership."

At the first meeting of the association an effort was made to include persons who are interested in the work of Japanese schools other than the teachers, but this suggestion was rejected. The meetings of the association, therefore, which have since been held at stated times, have had no representation from those outside the teaching corps.

Branch associations have been formed in each of the islands: Two on Kauai, one on Oahu, three on Hawaii, and one on Maui. A standing committee of four cares for the interests of the association between conferences. Upon the convening of the annual conference, the delegates from the branch associations by ballot elect three officers of the conference—chairman, vice chairman, and secretary.

The association looks out for the interests of the schools and the teachers; it recommends and suggests reforms; but it has no authority to do more than recommend policies and changes. Indeed, the association has so far found it very difficult to outline an educational policy which will command the support of the Hongwanji, the Jodo, the Independent, and the Christian groups.

The delegation from each branch association to the general association is not limited. The association contributes part of the traveling expenses of the delegates, and the larger the balance in the fund the greater the number of delegates. Usually each branch association sends two or three representatives. On any question, however, when branch associations feel that a critical matter is to be considered, the delegates are much more numerous. The 1919 conference recently held in Honolulu was considered a very important one, both because of the legislation which the Territory sought to adopt respecting the activities of the Japanese language schools, and also because of the fact that one of the branch associations presented a resolution that the language schools be divorced from all religious connections.

Before the annual conference convenes, each branch association adopts a list of suggested resolutions. This list is forwarded to the central association in Honolulu. These proposed resolutions are then printed and submitted to the conference where each is gone over word for word and adopted or rejected by formal vote. The resolutions, in the form finally adopted, express the wish of the central association, but the association has no authority or power to compel either the branch associations or the language schools in the several islands to carry the adopted resolutions into effect. In consequence, there have been formulated many provisions which read very well to those who are examining them, but which are found, upon inquiry, never to have been executed. In one particular, however, the Japanese Educational Association has taken a significant step and that is in revising the textbooks formerly used in the Japanese schools and adapting them, to some degree at least, to local needs and shaping them up to eliminate the criticism to which they have recently been subjected.

3. THE CHARACTER OF THE TEXTBOOKS USED IN THE JAPANESE SCHOOLS.

THE REVISION OF THE JAPANESE TEXTBOOKS.

At the annual conference of the Japanese Educational Association in 1915 it was urged by the Japanese consul and some of the progressive Japanese leaders that the type of instruction which prevailed in the Japanese language schools should immediately be given up and that the textbooks then used, which were compiled under the direction of the Japanese Government and which were intended for the training of Japanese subjects, should be revised. It was urged that the content of these Japanese texts was written from the imperialistic standpoint, and that the use of such texts in the language schools of Hawaii, even though not with the purpose of teaching imperialistic ideals or for the training of Japanese citizenship, would surely invite suspicion and give rise to misunderstandings on the part of the American people, and that in consequence the books should be so changed as to make them more adaptable to conditions in Hawaii and at the same time to promote thereby, as far as possible, American citizenship.

This proposal was adopted and a committee was appointed, one Buddhist and one Christian being among the number, to revise the texts. Prof. Y. Haga, of the Tokyo Imperial University, was invited to undertake the revision. He came to Honolulu and made a study of conditions among the islands, remaining here some three months. He was assisted in his work by Mr. Tsunoda, of the Hongwanji Buddhist mission, and Mr. K. Kakehi, then secretary of the citizenship campaign committee of the Territorial Young Men's Christian Association, now secretary of the Young Men's Christian Association at Nagasaki, Japan. These gentlemen were also assisted in securing material by a committee appointed by the Japanese Educational Association of Hawaii.

The fund for the publication of the textbooks was provided by the Prince Fushimi memorial educational committee. Prince Fushimi, on his return to Japan from a visit to England, stopped at Honolulu and left a sum of money for the purpose of helping needy Japanese children. The memorial educational committee was organized to superintend the distribution of this fund. It used to offer prizes to pupils who made high records in their studies in the several language schools. Recently this plan was given up and the income employed in educating a Hawaiian-born young man at an American college. For a time, however, a portion of its income was diverted to the publishing of the textbooks, as already indicated.

THE TEXTBOOKS AS REVISED.

Twelve years is the period of study covered by the Japanese language schools. This period is broken into two principal divisions: The lower or secondary division of eight years, and the higher or advanced, of four years. The books used in the first division consist of eight readers graded in difficulty; six are primary grade books and two grammar grade. In the high schools under the control of the Hongwanji mission the books used are the same as those used in the high schools of Japan, these not having been revised as have the books employed in the lower division. The table which follows gives the courses of study in these high schools and the textbooks used:²

Course of study offered in the Japanese high schools of the Hongwanji Buddhists, Hawaiian Islands.^a

	Preparatory course.	First year.	Second year.	Third year.	Fourth year.
Moral Teaching. Etiquette (girls).	The Middle School Moral Precepts, Book I.	The Middle School Moral Precepts, Book I.	The Middle School Moral Precepts, Book II.	The Middle School Moral Precepts, Book III.	The Middle School Moral Precepts, Books IV and V.
Readings.	New Middle School Readers, Book I.	New Middle School Readers, Books II and III.	New Middle School Readers, Books IV and V.	New Middle School Readers, Books VI and VII.	New Middle School Readers, Books VIII and IX.
Composition.	Composition.	Composition.	Composition.	Composition.	Composition.
Penmanship.	Penmanship.	Penmanship.	Penmanship.	Penmanship.	Penmanship.
History (oral).	Historical stories.	Japanese Ancient Stories.	Japanese Medieval Stories.	Japanese Modern History.	Japanese Civilization.
Geography (oral).	Geography of Japan.	Geography of Japan.
Translations.	Eggleston's A First Book in American History.	Eggleston's A First Book in American History.	C. F. Doie's The Young Citizen.	Lafcadio Hearn's "Kokoro."	Dr. I. Nitobe's "Bushido" and Five Appeals to American Patriotism.
Gymnastics (boys).	Gymnastics.	Gymnastics.
Music (girls). ^b	Music.	Music.	Music.	Music.

^a Daily lessons cover 1 hour and 20 minutes, from 7 to 8.20 a. m.

^b Besides for girls there are optional courses of sewing, etiquette, handicraft, and Japanese music.

BOOKS USED IN THE LOWER DIVISION.

Each of the first six of the eight books used in the lower division of schools is made up by taking the texts used in the Japanese Government schools, omitting certain chapters and lessons and substituting therefor a content dealing with American and Hawaiian subjects and reprinting the remaining chapters as they occur in the Government texts.

² A translation of the lesson titles of these books will be found in the appendix.

Primary Book No. 1 is organized from Books I and II of the Japanese Government texts. This book consists of two parts. The first part (pp. 1-41) is essentially a primer, containing words, short phrases, and illustrations. On the first page is the word "hata," meaning flag, with a picture of the American and Japanese flags in colors. On the second page are four characters meaning "tako" or kite, and "koma" or top, with appropriate illustrations. The children are depicted garbed in American dress. Part 2 comprises 24 chapters or lessons, 14 of which are taken from the Government texts. There are no distinctly American subjects treated in this book, and only one Hawaiian subject, that being in the eighteenth lesson, which is descriptive of the papaia and guava fruits growing plentifully in the islands.

Primary Book No. 2 consists of portions of Books III and IV of the Japanese Government texts. There are 52 lessons in this book, 34 of them having been taken from the Government books. One only, No. 16, entitled "Washington's Honesty" (the cherry tree story), deals with an American subject. Nine treat of Hawaiian topics. These are entitled, respectively: "The Mango," "May Day," "The Lizard," "The Mountain Apple" (Ohia), "Our Plantation," "The View from the Mountain" (Punchbowl), "The Taro," "The Man-eating Shark," and "Sugar Cane."

Lesson No. 34, entitled "The Tenchosetsu," meaning the Emperor's birthday, runs as follows:

The thirty-first day of October is the day we celebrate the Tenchosetsu. The Tenchosetsu means the day on which our Emperor was born. August 31 is the real day on which our Emperor was born, and that day should be the Tenchosetsu. But October 31 has been set as the day on which we should celebrate. On this day every Japanese in Japan or in any foreign country celebrates the birthday. There is no place which does not celebrate. Is it not glorious to see the flag of the sun shining in the light of the dawn?

Do you know any other holiday? In Japan New Year's Day and Kigensetsu (the Accession Day of first Emperor Jinmu) are the most important holidays. New Year's Day is the day on which we celebrate the coming of a new year. The Kigensetsu is the day on which our first Emperor, Jinmu, acceded to the throne.

The people of every nation have a day which they cannot forget. Such a day is called a national holiday. In America Independence Day, Washington's Birthday, and Christmas are the most important holidays. (Translation.)

Primary Book No. 3 is taken from Books V and VI of the Government reading series. It comprises 54 lessons, 3 of which are on American and 11 on Hawaiian topics. The lessons on American topics are entitled: "Independence Day," a very good but short description of the war with England and the declaring of independence, "Arbor Day," and "Washington." Lessons on Hawaiian topics treat of "The Ulu" (a fruit), "Kapiolani Park," "The Aquarium" (at Honolulu), "Surf-riding," "The Hawaiian Islands" (chiefly descriptive of the volcanoes), "The Kukui Nut," "Honolulu" (places of

interest in the city), "A Letter from Honolulu," "Lei," "Pine-apples," and "The Discovery of Fire" (from Hawaiian folklore).

A number of the lessons deal with Japanese mythology. The second lesson, entitled "The Golden Kite," is characteristic. A translation follows:

The first Emperor of Japan is called Jinmu. When this Emperor was on an expedition against the bad people, a golden kite, coming from no one knows where, perched upon the tip of his bow. The bad people could not open their eyes in that dazzling bright gleaming. The bad people were afraid of that light and ran away. The Emperor subdued the bad people of the whole country, and then he held the accession ceremony. That day falls on February 11th, and we call it the Kigensetsu (the anniversary of the accession of the Emperor Jinmu) and every year we celebrate it. (The Government text contains a longer story supplemented by the myth of the crow that guided Jinmu on his journey to fight his enemies.)

Primary Book No. 4 comprises parts of Books VII and VIII of the Government series and contains 56 lessons. Only two lessons in this book, the ninth and forty-fourth, touch on matters in any sense American. The first describes the memorial service for the dead in Hawaii and America, comparing it with the Japanese ceremonies for departed heroes, and the great Buddhist festivals of Bon, occurring in July, when the spirits of dead ancestors are supposed to revisit the earth. The second is a brief sketch of the life of Franklin.

Three lessons deal with Hawaiian subjects: "Hawaii" (a description of the islands, with a map), "Washington's Birthday" and the "Mid-Pacific Carnival," and "The Owl Returns a Favor" (a Hawaiian story).

A number of the lessons consist of typical Japanese hero stories. The fortieth, entitled "The Forty-seven Ronins," will illustrate. The story, which is based on historical incident, is greatly admired by Japanese because it exemplifies loyalty at its best. As the story runs, the 47 ronins were the retainers of the Lord of Ako, who was sentenced to commit suicide for having wounded a nobleman by the name of Kira, who insulted Ako. The enormity of the offense was the greater because it had been committed within the precincts of a temple. This band of men resolved to avenge the death of their master, which they did somewhat over a year later. They killed Kira and then calmly awaited the sentence of self-execution (*hara-kiri*). This they performed and were buried beside their master in Sengakuji, a Buddhist temple in Tokyo.

The lesson begins by saying, "The story which every Japanese never gets tired of hearing again and again is the story of the 47 ronins of Ako." And it ends with these words, "Every person in Japan praises the loyalty of this band of 47 ronins. But because they broke the law of the country the ronins were sentenced to 'hara-kiri' on February of the following year. The youngest of the ronins was Chikara, son of Yoshio. He was 16 years of age at that time."

Another type of story contained in Book No. 4, also based on Japanese history, describes an episode in the life of the founder of the Jodo sect of Buddhists. This is No. 50 and is entitled "Seishimaru." Seishimaru was the boyhood name of Genku Jonin, the founder of the Jodo sect. One day his father, Uruma Tokikuni, a samurai of Mimasaka-no-kuni, was attacked by another samurai, named Akashi Sadaakira, with a band of his followers. Tokikuni was all alone in his house when the attack was made. He defended himself single handed and was wounded in many places. Sadaakira, the assailant, was suddenly struck by an arrow which came from somewhere, which no one knew. Immediately he died.

Beside the deathbed of his father, Tokikuni, Seishimaru resolved to avenge his father's disgrace. But his father would not allow it. He pleaded that his son would forget the incident and become a Buddhist priest and serve his fellow men. Seishimaru followed the advice of his father and became a great priest, who was called later Genku Jonin, the founder of Jodo Shu.

Primary Book No. 5 contains lessons from Books IX and X of the Japanese Government readers, although not so many have been used as in the preceding books. There are 68 lessons, comprising three on American topics: "Mother's Day," "General Grant" (his life and trip to Japan described), and "Thanksgiving Day and the Harvest Festival." The latter compares the Puritan's Thanksgiving with the Japanese Harvest Festival, said to be the same thing. Four lessons deal with Hawaiian topics. These are entitled: "Captain Cook" (the discovery of Hawaii), "The Great King Kamehameha," "Hawaiian Correspondence," and "Hawaii" (a poem with an English translation). The sixty-seventh lesson consists of an account of George Shima, the "Potato King of California."

Primary Book No. 6, the last of the primary series, contains some lessons taken from Books XI and XII of the Japanese series. Nine deal with topics American, and seven treat of Hawaiian topics. The first group includes the following titles: "Columbus's Discovery of America," "Baseball and Football," "The Pacific Coast of the United States" (2 lessons), "Washington," "Lincoln," "America and Hawaii" (a brief account of Hawaii from the missionary period to the annexation of the islands), "The Story of the Declaration of Independence," and "The Mixture of the American Race" (an account of the mixture of the nationalities in the United States). The group dealing with Hawaiian subjects comprises the following titles: "The Paradise of the Pacific" (Hawaii), "Famous Places of Honolulu," "One Year in Honolulu," "Japan and Hawaii" (a brief account of Hawaii's relationship to Japan), "History of the Coming of the Japanese to Hawaii," "Pearl Harbor" (a description of the naval station at Pearl Harbor and the fort at Diamond Head), and "Making the Camps Beautiful" (plantation camps).

The first lesson in the book comprises the famous Japanese Imperial Rescript on Education. This rescript is generally regarded as epitomizing Japanese morals. It is read with ceremony twice every week and on national holidays in the schools of Japan. A translation follows:

Know ye our subjects:

Our Imperial Ancestors have founded our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; our subjects ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of our Empire, and herein also lies the source of our education. Ye, our subjects, be filial to your parents, affectionate to your brothers and sisters; as husband and wife be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourself courageously to the State, and thus guard and maintain the propriety of our Imperial Throne coeval with Heaven and Earth. So shall ye be not only our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by their descendants and the subjects, infallible for all ages and true in all places. It is our wish to lay it to heart in all reverence, in common with you, our subjects, that we may all thus attain to the same virtue.

The 30th day of the 10th month of the 23rd year of Meiji Era (1890).

(Imperial Sign Manual. Privy Seal.)

The last lesson in the book is likewise interesting, for it consists of an injunction to maintain good citizenship, written for Hawaiian-born Japanese children, who are addressed as "Future American Citizens." A translation reads as follows:

Your forefathers left the far fatherland and came to Hawaii. The majority of you were born in Hawaii and have received your education in the public schools of the Territory and have been granted the birthright of American citizenship. The greater part of you will not fail to become American citizens and you must stand in the world as good citizens. Now, your forefathers belonged to the land of Japan; at the same time they desire that which you are doing in the world.

Among the American citizens are those whose forefathers have either come from England, or from Germany, or from France. Besides, there are those who came from Russia, Spain, Italy, and Portugal. Moreover, there are Chinese, black people, and mixed breeds. All are enjoying equality under the Stars and Stripes. Further, at your school there are children of every nationality studying together as friends. It is desirable that your school should excel other schools on all points, and you should desire that your school should be better than other schools. As future American citizens, you should resolve to exert yourselves in the country's cause and for its development. The prosperity or decline of the country depends upon the people of the nation. You should resolve to stand for justice, fair and impartial; you should be good citizens of the country.

Since the beginning of the nation's history, the forefathers of the land of Japan have shown distinct character. You have learned many historical stories and you know the real development of the land of Japan. When you stand with other races in competition, you must not lose self-confidence, the essential traits of the Japanese race, and the conviction that you are the excelled descendants of the nation of Japan.

Do not forget the strong points of the Japanese nation; preserve the good traits; and so conduct yourselves that you be esteemed by all races in America. Future American citizens, do not bring a stain upon the name of the fatherland and do not disgrace your ancestor's name.

Grammar Grade Book No. 1 consists of 78 lessons, none of which deals with distinctively American subjects; nine, however, relate to Hawaiian topics. A translation of the lesson titles will serve to show pretty clearly the nature of the contents of this book. This follows:

1. Introduction to Japanese Geography. (Illustrated with a map.)
2. The Age of Gods. (The period preceding the accession of the first Emperor Jimmu. The lesson attempts to fix the origin of Japanese Empire.)
3. Prehistoric Japanese. (Characteristics.)
4. The House.
5. The Accession of Jimmu Tenno (first Emperor).
6. To-day. (In verse. English translation is given.)
7. The Caravan. (The story of Ali and Hassen.)
8. Yamatotakeru-no-mikoto. (The account of a prehistoric personage who did so much in the building of the Japanese Empire.)
9. Kansei Provinces.
10. Same. (Description of the provinces with maps.)
11. Letter from Hawaii.
12. The Sky of the Mid Sea Island.
13. The Mountains of Hawaii.
14. Nakahama Manjiro. (Account of the first Japanese who came to Hawaii.)
15. The Conquest of Korea and the Introduction of Culture and Industry into Japan.
16. The Introduction of Buddhism and the Progress of Culture and Art.
17. Himalaya and Ganges.
18. Elephant Hunting.
19. Tropical Fruits.
20. The People of Ruined Nations.
21. The Englishmen.
22. Commodore Nelson. (Battle of Trafalgar.)
23. The Ship Route. (In verse.)
24. The Habitat of Different Animals.
25. Courage.
26. On the Way in Uniform. (Depicts the mobilization of the army. The object of the lesson, loyalty to the country.)
27. Manufacture of Sugar.
28. The Fishery of Hawaii. (Tells that Japanese control it.)
29. Pineapple and Coffee Industries in Hawaii. (Tells that the majority of the independent pineapple planters and 90 per cent of the coffee planters are Japanese.)
30. Filial Piety.
31. Shiohara Tasuke. (Story of thrift.)
32. The Renaissance of Taika.
33. Same.
34. Tales of Korea.
35. Forward. (In verse.)
36. The Protecting Eye and Arm of a Nation. (Story of Horatius.)
37. Julius Cæsar.
38. The Age of Nara. (Description of the golden age of Buddhism in Japan.)
39. Tsuba Provinces. (Description and geography.)

40. Same.
41. Sympathy.
42. Relatives.
43. Love of a Mother. (In verse.)
44. Letter of Condolence and Answer.
45. The Revival of the Heian Period.
46. Admonishes a Thief. (Story of Fujiwara Yasumasa, the great Samurai (warrior) of the Middle Ages.)
47. The Way of Friends.
48. A True Friend. (Story of Damon and Pythias.)
49. The Central Provinces.
50. Same.
51. A Letter to Hawaii.
52. Rise and Decline of Genpei. (Wars of Genji and Heiji.)
53. The Battle of Taiken Mon.
54. The Great Scholars. (Pestalozzi, Froebel.)
55. Bookkeeping.
56. Hawaiian-Japanese Commerce.
57. The Snow.
58. The Kamakura Shogunate.
59. The Literature of the Kamakura Age.
60. Knowledge of Certain Things Essential in Association with Other Nationalities.
61. The Similarity of the Eastern and Western Proverbs. (English translation given.)
62. The Kinki Provinces.
63. Same.
64. Kaibara Ekiken. (Account of a great scholar in Chinese classics.)
65. The Capture of 203 Metre Hill, Port Arthur.
66. The Imperial Restoration of the Kenmu Era.
67. Imperial Government at Yoshino.
68. The Central Provinces. (Description.)
69. Lieutenant Sakuma. (Story of an officer who died with the torpedo boat which he was commanding.—Another story which attempts to portray the loyalty to one's country even in peace time. The torpedo boat sank from the explosion, and this officer had died, thinking himself responsible for having sunk the vessel.)
70. The Torpedo and Submarine. (Cites the great development of the submarine warfare by the Germans.)
71. Peter the Great.
72. The Loyalty of a Military Horse.
73. The Great Wall. (Account of the Great Chinese Wall.)
74. The Development of Printing.
75. Kant's Carefulness of Little Things.
76. The Western Hemisphere.
77. Same.
78. Same.

Grammar Grade Book No. 2, likewise, consists of 78 lessons, none of which, however, deals with either American or Hawaiian topics. The titles of these lessons follow:

1. The Eastern Hemisphere.
2. Same.
3. Same.
4. The Ancient Civilization of Egypt and Greece.
5. Alexander the Great.

6. The Imperial Rescript of Meiji 41st, October 13th. (Rescript issued immediately after the Russo-Japanese War. The Emperor orders: In this age of international relationship, people of Japan should intermingle with other nations, and should strive to receive together the benefits of the civilization. Ye should strive to develop the nation; should redouble the resources of the land; should unite each other, high and low, and be faithful, diligent, and thrifty; should respect honesty; should be loyal to the traditions and customs; and should help each other in the cause of the nation's real development. * * * Ye should follow the will of the Emperor and the traditional teachings of the nation's deeds and records, etc.)
7. The Spirit of the Samurai of Old Japan.
8. The Literature and Arts of the Age of Muromachi.
9. The Feudal Age.
10. The Ashikaga Government and International Commerce, Commerce with Korea.
11. Atoji Kamon. (Account of a hero.)
12. Be Independent and Be Self-helpful.
13. The Newspaper.
14. The Provinces of Shikoku.
15. The Four Seasons. (In verse.)
16. The Moonlight Sonata. (Biography of Beethoven.)
17. The Plugging.
18. General Gordon.
19. The Profession.
20. The Letter of Introduction.
21. Nobunaga and Hideyoshi.
22. The Shogunate at Yedo.
23. The Culture of the Yedo Period. (Introduction of Christianity.)
24. Date Masamune. (Biography of famous feudal lord.)
25. Courtesy.
26. Western Stories. (Columbus, Newton, Sir Walter Raleigh, King Conrad, and Frederick the Great.)
27. The Provinces of Kyushu.
28. Same.
29. The Relationship of the Earth and Man.
30. Water and Scenery.
31. The Literature of the Genroku Period.
32. The Revival of National Culture.
33. Reading.
34. Isaac Newton.
35. The Invention of the Airship.
36. Wireless Telegraph and Wireless Telephone.
37. Hokkaido and Saghalien.
38. Same.
39. Four Saints. (Buddha, Confucius, Socrates, and Christ.)
40. Same.
41. Love.
42. Genjo. (Account of the founder of Jodoshu sect of Buddhism.)
43. Justice.
44. Twilight. (In verse.)
45. Queen Victoria.
46. Yoshida Shoin. (Account of a famous scholar.)
47. The Decline of the Shogunate.
48. Citizens of a Revived Nation.
49. A Letter.
50. The Marriage Application. (To the consulate and the prefectural office.)

51. The Restoration and the Dawn of the Meiji Era.
52. Formosa.
53. Hamada Yaheye. (Account of a famous merchant.)
54. The Mirror.
55. The Promulgation of the Constitution.
56. Prince Hirobumi Ito.
57. Ethics and Law.
58. The Good Citizens.
59. The Two Great Wars of Meiji Era.
60. On the Eve of the Blockading Expedition. (Port Arthur.)
61. Korea.
62. Same.
63. Meiji and Taisho Eras.
64. The Funeral of Meiji Emperor.
65. National Treasures and the Ancient Temples and Shrines.
66. The Routes of the World.
67. The Custom House.
68. The Poem.
69. William Pitt.
70. Manchuria and the Kantung Peninsula.
71. Same.
72. Western People's View of Japanese.
73. Martin Luther.
74. The Water Power. (In verse.)
75. Culture.
76. President William McKinley.
77. Famous Names.
78. Human Beings and Nature.

4. THE INFLUENCE OF FOREIGN LANGUAGE SCHOOLS.

It must be apparent that the people who know most of the actual influence of the foreign language schools on the children who attend are the teachers, principals, and supervisors of the public school system, who are in daily contact in the schoolroom and on the playground with the children themselves, and who, beyond all others, are in a position to form a judgment which is based not on theory, speculation, or prejudice, but upon fact. Recognizing this, the commission invited every member of the public school corps of the Territory to express himself or herself on this, as well as upon any other matters affecting vitally the work which the public school is trying to do. Brief quotations of a few of the many hundreds of replies received will indicate clearly the almost universal opinion held by the school corps. For convenience, these quotations are grouped under three headings: (a) The Effect on the Health of the Children; (b) The Influence on Progress in the Public School; and (c) The Influence on Loyalty to America. Before proceeding, to this, however, the four replies most favorable to the language schools are given in full:

"These schools retard the teaching of English. However, the English of the Japanese pupils is better than that of the Hawaiian and Portuguese in the elementary schools, although I admit that out of school it may be less and more limited. These schools

are not as unpatriotic toward America as some would have us believe. Love for Japan comes from the mother and father, particularly from the mother if she be a 'picture bride' from Japan, knowing nothing of Americanism. She trains the child for six years before the schools have the child. The Japanese child believes that he can love both countries as he does his father and mother, and will tell you that. This status of double allegiance would be put to a test if the countries became unfriendly. The younger generation of Japanese educated in public schools would favor America, I honestly believe. Unfortunately, much of the present agitation here in the islands is anti-Japanese. Unfortunately, too, many of the coast teachers have a personal dislike for the orientals, and Hawaiians also. Some of these teachers improve in their attitude, but before they do so their acts and remarks have done no less harm than the Japanese language schools are charged with doing. Many white teachers will not live in the same cottage with oriental teachers, and many will never speak friendly to the oriental teachers. These local teachers, with limited experiences, feel that if that is Americanism they want very little of it. Some of these local girls will tell you that they hate the 'haoles.' "

"The religious training given in these schools is worth while. The moral conduct and discipline of the Japanese child will prove that. The boys' and girls' industrial schools are not supported by Japanese children, although the Japanese predominate in the island schools.

"Nevertheless, I feel that these schools should be closed to all pupils below the age of 14 to 15 years. If the religious training be given in English, allow any children to attend as we do for the Catholics.

"The general conditions of the buildings and equipment are not the best, especially the boarding schools with their crowded and insanitary buildings.

"It would not at all be impossible to have the Japanese language taught in the public school buildings after hours. It should be given as a course in every high school.

"There is a Japanese language school opposite the —— School, with 70 pupils. When established several years ago the trustees made a formal call on me and stated that they were proud that their native-born children were American citizens and would do everything to help Americanize them, or something to that effect. The Japanese teacher attended my school for a week and we have been on the most friendly terms, always consulting upon matters of mutual interest. In his sitting room are two large framed pictures of Washington and Lincoln.

"The Japanese children appear as loyal as the other nationalities; in fact bought more liberally of War Savings Stamps than the others. The Japanese teacher took the lead in Liberty Bond and War Savings Stamp drives, etc.

"From personal observation, I judge that Japanese language schools have a tendency to cause the pupils to think in Japanese."

"The Japanese language schools have the effect of retarding their pupils in the public schools by encouraging them to think and speak in Japanese rather than in English. They help to make Japanese the easiest language of communication for their pupils to their disadvantage in the use of English. But the Japanese language school at —— is a force for good in the community and deserves a large amount of praise. It serves as a home for pupils from the time they are dismissed from the public school till their parents arrive home from the field labor, both fathers and mothers quite generally engaging in field labor. Without something to take its place, we should have the idle and irresponsible girl and boy problem to face.

"I also find the Japanese school to be a potent factor in discipline outside of school hours, in providing statistics, and in other educational problems. The principal of the Japanese school and I cooperate quite fully, and I receive much assistance from him. As an illustration, most pupils coming to my school do not know their ages, parents' names, etc. It quite frequently happens that the parents themselves do not

know these things. But the Japanese school principal has a way of getting them, and he will put himself to an unlimited amount of trouble to do so. He is quite as obliging in all other matters pertaining to the welfare of the Japanese pupils in my school. His advice to pupils in regard to habits of life and customs annoying to Americans, to moral virtues, etc., has a powerful influence which it would be hard to replace.

"Japanese language schools should not be seriously interfered with at this time, except for careful supervision to make sure that they are not teaching the doctrine of the divine right of kings and other principles contrary to the vital principles of Americanism. A sufficient number of unquestionable Americans with a thorough knowledge of Japanese should be employed to inspect Japanese schools frequently and see to it that they are in perfect harmony with our institutions and traditions. This same principle should not be restricted to Japanese schools but should be applied to all private schools, including secular schools. The Japanese schools are doomed to elimination by the law of natural selection. As the English language becomes the easiest means of communication, the Japanese language will give way as mist before the wind. Very few of the offspring of our present school population will learn two languages, and the surviving language will undoubtedly be English. It is far better to let the Japanese language die a natural death than to cause the friction necessary in killing it."

"Up to within the past three years the influence of the Japanese language schools was essentially pro-Japanese, and, therefore, anti-American. This influence permeated from and through the national cock-sure idea pregnant in Japanese minds that Japan as a nation and a world power could easily defeat and lick America in case of a war between the two countries.

"The teachers in the Japanese schools, imported products from Japan, naturally furthered this propaganda by availing themselves of the recognized dual citizenship authorized by the Japanese Government; that is, they advocated the acquisition of American ideas, resources, and money as a means of benefiting the Japanese Government in gaining supremacy or superiority over America.

"The majority of the parents, who migrated here from Japan, were also subject and susceptible to this influence. Therefore, it is an undisputed fact that the influence of the Japanese language schools up to three years ago was a menace to America.

"But, fortunately, our entrance into the Great War, our gigantic resources operating during the same, the unity and patriotism of the American people, the enormous oversubscription of all our Liberty Loans, to say nothing of the fighting qualities of our boys, demonstrated in the trenches in Europe, and the respect shown us by the whole world have all tended to explode the unfounded pro-Japanese influence of the Japanese language schools.

"Evidently, when the test arose, the teachings and influence of the American schools predominated and the American citizens of Japanese parents were as anxious to prove their American patriotism as any others. Hundreds joined the Army, and thousands of dollars were invested in War Savings and Liberty Bonds. The school curriculum was changed considerably along American lines. The American-born children demanded and exercised their birthright. The parents underwent a very perceptible mental change to such an extent that within four or five years hence the Japanese language schools will become obsolete.

"In conclusion, I state with confidence that the present influence of the Japanese schools is more favorable toward America than Japan."

THE EFFECT ON THE HEALTH OF THE CHILDREN.

[Comments by teachers.]

"I have children who attend the foreign language schools before school in the morning and immediately after school in the afternoon. The result is their little minds and bodies are tired out. Our school work suffers in consequence."

"As long as the Japanese schools remain, some arrangement must be adopted which will prevent children from attending the Japanese school before our schools, which practice causes sleepiness, and mental and physical fatigue on the part of some classes and ages of Japanese children."

"I consider foreign language schools one of the greatest hindrances to the public school system of the Territory. Children come to our schools without being properly fed, and their restlessness and inattention spoil our discipline. Some of them use our school periods as a resting time because they give such strict attention to their own schoolmasters, whom they nearly worship. Several pupils in the lower grades fall asleep in school since their camp and school are so far apart and they have to rise so early."

"I feel that the work of the public schools is partly undone by the Japanese language schools. Children are tired and sleepy before 2 o'clock, owing to the long sessions in school."

"The children of oriental parentage are undernourished. Many of them eat no lunch, and often that term covers a bottle of soda water or a sack of peanuts, or possibly both. Anything done to help relieve this situation would result in greater efficiency in the school work. The Portuguese present the same problem, but to a lesser degree."

"Abolish the Japanese language schools. They are dirty and very insanitary. I am teaching in one now."

"I do not think the children are physically equal to doing the extra work of the Japanese school in addition to the English work. Many complain of headache and of being too tired to study. I have had one serious case of breakdown caused, according to a physician, from too much studying. This little girl led her class in English and was unusually bright. I thought she was overdoing and begged her parents to discontinue the Japanese work, but they refused. Now she is unable to do any school work whatever."

"The children have so many hours of school work that it makes them dull and listless."

"The Japanese school in this village takes too much of the child's time. He can not attend to his daily hygiene, home reading, or home study in English. The child's play time is not supervised and we attend to frequent scratches and cuts when the pupils come over to us from the Japanese language school. The influence is detrimental to health, to the English language, and to the Americanization of the children."

"In my vicinity children rise at 5 a. m. and leave home at 6. The older children attend language school from 6.30 to 8.30 a. m.; the younger children from 2.30 to 4.30 p. m. The result is the children are tired out, the home work and study required by the public school is not done, and more attention is given by the children to the Japanese language than to the English."

"The children come into our schools tired and often hungry. In the rural districts many of these children live miles away from the school. It is not uncommon to see these little tots leave their Japanese school and start on their way home as late as 5 p. m. Tired and without rest, these little children are forced to perform this same task day in and day out."

"The Japanese children have such long and early hours for their schools that they are often too tired to keep awake. Owing to the hours for school and the distance which must be traversed, they do not have proper food in the morning."

"On inquiry in regard to the ability of pupils to provide their lunches we found that some of our pupils did not have time to eat in the mornings because they were afraid of being late for the 6 a. m. session of the Japanese school. Some of them get up at 4.30, when their fathers do, and by the time we get them they are very tired."

There are 11 sleeping in one of the rooms at the Japanese boarding school, and they leave the lamps burning, so there is not much use in our trying to teach sanitation when they are not allowed to put it into practice."

"The Japanese language schools cause mental fatigue to the pupils by keeping them at the books too long, not allowing sufficient time for physical exercise or sport."

"(Children (American citizens) of Japanese parentage are started from their homes before 6 o'clock in the morning to attend their Japanese schools before commencing their studies in the public school, only to return to the Japanese school again, it being after 5 o'clock before many of these children return to their homes.

"A particular instance frequently comes under my notice when I give a ride to two such children, who have a walk of 4 miles, and it is close upon 6 o'clock in the evening when I pick them up a mile or two from their homes. Surely such long hours are not only unnatural but must prove very detrimental to the lives and brains of these, our future American citizens."

THE INFLUENCE ON PROGRESS IN THE PUBLIC SCHOOL.

[Comments by Teachers.]

"I think that all foreign-language schools should be abolished, as they interfere with the teaching in our public schools. The Japanese children talk the Japanese language at all times in the school yard and on the street. The other children of the islands show very plainly the effect the Japanese language has on them, for there are very few who can converse in any other than "pidgin" English. The Japanese schools are generally built next door to the public schools, and as soon as our school has been dismissed the children go straight to the Japanese school."

"I think all Japanese schools should be abolished, as the children can not master two languages at once. All Japanese pupils have the sing-song habit, and it is a very hard thing to overcome."

"If these Japanese schools are allowed to continue, our American schools will never improve in language and manners."

"Foreign-language schools should be abolished. I have 37 orientals in my room, 28 of whom also attend foreign schools. I feel sure it would not be necessary for many of them to repeat the work if they were not compelled to attend both schools."

"The schools will be greatly improved if there are no Japanese schools. Most of my pupils are Japanese. In their school they are allowed to talk out loud, and when they come to us half of our time is wasted trying to make them quiet."

"The majority of my pupils have non-English-speaking parents. Nearly every one attends an oriental school either before or after the public school, and therefore they speak the language they hear most, which makes it very difficult for us teachers. My desire is that these language schools be abolished or else the time spent in them be much lessened." (Statement by a Japanese teacher teaching in a public school.)

"I wish something could be done to stop the Japanese children in _____ from attending the Japanese schools. The only time they speak the English language is from 9 to 2 o'clock on school days. If this could be carried out, it would be a great help to the teachers of _____ School."

"Abolish the Japanese private schools. It is practically impossible to obtain the original reproduction of lessons from Japanese pupils."

"The first thing I would recommend for the improvement of our schools in Hawaii is to do away with the Japanese schools. They hinder the children in their development to become real Americans in language, customs, and ways. Being a first-grade

teacher, I have a very difficult time in making the Japanese children understand me, especially in story work. Here is a sample of the English which we get from little Japanese children of the first grade: 'Little Red Riding Hood—oh! Big teeth grandmother eat little Red Riding Hood—oh! Grandmother big eyes see little Red Riding Hood.' This really makes me feel and think that due to these Japanese language schools the ears of the class will become so accustomed to the broken language that it will be very difficult to establish the correct forms."

"The Japanese children are very ambitious children. It would help these children a great deal, and also America, if these schools were abolished in Hawaii."

"The language schools, especially the Japanese language schools, interfere with the work of the public schools in Hawaii. Whenever a child is asked a question, he answers to himself in Japanese and then translates it into English, giving his answer. If Japanese is essential for commercial purposes, let it be taught in the high school. If not, I favor complete abolition."

"The Japanese language schools have a very bad influence on the children. We have the children about five hours a day, during which time they are working and thinking English. During the rest of the time, which they spend at the Japanese schools and in their homes, they are Japanese."

"The idiomatic forms of the Japanese language are used in English. These take years to eradicate, if they are finally overcome. The methods of discipline at the Japanese schools are lax, which is true also of methods of study. Simultaneous and loud oral study permits and causes poor enunciation, lack of concentration, and lack of attention."

"I have found out, in my experience in Hawaii, that if any school work is to suffer it will be the work of the American school. The children try enough—their efforts to keep up the work of both schools is often pitiful—but the Japanese schoolmaster will see that the work of the Japanese school comes first."

"The Japanese language schools have a very bad effect on the English of the children. The pupils are punished if they fail to learn their Japanese lessons, so often study them at our schools. They talk Japanese at home, on the way to and from school, and even talk Japanese at recess time unless closely supervised. They can not learn English in the short time they attend our schools. The younger pupils, who study aloud in their schools, often forget and do the same in our schools."

"Out of an enrollment of 341, 224 are Japanese. Last year, out of an advanced class of 36, 30 told me quite frankly that they spoke no English from the time they left the school gate until the time they returned in the morning, and I suppose the same is true of nearly the whole 224."

"Children think in Japanese. Whenever they can not muster sufficient English to express their thought, it is suppressed. To a stranger it gives the idea of stupidity, but not so, as I have tested them with picture interpretations. Ours is not a picture language."

"Below the sixth grade oral or written expression is a struggle, except in "pidgin" English. With a very few exceptions, children have all been born in Hawaii, but never is the English language spoken from choice. When we realize that many of these children leave our schools without a mastery of the language in which our laws and literature are written, we must admit that there is room for improvement."

THE INFLUENCE ON LOYALTY TO AMERICA.

[Comments by teachers.]

"It is pretty hard to teach American ideals to a child who does his thinking in Japanese."

"I believe that the language schools should be abolished. Most of the language schools are taught by non-English-speaking teachers. A child has no right to attend such a school between the ages of 6 and 15. To become a good American citizen he needs but one language—the English language."

"As one who speaks Japanese and has had long experience in teaching orientals, I wish to say that if the Japanese schools are continued we shall have a mongrel citizenship, both in language and customs."

"I have taught seven years in a Japanese school and have a knowledge of the language and of their course of study. I am safe in saying that no child can become a good American citizen so long as he is taught Americanism in another language."

"We are aiming to make Americans of all pupils who enter our school. The Japanese children have to divide their time between the Japanese lessons and the lessons we teach. They can scarcely speak English or understand it, and their parents, with the help of the Japanese schools, force these children to be loyal to the Japanese Government instead of to the American Government. I have tested their loyalty by asking them questions pertaining to patriotism. It is hard to teach patriotism to them because they are being taught at home and in the Japanese schools to be loyal to the Japanese Government and to ignore American ideas, patriotism, and language. The abolishment of Japanese schools will help a good deal in Americanizing the children."

"The Japanese schools, under cover of religious instruction, teach the children loyalty to their Emperor and country. The Japanese language schools must go, if we are to teach the young Japanese to become Americans."

"From my observation, children seem to be more interested in the affairs of the Japanese Empire than in those of the United States. Under present conditions they will never really become Americans, for it is impossible to be loyal to two nations, and at present Japan is the most important from their standpoint. The Japanese school at _____ is under the control of priests whose religion opposes the making of real Americans."

"In my own mind I am absolutely convinced that the Japanese language schools in a large measure counteract all I aim to teach in patriotism and Americanization. It has been a frequent occurrence with me that after I have had a splendid response from the class to my teaching, after returning from the Japanese school the children have told me that their teacher thought this or that in direct contradiction to what I had previously taught, showing that the matter had been discussed there. The children never tell me now what their teachers say or think, but I know by a certain coldness and aloofness when this happens."

"The Japanese school makes the children exclusive. They associate with no other children out of our school hours and use only the Japanese language. The tendency to herd by themselves has been especially marked of late. They do not even attend moving picture shows, except those given by Japanese at this plantation."

"In my opinion the Japanese language schools are detrimental because the school is used by the 'old order' of Japanese in the struggle to hold the younger generation to ideas and ideals which, if not anti-American, are un-American."

"There is continually an undercurrent of antagonism on the part of the Japanese children toward America and things American. How could it be otherwise with these schools at our very doors running in competition to us?"

"One can see such antagonism cropping out on every hand. The teacher has only to mention some of the things making America the greatest country in the world to see a quick stiffening of the children, a bright hostile gleam of the eye, and the unspoken thought that Nippon is really a much greater land than the United States—or else, what is still worse, an utter and studied indifference to everything American.

"I repeat, the Japanese schools are becoming a menace that will have to be dealt with in the very near future. In winking at the system we are committing the double crime of undermining our own dominant hold on these beautiful islands and at the same time conniving in the dividing of the allegiance of the children who will make up the bulk of its future citizens. If we can get rid of these foreign schools—in whatever language conducted—we can probably train the present generation in right ideals of American citizenship. If we let the problem go over to the next generation we will have a double menace and another generation of hostile feeling behind us.

"What I have said about the Japanese language schools applies with equal vigor to Chinese, Korean, or any other foreign language schools. They must all go, that we may not be accused of partiality. But the Japanese schools, because of their numbers and power, because of the chauvinistic nature of their teachings, because of their efforts to keep the real propaganda in the dark, justly arouse our greatest indignation and suspicion. It is a lasting insult to every real American teacher to have to compete with this survival of medievalism and nationalism flaunted under our very noses.

"We have good material in the Japanese children, but in this case they certainly need to be loosed from the clutch of their own parents. We can eventually mold them into real Americans if we have no Japanese competition."

"These schools teach their pupils to be loyal to the Mikado. When talking to other children in the public schools a Japanese boy or girl will, 9 times out of 10, side with the Japanese in any question that comes up between Japan and the United States, whether it affects us locally or not. The language schools should be abolished."

"The language schools teach the ideals of their mother country under the false pretense of Americanism. One will notice all this when they celebrate their Emperor's birthday. The Japanese language schools should be eliminated altogether, if we expect the children to become true and loyal Americans."

"The Japanese language schools teach the children to be loyal to Japan and to respect their Emperor more than the President of the United States."

"To my way of thinking the Japanese language schools should be abolished. Are they teaching their children to be American citizens when they, the children, are required to bow before a picture of the Japanese Emperor, which hangs in the school-room? This happens in a Japanese school in our district."

"I consider the Japanese language school one of the worst drawbacks we encounter in our work of Americanizing children of that nationality. I find that of our total enrollment of 1,735 children 1,286 do not speak the English language in their own homes.

"The task of Americanization is a difficult one, even under the most favorable conditions. It is made doubly difficult by the influence of the Japanese teachers, many of whom do not speak the English language, nor have they the viewpoint of the American in the ideals that are dearest and holiest to him—his religion and his patriotism.

"It seems to me that if we Americans have learned our lesson from the past few years, we should know that it is absolutely wrong that any great number of people should remain un-Americanized within our midst. We must help them to assimilate and to develop a true love and respect for our American ideals and ideas. This will not be done through the Japanese language schools. What compatibility is there between Mikado worship, ancestor worship and the teaching of democracy?"

"My observations have been made while I have been for eight years principal of large country schools on the island of Hawaii and while I have been employed, during several periods of vacation, as an overseer on all of the sugar-producing islands.

"The Japanese teacher who is under the right influence may appear to lean the right way, but the older ones, whose schools are a part of the Buddhist mission, are in the majority. They have developed and teach a kind of divided allegiance theory, which fits a child to be an American for the time being—a Japanese should the occasion arise.

"An example of how this theory weakens the Americanism instilled in the Japanese children by our public schools will be cited. X—— is an intelligent Japanese girl, typical of two to three hundred others working in the Honolulu pineapple canneries during the summer and going to school in season. She has just finished the eighth grade with an average mark in her studies a little higher than her companions. She is just about to enter McKinley High School. Her mother is employed as a servant in a Honolulu home; her father is a gardener; her sister has graduated from the business department of the McKinley High School, and is now a stenographer, handling the English correspondence of a large American retail shoe house. Her companions are Normal School students. Her vocabulary is ample and bookish, and her language has the usual faults.

"The child questioned was unaware that her interrogator was a teacher, which made the conversation easier.

"'Do you believe what your teacher taught you about the reason America entered the war?' she was asked.

"'Yes, certainly; I hate the Germans.'

"'Do you think it was right for the Germans to have had German schools in the United States?'

"'No.'

"'Then why should the Japanese have their schools in Hawaii?'

"'I don't know. Not because we want them. Our parents make us go to them. I like to learn the Japanese language, but I'd like better to learn more English.'

"'Do you think of Japan as your country or the United States?'

"'I am an American, but I think of Japan as my country, too.'

"'Does your Japanese teacher know what you think?'

"'Yes. He taught us all that Japanese are the Emperor's subjects and Americans when they are in Hawaii.'

"'Has not your American teacher taught you that you can not be a true American if you are anything else, Japanese, German, or what not?'

"'Yes, she has. And I don't know which teacher is right but I like America. We are always having quarrels at our house about this. My big brother and sister want to be Americans only, and my father and mother believe we are wicked to say such things because we are Japanese.'

"'Why do you go to High School instead of Normal School?'

"'Because McKinley prepares me for business and gives special training in English. I can graduate from McKinley and then go to Normal.'

"The mental attitude shown in this conversation is typical of what goes on in the minds of the rising generation of Japanese. The next few years will produce an overwhelming number of young Japanese who will be able to make up their minds to stand by the country which gives them their bread, despite the teachings of the Japanese school.

"Realizing this situation through criticism of the hyphenated during the war, the Japanese have sought to improve or venerate it with a reform.

"But assuming that all Japanese were true American patriots their language schools would still be an obstacle to the welfare of the Japanese and the success of the public school. They prevent the Japanese from learning English."

OBSERVATIONS.

In the light of the foregoing considerations the commission is convinced that the language schools, which in the aggregate outnumber the public schools of the Territory, are centers of an influence which, if not distinctly anti-American, is certainly un-American. Because of these schools children born here of foreign parents, soon to become the voters of this Commonwealth, soon to play a prominent part in the affairs of the Territory, are being retarded in accepting American customs, manners, ideals, principles, and standards. Instead of supplementing other agencies at work in the islands, which are earnestly seeking to prepare these children to meet the duties and responsibilities of citizenship in America, these schools in their influence are obstacles standing squarely in the road.

Although the commission recognizes the inherent right of every person in the United States to adopt any form of religious worship which he desires, nevertheless it holds that the principle of religious freedom to which our country is unswervingly committed does not demand that practices and activities must be tolerated in the name of religion which make the task of training for the duties and responsibilities of American citizenship a well-nigh hopeless one. The commission, therefore, feels no hesitancy in recommending as a first and important step in clearing away the obstacles from the path of the Territorial public-school system that all foreign-language schools be abolished. It, however, desires to point out that in accomplishing this a due and proper regard should be had for the sensibilities of the people who will be affected thereby; that the reasons for abolishing the schools be made very clear to all; and that a plan be devised which will retain all the worthy features of the schools.

5. PROPOSED LEGISLATION RESPECTING LANGUAGE SCHOOLS.

In order to learn what the public sentiment of the islands is in respect to a policy for dealing with foreign language schools, the survey commission requested various civic organizations of the Territory to take up a discussion of this question among their members and to formulate recommendations for legislative action. In response, three important civic organizations, the Daughters of the American Revolution, the Chamber of Commerce, and the Ad Club of Honolulu have, after exhaustive discussion, adopted the following resolutions and proposals:

RESOLUTIONS OF THE ALOHA CHAPTER OF THE DAUGHTERS OF THE AMERICAN REVOLUTION.

Whereas the Daughters of the American Revolution is a patriotic organization representing a great national past and hoping for a greater future, an organization founded to perpetuate those principles of devotion and loyalty for which our ancestors fought and died, and to fight against disloyalty in every form and dangerous propaganda of every kind; and

Whereas the experiences of the recent war have convinced us that as a Nation we have too long harbored within our borders societies and institutions which tend to continue the spirit, customs, ideals, and languages of the foreign lands from which their members came, instead of fostering and developing Americanism; and

Whereas we believe that the penalty that our Nation paid during that war for its laxity—the appalling embarrassment to its work, the staggering property damage, and the irreparable loss in splendid manly lives—was too costly for us to have it repeated, and believe in the light of past experience that foreign-language schools are not only unnecessary, but a menace to the unity and safety of our Nation and the peace and prosperity of our people: Now, therefore, be it

Resolved, that we, the Daughters of the American Revolution of Aloha Chapter, go on record as being unequivocally opposed to all practices within the borders of the United States of America subversive to the peace and order of our Nation and the undivided allegiance of our people, and unalterably opposed to all foreign-language schools of whatever nationality; and that we take a firm stand for Americanism in its truest and loftiest form, and for one language—that of our heroic Revolutionary ancestors who gave their fortunes and their lives that the United States might live and prosper, and one flag—"Old Glory:" And be it further

Resolved, that a copy of this resolution be spread upon the minutes of this meeting, and that a copy each be sent to the governor of Hawaii and the superintendent of public instruction.

(Unanimously carried Oct. 29, 1919.)

RECOMMENDATIONS OF THE CHAMBER OF COMMERCE (HONOLULU).

The committee of the chamber on public schools and vocational training have considered the letter of Dr. Frank F. Bunker, for the Federal School Survey Commission, dated November 15, 1919, and recommend that the chamber, in response to the letter, address to the commission a communication on the present school situation in which this chamber shall take the following definite positions:

1. While the chamber has already (Apr. 19, 1916) taken a stand in favor of the extension of the so-called Hoke Smith Vocational Training bill so as to permit of its application to Hawaii and some measure of Federal assistance in the problem of vocational education, the chamber has not been successful in its efforts. It is our hope that the members of the commission will find in their survey that the problem of Americanizing the children born in Hawaii of alien parents is more than a local problem and is one which requires the attention and assistance of the National Government, to the end that the commission will recommend that Hawaii be included in all measures before Congress by which the Federal Government proposes to assist the States in solving educational problems or in extending and hastening the Americanization of foreigners in the United States.

2. The chamber believes that the salaries of teachers in the public schools should be more substantial, so as to attract and hold in service the teachers of the right quality, and that with any raise in salaries there should be enforced higher standards for teachers, particularly in their ability to speak and teach the English language.

3. The chamber believes that playgrounds adequate in size to each community, supervised by governmental authority, should be considered a part of the educational equipment of each municipality. In our mixed population in our cities and on our plantations, the children have shown their ability to absorb American ideas as quickly on the playground as anywhere else. We believe this work should be extended and be made a governmental function, supported by public funds. We are not clear as to how these matters should be worked out in our peculiar governmental system and would appreciate such comments thereon by the commission as the members thereof, with their experience, can give.

4. The chamber believes that the vocational school idea should be extended. There is a feeling of doubt on the fitness of our rural schools as now planned. This doubt is based largely on the success which the schools themselves have made in the extension of the vocational training idea. This success would seem to point the way for a revision of the rural schools so that they will lay the primary emphasis on training in vocational matters.

5. The chamber believes all private schools should be under the inspection and supervision of public authority. Our statutes passed in 1896 attempted to do this, but the practical application of the law has caused a construction to be placed thereon to the effect that only those private schools are subject to such supervision the sessions of which coincide with the hours of the public schools. The supervision by public authority should be such as to make it impossible for any person to serve as a teacher of youth who does not possess ideals of democracy and a knowledge of American history and methods of government and of the English language. Because of our present situation, this last qualification should, for a period, be liberally construed in the teachers' favor, but it would seem to us that a reading knowledge of English sufficient to enable the teacher to get the news of the day from the newspapers printed in English should be the minimum requirement. The supervision of the curriculum also should be such as to prevent the direct or indirect teaching of standards, ethics, conduct, or morals not American. It may be difficult to apply these two elements of supervision of the private schools, neither of which touch teaching efficiency. The department at the present time is woefully understaffed. It can be said that our public schools now are not properly supervised. This is not the fault of the department, but of the people of the Territory, who have not authorized the additional appropriations. Whatever may be the practical difficulties of administering such a law, we believe these ideals should be spread on the statute books, for the purpose, if for no other, of declaring to the world what Hawaii stands for. If the original certification of teachers and schools is done perfunctorily, with such a law applicable, investigations of particular teachers and particular schools will be possible wherever positive facts are known and brought to the attention of the department.

6. The chamber believes no instruction in any language other than English should be allowed in any public or private school in the Territory in any grade lower than the seventh grade. Educators tell us that no language can be learned properly and completely except during a child's early years. To a large number of Hawaii's children English is a foreign language in that it is not the language of the home. This fact is the reason for our belief in the statement with which this paragraph begins. Children of English-speaking homes in Hawaii can well afford to give up their desire to learn other languages while still in the early grades. Regulations on this subject should extend to all without discrimination. The common basis of a common tongue is vital to the future of this self-governing Territory of the United States. Our strong feeling on this point is none other than the instinct of self-preservation.

Conclusion.—In the above recommendations the chamber has attempted to be suggestive rather than exhaustive in its statement and not to do more than to state certain points concerning which there should be a minimum of difference of opinion among the members of the chamber. These points do not deal with educational matters so much as they do with the Americanization of Hawaii's children of many races. This big task certainly concerns the Chamber of Commerce of Honolulu, and the chamber should assist the present development of public opinion on this subject by publicly making known its views.

(Unanimously adopted Dec. 17, 1919.)

RECOMMENDATIONS OF THE AD CLUB (HONOLULU).

Objections to the Language Schools.

1. Children from foreign-speaking homes need to concentrate their attention on mastering the English language.

Objections to the Language Schools—Continued.

2. The hours spent in language schools, especially the morning hours, result in a divided attention and are unfavorable to concentration on mastering English speech.
3. Teachers in the foreign-language schools are usually lacking in a knowledge of American institutions and ideals, and their influence is to make the children Japanese or Chinese or whatever race they represent rather than American.

Utility of the Language Schools.

1. They care for children outside of school hours, both of whose parents in many cases are at work.
2. They teach the correct spoken and written foreign language necessary for business or family relations with the country overseas.

Recommendations.

1. That the language schools be placed under the complete control and supervision of the board of education.
2. That the board of education adopt as its policy the gradual elimination of the language schools as rapidly as may be wise and expedient through the development of an enlarged public-school curriculum and lengthened school day, through the introduction of vocational and other outdoor activities and supervised playgrounds, and by provision for teaching in the upper grades any foreign language for which there is local demand.
3. And we should further recommend that, whenever possible, the buildings and grounds used by the foreign-language schools should be turned over to the board of education for use in connection with this enlargement of public-school activities.

Means to the End.

1. A campaign of education among all non-English-speaking people showing why the foreign-language schools are to be replaced by something better, laying especial emphasis on the following reasons:
 - (a) All children born here are American citizens and must be fully prepared for the duties of citizenship.
 - (b) Failure properly to prepare them will certainly block the attainment of statehood and will probably result in a loss of self-government in the Territory.
 - (c) A most unfavorable reaction in the opinion of the world will come upon any nation whose representatives in Hawaii show themselves incapable of cooperating heartily with a thoroughgoing program of Americanization. Such a people will simply show by that action that they are not assimilable and will thereby make themselves unwelcome in all foreign countries.
2. This campaign should be carried on by a special joint committee containing representatives of the various civic, educational, and religious organizations doing work among non-English-speaking populations and containing members of the various races concerned.
3. Methods to be employed:
 - (a) Public addresses.
 - (b) Circulars and articles in the foreign-language press.
 - (c) Informal talks before citizenship classes and smaller groups.
 - (d) Explanations to the children in the public schools.

COMMENTS ON THE PRECEDING PROPOSALS.

The salient feature in the proposals made by the Chamber of Commerce and the Ad Club is that foreign-language schools shall be placed under the supervision of the educational department of the Territory. The Ad Club proposals, however, go a step further and suggest that as rapidly as may be deemed wise the gradual elimination of the schools shall be effected.

After a careful consideration of the thoughtful proposals which the foregoing organizations have submitted, the commission is of the opinion that no good can come of a plan which contemplates a supervision of the schools by the Territorial department of education. The commission doubts that those who have proposed departmental supervision of these schools have ever seriously considered what such supervision entails. If, as is probable, they have in mind nothing more in the way of supervision than the department now exercises under law over the private schools, both secular and religious, then the commission is clearly of the opinion that such an arrangement would be of no value; for, as is pointed out in another chapter of this report, the supervision exercised by the department of education over private schools, as provided by law, exists in name only and not in fact. If, on the other hand, it is contemplated that a system of control and supervision be adopted which would go to the heart of the matter, then the commission must point out that the department of education is now so undermanned that it is unable to give adequate supervision to its own schools. To add to the system of public schools a system of foreign-language schools, comprising more schools than the public school system does, without a very large increase in the supervisory staff would materially lessen the efficiency of the public schools. Furthermore, the adequate supervision and control of the foreign-language school would require a staff specially trained in such work. Also, it seems clear that such an arrangement, if an attempt were made to make it effective, would lead to misunderstandings, to friction, and to the development of an antagonistic feeling diametrically opposed to the generous spirit held by those who framed the foregoing proposals.

On another count the commission finds itself opposed to an arrangement which would place the language schools under the control of the department of education. At present these schools exist outside the law. The law neither sanctions nor condemns them, for the law takes no cognizance of them. As now organized they are, therefore, extralegal. Were this system of schools to be placed, by legislative action, under the supervision of the Territorial department of education, a system which the law does not now recognize would immediately become legalized with disadvantages from the standpoint of the ultimate solution of the problems which are obvious.

For yet another reason the commission is opposed to any plan which would place the language schools under the supervision of the Territorial department of education, even temporarily. The commission believes that, but for the pressure which Buddhist priests and teachers bring to bear upon the Japanese laborers on the plantations, comparatively few of the parents would send their children to the Japanese language schools, preferring instead to permit them to give their undivided attention to the work of the public schools. Confirmatory of this opinion is the fact that at the Mid-Pacific Institute of Honolulu, an endowed institution enrolling orientals principally, electives are offered in the Japanese and Chinese languages, beginning with the first grade and running throughout the high-school period. Not quite 10 per cent of the Japanese enrolled in the school have elected the Japanese language, and a smaller percentage than this of Chinese are studying their native tongue. If, now, the department of education were required to take over the supervision of these language schools, it would thereby be placed in the unenviable position of tacitly sanctioning an institution which the commission is convinced is incompatible with American traditions and ideals.

Indeed, so clear is it to the commission that such an arrangement would be an unfortunate one that it is frankly of the opinion that the defeat of the bill providing for such an arrangement, introduced at the last legislature, was most fortunate. On the other hand, the commission believes that a plan can be devised which will retain the best features of the foregoing proposal and will at the same time avoid the difficulties which are sure to arise if the Department of Education were to attempt to exercise a genuine supervision and control of these schools. The plan which the commission proposes follows:

PLAN PROPOSED BY THE COMMISSION.

Before details of the plan are suggested it must be pointed out that a distinction should be drawn between two groups of children of foreign parentage.

1. There is a group of foreign children (a small one relatively) who, because the laws regarding naturalization are as they are, can never become citizens of America even though they desired so to do, and who may expect to return to their native country. The children of officials of foreign governments, and of some professional and merchant classes, temporarily in the islands, also all children born outside the islands, would belong to such a group. Obviously, to the parents of such children, particularly to those whose stay in the islands is to be but a short one, there should be granted the right to create schools for their children, supported at their own expense, wherein the schooling of the children may be conducted wholly in their native language if desired.

Clearly, Americans similarly placed, living in foreign countries, would wish and rightly should have the opportunity of training their children in their native language at their own expense and without dictation from governmental authorities if they so desired. America has no mind to deprive any group of other national origin within her borders of exercising the same privileges which she would claim for her own people were they living on foreign soil.

The doors to the public school are not to be closed to this group, it should be noted, if the parents of such children prefer them educated by the Territory. A choice should be required, however, of one or of the other, and not of both.

2. But there is a second group of children in the Hawaiian Islands, comprising by far the largest proportion of children now attending the foreign language schools, which is very differently placed. They are Hawaiian-born and, in consequence, American citizens, soon to become members of the electorate, upon whom will shortly rest the responsibility of maintaining and preserving the principles which are interwoven in America's national fabric. To such children, the commission holds, there can be granted no such option in the content, method, and character of their educational training as should be granted those who can not become citizens and voters of the Territory.

Citizenship in America carries with it the responsibility of preserving inviolate American principles and traditions. Obviously no country can rightly be expected to delegate to another country or to a foreign group living within her borders responsibility for the training of its own citizens at any stage of their development and least of all during their most plastic and impressionable years.

With these determining considerations in mind, the details of the plan which the commission proposes follow:

1. Abolish all foreign language schools at the next session of the legislature, special or regular, except that the parents of all children not Hawaiian-born, if they prefer not to have their children enrolled in the public schools, be permitted to create their own schools at their own expense for the education of the children who can never become American citizens.

2. Simultaneously offer to organize in every school, where there is sufficient demand, a class or classes, in any foreign language desired, the same to be held for one hour per day at the close of the regular public school session, in the public school building, by teachers regularly employed for the purpose by the Territorial department of education. Work of this character to begin with the first grade if it be desired.

3. As a prerequisite to enrollment in such classes require: (a) That the pupil shall be making satisfactory progress in the work of the public school, except that in the case of children who are entering the

public school for the first time they may be permitted to enroll in the language class at once, if it is desired; retention in the class, however, to be conditioned upon the pupil's continuing to do satisfactory work in the public school. (b) That the parent shall, by written statement or statement made orally to the principal, request enrollment for his or her children and (if the Territory deems it desirable) that he be required to pay as a monthly fee an amount per child which will enable the department to provide teachers for such work without drawing upon regular school funds.

4. The Territorial board of school commissioners, upon nomination by the superintendent of public instruction, to appoint a head of this division of foreign language teaching and four assistants, one for each island, who shall be paid out of the funds of the department. The commission recommends strongly that salaries be paid to these officials sufficient to secure Americans who are thorough students of foreign languages, particularly of the oriental languages, and who are familiar with public school work. Under the direction of the superintendent, the head of this division and his assistants should examine teachers as to their qualifications, recommend appointments and dismissals, conduct conferences among teachers, superintend their work, and thus gradually bring together a corps of persons who combine a mastery of the oral and written language, teaching skill and unquestioned loyalty to American ideals. Doubtless in the language schools as now conducted there could be found a number of teachers who would respond to such supervision and instruction and who would ultimately make teachers meriting permanent retention. Textbooks now in use in the language schools could be used at first, but as rapidly as practicable, a series of books should be written whose content shall be predominantly American rather than foreign, as now.

5. A fund to be provided by the legislature to take over at the appraised value the schools now belonging to the various missions, if they wish to dispose of them, which could be used by the public school system either in providing needed enlargements of crowded schools or in securing buildings for community activities. Such a fund need not be large, as in most instances the land belongs to the plantations, and in other cases the buildings are not suitably situated.

6. The Territorial commissioners of education, by and with the advice of the superintendent of public instruction and his staff, to list the buildings which the department of education can use to advantage, the same to be appraised by a commission appointed by the governor, the aim being to take over the buildings at cost to the owners if they care to sell.

7. The legislature also to provide a fund to be used by the department of education in disseminating very widely among plantation laborers by effective means information concerning the reasons for

taking this action and the nature and purpose of the work to be offered, to the end that there may be no misunderstanding growing out of false statements made by those who may oppose the abolition of the present system of language instruction and to the end that it may be accomplished with good feeling and good will on the part of all.

8. Arrangements to be made simultaneously for lengthening the school day to seven or eight hours, thereby making it possible effectively to organize agricultural, industrial, manual, and play activities for those children whose parents work in the fields and who but for such opportunities might be running the streets or roads.

9. When the demand is sufficient to justify it, offer electives in oriental languages in the public high schools, the same to be placed on the basis of electives in other foreign languages.

THE SPIRIT IN WHICH THE FOREGOING PLAN SHOULD BE ENFORCED.

The spirit in which the foregoing plan should be enforced, or for that matter any other plan designed to meet this problem of foreign-language schools, is the spirit which should be behind every effort made to Americanize the alien within our borders. This spirit is admirably defined in the following excerpts from addresses by Franklin K. Lane, recently the Secretary of the Interior, and Philander P. Claxton, the Commissioner of Education:

"There is no way by which we can make anyone feel that it is a blessed and splendid thing to be an American, unless we ourselves are aglow with the sacred fire, unless we interpret Americanism by our kindness, our courage, our generosity, our fairness."³

"You have got to make them Americans by calling upon the fine things that are within them, and by dealing with them in sympathy, by appreciating what they have to offer us, and by revealing to them what we have to offer them. And that brings to mind the thought that this work must be a human work—must be something done out of the human heart and speaking to the human heart, and must largely turn upon instrumentalities that are in no way formal, and that have no dogma and have no creed, and which can not be put into writing and can not be set upon the press."³

"There is no one thing so supremely essential in a Government such as ours, where decisions of such importance must be made by public opinion, as that every man and woman and child shall know one tongue—that each may speak to every other and that all shall be informed.

"There can be national unity neither in ideals nor in purpose unless there is some common method of communication through which may be conveyed the thought of the Nation. All Americans must be taught to read and write and think in one language; that is a primary condition to that growth which all nations expect in a government of us, and which we demand of ourselves."³

"I am not urging the absurdity that men can be transformed into Americans by a course in school. This is but a beginning. Knowledge of our language is but a tool.
* * * Our strange and successful experiment in the art of making a new people

³ Franklin K. Lane.

is the result of contact, not of caste, of living together, working together for a living, each one interpreting for himself and for his neighbors his conception of what kind of social being man should be, what his sympathies, standards, and ambitions should be.

"Now, this can not be taught out of a book. It is a matter of touch, of feeling, like the growth of friendship. Each man is approachable in a different way, appealed to by very contradictory things. One man reaches America through a baseball game, another through a church, a saloon, a political meeting, a woman, a labor union, a picture gallery, or something new to eat. The difficulty is in finding the meeting place where there is no fear, no favor, no ulterior motives, and above all, no soul insulting patronage of poor by rich, of black by white, of younger by elder, or foreign born by native born, of the unco' bad by the unco' good. To meet this need the schoolhouse has been turned into a community center. It is a common property or should be. All feel entitled to its use."²

"Get in your own heart, if you please, in the first place, some sympathy with that man who is in a foreign land. Let the best of your nature come out, the tolerant part, the kindly part. If you are an employer, give him opportunity that you would not give to others. Deal with him not as one whose labor you buy, but as a human soul, and we can transform that man before a generation has passed.

"There is only one way to translate yourself to him and that is by your conduct to the foreigner who is here—by translating America into square dealing, into justice, into kindness."³

"Americanization is a process of education, of winning the mind and heart through instruction and enlightenment. From the very nature of the thing it can make little or no use of force. It must depend, rather, on the attractive power and the sweet reasonableness of the thing itself. Were it to resort to force, by that very act it would destroy its spirit and cease to be American. It would also cease to be American if it should become narrow and fixed and exclusive, losing its faith in humanity and rejecting vital and enriching elements from any source whatever.

"Our program of education does not compel but invites and allures. It may, therefore, probably must, in the beginning be slow, but in the end it will be swift and sure."

"Americanization is not something which the Government or a group of individuals may do for the foreign born or others. It is what these persons do for themselves when the opportunity is offered and they are shown the way; what they do for the country and the thing called democracy. The function of the Government and all other agencies interested in Americanization is to offer the opportunity, make the appeal, and inspire the desire. They can and should attempt nothing more than to reveal in all their fullness the profit and the joy of working together for the common good and the attainment of our high ideals, to create the desire to have a part in the inspiring task, to show the way by which each may do his part best, and to help him set his feet firmly on the way."⁴

² Franklin K. Lane.

⁴ Philander P. Claxton.