

# CONVENTIONS

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JAPANESE TERMS ARE REPRESENTED IN A modified Hepburn system, italicized and with macrons representing all long vowels: *shūkyō*. Commonly known terms and place names (Tokyo) are unitalicized and rendered without diacritics. All instances of the word “Shintō” do appear with the macron, however, and all instances of the word “Hawai‘i” appear with the *‘okina* indicating a glottal stop between the last two vowels. (The adjective “Hawaiian” appears without the *‘okina*.) Like *kami*, the words “god(s)” and “buddha(s)” remain uncapitalized throughout unless I am quoting a source that capitalizes them. When it is capitalized, the last refers exclusively to the historical founder of the Buddhist order (“the Buddha”).

The problematic phrase “State Shintō” appears so frequently that it would be ludicrous to put scare quotes around every instance. I have added quotes at the first instance in each chapter and have otherwise restricted my usage to places where I refer to the phrase itself or where I juxtapose State Shintō with other concepts.

Biographical dates are given on first mention in each chapter and otherwise as appropriate, but only for people who are deceased. (The abbreviation “d.u.” indicates that biographical dates are unknown to me.) I have not included military rank, aristocratic titles, or clerical status of individuals unless necessary. Otherwise unmarked references to “the war” indicate the conflict between Japan and the United States (“the Pacific War”). The “Fifteen Years’ War” indicates Japan’s conflicts in Asia and the Pacific from 1931 to 1945.

I have used the term “transsectarian” as a general descriptor of many of the groups under investigation here and as a translation of the Japanese term *chōshūha* (lit., “surpassing sects and factions”). More precisely, I use “transsectarian” to indicate groups that were designed to overcome sectarian doctrinal differences while maintaining denominational distinctiveness vis-

à-vis other religions; “transdenominational” indicates cooperation and collaboration between different religions (e.g., between Buddhism and Christianity). “Latitudinarianism,” a stance of showing no preference for specific forms of belief or ritual practice, glosses the phrase *jiyū hōnin shugi*, which might be awkwardly translated as “a policy of leaving people free to do as they please.” “Sacerdotalism” is my translation for *kyōkenshugi*, a term used by some lay Buddhist intellectuals to criticize clerics’ supercilious attitudes or claims to ultimate doctrinal authority.

Throughout, I refer to “religions policy” and “religions legislation.” This may seem unnatural when the adjective “religious” could do. My usage matches the language of my primary documents, both English and Japanese. For example, the Occupation agency tasked with overseeing religious freedom policy was called the “Religions and Cultural Resources Division,” or “Religions Division,” not the “Religious Division.” Similarly, while *shūkyō* can be translated as both the singular “religion” and the plural “religions,” I have translated the Shūkyō Seido Chōsa Kai as the “Religions System Investigation Committee” because this executive branch focus group was tasked with developing one comprehensive legal system to encompass Japan’s multifarious religious denominations, sects, and teaching assemblies.